

# ROYAL SERVICE

MARCH 1958

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BAPTIST SUNDAY SCHOOL BOARD  
127 NINTH AVENUE N.  
NASHVILLE 3, TENNESSEE

IF MY PEOPLE  
WHICH ARE CALLED  
BY MY NAME,  
SHALL HUMBLE  
THEMSELVES &  
PRAY....

## How Deep Is Your

# Faith

One of the prevailing moods of words: "Unless I can prove it in a formula, I'll not believe it; for in this science." Such a rash statement is not the good scientists must exercise faith. Science can religion.

When we take food into our bodies, through the process we call assimilation; that tissue, fingernails, and hair (in some cases) this process of assimilation, how it works fails to work in others. . . .

Before a skyscraper can be built, excavators must keep going down until a solid foundation is reached. The skyscrapers of New York are possible because of the solid rock which underlies Manhattan Island. We cannot build such structures on sand.

Our lives are like that, too. They must be founded on faith before they can rise to the heights. The parable of the two houses (Matt. 7:24-27) is a classic illustration of the necessity of a right foundation. So far as we know, both houses were exactly alike. Each man evidently used the best materials available, and each constructed well. But when the storms came, one house stood and the other fell. The only obvious difference was that one was built on sand and the other on rock.

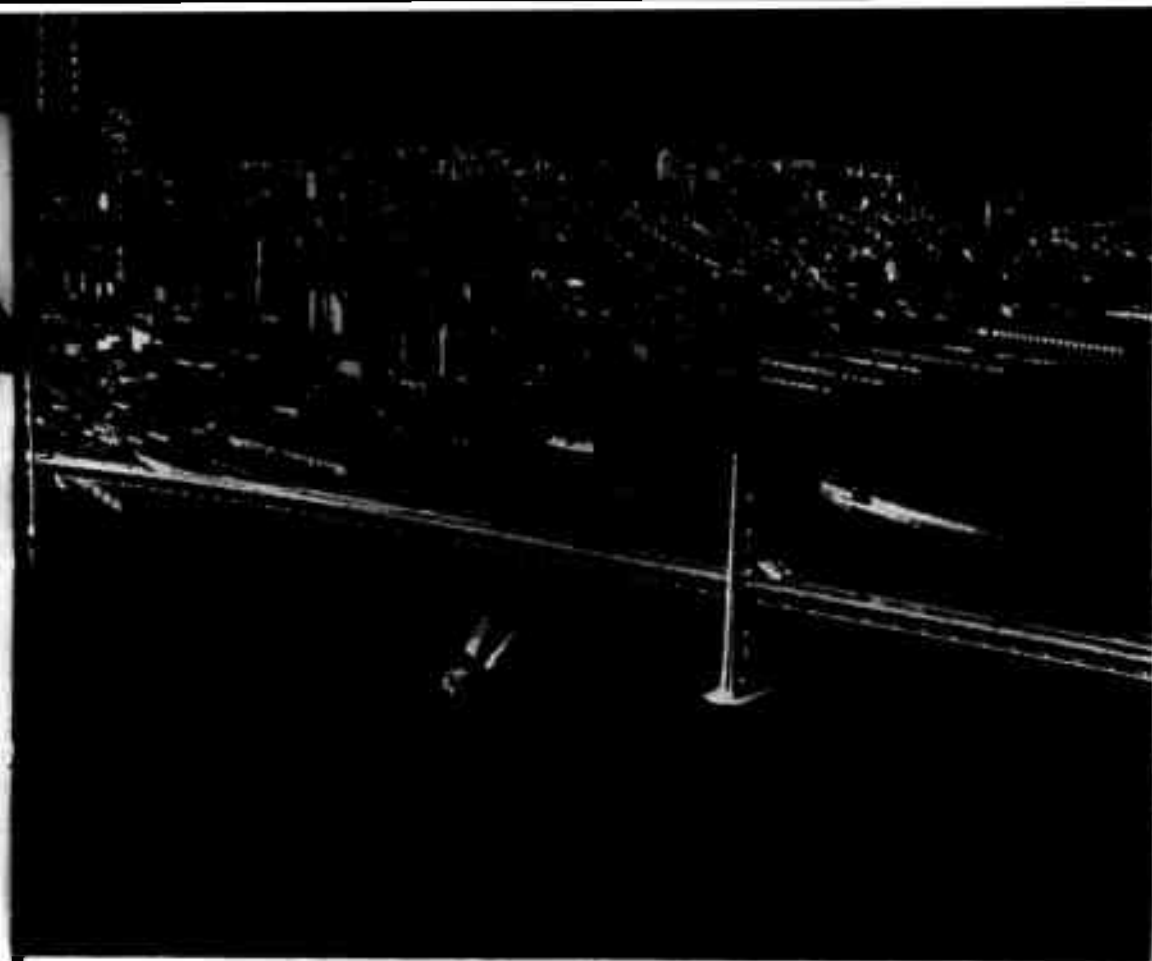
There are many foundations upon which life may be built. Some are weak, some are strong. For example, one may try to build a life upon friends. But real friends are few and far between. If a man has a half-dozen real friends at the end of his life, he has done well. Most of us have many acquaintances but few friends. A life needs friends as a part of its foundation, but that is not enough by itself.

Some try to build on reputation, and, certainly, unless one's reputation is good, one has not built well. But reputation can be made or broken by a press agent's suggestion or a single word. Money is another foundation on which some try to build. Education is another.

But when life's storms come, none of these will be sufficient by itself to stand. A person must be built on some deep, firm foundation that cannot be shaken. The only foundation that can be founded on God as revealed and taught by Jesus Christ is the only foundation. One old hymn of the church says:

"On the solid Rock I stand,  
The ground is sinking sand."

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**by Lila Belle Hopkins**

**T**HE FOG that had snuggled close to the earth during the night was lifting when my husband turned our car onto the freeway. Our destination was San Francisco and part of the Bay Area for a quick glimpse of some of our Home Mission stations. Frankly, we just wanted to see what became of some of the Annie Armstrong Offering.

Santa Rosa was an hour behind us when we entered the Waldo Grade Tunnel and a moment later got our first morning look at the magnificent city of San Francisco. Golden Gate Bridge and the bay, sparkling blue, were in the foreground. Behind them the white buildings stretched skyward in the sunlight, glistening, hurting our eyes.

San Francisco is one of the most strategic mission areas in the world. From the water looking west around the peninsula

to the "Cliff Dwellers" and southward there are an estimated 20,000 unsaved Italians—75,000 in the Bay Area as a whole. Chinatown is the largest Chinese settlement in the world outside China. Up and down the city streets you see people from every race in the world. Our Home Mission Board sponsors work among the Italian, Chinese, Mexican, Slavic, and Indian.

Our first stop was South San Francisco where the apartment buildings give way a bit reluctantly to houses. It was a few minutes after eleven when we pulled up in front of Amelio and Lidia Giannetta's new home. Amelio was in the garage still unpacking as he greeted us.

Amelio and Lidia are both natives of Italy. For four years they have served under the Home Mission Board in the Bay Area. Amelio's unhurried quiet voice is heard by

## Missions on My Doorstep

Italians from Santa Rosa to Monterey on the *Buena Novella* (good news) radio program. Sponsored by three Bay Southern Baptist Associations, the broadcast is his chief contact with Italian people. A thirty minute program is taped each Thursday with the help of seminary students. For the last three and a half years this program has been on the air each Sunday evening at seven.

Amelio and his beautiful wife spend most of their time following up correspondence as a result of the program. They make personal visits and leave copies of the New Testament in each home. Their list of contacts has grown steadily to more than 2,000.

We have no Italian church. The Italians are invited and encouraged to worship in the Anglo-Baptist churches. However, Amelio does conduct weekly Bible study in Italian at a convert's home.

Much of the Italian ministry is carried on with the help of Anglos. The Giannettas expressed appreciation of the moral support from our churches, particularly in their street meetings when fellow Christians attend, sometimes thirty strong.

When we regretfully stood to leave, the Giannettas and their lovely five-year-old daughter, Grace, walked to the car with us. Overhead the huge Constellation airliners on their final approach to the International Airport were a constant reminder that San Francisco is a crossroads of the world.

We followed a historic cable car up the steep hill toward Chinatown. I held my breath as we climbed—nearly straight up—and lost it when we started down again. We had to park two and a half blocks downhill from Peter and Carol Chen's home. My legs ached as finally we paused in front of their apartment house.

Carol opened the door and called cheerily, "Hurry up, Peter is waiting lunch!"

We had tasted Peter's cooking before and that was incentive to climb the stairs.

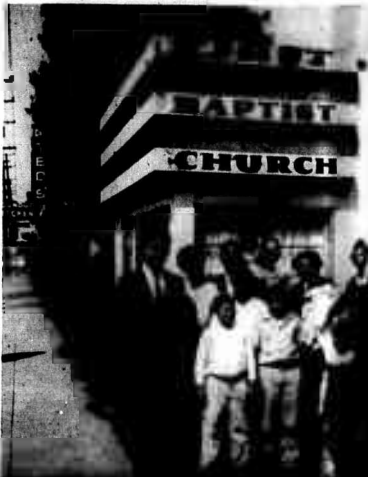
Peter Chen's cooking was at its best. Even three-month old Constance Joy goosed her approval. Because time was short, I took notes even as we ate.

Five years ago our Home Mission Board invested \$55,000 in a beautiful church building on Hyde Street. Adult work is very slow but as Peter reminded us, "The children are our future."

The actual membership of the church is only seventy-seven but Sunday school en-



Rev. and Mrs. Amelio Giannetta, and daughter, Grace; Mr. Giannetta with a group of Italian Christians in Richmond, California



Rev. and Mrs. Peter Chen, of San Francisco, work with the Chinese, and Rev. and Mrs. James L. Nolette, Richmond, with Japanese

rollment has climbed to 344 with an average attendance of 170.

Peter has on his staff nine seminary trained workers. He told of the church's gift of \$1500 to missions last year. As he spoke his enthusiasm showed on his face.

After lunch Peter took us across the street to his church. As we walked in the sun was streaming through the stained glass windows, illuminating the auditorium. Gold colored pipes of the organ and a lovely bowl of orange and yellow chrysanthemums added more beauty to the building. As Peter stepped thoughtfully behind the pulpit I tried to visualize the little group of eight that composed the first attendance a few short years ago.

"We felt so small and we were a bit discouraged at first," our missionary said. Then he shrugged his shoulders. "So, we just decided to fill it up!"

The church bulletin is mimeographed both in Chinese and in English. Saturdays, I saw, by the calendar of activities, are reserved for Sunbeams, GAs, RAs, and Junior Choir practice.

We hated to leave Peter, Carol, and their baby but were already hours behind schedule. Crossing the Bay Bridge I knew we couldn't possibly stop at all our Mexican missions and at the International Center for students near the campus of the University of California.

Our next stop was at the home of our missionaries to the deaf in Berkeley. Rev. Glen Prock was in Fresno making pre-

liminary plans for opening work there, but Mrs. Prock welcomed us graciously.

The Prock's sixteen-year-old daughter, Glenelle, is a deaf mute and was used by God to call her parents into work with the silent people. For 15 years Mr. Prock was a pharmacist. It was when he tried to explain the plan of salvation to Glenelle that he realized he must learn the sign language. Rev. Carter Bearden, at that time missionary to the deaf in New Orleans led Glenelle to Christ. Mr. Bearden enlisted the Prock's prayers for more missionaries to the deaf.

As they prayed, God worked in their hearts. Soon they were sure God wanted them. So Mr. Prock gave up his job and entered New Orleans Seminary.

Learning the sign language was difficult, but as Mrs. Prock explained, "If you love enough, you can learn!"

Glenelle is a student at Berkely School for the Deaf. We did not get to meet her, but her picture indicates an attractive happy girl.

There are twenty-two members of the deaf mission which meets in the Calvary Baptist Church in Berkeley. The mission was organized in May, 1957 and Mr. Prock became its pastor in August.

In addition to their mission, the Procks conduct a Story Hour for the children at the Berkeley School for the Deaf.

Even before Mrs. Prock demonstrated her skill in the sign language, I had been admiring her beautiful, graceful hands. Now, as she touched the palm of her right hand with her left-hand middle finger to show us how to say Jesus, I wondered if it were not like music to the silent people to watch loving hands in action as they helped dispel spiritual darkness!

Rev. and Mrs. James Goodner witness to more than 6,000 Indians in the Bay Area. James was in Oklahoma in a School of Missions but Helen invited us into their homey little house in El Cerrito.

The Goodners were missionaries to the Indians in New Mexico before coming to Berkeley to enter the seminary.

## Missions on My Doorstep

One afternoon, less than a year ago, an Indian family, Mr. and Mrs. Quotskyva came to see the Goodners.

"Won't you please help us start a church of our own?" they begged.

"We couldn't say no," Helen told us.

So the work was born, after labor and earnest praying. Two months later the Goodners were appointed by the Home Mission Board. October 20, 1957 the Indian Baptist Church, meeting in a lodge hall was organized in Oakland. Its membership includes members of ten tribes, among them the Cherokee, Chickasaw, and Navajo.

Many of the Indians are transients so the work is slow. James also directs the work of another Indian mission in San Francisco. It meets in the basement of the home of one of its members.

Helping the Goodners are Gail and Wilma Ruse, some of the many seminary students active in Bay Area missions.

The Richmond Baptist Mission is one of the most beautiful church buildings in California. Its pink blocks and redwood panels can be seen from the Eastshore Freeway. Working under the Home Mission Board at this mission are Rev. and Mrs. James Nolette. They work primarily with the Japanese but their witness also touches Chinese, Korean, Negro, and Anglo.

The Richmond mission began as a Sunday afternoon Sunday school but has grown until Jim's work is now like that of any other full-time pastor. There are 120 enrolled in the Sunday school and 40 in Training Union. Until recently the emphasis was primarily upon children in the neighborhood, but under Jim's leadership strong adult work is being organized. The mission has adopted the Home Mission Board plan whereby each year they assume 10 per cent of the pastor's salary, thus freeing that much money for other mission work.

A Christian layman, Francis Tagami,

directs the music. Also on the staff are several fine, faithful seminary students. When transportation became a problem for some of the students at Golden Gate Baptist Seminary, Jim and Sue Nolette went together with Marjorie Depriest and Dannie Slampley and bought a car. Jim uses it during the week and the girls drive it over the week end.

It was late afternoon when we stopped at the Nolettes and went with them to the church to take some pictures. We walked through the little building and it was obvious that it was bulging at its seams. We went outside to admire the lovely fuchsia and Japanese foliage planted around the building, giving it an Oriental look. Across the street children of several races were playing in an elementary school ground. Sue pointed out that it was indeed a cosmopolitan area.

The evening shadows were lengthening when my husband snapped the shutter of the camera for the last picture of the day. As we waved good-bye to the Nolettes and started the two hour drive home, I realized again the blessings of a wonderful day, and the impact of what the Annie Armstrong Offering accomplishes made my head spin. We had spent ten hours touring the Bay Area, not pausing even for a cup of coffee and we had touched only briefly a small part of missions on our doorstep!

Mrs. Glen Prock shows the writer, Mrs. Hopkins, the sign for Jesus



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Cover—The money you give for home missions is so important it is difficult to express its widespread good and influence. But your money without daily, persistent prayer cannot be as effective for God's kingdom advance. We limit the power of the Holy Spirit in missions when we fail to pray for missionaries and needs. Make March 3-7, a week of great spiritual power as you pray without ceasing. God will bless our beloved nation if we pray with repentance and faith, believing.

Editor: Ethelene Hamric

WMS Consulting Editor:  
Margaret Bruce

Consulting Editors:  
Mrs. R. L. Mathis  
Alma Hunt

Mrs. William McMurry

Art: Rachel Colvin, June Lewis

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Grizzle-haired Rut Hinton said to me, "Yeah, I reckon I know Sawdust Mahoney better than any man alive. Knew him when we were kids. We grew up together."

Rut's comfortable cabin was at the edge of Tealhead, a small town in the upper Sierras. I had come up from San Francisco to see Sawdust Mahoney.

"Tell me about John Mahoney," I said. Hinton shrugged. "Why not?" He rose and poured two cups of coffee and took a savoring swig from his cup.

Like I said, I grew up with Sawdust Mahoney, said Rut. He was as tough a lumberjack as ever booted a man into a mill pond. Six feet tall and hard as granite.

When he got a small sawmill rig, I went to work for him. Worked hard but he paid me well. He worked twice as hard. Sawdust had a real lumber sense. Started making money, got another outfit, then another. Before long the lumber men in these parts began noticing Sawdust Mahoney.

Then one Monday morning Sawdust said to me, "Rut, I went to church yesterday."

"Church?" I said it as if he'd said he'd attended a ladies tea party. Associating church with Mahoney was not easy.

"Yeah," he said, "and I got religion. I'm the Lord's man now."

Well, he meant it. He was the work- ingest Christian you ever met. Listen, he started giving about half his lumber profits to the church—especially to missions, and to charity. Everybody thought he had slipped his rocker. I admit I thought so myself. I just did not savvy his overboard giving.

But the man's business grew like Jimson weeds. He really prospered. He got to be somebody to reckon with in Oregon and California among the top lumber boys. They started eyeing him when his monthly payroll climbed to a 100 thousand dollars. And what does he do then but start giving two thirds of his profits to the Lord! Wherever he heard about a new church



going up, he'd send 'em a carload of lumber!

I ran into Jim Lawson, head of a big lumber outfit in Oregon one day, and Jim said, "Sawdust is headed for a real crash! He had us worried as a competitor for a while, but the way he's throwing his money around on religion he's bound for the skids, fast."

"You could be right," I told Jim.

But Sawdust's business kept booming. He was a sort of mystery man to the big lumber-joints along the Coast. He seemed to get more and more reckless. He sent young men to school to train for the ministry. He paid for missionary doctors. He helped to build churches.

Anybody could see he was unorthodox in running his setup, but he just got bigger and bigger!

He said, "Rut, it's not my business. It's God's. If he wants his business to boom, all right!"

Then something happened.

He was coming around a curve on a mountain road and a drunken driver hit him head-on. It was a crack-up to remember. Sawdust was really busted to pieces. He was in the hospital for six months. He never got to where he could walk without crutches. And he lost the use of one arm.

I went to see him almost every day. I figured he'd get as low as a lizard's stomach, but he kept his old grin. In my heart I wondered why the Lord let this happen to him, of all people. I hated to tell him the bad news, about two months after his crack-up.

"Business is going downriver, Sawdust," I told him. "It's really bad."

"What's bad about it?" he said.

"Listen," I said, "after all, you worked hard to build it up. Now to see it tailing is bad, isn't it?"

"It's the Lord's," was all he'd say.

"Sawdust, a man ought to help the church, but you've used so much doing that—now when you're on your back, there's not enough reserve. There goes your life's work. If you had some of that

cash...

"Rut," he said, "you're right about one thing. I've worked hard. Maybe the Lord wants me to take it easy now!"

"But it still seems a shame—"

He lifted his one good hand. "Say it all goes. Every foot of lumber. It wasn't mine anyhow, really. While I handled it it belonged to God."

I started to speak but he said, "I'm really rich. I have missionaries, ministers, seminaries, hospitals! Do you know anybody who has more than that?"

"But they're not yours!" I said.

"Yes they are! All a man has is what he gives away! I know you're thinking it's a shame old Sawdust Mahoney is a failure, after all his big business. You're wrong, Rut. I'm a howling success! And this kind of success nobody can take from you. What I had, I used for the best purpose—the kingdom of God. Do you know what Jesus said Rut? He said even a cup of water is rewarded! No man ever paid better interest than God does! He's already paid me."

Sure enough when Sawdust left the hospital on his crutches his business was gone!

Rut Hinton paused. I asked, "What are his circumstances now?"

Bad. Lives in a one-room cabin outside town. Poor old fellow—he could use a lot of things. Mister, you'd think the Lord he gave so much to would look after him, wouldn't you?

I said gently, "You might be surprised about that! Is Sawdust still happy?"

"As a cub bear in a honey tree. It doesn't make sense."

"Don't be too sure of that. I'm chairman of a special committee from our association and our church. They sent me up here to find out about John Mahoney. He helped a lot of churches down our way, supported missions, and such. We've heard he was having a hard time financially. We want to see that he has everything he needs from now on."

Rut Hinton started at me. He sighed deeply. "Well," he said, "maybe a man can't outlive the Lord after all!"

## Ann Hasseltine MK Receives Annual Award

Many have wondered about the annual Elizabeth Lowndes Scholarship Award. This award and the Margaret Fund are closely allied.

It was in 1916 that the first Margaret Fund scholarships for sons and daughters of regular missionaries of the Home and Foreign Mission Boards were granted. Since that day the members of Woman's Missionary Union have followed with more than passing interest the growth of the fund, the building up of other funds and the necessary changes in policy.

Among the special funds for MK's\* is the Elizabeth Lowndes Award founded in 1934 when Mrs. W. C. Lowndes, the treasurer of WMU, resigned. Mrs. Lowndes had served the Union in this office for forty years. The Margaret Fund from its beginning in 1916 had been one of her chief interests. As treasurer she was close to the students and had watched them with maternal delight and concern during their college years. In recognition of her long service the Elizabeth Lowndes Scholarship Fund of \$7,000 was founded. It was completed in 1936 and awarded for the first time in 1937. The annual interest of the Fund amounting to \$200 is awarded in cash to the college senior whose record for the three preceding years has been distinguished for scholarship, leadership, personality, and character. The

\*Missionary Kids.



Jane Caudill

award is in addition to the regular Margaret Fund scholarship which the student receives during the college years.

Mrs. Lowndes eagerly anticipated the awarding of the first scholarship to bear her name, but she did not live to see Archibald McMillan, son of missionaries in China, receive it in 1937. Mrs. Lowndes died on March 6, 1936.

The latest award was made this year to Miss Jane Caudill, second daughter of home missionaries, Dr. and Mrs. Herbert Caudill. Dr. Caudill has been superintendent of Baptist work in Cuba since 1947, the family having gone to Cuba as missionaries in 1930.

Dr. Caudill remembers of Jane that "Shortly after her baptism Jane decided that she wanted to have a mission Sunday school. Her Sundays were busy so she held her Bible school on Saturday. She had her group of fifteen to twenty or more whom she led and taught for several years. She was thirteen when we moved to the Seminary and soon had a Girls' Auxiliary going with a few girls. Later she organized a Union Girls' Auxiliary and served as con-

sultor until she went to Mercer. She was also busy in other activities in church.

"We appreciate what the WMU has done through the Margaret Fund for her these college years and also for Margaret (the older daughter). Many societies in Georgia have had special interest in them during their college days. We are very thankful for

it all. We also appreciate what WMU is doing for our children of Cuban workers through the Margaret Fund."

Jane Caudill has been a fortunate young woman. As you read her story below you will realize again the wonderful heritage a young person has in the influences of a Christian, missionary home.

## My Life So Far . . . by Jane Caudill

In the late spring of 1937 a missionary couple went to Americus, Georgia with their four-year-old daughter to visit the mother's parents. During their visit, in the month of June, their second daughter was born. Two months later the family returned to Cuba, the country in which they had been working as Home Board missionaries for seven years. Yes, Cuba was home to me from the time I was two months old. There I grew up and there I learned to love two countries as my own.

At three I started attending a kindergarten which was a part of a public school near home in Havana. Kindergarten and the following six grades were all done in Spanish. This was fine as long as I stayed in Cuba, but my parents had plans for me to come to the States for college, and realized that I would need some preparation in English. So Mother took time to teach me how to read and write in English.

During this time my favorite church organization was the Sunbeam Band. There I learned many Bible and missionary stories which had a great influence on my decision for Christ.

Two very important events took place during the eighth year of my life. I was baptized in June and became a member of the First Baptist Church in Havana. In October our family circle was completed with the arrival of my brother.

After completing the sixth grade I entered Colegio Buenavista, which is a large Methodist school in Marianao, just outside Havana. This school has a good English

department and college preparatory course. I completed seventh and eighth grades and high school there.

Most of my activities outside the school were taken up by the church, and especially the Girls' Auxiliary. I worked on my Forward Steps, and was the first to become Queen Regent in Cuba.

When the time came to select a college, there was no doubt in my mind that I wanted to go to Mercer University, in Macon, Georgia. This was the alma mater of my sister and my father. Mother's father had taught there at one time, and Mother received her Master's degree from Mercer, a Baptist University. In the fall of 1954 I left Cuba to start to college.

Among my activities at school have been the Mercer choir, Baptist Student Union, the Ann Hasseltine Young Woman's Auxiliary, and Mercer Independent Glee Association. My sophomore year I started playing the piano for a puppet show called "Annette and Spangles," which was on television every week. I worked with that for two years. In November of my junior year I accepted a position which has meant a great deal to me. I became organist at the Tattnell Square Baptist Church.

At Mercer I met a young man by the name of Douglas Pringle who is planning to go into mission work. Soon after we graduate in June we plan to be married, and then go to New Orleans Theological Seminary. I hope to teach while he prepares for the ministry. Then we may go to some place such as Cuba to work. Who knows? Wherever God leads us, we will go.

# Missionary to the Moving Multitudes

by J. Ed Taylor, Home Missionary



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Modern crop gatherers line up by the thousands—to be processed and assigned for work

orange orchards, beet fields, cotton patches, vegetable farms all across our country

**T**HE life of a migrant missionary is one of the most challenging and it is also most strenuous.

When one couple is assigned to eleven and one half states and the half state is Texas, you find yourself overwhelmed. The bigness of the job is of course discouraging. A missionary to the migrants just has to pick out a place where he feels he can do the most good, and settle there to try to help the wandering people in whatever ways he can. We stay in one place as long as we believe we can accomplish some good. Then we become nomads ourselves and move on to another group.

When we know of a place in our territory where the crops are ready for harvest and a large group of migrants are scheduled to arrive on a particular day we try to get there ahead of the incoming workers, or at least arrive as they do.

We do not work alone, however. We always seek the co-operation of the local

association and churches in the vicinity where the migrants are. In fact this is the way by which we can somewhat stabilize our witness. When local church groups are aware of this harvesting group, they often respond year after year to meet the situation.

The truth of the matter is that the larger part of responsibility for this moving multitude rests with local churches. The missionary who travels from group to group, community to community, cannot build a stable work in any one area without Christians in communities. It is true that among migrants one finds many who need such things as clothing, food, medical attention—physical necessities. But the greatest need is for a knowledge of Christ, of his way of living day by day. Contrary to the opinion of many one finds that some migrants are well-fixed as far as material things, but some do not know Christ so they are as poverty-stricken spiritually as the poorest.

As one visits among these poorly housed, wandering workers he finds many good Baptists. Somewhere, sometime, somebody has told them about Christ and won them to faith in him, and led them to unite with a church. But without active fellowship with other Christians in a sustained church program they grow indifferent and are poor witnesses oftentimes.

Many of our churches do not welcome migrants, because they are migrants, and they know there is little or no chance of their ever becoming participating members. Then, too, many of these harvesters are of another nationality and some church members draw the line there!

Members of our Baptist churches need to recognize the fact that migrants have chosen their way of life and are not satisfied unless they are following the crop harvests. Our task is to minister to them as they are.

In visiting the labor camps in Hollis, Oklahoma last October we found a Baptist

family—father, mother, and six children—who were members of the First Mexican Baptist Church in San Antonio, Texas. They had just come from crops in Ohio. All of them were Christians except the two smallest children. We invited them to the mission at the First Baptist Church, Hollis. They gladly accepted our invitation, and the entire family attended the services and took part.

I asked the father, Mr. Elsandro Guerra, where they had traveled this year. He said he and his family leave San Antonio in April each year and go to Ohio to gather beets. From there they go to Michigan for cherries, then back to Ohio to gather cucumbers, then to Oklahoma to pull cotton. From there, they return to San Antonio for the winter. So it goes, year after year. The children grow up, the parents get older, and if someone does not provide an opportunity such a family never knows the warmth and encouragement which Chris-





Territory to be covered by one missionary family—the J. Ed Tavlors

It probably never occurs to you as you drink your morning orange juice, put sugar in your coffee, enjoy your tossed salad for lunch, or buy a new cotton dress that some of the agricultural migrant workers on these pages may deserve a "thank you" from you. Worn, tired, away from home, they need the friendship which our missionaries can supply. Many do not know Jesus, the Saviour



Migrant barracks where as many as ten people sometimes stay in one room

The only source of water for an entire barracks building. Bath facilities are away from the barracks and one must wade through mud and water to them



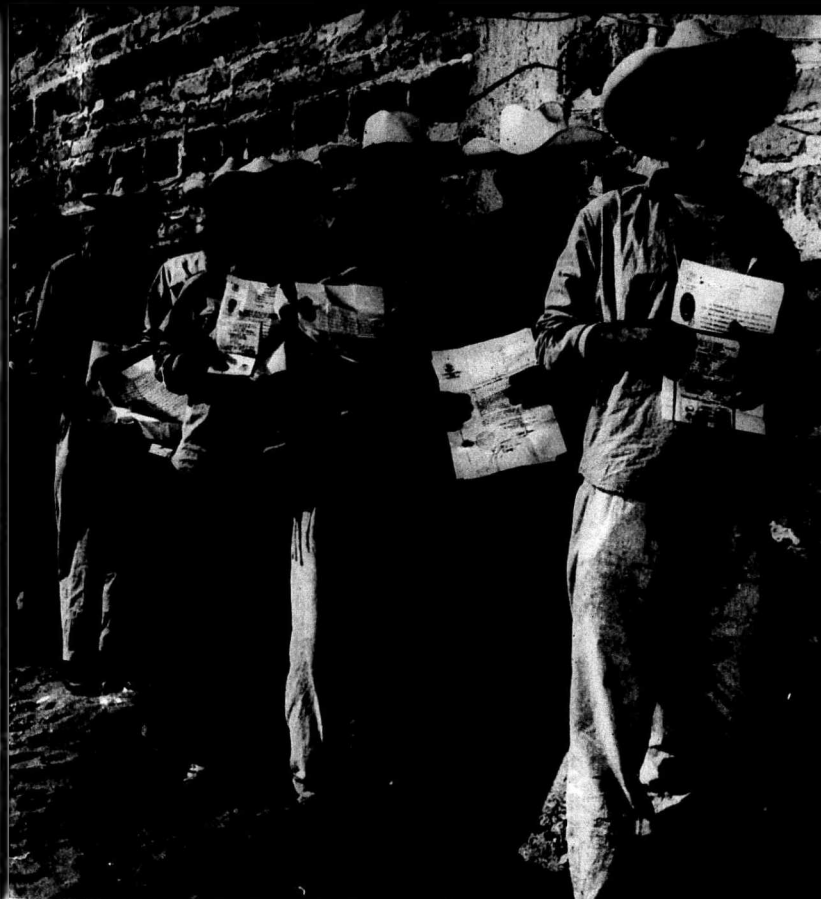
tian friends can supply. Thousands spend their lives in this nomadic fashion and die without knowing Christ as Saviour—and they live right here in Christian America!

Our work should be planned not in terms of trying to get the migrants to settle down in communities, but to help them to be good citizens and become Christians wherever they are.

Many of them need practical help. For instance, how to economize. They spend their money for things they do not need, sometimes allow their families to go without necessities. Others need to know more about sanitation, feeding their families, caring for children.

In one small town in Oklahoma last fall there were five large barracks, one hundred or more rooms to each building. Usually one family with an average of six to ten in the family occupied one room with only one light, a two-burner gas hot plate which was used for cooking and heating. They had no screens, no refrigeration. Many had no bed, not even a mattress. They all slept on the reagent floor on old quilts or blankets.

There is a great urgency for Spanish-speaking missionaries among the Mexican migrants. We cannot speak Spanish. We just visit among the people and start to k-



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Workers from Mexico who legally enter our country prove to be indispensable to the harvesting of our crops. They must be properly processed so that job assignments can be made

ing in the little Spanish we know and soon we find someone who will interpret for us. Whereas Spanish-speaking missionaries could deal directly with these thousands of legal laborers from Mexico as well as citizens of our country.

There is a quality in the Mexican migrant families which is a great inspiration and that is love and loyalty to each other. Mothers and fathers love their children, and it matters not whether they have two or twelve, they are always happy when they



Rev. and Mrs. J. Ed Taylor beside their mobile home provided by the Home Mission Board



Mr. Elsondro Guerra and family in front of educational building, First Baptist Church, Hollis, Oklahoma. With the help of missionaries this church sponsors a Spanish mission for migrants



Inside the Taylors' trailer home

HMB photos

are expecting another. The children, also, are taught to respect and honor their parents. Such loving people respond to understanding and personal friendship. They can be reached if we witness in love.

As we work with local churches we find that some will not and others cannot sponsor a mission. Then we try to find a building close by where we can have services. If this cannot be done, then we have open-air services with the aid of our public address system furnished by the Home Mission Board. During the day we try to have some type of program for the children while the parents attend to their work in the fields. A Bible school is a good way to begin. The children respond with gladness.

But some churches should not wait on the missionaries to come. There are so few of us for the great multitude. Begin early in making plans when you know the migrants are coming. Set aside an adequate amount in your church budget for this urgent work.

We must have compassion for these moving multitudes, for each woman, man, child. They are our responsibility. God has placed them on our hearts. You and I as Southern Baptists have an opportunity to reach them. They are hungry for the message we have to offer. We must not wait until it is too late. The Great Commission applies to every one of us.

## Only A Faint Path

by Mrs. Hilton J. Crow

In June, 1955 two adventuresome missionaries heard the call to alluring Arizona. Southern Baptist pioneers had started blazing a gospel trail just thirty-five years before their arrival. Churches were organized throughout Arizona and adjoining states. Already highways were under construction in various Indian tribes, the Mexicans, migrants, and to the Chinese in Phoenix. Only a faint path led to the 2,000 Chinese in Tucson, many of whom are listed among the most respected and affluent businessmen, physicians, dentists, pharmacists, lawyers, and educators. But 90 per cent are not Christians.

The same year that the first Southern Baptist church was organized in the Tucson area, a non-denominational, evangelical Chinese church was organized by a Chinese Baptist layman. Could it be that the trail blazing is rougher for the missionaries today because Southern Baptists failed to grasp an opportunity yesterday? Small wonder that one Chinese groceryman said to our two missionaries, Misses Mary Etheridge and Nina Gillespie, "Our people have been here seventy-five years. Why are you just now coming to invite us to your church?"

Immediately upon their arrival the missionaries began the tedious job of surveying. Within six months it was completed and every Chinese business establishment had been contacted on foot, by bus, or in cars lent by friends. It had been an almost insurmountable task to cover 171 square miles without adequate transportation.

Real engineers can testify to the fact that building a highway is not an easy task. Certainly laying the foundation for a "highway of integration" is arduous. Such a road of indifference, prejudice, and igno-

rance must be dynamited out of the way. Now after thirty-two months of earnest unceasing prayer and hard labor, seven churches in Tucson have welcomed Chinese into their midst. It has been the missionaries' privilege to find the prospects, notify the churches, and then upon the church's request to visit with church members in the Chinese homes. Integration is easy for the Chinese youngsters who have already been accepted in schools, social, and civic activities. Not yet, however, are the Chinese adults ready to see their children integrated religiously, giving up their ancestral religion, but there are a few.

One girl has been converted, baptized, and is active in her church. She is now a dental student. Two Juniors were won in vacation Bible school in two of the churches last summer. Even with patient, persistent, and prayerful visitation in the homes, the pastors have been unable to secure their parents' permission for baptism.

Someone suggested that the work of integration in the churches was started too soon, that we are a generation too early. Could it be too soon to tell a soul about Christ when he holds high offices in every civic organization? Or can it be that the missionaries and pastors must be helped by members who live Christlike lives among their Chinese neighbors?

The missionaries who have drawn the blueprints and started the building of a new work cover your daily prayers. The Chinese-Americans do not yet realize it, but they need your unceasing prayers that their hearts may be turned to the Lord. Will you pray that Isaiah's words, "And an highway shall be there," will speedily become a reality among Chinese and other Americans in Tucson, Arizona?

## Psalm Ninety-six

*O sing unto the Lord a new song: sing unto the Lord, all the earth.  
Sing unto the Lord, bless his name; shew forth his salvation from day to day.  
Declare his glory among the heathen, his wonders among all people.  
For the Lord is great, and greatly to be praised: he is to be feared above all gods.  
For all the gods of the nations are idols: but the Lord made the heavens.  
Honor and majesty are before him: strength and beauty are in his sanctuary.  
Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength.  
Give unto the Lord the glory due unto his name: bring an offering, and come into his courts.  
O worship the Lord in the beauty of holiness: fear before him, all the earth.  
Say among the heathen, that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.  
Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.  
Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice  
Before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.*

Every member of your Woman's Missionary Society will want seriously to consider the possibility of attending the Woman's Missionary Union Annual Meeting in the seventieth year since organization in 1888. Study with care the program which follows, then make your reservation at the Shamrock Hilton, Houston, Texas.

## 1958 Annual Meeting of WOMAN'S MISSIONARY UNION

Auxiliary to Southern Baptist Convention

HOUSTON, TEXAS  
MUSIC HALL  
MAY 19-20



MONDAY MORNING, 9:30 o'clock

Sing Unto the Lord

D. K. Harrell, Director  
Mrs. W. J. Wimpee, Organist  
Mrs. Froy Campbell, Pianist

O Worship the Lord  
"World Awareness"



Mrs. Mathis      Miss Hunt

Publication of Hostess Committees.....Mrs. Clarence Colley, Houston  
Special Music.....Grace McBride YWAs, Memorial Hospital, Houston

Memorial Service.....Mrs. Duke McCall, Louisville, Kentucky

Business

Declare His Glory... in Our Time.....Alma Rohm, Nigeria

Special Music.....Mrs. Max T. Ward, Alexandria, Louisiana

Declare His Glory Among All People.....Mrs. Billie Davis, Costa Rica

Bless His Name... Psalm 96



Mrs. Davis



Miss Rohm

MONDAY AFTERNOON, 1:45 o'clock

Sing Unto the Lord

O Worship the Lord  
"Spiritual Life Development"

Declare His Glory... in Our Time  
Mrs. Bruce Conrad, missionary to the Indians, Oklahoma

Bring An Offering... Come Into His Courts  
Presentation of Home Mission Week of  
Prayer and Annie Armstrong Offering

Special Music.....Mrs. Max T. Ward

Shew Forth His Salvation  
Mrs. Umbelina Landera, President  
of Woman's Missionary Union of Cuba

Bless His Name... Psalm 96



Mrs. Landera

MONDAY EVENING, 7:30 o'clock

Sing Unto the Lord

O Worship the Lord in Sunbeam Band, Elsie Rives, Director  
In Girls' Auxiliary, Betty Brewer, Director  
In Young Woman's Auxiliary, Doris DeVault, Director  
In Woman's Missionary Society, Margaret Bruce, Director

Presentation of Appointees

Special Music.....Mrs. Max T. Ward

Declare His Glory Among the Nations.....Baker James Cauthen  
Executive Secretary, Foreign Mission Board, SBC

Benediction



Dr. Cauthen

TUESDAY MORNING, 9:30 o'clock

Sing Unto the Lord

O Worship the King  
"Through Christian Witnessing"

Business Division Report, LaVenia Neal, Director

Promotion Division Report, Mrs. William McMurry, Director

Declare His Glory... His Wonders... in Our Time...Alma Hunt, Executive Secretary  
"Lead On O King Eternal"

Special Music.....Mrs. Max T. Ward

For the Lord is Great.....Brooks Hays, President, Southern Baptist Convention

Bless His Name... Psalm 96



Mrs. Moore

TUESDAY AFTERNOON, 1:45 o'clock

Sing Unto the Lord

O Worship the Lord  
"Sharing Possessions"

Declare His Glory... in Our Time.....Dr. Alexander Haraszti, Hungary

Business

Committee Reports

Bring An Offering And Come Into His Courts  
Presentation of Week of Prayer for  
Foreign Missions and Lottie Moon Christmas Offering

Special Music.....Mrs. Max T. Ward

Shew Forth His Salvation.....Mrs. Dewey Moore, Rome, Italy

Bless His Name... Psalm 96



Mr. Hays and his wife

TUESDAY EVENING, Municipal Coliseum

JOINT SESSION WITH SOUTHERN BAPTIST CONVENTION

Organization of Convention

President's Message

Presentation of Jubilee Advance Program



Dr. Haraszti

# KNOW your Home Missionaries **the Walter Crumplers**

by Lila B. Hopkins

Walter Crumpler's flowing Southern accent sounds strangely misplaced in the middle of the Mojave Desert in California. His zeal and enthusiasm are certainly not misplaced, however, as he serves as pastor of the Latin-American Baptist Mission in Barstow, California.

He is a little man, reaching no higher than five feet four and weighing considerably less than 150 pounds; but he has a big vision of the Lord's work.

Often the work with Spanish-speaking people can be very slow and discouraging. "We are not concentrating on the masses but on personal evangelism," our missionary said.

Walter was having lunch in our home. He was helping our church in an association-wide Training Union enlargement. I had watched him direct our campaign with skill and energy and felt a pride in knowing we have missionaries who are so capable in many fields.

"Help yourself," my husband invited after the blessing.

"Thank you, sir. I was born ugly but not bashful!"

I have interviewed many people but never have I had more fun at it than when I talked with Walter. I found that he is a connoisseur of good jokes and a master in the art of humor.

Our young stair-step sons gathered around him. In the middle of a sentence suddenly his English would cease and gleeful Spanish erupt. Our boys would double over in mirth.

We were discussing photography which is another one of Walter's hobbies. We learned that he is vitally interested in aviation and holds a student pilot's license.

From there we jumped to radio, another of Walter's hobbies. He told us that he is collecting pieces for a ham station. The vocabulary began to get farther and farther over my head and since I understand little about transmitters or receiving sets, I finally interrupted as I poured more coffee.

"Tell us about your family," I asked.

"Ah—" And from his smile, I knew the conversation was launched.

Walter's wife, Leonor is now a citizen of the United States, but she was born in Colombia. She came to the States to study medicine. They met at Pineland College in North Carolina in 1947 and were married six months later, and that was the end of her medical career. "Her father was a Presbyterian and her mother Catholic. I baptized her in 1951," Walter beamed.

Walter Crumpler (center) during church service in a home in Barranquilla, Colombia as he visited his wife's country



The Crumplers have two children. Ester Luz is three and a half. Her name in English means Star Light. Walter Lee III is almost two years.

In 1954 Walter planned to take Leonor to South America to spend Christmas with her folks. But their attempt to obtain visas was blocked by the Consul General of Colombia.

"You are members of a religious sect of which there are already too many on resident visa in my country!"

Walter spent a good part of the next year writing letters in an attempt to gain entry. He wrote our President, the United Nations, the Secretary of State, governors, and senators.

His persistence paid off. A year later he again borrowed money from the bank and again they made the trip to Miami. This time their visas were granted without hesitation.

I asked him to describe Leonor. He had already told us of her matchless handwork. We knew she was a beautiful young lady with brown eyes and lovely dark hair. We felt we knew her too.

"Is she quiet or vivacious?"

"She is sparkling quiet," he said.

I thought the words were contradictory until he spoke of her ability to witness for the Master, of her love for the people and their for her, and how she delivers the sermons he leaves written when he must be away. He told of her sacrifices and willingness to give up financial security to become a missionary's wife.

Then Walter related his call to missions as a Junior Royal Ambassador, of his desire to go to a foreign field.

Quietly, he spoke of his health problem,



The Crumpler Family

of his body's daily need for an injection of insulin. He was eighteen when he discovered he was a diabetic. There was no bitterness as he spoke, no self-pity, but he told honestly of his daily struggle to adjust to a broken dream.

Soon, though, he was leading us to laughter again.

We had lingered long around the table. When we finally arose, I felt a calm serenity in my heart. I felt refreshed and closer to the Lord as a result of a long talk with our missionary, Walter Crumpler.

Walter Crumpler, connoisseur of good jokes and master of the art of humor—excellent qualities for a missionary task.





### Buddhist Missionaries Come to United States

A newspaper in Osaka, Japan reported that a training center for Buddhist evangelists is to be set up in San Francisco. The Japan Buddhist Mission will manage the center where practical instruction in English will be given to the missionaries so that they can propagate the Jodo-Shin sect of Buddhism to 130,000 Japanese-Americans in the United States. Their missionary activity will not be limited to Americans of Japanese ancestry but will include "other Americans also." Daniel Defoe's frank statement about London early in the 18th century is not an inaccurate description of San Francisco:

"No city in this spacious universe  
Boasts of religion more or heeds it less."



### Baptists Say No

Sixty-nine Baptist leaders representing twenty-five states and the District of Columbia held a three-day conference in Washington "to analyze the proper application of the Baptist emphasis on freedom to current United States public policies."

The committee came out strongly against the inclusion of a religious question in the 1960 federal census. It was the judgment of the committee that such a question would be a violation of religious liberty and the separation of church and state. The Census Bureau has been considering asking the question. What is your religion? A person is under obligation to answer any question in the census questionnaire.

### Liquor Ads and Women

Distilling executives and admen for the industry believe that now is the time for the liquor industry to drop some of their taboos, especially such "out-dated" ones that women should not be associated with the drinking of hard liquor.

Following the technique used by the cigarette manufacturers when the first appeals were directed to women, the liquor advertising experts are suggesting that a woman's hand be the first step in introducing the feminine figure into hard liquor ads. "Her gloves lying harmlessly on the table, or her hands arranging flowers in a vase should not arouse the dregs," advises one expert.

Executives who oppose the idea remind their admen that in the past several years there have been eight hearings before the Senate committees in which liquor interests fought Federal regulations banning liquor advertising from TV and radio. Though a word of caution has been spoken by some, there are liquor executives who would approve the introduction of the feminine touch to the liquor ads. As in the case of the cigarette, after a few years of conditioning, they reason that the public will not be shocked at seeing a woman with a glass of whiskey in her hand!



### University of California Leads in Foreign Students

The University of California leads all other American colleges in receiving foreign students. It leads all others in sending its professors abroad on research or teaching assignments, and ranks second in the number of visiting foreign professors on its faculty. These facts were reported by the Institute of International Education in the San Francisco Chronicle.

Last year, the Institute said, 40,666 foreign students studied in American colleges. Of these, 1473 were at UC, 1356 at Columbia and 1109 at the University of Michigan. UC had 145 of its faculty members studying abroad; the University of Chicago had 42. At the same time, 73 foreign professors were teaching at the University of Wisconsin, with 68 at UC.

During the last year, it was noted, a total of 9887 Americans studied in 54 foreign countries. The most popular colleges included Mexico City College, the University of Paris, the University of Madrid, McGill University in Montreal, and the University of London.

A noted scientist said in speaking of exchange students, "The best way to export an idea is to wrap it up in a person." Does it matter what kind of ideas about our way of life these students and professors take home with them? And is it not equally important that our students leave on the doorsteps of other nations?

### Israelis Atone for Arab Killings

The fact that Israel has stretched out her hand more than once to make amends to Arabs for wrongs committed is little known or is ignored in other parts of the world. A story of such proffered friendship and compensation appeared in an issue of The New York Times.

In the hope of blotting out one of the darkest moments in her history Israel offered a traditional Arab feast of forgiveness to the survivors of the Kafr Kasim massacre. In this border village east of Tel Aviv on October 29, 1956, forty-seven Arabs were killed and fourteen others wounded. Earlier that day Israeli troops had launched their attack on Egypt. The villagers were all citizens of Israel but they were also Arabs and it was believed necessary to order a curfew in villages near the Jordan border. Many people of Kafr Kasim were out working in the fields when the order was given and did not hear it. As they straggled home in the early darkness, the police opened fire.

For a year the Israeli government through committees sought to find a way for compensation acceptable to the Arabs. After some reluctance on the part of the families of the dead, they agreed to accept the government's offer of 400,000 Israeli pounds (\$224,000). But by Arab custom there could be no full forgiveness until a "sulha" was held. In this ancient ceremony of pardon the members of the bereaved families cut away symbolic rope nooses from the necks of those responsible for their loss and then share a feast with them. As the eleven border policemen who were involved in the incident were still being held by a military court in Jerusalem, all the survivors were able to do was to listen to speeches of regret by officials and eat a dinner of mutton, chicken and rice which was paid for and prepared by the government.

When they had finished, the spokesman for the Arabs rose from the long table and said: "What happened was the will of Allah which we must meet with patience. A man does not fall until it has been decided in his fate that he shall."

But nobody was sure that forgiveness had been granted.



GA director and WMU president talk over supplies to be purchased for Forward Steps



A WMS member is a valuable assistant at meetings when time is given to quiet study—individual or groups study on same step



# Cooperating for Better FORWARD STEPS

by Dorothy Weick, Editor of Tell

Have you ever been to a Girls' Auxiliary Coronation? If so, you were no doubt thrilled as you watched lovely young girls awarded for study achievements. Were you amazed at all these GAs had learned—Scripture verses, mission information, denominational data?

Perhaps you wished to be a part of this popular Girls' Auxiliary activity—Forward Steps. You can! There is some way all WMS members and parents can help with GA Forward Steps.

If you are the parent of one of these misses—aged nine through fifteen—you can give your daughter a slight nudge about studying at home.

She will be given time at GA meeting for reviewing and repeating information to the counselor.

WMS members can give time as they serve on a Reviewing Council or GA Committee at the request of the WMS president, help with study and review time at GA meeting, assist with plans for a Forward Step day camp, or work on a committee for the coronation. Some money is needed, too, for books, supplies, refreshments.

Whatever you give—time, interest, enthusiasm, you are investing in the missionary education of future leaders in our churches, the denomination, the community, and the world.

"Secret meetings" between counselor and girl give time for chatting about Forward Steps



Favorite games are easily adapted for reviewing Forward Step requirements



Below: Forward Steps and picnic are combined at a Day Camp. WMS help is a must for this!



## Cooperating for Better Forward Steps



There is nothing like quiet study, especially right before the Reviewing Council meets! The pastor or educational director may be one of three to five members of the Reviewing Council

Photographer: Colvin

Models: GAs and leaders from Birmingham churches

Coronation is crowning moment for girls, counselors, parents and WMS! It also can be a means by which you increase mission interest in your church as well as among GAs



## Circle Program

**Plan One:** Use the prepared program below.

**Plan Two:** Continue with your circle study of the mission book, *Look, Look, the Cities*, by Albert McClellan; see page 72.

### Call to Worship:

In foreign lands they wondered how  
Their words that day had power;  
At home the workers here and there  
Had knelt to pray an hour.

Sing "Sweet Hour of Prayer" or "Did You Think to Pray?"

**Meditation:** When we pray for the missionaries, we follow the example of Jesus. His life was filled with prayer. He prayed alone in the mountains. And when the multitude pressed about him in the busy throng, he prayed. He prayed at his baptism; he prayed all night before he chose his disciples; he prayed on the Mount of Transfiguration, in the garden of Gethsemane, and on the cross.

We know the words of only a few of his prayers. But we may be sure that he himself also prayed for what he asked his disciples to pray for. When he looked upon the world, so full of need, he pleaded with his disciples to pray for missionaries: "the harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

His own prayer recorded in the seventeenth chapter of John is full of intercession for his disciples whom he had to leave in a hostile world. And beyond his disciples he saw multitudes yet untouched by his mercy: "Neither for these only do I pray, but for them also that believe on me through their word" (ASV).

## Fruits of Faithful Prayer

by Hermione Dannelly Jackson



The Lamar Jackson family, Mrs. Jackson, our writer is a busy pastor's wife at Southside Baptist in Birmingham

• Read John 17.

**Prayer:** Use Calendar of Prayer. Remind the women that names appear on the calendar on the missionaries' birthdays. One whose birthday was last December 22 remarked, "I'm afraid Southern Baptists never get down to my name when they pray because so many of us have that birthday." Another said, "When I was in China, it thrilled me to think of the thousands of intercessory prayers rising to the throne of grace on my birthday. Now I know that many are too busy to pray." Urge everyone to be faithful in daily use of the Calendar of Prayer. Point out that the remarks are designed to help intercessory thinking and praying habits. They turn our thoughts to the needs of others.

**Leader:** Our program today is about the Calendar of Prayer. We are urged repeatedly by our missionaries to pray. Giles Fort from Southern Rhodesia urges, "Pray regularly for the work here; it is the most



Giles Fort  
Southern Rhodesia



Helen Masters  
Nigeria



James Belote  
Hong Kong



Alta Lee Lovgren  
Ajloun, Jordan

valuable contribution you can make." Helen Masters from Nigeria writes, "Thank you for your prayers. God has answered them." James Belote from Hong Kong pleads, "Pray for your missionaries that the disappointments and discouragements and the busyness of life will not rob us of victory and the real power of God in our ministry." (Relate the stories in the "Call to Prayer" on March 8 and 9.)

Are we faithful in our prayer life? At Pentecost the believers were filled with power for their world task. They had prayed. For ten days they had been together in the upper room.

We are suggesting three fruits of faithful prayer.

1. *Prayer joins your life to God's redemptive world purpose.*

From New Testament times until now the victorious march of Christ through the nations has been accompanied by the prayers of his people. The very first foreign missionaries were sent out from the church in Antioch after they had fasted and prayed.

Alta Lee Lovgren, missionary to Jordan now home on furlough, tells how one family focused their attention on the world. "A friend has written us that we are 'on the map!' Her letter was one of the most encouraging, uplifting messages we have received since arriving on the mission field. It read:

"It was a great joy to us to pin your names on our prayer map. It is a world

map that hangs on the wall of the breakfast nook. Southern Baptist mission fields are noted but our own missionary friends have a small Christian flag flying on the location of their new homeland. A flag has been pinned on our map for you. You may be sure that we will pray daily for you."

"Daily, as Ole Man Sun ends his day with us, I remember that he is beginning his day with our stateside friends, that heads are bowed around breakfast tables in prayer for us. And I breathe a prayer of thanksgiving for these faithful friends."

2. *Prayer strengthens the missionaries for their task.*

Evelyn Schwartz from Indonesia gives this testimony. "Our Young People's Conference was held in Semarang last October. As I was a member of the youth committee I went a few days early to help with last minute preparations. So, my birthday, October 13, was spent hanging curtains, making badges, and doing numerous other things. The new administration building at the seminary where the conference was held was not yet completed. With workmen and plaster all over the place it looked like an impossible job to accomplish as much as we must on that day. But Fay Taylor and I started working and even by noontime we could see our way clear although a lot remained to be done. By about 10 P.M. I was not even very tired in spite of the terrific heat. I know you were remembering me especially on that day. My

"Prayer—  
your most  
valuable  
contribution."



Evelyn Schwartz  
Indonesia



Lorene Tifford  
Formosa



Loyd Moon  
Brazil

mind went back to another birthday which presented similar difficulties when I was in Hawaii, and I remembered how those difficulties were overcome because you prayed."

Miss Fannie Taylor, an emerita missionary of twenty-eight years service among the Italians, tells how difficulties and problems disturbed her all one night. Starting out on the field early to try to solve them she was encouraged as the outlook brightened and obstacles were removed. This continued throughout the day so that when she returned in the evening, she had a lighter heart and deeper thanksgiving for answered prayers. When she looked at the Calendar of Prayer that night, her name was there.

3. *Prayer transforms your life into nobler living.*

How can I pray for the destitute family down the street without carrying a basket of groceries to them? How can I pray for the salvation of my neighbor without telling her of my own experience with Jesus? How can I pray for the missionaries without supporting them by my gifts?

During a WMU Conference at Glorieta a woman told Miss Lorene Tifford, a missionary to Formosa, that each member of her circle had been given the name of a missionary serving on Formosa. They were requested to pray for these missionaries until Christmas, and to pray as though

they were that missionary. Miss Tifford said, "That explains the solution to some of our problems last fall. Problems that had been serious were suddenly solved."

Loyd Moon from Brazil writes, "It means more than you know to hear that you are praying for us. We are often encouraged by the thought that miles and years do not separate those who have learned to pray. The success of our work depends to a great extent on the home base. We are as dependent on your prayers as the program is upon the gifts of those who have missions in their hearts."

The radiant qualities of a Christian's life comes to him through prayer. His faith grows stronger. He gets a sense of power which enables him to forget himself and to live for his God and for others. His prayers act as an anti-corrosive against bitterness and envy.

S. B. Gordon writes, "The great people of the earth today are the people who pray. I do not mean those who talk about prayer; nor those who say they believe in prayer; nor yet those who can explain about prayer; but I mean those people who take time and pray. There are people that put prayer first, and group the other items in life's schedule around and after prayer. You can do more than pray after you have prayed. But you cannot do more than pray until you have prayed."

Closing Prayer

Some part of your 1958 Annie Armstrong Offering for Home Missions will go to each of these places and people as a witness for Christ...



Missionary A. V. Pickens visits in French-Indian home at Montegut, La.



Gold brings kindergarten to this mission, New Orleans.



At Friendship House, New Orleans, Ada Young guides new convert to study of Bible.

# Allocations already approved the 1958 Home Mission Offering

## 1. Salaries of Missionaries—Language Groups

(1) Chinese—13 Workers (San Francisco, Los Angeles, Phoenix, Tucson, El Paso, San Antonio)	20,000
(2) Deaf—11 Workers (Los Angeles, Oklahoma City, Baton Rouge, New Orleans, Atlanta)	32,000
(3) French—26 Workers (Louisiana—Washington, Markville, Cloutiersville, Napoleonville, Jennings, Montegut, Houma, Morgan City, Moreauville, Cheniere, Redell, Aron, Texas—Stowell)	30,000
(4) Indians—105 Workers (Centers—Gallup, Albuquerque, Santa Fe, Farmington, Flagstaff, Lawrence, Winslow, Brigham City, Philadelphia; Churches and Missions—Alabama, Arizona, Florida, Mississippi, New Mexico, Oklahoma, Kansas, North Carolina, Utah, Washington-Oregon)	155,200
(5) Italians—10 Workers (Ensley, Ala., El Cerrito, Calif., Tampa, Fla., Bend, Ill.)	15,000
(6) Japanese—4 Workers (West Los Angeles, Sacramento, Richmond, Calif.)	1,000
(7) Russian—4 Workers (San Francisco, Calif., Miami, Fla., Los Angeles, Calif.)	1,000
(8) Spanish—182 Workers (Texas, Oklahoma, New Mexico, Arizona, Colorado, California, Florida)	190,000
(9) International—2 Workers (Berkeley, Calif., Austin, Tex.)	4,500
	410,000

## 2. Operational Expenses—Language Groups

(1) Chinese	\$80
(2) Deaf	1,500
(3) French	5,000
(4) Indians	25,000
(5) Italians	600
(6) Russians	300
(7) Spanish	10,500
(8) International Work	3,000
	50,000

## 3. Good Will Centers

Field Worker (Mrs. Noble V. Beall)	
Salary	5,540
Travel	1,000
(1) Louisiana, New Orleans	
Rachel Sims—5 Workers	18,760
Toledano—2 Workers	4,560
Carver Center—3 Workers	5,120
Friendship House—2 Workers	4,680
Florida Project—1 Worker	1,200
(2) Maryland, Baltimore	
Kathleen Mallory—3 Workers	2,200
Canton—1 Worker	2,200

## the 1958 Home Mission Offering

(3) Alabama, Ensley—1 Worker	780
(4) Florida	
Tampa—2 Workers	5,340
Miami—3 Workers	6,540
(5) Georgia	
Macon—1 Worker	2,220
Savannah—1 Worker	2,580
(6) Illinois	
Granite City—2 Workers	5,040
East St. Louis—2 Workers	1,920
(7) Tennessee, Chattanooga—2 Workers	4,860
(8) South Carolina, Columbia—2 Workers	3,960
	75,000

## 4. Operational Expenses—Good Will Centers

(1) Louisiana, New Orleans	
Rachel Sims	5,000
Toledano	1,500
Carver Center	2,500
Friendship House	1,500
Florida Project	300
(2) Maryland, Baltimore	
Kathleen Mallory	1,800
Canton (Car Operation)	360
(3) Alabama, Ensley	8,000
(4) Florida	
Tampa	1,000
Miami (Part)	240
(5) Illinois	
Granite City	800
East St. Louis	1,000
	15,000

## 5. Rescue Homes—Salaries

(1) Louisiana, New Orleans	
Men's Home—2 Workers	3,360
Good Samaritan Home (Women)—1 Worker	1,800
Sellers Baby Home—10 Workers	26,780
(2) Illinois, East St. Louis—2 Workers	3,000
	\$5,000

## 6. Rescue Homes—Operational Expenses

Louisiana, New Orleans	
Men's Home	3,900
Sellers Baby Home	10,100
	14,000



Recreation for youth at Good Will Center, East St. Louis.



Ensley, Alabama Good Will Center, ready operational expenses.



It takes lots of milk for the babies at Sellers Baby Home, New Orleans.



Will your love offering for home missions be large enough to be divided among so many needs that as you give - give as you pray



Baptist camp in Cuba must have equipment



San Blas Indians in Panama need many more workers



Only two missionary couples work among the migrants

#### 7. Outposts—Salaries

(1) Cuba—199 Workers .....	166,800
(2) Panama and Canal Zone—35 Workers .....	45,000
San Blas Indians—22 Workers .....	

200,000

#### 8. Operational Expenses—Outposts

(1) Cuba .....	2,800
Camp .....	6,800
Seminary .....	1,300
WMU Work .....	7,500
(2) Panama .....	2,500
San Blas .....	

20,000

#### 9. Negro Work—60 Workers in 18 States

(1) 50 Teacher-Missionaries .....	45,000
(2) 22 Negro Centers .....	45,000
(3) Institutes, Conferences, Extension, etc. ....	16,000
(4) Negro Evangelism .....	4,000

100,000

#### 10. Jewish Work

(1) Salaries—5 Workers .....	8,000
(2) Promotion .....	2,000

10,000

#### 11. Migrant Work—10 Workers

25,000

2 Couples, West Coast  
2 Couples, Central Area  
1 Couple, East Coast  
Spanish speaking Summer Missionaries

#### 12. Field Workers

31,990

Irene Chambers William E. Burke  
Bertha Wallis Fred A. McCaulley  
Vena Aquillard Wiley Henion

#### 13. Margaret Fum

10,000

#### 14. North American Baptist Women's Union

2,300

#### 15. Missions in Pioneer Areas

(1) Evangelism—Field Workers in 9 States .....	36,000
Negro Evangelism .....	4,000
(2) General Missionaries—63 Workers .....	60,000
Arizona 6 Kansas 6 Ohio .....	
Maryland 9 Colorado .....	
California 13 Illinois .....	
Iowa 1 New Mexico 11 Oregon-Washington 6	

ROYAL SERVICE ★ MARCH 1958

(3) Aid for Mission Pastors and Pastoral Missionaries .....	80,000
(4) Work in Alaska—20 Workers .....	50,000
	210,000

#### 16. Institutes-Conferences for Minority Groups, Good Will Center Workers, Kindergarten Workers, WMU Groups

Indian Institutes .....	1,200
Spanish WMU Conferences .....	2,000
Kindergarten Institutes .....	
Spanish .....	900
Indian .....	150
Deaf Conference .....	600
Mexican Pastors' Conference .....	1,700
Good Will Center Conference, Ridgecrest .....	1,250
General Conference (Direct Missionaries to Glorieta and Ridgecrest Home Missions Conferences) .....	1,200

9,000

#### 17. Mission Literature

Women's Auxiliary, National Baptist Convention .....	500
Spanish WMU Literature .....	3,400
Kindergarten Materials .....	500
Russian Periodical .....	1,600
Publication .....	1,200
Compensation .....	7,200

#### 18. Scholarships

25,000

Spanish .....	6,000	Cuba .....	5,000
Negro .....	5,000	Deaf and Other .....	
Indian .....	6,000	Minorities .....	9,000

#### 19. WMU Promotion

(1) Pioneer Areas (6) .....	29,600
(Oregon-Washington, Kansas, Ohio, Arizona, Alaska, Colorado)	
(2) Language Groups (4) .....	19,980
(Texas 2, Oklahoma 1, New Mexico 1)	
(3) Additional Promotion .....	2,700
Travel-Office .....	800
Conferences .....	46,480

#### 20. Student Mission Program

60,000

#### 21. Equipment

55,000

#### 22. New Work

40,850

Total already allocated \$1,580,000

1958 Goal—\$2,000,000



Work in Alaska needs strengthening, workers



Indian Institute is one of many for language groups



450 Summer student missionaries

ROYAL SERVICE ★ MARCH 1958

# The Eskimo in the "Great Country"

The name Alaska is a corruption of a word meaning "the Great Country." Our work is still in the pioneer stage among the Eskimos in "the Great Country."



*Snow house near Kotzebue, Alaska*

*Totem poles are erected by Alaskan Indians to the animal from which they think their tribe has descended!*



*Prayer meeting at Kotzebue; missionary, Dick Miller*



Southern Baptists have ten missionary pastors in ten churches in Alaska. For the most part the church membership is made up of people from the States who have gone to Alaska for business reasons. The supervision of this work is done by Rev. L. A. Watson of Anchorage.

We also have established some work north of the Arctic Circle at Fairbanks, Kotzebue, and Selawik.

Our missionaries have found that customs and moral standards among the Eskimos make it difficult for the new convert to maintain a Christian witness. Valeria Sherard, working in Selawik, says, "I long for the time when a fine Christian young couple will have a fine Christian wedding so that the old customs will begin to disappear and Christian homes will be established."



All photos from Home Mission Board, SBC

# Today

by Cyril E. Bryant, Editorial Staff  
Baptist World Alliance, Washington

## The Liquor Problem at the National Level

Official Washington—meaning the White House, the Congress, the Defense Department and the State Department—has been burning office lights throughout the night ever since last fall when Russian satellites first radioed their beep-beeps back from outer space.

\* America is determined to match wits with Soviet scientists, and the word is that military research spending will reach new highs.

But there is not yet sufficient concern at the national level over the alcohol problem—a damning, life-wrecking and destroying gargantuan evil in our own midst.

Appalling statistics are readily available to show that beverage alcohol reaps a vicious harvest in broken bodies, broken lives, broken homes. But actually we don't need statistical tables on this menace when we can see personally in our own communities the wreckage claimed by liquor in the lives of men and women and young people.

The Methodist Board of Temperance, a wide-awake organization with offices almost beside the Capitol, reminds us that "You've got Washington to influence, too!" and that American church people can demand favorable action on various liquor control bills now facing the 85th Congress.

But church people in the USA, reputedly 60 per cent of the total population, have not made themselves adequately heard. We must do so, if we gain effective liquor legislation in the Congress.

Liquor advertising would be practically eliminated by the passage of Senate Bill 582, and House Resolution 4835. The proposed measures are almost identical in provisions to bar the interstate transportation of alcoholic beverage advertising materials.

These two bills were before the Interstate and Foreign Commerce Committees of the respective houses when the 85th

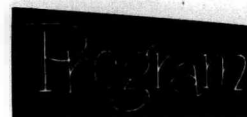
Congress opened its second session in January. Hearings before the Senate Committee, on Senator Langer's bill, are regarded as eminent.

Airline liquor service would be prohibited, as a public safety measure, in the provisions of two Senate bills and five House resolutions. They are S. R. 4 and 593, and H. R. 301, 1009, 1111, 4502, and 4954. All these bills are similar.

These seven proposals now in the hopper of the 85th Congress, are currently before the Interstate and Foreign Commerce Committee of each house. The Senate Aviation Subcommittee held hearings on the two Senate measures last August, drawing considerable newspaper space when the liquor lobby produced a trio of pretty airline stewardesses to testify that they "have more complaints about cigars than drinking." Certain pilots testified on the "dry" side of the question but their pictures were not so attractive to newspaper editors.

Excise tax changes on liquor are proposed in H. R. 7125. The bill slipped through the House late in the 1957 session and is now before the Senate Finance Committee. Students of legislation say that this bill merits closer scrutiny than it has thus far received. It provides several relaxations of government control which would benefit the liquor industry.

Christian people serve the best interests of our country when they write to representatives and senators expressing their desires that their congressmen vote in the House and Senate to curb and eventually eliminate this terrible evil from our society. Write the Methodist Board of Temperance, 100 Maryland Ave., N.E., Washington 2, D. C. for price list on excellent instructions about how to write effectively to your congressman. Also see March Forecaster.



for every

Woman's Missionary Society

Week of Prayer for  
HOME MISSIONS  
March 3-7, 1958

Annie Armstrong  
Offering  
Goal: \$2,000,000

Theme: "FAITH WORKING THROUGH LOVE"

Suggested plans to help you prepare for the Week of Prayer

The Week of Prayer is our climactic effort of the year in behalf of home missions. It is built on the foundation of monthly programs, mission study, and other advance preparation. Has your society studied *Look, Look the Cities!* book in this year's Home Mission series? Has your society given attention to preparation? Have the dates March 3-7 been cleared on your church calendar?

In advance of the Week of Prayer you will want to display in the best possible place the announcement poster. In other ways you can keep the approaching Week of Prayer before your church. Posters, spot announcements, conversations can enlarge the interest. Your leadership should be prayerful that this week will deepen the mission interest in your church. Plan with devotion and thoughtfulness.

No doubt you have new members and others who know little about Miss Annie Armstrong for whom the offering was named. The leaflet on the life of Annie Armstrong, "Forward," is free from your state WMU office. Guard the five days during the Week of Prayer primarily for prayer trying to arrange some other time for giving this information.

Perhaps you will ask the circle chairmen to aid in the mailing of invitations for the Week of Prayer, free from your state WMU office. They are designed to invite the women to the meetings. Those sending out the invitations will have only to address them, write a brief invitation, giving place for observance for each of the five days. The invitation may be another approach to women in the church who are not yet enlisted in WMS.

On the Sunday before the Week of Prayer you will want announcements made, either from the pulpit or through the bulletin. If your church wishes, the special program folder designed for this Week of Prayer is available, priced, from WMU. Or, you may order these colorful folders and inside them mimeograph your program for the week. Women usually like to have a program giving the names of those who are participating day by day.

Study all material and list other advance preparations which you as chairman of the committee should make. Also, make notes on suggested materials to be secured by those who are in charge each day. Having these notes before you will enable you to be more helpful in planning with them.

As soon as you are familiar with the program and other material you will want to have a meeting of the program leaders. There are plans which should be made by the entire group.

Discuss with the leaders the use that will be made of the time given to directed prayer. Follow the program suggestions carefully or vary the procedure day by day by sometimes calling on people to lead in prayer rather than having silent prayer. Each woman who is to pray should be asked beforehand and given specific information as to the causes or persons for whom she is to pray.

You no doubt already have talked with your president and stewardship chairman about setting a worthy goal for your society's offering. Note that the programs give opportunity for taking the offering each day.

Friday's program is a little different. Perhaps if all women who are to read letters are seated at the front there will be less movement. Determine to maintain a feeling of meditation and prayer throughout the program.

Encourage the leaders to notify at once all those who are to participate on the program so that "lack of time" will not be an excuse for a poor presentation.

Much of the responsibility rests upon you. The success of the week is largely dependent upon your wisdom in choosing helpers and in challenging them to make this Week of Prayer a

time worthy of its name. It is also your responsibility to keep each of them within the time limit. Do not exceed the amount of time set aside for each day's observance. Allow time for praying, but keep on schedule.

**Worship Periods** Study carefully the worship period material before selecting the people to participate and before determining the method to follow. Readers should each have a different voice quality some high, others low. For variety, one day you might wish to mimeograph the worship service, and have the group engage in responsive reading. You may prefer to use more than two readers. Have readers at front of room and after the day's topic is given, they should stand unannounced and read. It will be more effective if each holds an open Bible with the copy folded in it. Use variety in the special music as suggested.

**Prayer for Answered Prayer** should be given by the prayer chairman or the program leader for the day. Following the worship period, the program leader calls attention to the fact that last year during the Week of Prayer for Home Missions specific things were prayed for with faith. The testimony of many missionaries bears witness that God gave the evident answers for some of the things for which women prayed during this week last year. These testimonies of answered prayer were gleaned from scores of letters from missionaries.

### *Worship Periods and Meditation planned by Mrs. John Buchanan*

#### **Closing Meditation for each day of Week of Prayer for Home Missions**

**First Reader:** "And Jesus said unto them . . . if ye have faith as a grain of mustard seed . . . nothing shall be impossible unto you" Matthew 17:20.

**Second Reader:** "Even so faith, if it hath not works is dead, being alone" James 2:17.

**First Reader:** "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" Acts 1:8.

*Let us pray.*

**Both Voices:** (All present bow heads) "Now the God of peace . . . make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever Amen" Hebrews 13:20-21.

**Closing Meditation** is to be the same each day. Readers participate in the worship periods will remain at the front and following the program, stand unannounced to present the meditation. One reader asks the women to bow their heads for the benediction.

The same women may be selected to lead all the worship periods and closing worship services. In every society these should be periods when hearts are lifted to God in true worship.

#### **DAILY PLANS:**

**Monday** This program to be presented in tableau. Plan according to facilities available.

**Tuesday** Display poster found in the package of material portraying migrants. The poster should be referred to several times during the program. This program could be dramatized effectively.

**Wednesday** The large map in this packet is to be used in this day's program to show the sweep of home missions, and especially the work and challenge of the Great Lakes area. The small map in the leaflet "Twin Miracles" may be used on the printed or mimeographed program for the day.

If the WMU is to present a program at prayer meeting, it is suggested that this one be used. The film "The Challenge of the City" or the filmstrip "Big Cities, USA," might be used in connection with this program. Do not exceed the time limit for the regular prayer meeting hour.

**Thursday** Cuba is featured with other outposts included. Use Wednesday's map to show location of Cuba, Alaska, Panama.

**Friday** Have the seven letters written and in envelopes. The name of the place from which each is written and the missionary's name should be read. The woman reading the letter will lead in prayer.

**Visualize the theme** "Faith Working Through Love," on a colored strip of paper. Cover the table beneath with a cloth or material which matches. With a blending color cover the offering plate and place it in a nest of greenery. Each woman can come quietly while heads are bowed to place her offering in the plate.

**Specific Prayer Request Slips** See the February Forecaster in Royal Service for suggestions for each day; these are also listed at the beginning of each day's program in March Royal Service.

**Additional Materials** including offering envelopes should be ordered early from your state WMU office. Announce the goal whenever reference is

made to the offering. Enough materials for night circles should be secured and plans made for a full observance by that group. No separate program is provided for them.

#### **In package sent from State WMU office**

Map of Great Lakes area  
Announcement poster  
Migrant poster  
Sample of program folder, price given below  
Offering envelope or sample  
Invitation card or sample  
Leaflet, "Twin Miracles"

#### **Free from state WMU office**

Offering envelopes  
Leaflet about Annie Armstrong, "Forward"  
Invitation cards

#### **Priced from Woman's Missionary Union, Birmingham 3, Ala.**

Program folders, 2c each  
Picture of Miss Annie Armstrong, price 25¢

#### **Priced from your state Baptist Book Store**

"BIG CITIES, USA" This filmstrip takes viewers on a tour of Chicago, depicts a typical big city, its characteristics, people, and spiritual needs. It shows how this and other great cities need Christ. In color, 52 frames, manual. Sale price, \$3.50.

"THE CHALLENGE OF THE CITY" 15-minute motion picture using Chicago as typical of other big cities in America where we have little or no witness as Southern Baptists. Service charge, \$2.00.

**Home Missionary photos** in January, February, March Royal Service may be clipped and mounted on large posters of varying colors. Display at entrance to room where the women come to pray each day. Write underneath each photo the name and place of service, as well as group among whom each works. You may wish to print at top of each poster the words Call to Prayer—for these missionaries.

City of Chicago—by Calvin



## Theme for Monday:

### Increase Our Faith

Prepared by Mrs. John McGuire

**Hymn:** "When We Walk With the Lord" No. 260  
Baptist Hymnal

**Call to Worship:** "Let us draw near with a true heart in full assurance of faith" Hebrews 10:22.

#### Pray for

Missionaries listed on "Call to Prayer" for today, sons and daughters of home missionaries, kindergartens conducted by missionaries of the Home Mission Board, college young people who will be serving this summer in the summer student mission program, our Good Will Centers

#### Worship Period

**First Reader:** Our hearts and minds will turn each day this week to faith working through love.

**Second Reader:** In Galatians Paul tells us, "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith working through love" Galatians 5:6 (ASV).

**First Reader:** In Hebrews we read, "Without faith it is impossible to please God" Hebrews 11:6.

**Second Reader:** Today we are thinking especially of our youth who are saying to their Lord as did the apostles, "Increase our faith" Luke 17:5.

**First Reader:** "And Jesus said unto them . . . If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" Matthew 17:20.

**Second Reader:** The writer of the Hebrews reminds us of a youth whose faith, down through the ages, has been an example to all, a faith which proved that nothing is impossible with God. "By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones" Hebrews 11:22 (ASV).

**First Reader:** That confidence in the fulfillment of God's promise to his great grandfather Abraham came near the close of Joseph's life

after many and varied experiences had increased the faith and trust he possessed as a lad.

**Second Reader:** When Joseph at the age of seventeen was sold by his brothers as a slave, he seemed to feel that he had become God's representative in pagan Egypt. He seems to have determined always in thought, in attitude, in word, and in deed to honor God in whom he had loving confidence.

**First Reader:** While a slave in Potiphar's house "his master saw that the Lord was with him and that the Lord made all that he did to prosper in his hand . . . and he left all that he had in Joseph's hand" Genesis 39:3,6.

**Second Reader:** But Joseph's good fortune was not to last, for he was to suffer yet other injustices in spite of his faithfulness to God and to Potiphar. He was falsely accused and cast into prison. Seemingly with no bitterness but with an unflinching faith he continued to be a worthy representative of his God. "But the Lord was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison" Genesis 39:21.

**First Reader:** When Joseph interpreted the dreams of two of the prisoners, he made it clear the interpretations were not his own but God's.

**Second Reader:** The next sin against Joseph was that of ingratitude, when the chief butler forgot for two whole years his promise to speak to Pharaoh in Joseph's behalf.

**First Reader:** When Pharaoh called on Joseph to interpret his dreams, "Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace" Genesis 41:16.

**Second Reader:** And after the interpretation of the ruler's dreams, "Joseph said unto Pharaoh . . . God hath shewed Pharaoh what he is about to do" Genesis 41:25.

**First Reader:** At the age of thirty, thirteen years after having been sold as a slave, Joseph became Prime Minister of Egypt. Pharaoh gave as his reason for his appointment that Joseph was "a man in whom the Spirit of God is." And

to Joseph he said, "there is none so discreet and wise as thou art" Genesis 41:33, 38.

**Second Reader:** In every type of adversity, when unjustly treated, in prison or when forgotten by one who owed him a debt of gratitude, Joseph's faith never faltered. But what of Joseph when he was made a man of wealth, position, and honor, second only to Pharaoh? He continued to honor God and his faith increased as he said in his heart and with his lips, "God hath made me Lord of all Egypt" Genesis 45:8.

**First Reader:** Surely the final test will be too much for Joseph. Revenge is sweet and his brothers who betrayed him are in his hands to do with as he will. But we see Joseph weeping and we hear him saying, "Now therefore be not grieved nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life" Genesis 45:9. And so in Joseph

we find an example of one who both in times of adversity and in times of prosperity, when all seemed to go against him and when he was highly favored, had faith in God and was faithful to God.

**Sole:** "O for a Faith That Will Not Shrink" Dykes, 255 Baptist Hymnal, first and second stanzas.

**Pray** that God may increase the faith of our young people and help them always to honor the Lord and Saviour in thought, in attitude, in word and in deed remembering if they have faith as a grain of mustard seed nothing will be impossible unto them.

**Praise** for Answered Prayer (see left)

### INCREASE OUR FAITH

**Prayer Chairman:** Today our program emphasizes youth work of the Home Mission Board and the program will be presented through speaking tableaux. The first is about the Student Mission Program, the second, Scholarships for Minority Groups, next the Margaret Fund, and then Good Will Centers and kindergarten work.

This program uses speaking tableaux. A girl and her mother talk seated at a table on left. Tableau presentations are at right.

Make this program effective. One church rearranged an assembly room so that their modern folding doors could be used as a curtain. Two people, unseen by the group, opened these doors to present each tableau. If you have no way to improvise curtains, characters may step out of a door, or from behind a screen.

**SUE:** Mother, I have charge of the Week of Prayer program for our YWA (or GA if you use a younger girl). I know that the theme for the program is "Faith Working Through Love." We sing about the faith of our fathers, and faith of our mothers, but we young people want to increase our own faith. Show me how I can plan our program to do that. Here, the material is in our magazine.

**MOTHER:** I'd like to help you. What do you have in mind?

**SUE:** Well, all of us have been saving for our Annie Armstrong Offering. But I think we'd get greater joy out of giving if we knew we were helping other young people. And if we knew how we help them, I believe it would increase our faith.

**MOTHER:** Good, why not talk about what we're doing for young people and too, what young people are doing for our Home Missions program.

#### Praise for Answered Prayer

*You prayed last year, God answered:*

*You prayed for young people from other countries studying in our country and for those who work with them. One of the workers writes "To see your name on a prayer list means much but to receive letters of assurance brings added strength and encouragement" (pause for silent prayer of praise).*

*You prayed for Negro college students and their BSU director. He writes, "I prayed and many prayed for me. Continue to pray that enough friends will be made, that financial support and good will will keep this BSU ministry available to those who need it so much" (pause for prayer).*

*You prayed for physical strength for the missionaries. God heard and many attest to answered prayer to meet heavy demands, to work long hours, to undergo surgery, and to have strength for each day (pause).*

*You prayed for promising young people to put Christ first in their lives. In Cuba a "prosperous, influential young man had been my problem" writes the missionary. "He was a disturbing influence among all of the youth. He had fine stuff in him. God needed him. He needed God. Prayer was the only solution. We had prayed that people over on your side would pray for our people on our side. The Home Mission Week of Prayer came. You were praying. God gave us a chance and the young man came to his knees in prayer and repentance. He is now the strength of our church" (pause).*



Sue: Oh, let's start on that last—what young people are doing to help.

Mother: Let's get some dry cleaning bags and crayons and write down some things. If we write carefully you may want to take these to your YWA meeting.

(Mother writes)

Student Mission Program ..... \$30,000

I want you to know about this important program. \$30,000 of our Annie Armstrong Offering goes for our Summer Mission Program. (Mother will seem to write, but beforehand you will want to have already made neat posters or streamers on brown paper or dry cleaning bags.)

Sue: I know a little more about that. I remember reading that about 400-450 students are employed each summer, and that they spend 10 weeks on a mission field.

Mother: Yes, and they do practically every type work that is fostered by our Home Mission Board. Many single young people go out, but let me tell you about a young couple I know.

#### FIRST TABLEAU

(Curtains open showing girl and boy)

Girl: We're two of the lucky ones, two of the 450 chosen from the many applicants to serve as summer missionaries. We are both volunteers for foreign mission service, so we felt that a summer spent in practical mission service would be invaluable experience. Last year we both went to the seminary from different states. We fell in love and married at the end of the school year, just before we set out for our summer assignment in Arizona. Our work was mostly with the Indians, though we conducted some vacation Bible schools for the Spanish-speaking people.

Boy: Of course we had to work through an interpreter. Imagine conducting vacation Bible school through interpreters. Then there was the Bible Clinic for adult Indians, held in the afternoons. The Indians had no clocks. They came "by the sun." They knew when it was noon, and knew we'd feed them before we taught them. We had more than 125 adults in our Bible Clinic, and I couldn't say how many sheep! Yes, the Indians brought their sheep along and our Bible classes were surrounded by them.

Another interesting assignment was relieving the full-time missionaries—taking over their tasks while they left to help in schools of missions. I agree with my wife, we're two of the lucky ones to be able to have these marvelous experiences on the mission fields. Will you pray for the student missionaries and this summer mission program.

(Curtain closes)

Prayer for this effective Home Mission Board Program which not only is a help to missionaries but many young people find God's will for their lives as they work closely with home missionaries.

Sue: I've made notes on how young people help. Tell me now how we help young people.

Mother: (Writes, Scholarships . . . \$25,000) We give \$25,000 for scholarships to volunteers for mission service among the Spanish people, the Negroes, Indians, Cubans, deaf, and other minority groups.

#### SECOND TABLEAU

(Curtain opens, showing Mexican girl and Indian boy)

Girl: I represent one of the young Spanish-speaking people that you are helping with your scholarships. I have dedicated my life to helping my people know about Jesus' love for them. This sentence is copied on the fly-leaf of my Bible: "The great use of life is to spend it for something which outlasts it." That helped me know I wanted to dedicate my life for mission service. I would not be able to get college or seminary training without your scholarship. And how grateful I am for it.

Has this fact burned itself into your heart—you have only one missionary or missionary couple for every 27,000 people of the language group! There is great need for us young people to get an education, so we can help in this tremendous task.

Indian Girl: I, too, have something written in my Bible. My challenge is "Biographies worth writing concern those who have carried loads, not those who had to be given free rides." I want to equip myself to carry the load of concern and help for my people. Thank you for helping me do this.

(Curtain closes)

Prayer for our home mission work among minority groups.

Mother: I think we ought to list something else. (Writes: Margaret Fund . . . \$18,000)

This money provides scholarships for the children of home missionaries. With the small salaries we pay our missionaries, they'd never be able to finance college educations for their children.

Sue: I'm glad we do that. It's only fair that we do. I'll have lots to tell our YWA members.

There's a story about a Margaret Fund student in this March Royal Service, Mother. (Show magazine) Her name is Jane Caudill. I want to read her story.

Mother: But we aren't finished. There are our Good Will Centers.

(Writes: Good Will Centers  
Salaries . . . \$77,720  
Operational Expenses . . . \$18,250)

Nineteen of the 34 Good Will Centers in our convention territory are sponsored in full or in part by our Home Mission Board. (See allocations on page 30. If a Good Will Center in your state is listed, mention it.) A Florida woman would say: Both our Tampa and our Miami Good Will Centers will receive a portion of the offering.

#### THIRD TABLEAU

(Curtain opens to reveal worker and several children)

Worker: I wish you could visit our Good Will Center and see what you help to support. You'd see how we make opportunities to tell the story of Jesus and his love through our varied activities. Let these children tell you what they like about our Good Will Center.

(Girl with sewing in her hand) I like our sewing circle. Soon I'll be able to make my own dresses.

(Girl with cooking utensil) I like the cooking club. Mother and I have learned lots about cooking.

(Boy with ping-pong paddle) What I like is ping-pong. I've learned more new games. I can beat

everybody at ping-pong.

(Girl or Boy) I like the mothers' club best, 'cause mother is so different since she's been coming. She sings now while she works, and tells us Bible stories. It's like having a new mother.

Worker: Let us pray for our Good Will Centers. (Curtain)

Prayer for the 41 missionaries who work in Good Will Centers and for those who come to these centers.

Mother: I'll list kindergarten work now. The list doesn't show exactly how much money we'll give for that, but I know we support several kindergartens. (Writes: Kindergarten work, materials and clinics)

Sue: I know about the wonderful work our kindergartens do. I discussed that at our last YWA (or GA) meeting.

Thank you, Mom, for helping me. I can hardly wait to give our program. I'll tell about the Summer Mission Program, the scholarships, the Margaret Fund, the Good Will Centers, the kindergartens . . . and I'm sure that the experiences of these young people will strengthen our faith. (As mother and Sue sit with bowed heads have soloist sing "O for a Faith That Will Not Shrink.")

Closing Meditations: Same for each day.

See page 38.

Gathering of Offering

#### Monday's Program Can Be Varied

If you wish to vary the presentation of Monday's program, an older and younger WMS member may effectively represent Mother and Sue—or Sue can be the mother of a YWA for whom she is getting information.

You may feel that it will be difficult for the mother to write, or pretend to write the allocations from the Annie Armstrong Offering. Another suggestion is that the mother might say she has made posters for use in her missionary society and Sue can use them at her YWA meeting.

A better plan might be to get a roll of brown wrapping paper. Write on the roll cross-wise before the meeting the various items, marking strong lines between each

item for the tableaux. As Mother and Sue discuss the offering two women can unroll the scroll. When the last item is mentioned all allocations will be visible in a sort of mural style. Pictures cut from magazines to illustrate each allocation would be a colorful addition to your presentation.

If you cannot use the young people suggested, you may wish to use people of differing voice quality who will be hidden from view. They can speak at the proper time saying each time "I represent an Indian girl, or a girl at a Good Will Center . . ." and then proceed to give the information. Posters placed at side of two women who hold the scroll to show some of the items mentioned by the women offstage would add interest.

## THEME FOR TUESDAY:

### Sons of God Through Faith

Prepared by Mrs. Sam T. Moya

**Hymn:** "Throw Out the Lifeline" No. 217, Baptist Hymnal

**Call to Worship:** "Let us draw near with a true heart in full assurance of faith" Hebrews 10:22.

#### Pray for

Missionaries listed on Call to Prayer for today, industrial migrants in large cities, agricultural migrants who gather seasonal crops, moving people, who because of alcohol and attending evils, instability, our lack of interest, fail to find their place in our churches and communities.

#### Worship Period

**First Reader:** As we think today of moving multitudes, the migrants, population centers, rescue homes, we again see Jesus followed by the multitudes and remember that he was "moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" Matthew 9:36.

**Second Reader:** Speaking of the multitudes, Jesus said to his disciples, "The harvest truly is plentiful but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" Matthew 9:37, 38.

**First Reader:** In our moving multitudes today there are many who know nothing of the saving faith of which Paul spoke when he said, "Ye are the children of God by faith in Christ Jesus" Galatians 3:26.

**Second Reader:** Peter adds, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" Acts 4:12.

**First Reader:** In his letter to the Romans Paul reminds us, "all have sinned and come short of the glory of God: Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood" Romans 3:24, 25.

**Second Reader:** Paul writes the Ephesians, "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God" Ephesians 2:8.

**First Reader:** First of all the moving multitudes need a saving faith. But having received salvation they need a faith to live by.

**Second Reader:** In the list of heroes of faith in Hebrews we find, as examples of living by faith, two slaves who were a part of the multitude. Few know their names for they are but briefly mentioned.

**First Reader:** Amram is mentioned only in genealogical tables and Jochebed twice, both times as Amram's wife and the mother of his children. Yet the faith of these two has blessed the world. These were the parents of Moses.

**Second Reader:** Without calling the parents names the writer to the Hebrews tells us, "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment" Hebrews 11:23.

**First Reader:** It was by faith Amram and Jochebed hid their beloved baby Moses three months. And what a faith! So great was their loving confidence in God "they were not afraid of the king's commandment" that all male infants were to be slain.

**Second Reader:** It was with hearts filled with faith and hope that the little ark was carefully made and with the baby in it placed among the flags by the river's brink where Pharaoh's daughter would come to bathe.

**First Reader:** It was by faith Jochebed made the most of the years Moses was in her loving care, implanting in the heart of her little child a love which would never die, a love for his people and for their God.

**Second Reader:** During all the years in Pharaoh's palace as the son of Pharaoh's daughter, Moses' love for God and for his people remained central in his heart.

**First Reader:** And all the nations of the earth today whose laws are based on the laws of Moses are indebted to two humble slaves who by faith preserved and molded the life of their son Moses with whom God spoke "face to face as a man speaketh unto his friend."

**Second Reader:** How desperately the individuals in our moving multitudes need a saving faith to live by.

**First Reader:** (While piano and violin play "O for a Faith That Will Not Shrink" and heads are bowed): For each person in the moving multitudes in our country today we pray for a knowledge of Jesus as Saviour, and

O for a faith that will not shrink,  
Tho' pressed by every foe,  
That will not tremble on the brink  
Of any earthly woe.

That will not murmur or complain  
Beneath the chast'ning rod,  
But, in the hour of grief or pain  
Will lean upon its God.

A faith that shines more bright and clear  
When tempests rage without;  
That when in danger knows no fear,  
In darkness feels no doubt.

—WILLIAM H. BATHURST

**Second Reader:** We pray that the Lord of the harvest will send laborers into the harvest, where the harvest is plentiful but the laborers are few.

#### Praise for Answered Prayer

*You prayed last year, and God answered:*

*You prayed for our Chinese friends and six weeks later a Chinese church was organized with seventy-five charter members. Prayer brought money for an expanding program (pause for silent prayer of praise).*

*You prayed for Japanese-Americans. The missionaries yearned for men and families. Says the missionary, "God honored our combined prayers." We have men and families showing interest, attending services, and giving evidence of a growing concern (pause for prayer).*

*You prayed for the Good Samaritan Home and the missionary tells of victories and says, "Keep praying. We still need your prayers" (pause).*

*You prayed for new recruits and the Spanish WMAU now has a field worker. This answer came during the Home Mission Week of Prayer (pause).*

*You prayed for the migrants and many hundreds have been saved this year. Another missionary couple has been appointed to work among these moving people (pause).*

*You prayed for right attitudes and for a sense of responsibility to these transient people. Many churches in migrant areas are giving increased assistance and help (pause).*

#### A Moving Mission Field

**The Migrants Come Back** "The migrants are coming back again," said Miss Benny to herself as she slowed her car to watch a familiar sight—a stream of trucks and cars passing by and stopping before the row of cabins in a nearby field. Men and women, boys and girls climbed down off trucks and spilled out of cars.

"These families come here every year. How do their children get along? Very few of them go to school. They don't have enough clothes. The parents work long hours in the fields to earn all they can. Who takes care of the smaller children?"

"We depend on migrants to harvest our crops, but they do not stay long and it is hard to feel that they are a part of our community. I worry about these people, especially the children, but I already have all I can do to help the children who live here the year-around. They need a Sunday school and the adults have a right to expect that we be neighborly."

Our nation is a land of crops. They have to be cultivated and harvested. Migrant workers, more than a million, cultivate, plant, harvest, and process the fruits and vegetables, going from one state to another. Economically, they are vitally important to our communities and to our nation.

Migrant workers want the same basic things as other families—good housing, health, better wages, recreation, school, church, store services, and all the rest of the things in our communities.

For at least ten years the federal government did much for the migrants but later changed its policy, turning the matter over to state and private development. Barracks left over from war plants and army and navy establishments were used. While under direct government control, many of these camps were models in housing and sanitation. Now some of the camps have been taken over by growers associations, state governments, and individuals on a rental basis. For the most part, however, migrants have been confined to makeshift quarters; barns, old boxcars, shacks with no screens or plumbing, warehouses partitioned off into small rooms, barracks poorly maintained, tents, trailers, trucks, cars. Some few growers have erected better camps with a mess hall and more privacy and protection of families. Good housing is often the key to getting and keeping good workers.

Conditions affecting health are generally bad. Very few camps have modern plumbing. Often thirty to fifty people have to use the same outdoor toilet, wash in the same trough, or share meager bathing equipment. Doctors and nurses are not available except in a few instances where camps are under state agencies or where made available by a grower or church agency. Houses are not kept clean. The migrants themselves are usually indif-

ferent to sanitary practices. Little effort is made to isolate the sick, and diseases spread rapidly in the crowded conditions.

**Pray for the leadership of God's Spirit** as the missionaries face the difficulties and problems of their sections and as they witness daily, pray for traveling grace and mercy as they travel thousands of miles a year.

**Migrants Are Needy People Too** A visitor to one of our migrant camps tells this story which one of our missionaries related: A mother went along with many others by truck to the fields to work one day. She left two children, one seven weeks old, in care of an older child. That night the truck failed to return for the workers, so the children slept in the field. When the mother returned to the camp the next night she stopped at a store and bought a small bottle of chocolate milk for the baby. She fed it too much and the baby began to have spasms. She gave a man her last dollar to take her baby to a doctor. The doctor told her that he would have to put her baby in the hospital and it would cost fifty dollars. Could a mother who worked for a meager wage as the crops ripened afford such an expense? She carried her precious child back to the labor camp and it died. A picture of the funeral and the flowers that the mother had gathered from the fields, showed mostly carrot and spinach tops.

Available food is often of poor quality and not varied in the right way for good health. During slack seasons when no pay is coming in, people often suffer hunger. Sometimes when traveling, food is begged from restaurants or homes along the way.

The wages paid the migrants sound good in cash terms, but heavy deductions are made for travel expense, crew leader's commission, and credit charges. No pay is earned while traveling or between crops. Time is wasted when workers arrive in advance of the season. Overcharging on food and clothes is a common practice. Rackets like gambling, drinking, and other vices abound in the camps.

Recreation opportunities are few except where government, church, or local agencies provide them. Mr. Foster, who works with the migrants in the middle section of our nation says, "I had been a missionary two years when I, like a doctor, diagnosed one of the migrant ills—lack of a recreational program. Since then, I have been trying to organize ball teams, teach them to play volley ball, soft ball, and such. We need good games for our boys and girls."

**Poor Schooling and Training** The education of migrant children is often seriously interrupted by travel and the work of boys and girls alongside parents. In many places, children of migrant families are not welcome at school, and since they have no fixed address, nobody checks on their

attendance. In 1949, the federal law made it illegal for children under sixteen to work in agriculture during school hours. The enforcement of this law will be a great blessing to both the community and the migrant children. Many migrant children are eager to learn if given a chance. Migrant children in school will make a great difference to their future.

Religious training, like schooling, is generally neglected. Too often, the churches think of the migrants as belonging to some other community and feel no responsibility for them. They make no provision whatever for reaching them with the gospel or for training them in Christian service. In some instances, the more sensational or emotional church groups appeal to the migrant workers because they offer something lively and friendly to counteract the dullness and despair of life in the shacks and fields.

**The Migrants Are Coming** "The migrants are coming! Keep your doors locked so they won't steal everything you have," announced a local citizen. After they arrived, a man in the community said to our missionary couple who was there to minister to the migrants: "I never saw the migrants until you came here."

"How could you help seeing them?" asked the missionary.

"Everywhere you lift your eyes they are in the fields harvesting your potatoes."

"O, you know what I mean," said the man. "Of course, I knew they were here. Our newspaper announced their coming, but I never realized before that they were people, too."

This man summed up the attitude of people in many communities. The attitude in most places is not friendly. The migrant workers stay only a short time in a place and no provision is made for them in community life. Restrictions are sometimes placed upon their use of recreational or other facilities. Higher rates have been charged migrants than local town people pay in many places. Making migrants feel welcome in a community is good business.

Migrants will use community services when they have a chance to find out where such services are and how they can use them.

**Industrial Migrants** We not only have agricultural but industrial migrants. Most of them live in trailers. Conditions generally are much more favorable for them than for the agricultural migrants. Better wages enable them to have better living conditions. The children of these families do not work and therefore have the privilege of going to school. However, the industrial worker thinks of himself as a temporary resident and takes little or no interest or responsibility in community life. Often he does not join the church or even attend its services, and so his spiritual need is as great as that of the agricultural worker. On the other



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hand, the church often fails to realize his need, and offers no spiritual help. However, the industrial migrant can be a great asset to the community. If a mission is started in his area and he is enlisted in its ministry, he can become a leader among the others and will also help to finance the mission project. From one trailer court in a new industrial area, people brought to one church service an offering of five thousand dollars to be used to build educational space so that they and their children could have a place to worship.

Many of the industrial migrants will eventually become permanent residents of a community. The family will move from the trailer to a house. We need to realize the value of these precious human beings and seek to conserve them for the Lord's kingdom.

**Pray for the Migrants**, for traveling grace and mercy, for opportunities for them to hear the gospel and be saved, for grace and power for the Christian migrants, that they may be good witnesses and that they may be able to overcome the

many temptations around them, for local church members that they will witness to them.

**Southern Baptists and Migrant Work** Southern Baptists are trying to help with the moral, physical, and spiritual needs of the migrants. The major emphasis is on reaching the migrants for Christ. Eighty-five per cent of them are lost. We have four missionary couples, one on the West Coast, Mr. and Mrs. James J. Horton, one in the middle section, Mr. and Mrs. Andrew H. Foster, and one on the East Coast, Mr. and Mrs. Bertis Fair and out West, Mr. and Mrs. Ed Taylor (see story page 101). These missionary couples live in trailers so that they can move from crop to crop with the migrants. Theirs is a four-fold ministry. This is done through revivals, regular preaching services, Sunday schools, and vacation Bible schools.

When the missionary moves into an area where the people are camped, he sets up regular preaching and teaching services just as you have in your church except that such services are not held in a beautiful building but in an old barn, tent, or bar,

or most often—under the open sky. He has a public address system, a folding organ or accordion, song books, also records which are played to announce the services. The time of service differs from that in your church also, for the people work long hours in the fields and most of the services are held at night. Sunday is often a difficult day because it is usually the big work day so that there will be fresh vegetables and fruits on the market Monday morning. Bible schools are planned for only one week at a time; handwork is on a day-by-day basis and must be completed, for many times some of the children come only one or two days and they are gone. On each piece of handwork is written a Bible verse or two, and it is often made to be hung on the wall where it can be seen easily.

Through such witnessing more than a hundred thousand migrants hear the gospel message each year. However, through missionary witness alone only a small number of the vast multitudes will be reached. Therefore, the missionaries seek to enlist the churches in the areas where the migrants are needed to minister to them.

**Do the Migrants Come to Your Community?** Have you had a part in reaching the migrants for Christ? Through government agencies you can get accurate figures as to the number of migrants who will come to your community and how long they will be there. Then your church could prepare for them before they arrive. Your church could plan a revival or hold a vacation Bible school with classes for both children and adults. You could provide regular Sunday school and preaching services. You might even have a day nursery to care for the small children. One missionary society I know employed a nurse to look after the sick, to teach the mothers how to care for their children and to keep their shacks clean and in order. You might provide a wholesome recreation program for the young people. There is no end of ways and means of helping the migrants and making them realize that someone cares for them. Then it could not be reported as one migrant said, "The only people who ever look for us are those who want to put us to work or put us in jail."

The migrants are hungry for love and fellowship. They respond when someone cares. Hundreds of Bibles are distributed to them each year. Health kits and clothing are provided for those who need them. These are supplied by our missionary organizations in the churches throughout our convention. You help through the Annie Armstrong Offering also.

**Pray for our missionaries to the migrants.** Rev. and Mrs. J. Horton, West Coast; Rev. and Mrs. A. H. Foster, Middle Section; Rev. and Mrs. Bertis Fair, East Coast and Mr. and Mrs. Ed Taylor, Western section; pray for more missionaries, at least two more couples.

**Witnesses at Work** One day as one of our missionaries walked down the street in a community where migrant labor is used, a man approached him and said, "Are you a preacher?"

"Yes, I am," said the missionary.

"Tell me what to do to be saved! I am lost!"

From his Bible the missionary explained the plan of salvation. Before he could realize what was happening, the man was on his knees there on the street, repenting of his sin and begging God to forgive him. Rising to his feet the man said, "This is the first time I ever heard the plan of salvation. Some people told me to keep the commandments and I would be saved, others told me that good works would save me." Then with a searching look he said, "Man, where have you been all this time?"

The missionaries also train the migrants themselves to be witnesses, realizing that they will reach many groups that the missionary will never find. Some become Sunday school teachers and often help to set up their own Sunday schools. They help in vacation Bible schools. Not long ago a migrant woman wrote saying, "Please send me some copies of the vacation Bible school material you used in our camp last year. There are many children in the camp where I am now and I want to have a Bible school for them." What a thrill it was to send the material!

The missionary acts as a friend and counselor to the migrants. He helps them claim the rights and privileges as citizens they often do not know about. He bridges the gap for them in the school in the community, in the courts. One migrant father bore testimony for many when he said to one of our missionaries, "You can do anything you want to for our children because we know you love them." Love is the secret of success with any people. The true, compassionate love of Christ demonstrated in the lives of consecrated Christians will break down all barriers. May it be so of every Christian today as it was of Christ. "And seeing the multitudes he was moved with compassion on them because they fainted and were scattered abroad as sheep having no shepherd." Will you find out about your own community and help these fellow Americans? Have the migrants come back to your community this year? Are there others who are neglected?

**Pray** that the Lord will search your heart and free you of all prejudices, of all indifference; pray that more of our churches in the migrant areas will see the needs and help to minister to the migrants. Pray that we shall find the lost, lonely, and neglected and tell them of Jesus.

**Closing Meditation:** Same for each day. (See page 38 and use it at this time.)

**Gathering of Offering**

## Theme for Wednesday:

### Churches Established in the Faith

Prepared by Mrs. Noel M. Taylor

**Bryan:** "Where Cross the Crowded Ways of Life" No. 464, Baptist Hymnal

**Call to Worship:** "Let us draw near with a true heart in full assurance of faith" Hebrews 10:22.

**Pray for**

Missionaries listed on "Call to Prayer" for today, Baptist families in unchurched areas, young churches in new population areas, teeming cities with insufficient churches, thousands of lost, and unaffiliated Baptists

## Worship Period

**First Reader:** A few years ago when we spoke of pioneer days we referred to a period of the past. But in the last few years Southern Baptists have become pioneers, not only in the West, but in the North and in the East, in Canada and in Alaska. We come today to think of new areas, enlarged territory, increased population, opportunities, and churches established in the faith.

**Second Reader:** Our minds turn back to the first century when we think of establishing new churches in the faith.

**First Reader:** Before his ascension Jesus promised his followers, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" Acts 1:8.

**Second Reader:** Then when the Holy Spirit had come "with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" Acts 4:33.

**First Reader:** Laymen, also were filled with the Holy Spirit and full of faith. Stephen is described as "a man full of faith and of the Holy Ghost." Then we are told "Stephen, full of faith and power, did great wonders and miracles among the people" Acts 6:5, 8.

**Second Reader:** In Jerusalem "Believers were the more added to the Lord" Acts 5:14. Yet there seemed little or no effort to take the gospel further until persecution drove them out of Jerusalem.

**First Reader:** "Therefore they that were scattered abroad, went everywhere preaching the word" Acts 8:4. It was like scattering fire to put it out but instead having many new fires blaze up from the sparks. Where Christians went new churches sprang up.

**Second Reader:** The church in Antioch of Syria was predominantly Gentile and Barnabas was sent to investigate.

**First Reader:** Barnabas, we are told, was "a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord" Acts 11:24.

**Second Reader:** Antioch became a great mission center for "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away" Acts 13:2, 3.

**First Reader:** On their first missionary journey wherever there were converts Paul and Barnabas organized a church. Later, in spite of persecution, they revisited each church "confirming the souls of the disciples, and exhorting them to continue in the faith . . . and when they had obtained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed" Acts 14:22, 23.

**Second Reader:** Paul set the pattern for our modern missionary movement when, led by the spirit, he went farther and farther on each journey, establishing new churches as he went.

**First Reader:** Paul was led by the Spirit not to go to some places in order that he might go to others where God was leading, as on his second missionary journey "When they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the Word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not" Acts 16:6, 7.

**Second Reader:** The Holy Spirit having made it clear they were not at this time to preach in Asia or go into Bithynia they arrived in Troas, across the Aegean Sea from Macedonia.

**First Reader:** "And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, come over into Macedonia, and help us" Acts 16:9.

**Second Reader:** "And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them" Acts 16:10.

**First Reader:** Today, as in the first century there are many difficulties and setbacks as we form new churches and seek "to establish them in the faith." We often need to heed the admonition of Paul to the Corinthians, "Watch ye, stand fast in the faith, quit you like men, be strong" 1 Corinthians 16:13.

**Duet:** "O for a Faith That Will Not Shrink"  
No. 255 Baptist Hymnal

**Prayer:** That as God leads we may organize new churches and establish them in the faith in spite of difficulties and discouragements.

#### Praise for Answered Prayer

*You prayed last year, God answered!*

*You prayed for new Indian work. God heard and a mission site was granted by the Tribal Council—funds came with which to build a building. "All this in so short a time after the work was begun" (pause for prayer).*

*You prayed for churches in mission areas. God heard and there were 96 decisions for Christ made during a revival on the riverfront (pause).*

*You prayed for wisdom to be granted to missionaries. God heard and "it seems that God worked a transformation in our own hearts and in the hearts of our people. He gave us wisdom" (pause).*

*You prayed that souls would be won. God heard and "there were eight who professed Christ" among the Papagos. God heard and results came in conversion and decision for Christ among the Italians (pause for prayer of praise).*

#### Enlarged Territory

The church is God's plan for reaching the people of the world with his message of redemption. There are two basic functions of the New Testament church. First, it is to win the lost to a saving faith in Christ. And second, it is to nurture the Christian in a daily growth of his spiritual life. Both functions are fundamental to a thriving church. Because the church is God's plan for reaching the world, he identifies himself with it. It is He through the Holy Spirit who stimulates

the desire for establishing new churches. It is He who strengthens and nurtures the growing churches bound together to witness of his merciful love. Southern Baptists accept the significant command given by Christ to "go . . . into all the world." Establishing new churches has proved to be the best means for accomplishing this task. In recent years a study has been made of the development of Baptist life in the West. This year we shall focus our attention upon pioneer missions in the Great Lakes area.

#### Increased Opportunities

**The Great Lakes Area** (point out the area on the map.) On the shores of the five Great Lakes which lie for the most part along the boundary of the United States and Canada, are heavy industrial areas. With the development of the Great Lakes-St. Lawrence Seaway this series of lakes is becoming more essential to our nation. Bulldozers, draglines, and Diesel shovels already are making possible the 744 miles of seaway which will be the longest inland waterway ever created for ocean-going ships. Many of the cities bordering the lakes have bonded themselves for millions of dollars to construct ports which this waterway will serve. Sometime in 1958 engineers expect to have the waterway open from the Atlantic to Niagara Falls. By 1962 it will be completed. This development challenges Southern Baptists to establish churches where the influx of people is bound to come—the industrial centers on the great waterway.

During World War II many Southern Baptists were displaced because of military service or employment. The population of the big cities surrounding the Great Lakes increased rapidly. Finding no Southern Baptist work within easy reach many displaced Baptists aligned themselves with other faiths or became lost to Christian service. Statistics reveal that the population in these states is about 52 per cent unchurched. In the states of Illinois, Indiana, Michigan, Minnesota, Ohio, Wisconsin, West Virginia, Pennsylvania, New York, and Delaware less than 5,500 white Baptist churches are located to serve more than 64 million people. Of this number, 1,050 are Southern Baptist churches. Southern Baptists have awakened to these tremendous needs and with the help of the Home Mission Board, are entering the field as rapidly as leaders can be found.

There are many Southern Baptist groups that are meeting in states not yet organized or affiliated with a state convention. The Home Mission Board constantly receives requests from such states. A few of these churches are contributing through the Southern Baptist Cooperative Program. When Dr. A. B. Cash, of the Home

Mission Board, returned from the Southern Baptist Convention in Chicago last May he had twelve letters waiting on his desk at the Home Mission Board with requests for help in this Eastern pioneer area. This is typical of the number of requests that keep coming.

**Wisconsin-Minnesota.** The first Southern Baptist church to be organized in the Wisconsin-Minnesota area was the Immanuel Baptist Church of Madison, Wisconsin (1953). Dr. S. F. Dowis of the Home Mission Board received a letter from a young couple requesting help in starting a church. This led to the first meeting with fourteen present. Nine indicated their desire to establish a church. At the close of a long invitation a nine-year-old boy fled from the living room to the kitchen of the home where the service was being held. He was weeping. His father followed to investigate. In a moment he returned rejoicing as he said, "My boy is lost and wants to be saved!" The conversion of that one soul convinced those in attendance that God had moved with his approval upon this small beginning. In four brief years this church established a mission in Minneapolis, Minnesota, and started a BSU on the campus of the University at Madison.

Green Bay, Wisconsin, has a population of more than 58,000. Two determined families set out to establish a Southern Baptist church. They located two other families and soon constituted the Calvary Baptist Church with ten members, each a tither. The first converts were baptized in a YMCA swimming pool. This church purchased eight acres of land at a cost of \$10,000. Right after the purchase the city council voted to erect a new stadium for the Green Bay Packers football team on property adjoining the church's tract. Immediately the church property increased in value to \$40,000. Rental of four acres for parking space will retire their debt and help to erect the first unit of their church building.

Rev. Warren Littleford is pastor of a Southern Baptist church in Minneapolis, Minnesota. Although they are meeting in a YMCA building they have purchased twelve acres in a choice location on which to build. Typical of unforeseen difficulties arising on a pioneer mission field this church discovered a problem when making the final arrangements for purchase of their tract of land. The state of Minnesota requires that any religious group making a real estate purchase must read the terms of the contract to the congregation four consecutive times at regular meetings before the transaction can be completed. Such a month-long requirement creates anxiety for both the purchaser and the property owner.

Upon invitation of the Wisconsin-Minnesota churches and with the encouragement of South-

ern Baptists in Illinois, the Baptist General Convention of Texas on January 1, 1957, took over the responsibility of sponsoring mission work in these two states. In March of 1957, Rev. Frank B. Burruss came as Superintendent of Missions in Wisconsin and Minnesota.

Immediately preceding the Southern Baptist Convention in Chicago in 1957 forty churches in Wisconsin-Minnesota, Northern Illinois, and Indiana participated in an eight-day simultaneous revival which was planned by the evangelism department of the Illinois Baptist State Association. There were 800 additions to the churches, one hundred conversions in the seven churches of Wisconsin and Minnesota, and seven young people who dedicated their lives for definite Christian service. Superintendent Burruss requests prayer for the second simultaneous revival which is planned for May 4-11, 1958.

Of the 158 county-seat towns in Wisconsin and Minnesota 80 do not have a Baptist church of any kind. Plans are for Southern Baptists in these two states to begin eight new preaching points by June 1, 1958—thus doubling their number of preaching points in one year.

**Prayer Period** for these victories and needs.

**Michigan.** Michigan is a vast pioneer area with half of its seven million people without Christ. Southern Baptists awakened to these opportunities in 1952 when the Arkansas Baptist State Convention and the Home Mission Board agreed to supplement mission work in Michigan to reach the unchurched areas. At that time the association in Michigan became affiliated with the Arkansas Convention.

For many years there have been Southern Baptist churches in Michigan. These churches have been affiliated, some with one state and some with another for many years. Within recent years, however, a strong missionary movement among Southern Baptists in Michigan has resulted in many new churches. One of these is the Columbia Avenue Baptist Church of Pontiac. Members of four families banded together to establish a Baptist witness in this pioneer area. The blessings of the Lord have prospered the church and today the membership exceeds 600.

The Superintendent of Missions purchased a car in an agency where a man of former Southern Baptist training was employed. In conversation this displaced Baptist was enlisted and he made it possible to begin a mission in Garden City. One year later, in 1953, the Merriman Road Baptist Church of Garden City, Michigan, was organized.

While taking a survey in Ypsilanti the missionary secured the names of eighteen Southern Bap-



tist families. Within a week a building had been rented and preparations made for a Sunday school service. Fifty-five attended the first service. An appeal was made to the Eber Memorial Baptist Church in Detroit, which agreed to sponsor this new mission. It became an organized church in 1954. Having quickly outgrown the first building the church, now with 300 members, has built a second building.

Southern Baptists in Michigan organized into a state convention late in 1957. In June 1957 there were fifty-three churches and twenty-one missions.

**Ohio and New York** Five churches banded together on November 1, 1940 to form the White-water Association of Southern Baptists in Ohio. They became affiliated with the General Convention of Baptists in Kentucky. Fourteen years later they were encouraged by the State Convention of Kentucky and the Home Mission Board to organize the State Convention of Baptists in Ohio. A five-year program includes a goal of 200 churches by 1960, total gifts of \$200,000 to be received from those churches, and 40 per cent of the contributions made to the state convention going to the causes outside Ohio. Their stewardship challenge appears in this slogan: "10 per cent of the churches giving at least 40 per cent through the Cooperative Program by 1960; 50 per cent of the churches giving at least 25 per cent through the Cooperative Program; Every church giving at least 15 per cent through the Cooperative Program."

Providence Baptist Church in Bellevue, Ohio was constituted on February 24, 1957 with 32 charter members. A man was vacationing in Cumberland Gap, Tennessee, and expressed a desire to have a Southern Baptist church in his hometown of Bellevue. Another visitor (from Michigan) offered to help if enough interested families could be located. Shortly after that chance meeting twenty-five families had indicated an interest and services were arranged in a YMCA. When the church was organized the Sunday school had reached an attendance of 59 and a study of the Six-point Record System had been made. Practically every member was a father. Their liberality was indicated on the day the church was constituted when they took an offering to be used in establishing their first mission in nearby Sandusky.

Not all churches begin in the same way. In 1953 the Gantt Baptist Church in Alabama from a study of their membership discovered that twenty-one of their 87 members were living in the state of New York with eighteen of them in Niagara Falls. None of them were regular in attendance at any church. Becoming concerned with the situation the Gantt Church called Rev. John Hiott of Pickens, South Carolina to go to Niagara

## If You Have Wednesday

Program chairman, have you heard the statement "Oh me, if the WMU is going to have charge of prayer meeting I'm not going. They always run overtime." So, accept that as a challenge and plan so well and compactly that the expression will be "Wasn't that a helpful mission presentation? And we got out on the dot! I found it very interesting."

To begin with, limit the number of people on the platform. Four can handle the program nicely, with the exception of those who will do the music. The prayer chairman can introduce the presentation with the hymn and call to worship, then following the prayer present "Enlarged Territory and Increased Opportunities." At the close she can use information from "Illinois and Indiana," "Big Cities Mission Program," "Enlarged Vision . . ." "Increased Interest" in his concluding remarks.

The same person can handle the worship period at the beginning and the closing meditation to good advantage.

One person can give information about work in "Wisconsin—Minnesota" and conclude her remarks with prayer for this area. Then ask that "Michigan," "Ohio and New York" be given by one person, concluding with prayer for these three areas.

Your time schedule for a good program might run something like this:

Hymn, Call to Worship, Worship Period—12 minutes

Introduction—3 minutes

Wisconsin-Minnesota and prayer—5 minutes

Michigan, Ohio, New York and prayer—6 minutes

Illinois, Indiana, Enlarged Vision, Closing Meditation, Offering—10 minutes

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## Program at Prayer Meeting

Don't fail to impress upon those on program that each is to present the information within the time requirement. This will make your presentation more interesting.

Be ever mindful that information is given in order that you may pray with more understanding, so allow time for prayer.

Use your map. With a large crayon make a red line around the states included in the Great Lakes Area (see map page 54). Have a poster-board, chalkboard, or large cardboard at right of map. Place someone there to thumbtack the names of cities or states onto the board as the names are mentioned in the program.

These should be printed in large enough letters to be read at the back of your auditorium. Make slender red arrows about four inches long, and as the person mentions the name of a city she thumbtacks the arrow at the proper place on the map. This will help everyone to recall the location of these cities.

One church we know used men from the Brotherhood for their foreign mission presentation last December. You might wish to do this now. Especially would this be effective for the worship and meditation periods.

You will remember that this Wednesday night meeting is a wonderful opportunity to present home mission work to many who are eager to learn about it, so pray that it will be a spiritual blessing to all. You are not just presenting a program; you are seeking to enlist interest, lives, dedication, money for Christ's kingdom. So, get all on program together and pray beforehand that you will use these minutes well and effectively.

ROYAL SERVICE

Falls and establish a Southern Baptist mission. They raised money to send him and his wife to this field 1200 miles away. The mission became a church on June 24, 1935 with 54 charter members and adopted the name LaSalle Baptist Church. Brethren from Ohio assisted in the organization, and the church was accepted into the Erie Association affiliated with the State Convention of Baptists in Ohio. This is the only Baptist church in Niagara Falls, a community of 100,000 population.

New York state is one of the richest states in this country from a material standpoint; but spiritually, poverty abounds. It is claimed that 10,000 churches in New York state have closed their doors and ceased to function. Southern Baptists have an opportunity for filling the spiritual vacuum in New York state. The results of the Billy Graham crusade in 1957 makes it even more imperative that Southern Baptists provide church homes for the converts. Displaced Baptists abound in the cities of New York. They should be utilized in winning the lost millions of the Empire State. The Niagara River was so named by the Indians because the word meant "gate." Today the "gate" is swinging wide and Southern Baptists have already entered. Dr. Paul S. James was appointed by the Home Mission Board in the fall of 1957 as director of Southern Baptist work in the greater New York area. He also became pastor of the Southern Baptist chapel group which began earlier in the year under the sponsorship of the Maryland Baptist Convention. At the time Dr. James began his work, November 1, the little congregation was meeting at the 23rd Street YMCA in downtown Manhattan.

Dr. James is a native of New York state and has been pastor of the Tabernacle Baptist Church in Atlanta, Georgia for the past sixteen years.

In Pennsylvania there are two small congregations affiliated with the Ohio Baptist Convention. New York and Pennsylvania have a population in excess of 25 million and the best estimate is over four thousand cities and villages with no Baptist church of any kind.

Prayer Period for the evident needs we have heard about.

**Illinois and Indiana** The Illinois Baptist State Association was organized in 1907 with 226 churches and 21,466 members. Baptist pioneers from Virginia, North Carolina, and Tennessee settled in Southern Illinois as early as 1796. Thus began the foundation of Southern Baptist life in the state. Progress northward in the state was slow until within the past ten years.

Three associations in Indiana are affiliated with the Illinois Baptist State Association. Several

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other Southern Baptist churches in Indiana, in the Evansville and Louisville areas, are affiliated with associations in Kentucky. The greatest concentration of population in the state is in the highly industrialized area along the shores of Lake Michigan. The same is true of Illinois. This Lake front metropolis, referred to as Greater Chicago, represents the greatest missionary opportunity in these two states.

**Big Cities Mission Program** Southern Baptists have accepted the challenge of a World Mission Program with a goal of establishing 30,000 churches and missions in the United States by 1964. A planned strategy of advance has been worked out by the 30,000 Committee, the Home Mission Board, the Sunday School Board, the Brotherhood Commission, Woman's Missionary Union and other agencies in which five big cities will be entered in the next five years. Chicago has been chosen as the first metropolis to receive this church-centered emphasis. Dr. Curtis Redford, Home Mission Board secretary, speaking before the Southern Baptist Convention in Chicago declared, "We must take the big cities for Christ!"

The Big City Mission Program in Chicago in 1958 is a program of co-operation among the local churches, the Great Lakes Association, the Illinois Baptist Association, and the Home Mission Board. A special allocation of \$200,000 has been made in the Home Mission Board budget to be used during this year to promote (1) home fellowship hours, (2) new mission stations, (3) new churches, (4) financing of church and mission property, (5) strengthening of existing churches. A superintendent of the Chicago City Mission Program has been employed by the Illinois Baptist State Association with the approval of the

Home Mission Board. Surveys have been made for locating new mission stations, for determining the best sites for new developments and for discovering needs of existing churches. Emphasis is being placed upon establishing in the suburban areas strong Baptist centers which can give permanent support to the more transient downtown area of Chicago.

Greater Chicago, with a population of six million, is mid-America's melting pot of the nations. No statistics can be found to give the exact total of nationals from each country living there. However, these facts are established: there are more Catholics living in Chicago than in Rome; almost three times as many Jews as in Jerusalem; almost as many Negroes as there are in the entire state of Mississippi; more Germans than in Bremen; more Italians than in Venice; more Russians than in Stalingrad. Chicago is the third largest Norwegian city in the world, the third largest Bohemian city in the world, and the fourth largest Swedish city in the world. Chicago has the largest Japanese, Croatian and Greek populations of any city in the United States. Colonies of Latvians, Chinese, Romanians, Hungarians, Polish, and other nationalities live in Chicago.

Chicago is a large industrial center. Countless opportunities of employment are responsible for the continual increase in the city's population. In a recent week-day issue of one of the daily newspapers appeared seven full pages of classified ads seeking applicants for employment in the city. More than forty thousand men and women were being sought to fill positions that were vacant. That is not to say that everyone living in Chicago is employed. A big city always attracts those who neither care to work nor desire to make an honest living.

In a city this size materialism is dominant and spiritual discernment is at a minimum. Sin is rampant. Chicago has a reputation of being a criminal city in the publicized account of juvenile delinquents, underworld gangsters, and corrupt politicians. With all its modern skyscrapers and specialized industries Chicago still remains a big city in need of Christ! Within a few blocks one finds the latest in hotel accommodations, while nearby is the heartbreak of Skid Row with its refuse of humanity. Institutions of welfare offer hope for the unfortunate in Chicago; but only the loving ministry of a church home can give them the environment of spiritual growth they need. Southern Baptists have 56 churches in Greater Chicago but 56 churches cannot minister adequately to six million people.

St. Charles, a predominately Catholic community near Chicago, was without a Baptist church of any kind. While a survey was being made of the 7,600 population one man was led to accept Christ as Saviour. A Southern Baptist church was organized in St. Charles and now has about 100 members. During the period of constructing the first unit of their church building this new church sponsored two other mission stations, one of which already has become a church.

In DeKalb, another suburb of Chicago, a Southern Baptist work started in August 1955, with a home fellowship service. Shortly after the first meeting a father and son presented themselves as candidates for baptism. The approving hand of God again had encouraged the few worshipers and a church was organized. While a survey of the city was being made a minister of another denomination commented "We knew you Southern Baptists were coming, but we didn't expect you this soon." Like most of these zealous new churches, DeKalb already has sponsored a mission in LaSalle-Peru community and has begun preparation for another in Sycamore.

The yearning of a mother added emphasis to the pioneer missionary's desire to begin a mission in Coal City. She wrote a letter in which she pleaded, "I am not a member of any church but come from a Southern Baptist home and have always attended church and Sunday school. I have two small boys and would like to get them started in a Baptist church." Late in 1955 the First Baptist Church of Coal City came into being and this woman became an active member.

Calumet City has many liquor outlets. State Street is notorious for its row on row of gambling dens, houses of ill fame, and indecent activities. Half the population is Polish. Two very large Catholic churches operate two complete grade schools and claim the city as their territory. This would appear to be no place for a Baptist church. The wife of an associational missionary became

concerned and felt that something should be done. She found another woman who was rearing her family in this wicked city. Soon they had enlisted others who joined them in fellowship meetings. When the real intent of the meetings was known many dropped their interest; however, the two women with their families continued to pray together and to seek help of the Lord.

The State Street Baptist Church in adjoining Hammond, Indiana extended an arm to this struggling handful of believers. Again the Lord showed his blessing. The Calumet City Park Board offered the group the use of the community building rent free for Sunday morning and evening worship services. With a regular meeting place more families became interested. Thirty-seven boys and girls attended a vacation Bible school. Soon a church was organized. By June 1957 the First Baptist Church of Calumet City had seventy members and more than a hundred attending Sunday school.

With the passing of time these new churches will become great, strong Southern Baptist churches. For example, take the First Southern Baptist Church of Hammond, Indiana. With its present membership of more than 600, this church is in the process of purchasing an entire city block of property, a house at a time. Within a few years it will be having more than a thousand people in Sunday school. This church sponsored a mission in the city which in May 1957 became the Woodmar Baptist Church. Southern Baptist churches are putting in their appearance in the Great Lakes area at the rate of one every four days.

#### Enlarged Vision . . . Increased Interest

The term Southern Baptist has lost its geographical meaning. This is evident from the fact that there are thousands of Southern Baptist churches which are not located in the South. With Southern Baptist churches and mission work being promoted in 42 states and Washington, D. C., we have become a national denomination. No longer are Southern Baptists thought of as being confined to a limited territory. It is clearly known that we accept the challenge of the Great Commission and that any place where a soul needs to make his peace with God, there is a place of service for Southern Baptists. Rejoice to be one of this almost nine million. Pray with an enlightened mind. Have the compassion of a fervent heart. Give sacrificially that God's plan for redeeming the people of the world may be carried out through the establishing of churches in the faith.

**Closing Meditation:** (Same for each day. See page 38.)

**Ingathering of Offering**

## Theme for Thursday:

### Your Faith Groweth Exceedingly

Prepared by Miss Bertha Wallis and Mrs. Herbert Caudill

**Hymn:** "My Faith Looks Up to Thee" No. 257, Baptist Hymnal

**Call to Worship:** "Let us draw near with a true heart in full assurance of faith" Hebrews 10:22.

**Pray for**  
Well-trained Cuban young people to be called for Christian service, Baptist hospital in Cuba, Panama Bible Institute and unreached areas, Alaska Baptist Convention, missionaries on the Call to Prayer for today

#### Worship Period

**First Reader:** In his first letter to the Thessalonians, Paul wrote, "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly" 2 Thessalonians 1:3.

**Second Reader:** On the roll call of the faithful in the eleventh chapter of Hebrews we find Abraham's name listed as one who is known as the father of the faithful, a man whose faith grew exceedingly.

**First Reader:** We are told, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went" Hebrews 11:8.

**Second Reader:** Today we are thinking of and praying for our missionaries in Home Mission Board outposts, who, like Abraham, have been called of God and have obeyed and by faith have gone out to a strange place.

**First Reader:** "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise" Hebrews 11:9.

**Second Reader:** Our modern sojourners in a strange land also have a precious promise. For Jesus said, "Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake; who shall not receive manifold more in this present time, and in the world to come life everlasting" Luke 18:29, 30.

**First Reader:** The writer to the Hebrews gives us the reason for Abraham's willingness to launch

out by faith "not knowing whither he went." "For he looked for a city which hath foundations, whose builder and maker is God." "And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned" Hebrews 11:10, 15.

**Second Reader:** Which of our homes are we most mindful of, earthly or heavenly? In which are we laying up treasures? Our missionaries, like Abraham, "desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city" Hebrews 11:16.

**First Reader:** After Abraham's faith had "grown exceedingly," God gave the most severe test of all, "By faith Abraham, when he was tried, offered up Isaac" Hebrews 11:17.

**Second Reader:** Could Abraham not have argued with God or pled with him as he had done for Sodom and Gomorrah? God had definitely promised that Abraham's seed would be as the stars of the heaven for number and through him all the nations of the earth should be blessed Genesis 15:5.

**First Reader:** Yet so great was his faith Abraham "offered up his only begotten son . . . accounting that God was able to raise him up, even from the dead" Hebrews 11:17, 19.

**Second Reader:** And God kept his promise by sending an angel to stay Abraham's hand as it was raised to slay Isaac as a sacrifice. "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable" Hebrews 11:12.

**First Reader:** When Habakkuk was wholly at loss to understand God's providences, God answered his perplexity by revealing to him a basic principle of life, namely, that we must live by faith in our God whose ways we, with our finite minds, cannot always understand.

**Second Reader:** Three times in the New Testament that same thought is repeated in the words, "The just shall live by faith."

**First Reader:** In the Bible we find but one defi-

nition of faith, "Faith is the substance of things hoped for, the evidence of things not seen" Hebrews 11:1.

**Second Reader:** Faith operates in these two spheres, things hoped for but not yet attained, and the things that cannot be seen with the natural eye yet are clearly seen with the eye of faith.

**Quartet** "O for a Faith That Will Not Shrink" Dykes, No. 255, Baptist Hymnal

**Pray for** the increased faith of our missionaries who have heard and obeyed God's call.

#### Praise for Answered Prayer

*You prayed last year, God answered.  
You prayed for souls to know God and a missionary in Cuba says, "During our evangelistic campaign in March eight adults and twelve children made public confessions of Christ."  
You prayed for Panama and a much needed missionary arrived.  
You prayed for Alaska and there began a growing interest in expanding the work, a quickened zeal in witnessing and a spirit of unity in effort.  
You prayed for Cuban Baptists and their need for a Baptist hospital—and God brought about renewed interest and commitments for this needed ministry.*

#### Cuba and Other Outposts

**Prayer Chairman** Today we will travel to Home Mission points outside the USA: Cuba, our near neighbor, has been much in the news and needs our prayerful interest. There are many things concerning the political turmoil that we do not understand. As Christians we understand all too well Cuba's great need for Christ. The major portion of our program today is concerned with Cuba. We will look briefly at Alaska through the eyes of a Southern Baptist pastor and hear a report of Baptist witness in Panama and the Canal Zone.

Southern Baptist mission work was begun on the island of Cuba by Dr. C. D. Daniel, but it was in 1905 that Dr. M. N. McCall arrived on that beautiful tropic isle to begin to organize Baptist efforts and train the Cubans so that today they are the leaders of the Cuban Baptist work. Our missionaries teach, instruct, lead, but largely work in the background.

Since 1947 Dr. Herbert Caudill has been superintendent of Southern Baptist work in Cuba. He with nine other missionaries from the USA, plus Cuban leaders make up the missionary group.

**A Two-fold Hospital Ministry in Cuba** As a work of faith six Baptist doctors in 1952 gave

their money, time, and talent to establish the Cuban Baptist Clinic. This year it became the property of the Western Cuban Baptist Convention when the doctors sacrificed their interests, deeding it to the Convention for only \$13,000. Many have come to know Christ through the witness of Christian doctors and nurses at the Baptist Clinic.

One woman, now a member of the Marianao Baptist Church in Havana, tells with great enthusiasm how she found Christ as Saviour because of the illness of her son.

"You see, I was brought up a very devout Catholic. When my son began going to the Calvary Baptist Church down town, I was most unhappy about it and did everything I could to stop him. Finally I told him he would have to choose between his home and this new religion, and he chose to leave home. At the insistence of friends he joined the Baptist clinic, and not very long afterwards he had to have an operation. Although I felt wounded and angry, the natural love of a mother triumphed over my resentment and I came to be with him during his illness. What I experienced in this clinic really opened my eyes. The kindness and courtesy of the doctors, nurses, and the servants was something I had not expected. I decided that this religion could not be so bad after all, and when my son got well I went with him to the Calvary church. There I found Christ as my Saviour.

"I had to admit to him that I had been wrong. When we moved to Marianao we began attending that church, and we have both been active ever since. But as you can see, it was through this hospital that my son and I were reunited and I came to know Christ."

One rejoices because of this fine testimony. But if we could go inside the clinic and climb the stairs to the second floor we would find all sixteen beds occupied; every available space is in use. The Baptist Clinic cannot grow in its present location. There are nearly 3,000 members, who for a monthly fee of \$2.50 have the privilege of all necessary consultations, laboratory and X-ray tests, operations, and even simple dentistry and eye examinations. The board of directors hesitates to try to get more members just now as there would not be facilities to care for large numbers at a time. Their laboratories are in another part of town. There is no elevator, and patients requiring X-rays have to be carried in arms down the stairs if they are not able to walk.

The Baptist Convention of Western Cuba looks forward to the day when they will have their own hospital building. The present building is costing \$325 a month rent. They need desperately to have larger and better facilities for caring for patients. Many times missionaries and Cubans have expressed gratitude to Woman's Missionary Union for the wonderful gift of \$46,000 through

the Annie Armstrong Offering. This is a fine investment in a great soul-winning agency in Cuba.

**Pray for Cuban and missionary leaders and people of Cuba,** for the Baptist Clinic, its personnel, that money may soon be available for enlarging this two-fold ministry at the clinic.

**In Cuba—Camp Activities Strengthen Leaders** God has brought to Cuban adults and young people spiritual strengthening through the fine Baptist camp grounds at Yumuri, located near the beautiful city of Matanzas.

God greatly blessed the camp season at Yumuri last year. Almost all the eighty-four churches sent representatives to conferences: pastors' institute, stewardship and evangelism, GA, RA, Training Union, Sunday school, Young Woman's Auxiliary, and music weeks. The dining room had to give way to more dormitory space. A movable wall was put up. Dining tables were moved out to the porch and terrace. In the larger camps some of the campers ate in the sun or off trays in the shade of a pavilion. But nobody complained. These were glorious days for Cuban Baptist people.

"I had been told that camp was a wonderful experience," a woman who is a new Christian, testified, "but I didn't know how wonderful until I saw for myself. All the classes have been fine, but I never felt as close to God as I did in the conversation service out under the stars."

A girl of nineteen had been struggling with a call to serve the Lord with her life. One morning she got up before daylight and climbed the highest hill nearby with a group of young people, and there on that hilltop, which campers call the "Mirador" she watched the sun rise. As she looked out on the beauties of the palm-studded valley below she heard God's voice speaking clearly to her heart. The stirring message of the young man who led the devotions brought her to a decision.

"That message was for me," she said later to some of the members of the seminary faculty who were there. "I know now what God wants me to do, and I want to be admitted to the seminary as soon as you have room for me."

The last night of Royal Ambassador week eight fine intermediates surrendered to preach. The harvest in Cuba is so plentiful and the laborers so few that we thank God for the dedication of these young lives, and for this camp which has inspired them, and been instrumental in calling them out.

"We need an auditorium, at least one new dormitory—and we certainly would love to have a swimming pool!"

**Pray for Camp Yumuri,** for those who have made decisions for Christ there, for funds to enlarge the usefulness of this camp grounds.

**In Cuba—the Seminary Trains Present and Future Leaders** The seminary is located in Havana, high on the "hill of light" where today nineteen men and nine women are studying. There are also more than forty young men and women who wish to study there at the present time.

The seminary is the hub of denominational life in Cuba. Today there are fifteen churches without pastors and many flourishing missions that could be organized into churches if there were pastors for them. Last year during a short course at the seminary there were 38 students in a building that was built for twenty-four; twenty-nine of these were full-time students and seven took the eight-weeks course which is given twice a year for volunteer workers. As God answers earnest prayers for more and better-prepared young people who feel called to the ministry, without delay a way must be found to take care of more students. In the seminary there is a wonderful corps of well-trained, doctrinally sound, hard-working professors, most of whom are pastors of churches in the Greater Havana area. They receive no extra salary for their services in the seminary. Gradually standards are being raised and the curricula enlarged. The influence of this wonderful institution is being felt in other Latin-American countries. Three outstanding workers in Colombia today are graduates of this seminary, and in the present student body there is a young man from Panama and another from Spain.

The Baptists of western Cuba are looking to the seminary for leaders of tomorrow.

**Pray for God's guidance** in this important institution, the seminary, its faculty, students, graduates; that God may lead the way for enlarging this ministry.

#### Alaska, a Land of Splendor

"Out of the north cometh golden splendor" (Job 37:22, ASV). Job was not thinking of Alaska when he wrote these words. However, a visit to Alaska convinces one that they are as true of that territory as of any area on the globe. "Golden splendor" has come, and will come, out of Alaska.

Alaska is splendid in its size, in its material riches, in its physical attractions, and in its growth.

Alaska is a land of golden opportunities—economically and spiritually. Nowhere on the North American continent is there greater opportunity for the gospel. In Alaska are 290,000 people, or more, with perhaps only one out of twenty a Christian. It is not an easy field in which to work.

Bob Hope once said in jest, "Anchorage's main street is the longest bar in the world," and surely it is true for there is one after the other. Many

of the people living in Alaska have gone there to escape the law, to run away from responsibilities, or to make money. These motives are not conducive to religion. Nevertheless, Alaskans need the gospel as much as lost souls anywhere. They can be won. The gospel preached with power and compassion, and lived with integrity, will grip these men and women. Our growing congregations in Alaska are proof. At the last Alaska Baptist Convention, approximately 600 baptisms were reported. The First Baptist Church of Anchorage baptized 139 last year. The churches are outgrowing their buildings. Organized Southern Baptist work began in Alaska with the First Baptist Church of Anchorage in 1943. It started with 17 members, 15 of whom were armed forces personnel. Now Southern Baptists are the largest denomination in Alaska. (Show photo story on Eskimos in Alaska, pointing out that we also have missionaries to Eskimos.)

**Pray for the lost, Eskimos** and those from the states, for Alaska Baptists that they may have vision for the opportunities and courage for the tasks.

#### Panama and Canal Zone—Opportunity Unlimited

Dr. R. G. Van Royen, superintendent, says "We have seen the hand and power of the Lord in Panama this year. Baptists had their first nationwide evangelistic crusade with all churches and most missions having revivals; 18 pastors from the USA and Cuba assisted. There were 754 professions of faith; all of our work was strengthened. Two new churches were organized; two new church buildings were constructed.

The Ailigandi Baptist Church on San Blas Indian Reservation, is one year and ten months old, and has 95 members which is remarkable growth. There was an average attendance of 1702 in the Sunday schools of San Blas for October. Plans are being made for the organization of two more churches.

The Instituto Biblico Bautista has 12 students this year preparing for mission service in Panama.

There are 54 missionaries at work through twenty churches and twenty-six missions. This crossroads of the continent needs the gospel. Pray for us."

**Pray for the San Blas Indians,** the unreached areas, for Baptist families and soldiers from the states who are living in Panama that they will witness for Christ.

Closing Meditation: Same for each day.

See page 58

Gathering of Offering



Just inside the clinic's front door is a lovely patio (below) where tropical flowers grow and the sun's rays stream through. But one must climb steps to the operating room (above). Not enough space is available for the services which the hospital offers to Baptists of Cuba.



Theme for Friday:

## Open Doors of Faith

Prepared by Miss Irene Chambers

**Hymn:** "O Zion, Haste," first three verses, No. 451, Baptist Hymnal

**Call to Worship:** "Let us draw near with a true heart in full assurance of faith" Hebrews 10:22.

**Pray for:**

Spanish-speaking people in Texas and Colorado, Montana; Indian work in Oregon; mission work in Alaska and among the Japanese, Italian, and Jewish people, missionaries on Call to Prayer

### Worship Period

**First Reader:** When Paul and Barnabas returned to Antioch, after their first missionary journey, "and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles" Acts 14:27.

**Second Reader:** God had opened the doors for Paul and Barnabas but the way had not been easy. Open doors do not necessarily mean the absence of difficulty. To the church at Corinth Paul wrote, "For a great door and effectual is opened unto me and there are many adversaries" 1 Corinthians 16:9.

**First Reader:** In the Revelation of John, as elsewhere, it is made clear that it is God who opens doors of faith. For we read, "And to the angel of the church in Philadelphia write; these things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth" Revelation 3:7.

**Second Reader:** God opens doors to those of little strength if they have faith and are faithful. For his message to the church at Philadelphia continues, "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name" Revelation 3:8.

**First Reader:** We are to ask God to open doors. To the church at Ephesus Paul wrote, "Continue in prayer and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds" Colossians 4:2-3.

**Second Reader:** When doors are open, we should not delay to enter. In telling the Corinthians of his experience at Troas Paul said, "Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia" 2 Corinthians 2:12, 13.

**First Reader:** There are times when the door seems to be closed to us and yet we distinctly hear God's command to go forward. In such cases we are reminded of the children of Israel when the Red Sea blocked their path and the Egyptians marched after them; and they were sore afraid" Exodus 14:10.

**Second Reader:** "And the Lord said unto Moses, wherefore criest thou unto me? Speak unto the children of Israel, that they go forward" Exodus 14:15.

**First Reader:** Was it not impossible to go forward? They had come to the sea.

**Second Reader:** With God nothing is impossible. The pillar of cloud "came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them (the Egyptians) but it gave light by night to these (the Israelites) so that the one came not near the other all the night" Exodus 14:20.

**First Reader:** "And the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground" and they crossed safely to the other side Exodus 14:21, 22.

**Second Reader:** As the enemy pursued "the Lord overthrew the Egyptians in the midst of the sea. And the waters returned and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them" Exodus 14:27, 28.

**First Reader:** With God's help his command to go forward was not impossible to obey because God opened the way and gave the victory.

**Hymn:** "O for a Faith That Will Not Shrink"

Pray that God may open doors of faith and that we may feel an urgency to enter and take advantage of every opportunity to be "Labourers together with God."

**Program Leader:** As we begin this last day of our Week of Prayer for Home Missions, let us make it a concert of prayer, a time when each of us tries to realize that needs on mission fields are urgent needs! That they are a part of our Baptist program to make Christ known in our own country. Today let us spend time in earnest prayer, not only while we are here at the church, but throughout the entire day. Let us resolve to realize ways we can meet the needs. May we ask, "What are the definite needs?" The missionaries themselves can most accurately answer that question for us. We have several letters from missionaries who tell us of needs in their particular fields. There are more than 3,500,000 Spanish-speaking friends in our country and there are 182 Home Board missionaries working among them. From the Annie Armstrong Offering more than \$220,300 will be used for this group. We have two letters from different sections of our country that tell about needs among the Spanish. The first one was written by Miss Martha Thomas Ellis. Miss Ellis has recently become editor of the WMU magazine for some of the Spanish-speaking in our country. Miss Ellis writes,

Dallas, Texas

Dear Friends:

You asked, "What is your definite need?" Our need is for prayer. Please will you pray with us and for us?

Pray that we shall be able to lead our Anglo-American churches to have a better understanding of the Latin Americans and to feel more keenly their responsibility in winning them to Christ. Many of them speak English well, and if they are to be won, our Anglo-Baptists and their churches must seek and win them for they are citizens in our communities.

Pray that more of our Latin-American Baptist young people shall accept God's call to work among their own people. Secular professions offer so much higher salaries than religious work affords that all too many of our college and university trained young people turn to secular fields.

Pray that God may call more trained workers to serve among our Latin-American people for truly the harvest is white and the laborers are all too few. If we do not win the Latin-American in Texas in a few years this great commonwealth shall no longer be a Baptist stronghold because the Latin-American population is increasing so much more rapidly than the Anglo-American population is.

Please pray for us. Gratefully,  
Martha Thomas Ellis



Mrs. Joshua Grijalva

Have a season of silent prayer closing with three women praying for the needs which Miss Ellis lists. Make assignments ahead of time and pray unannounced.

**Prayer Chairman**

Before going to work in Colorado, Rev. and Mrs. Joshua Grijalva were home missionaries to the Spanish-speaking in San Antonio. The Western work is much more difficult because of great distances and fewer Baptist churches to undergird their ministry. Mrs. Grijalva tells us of their work now.

Denver, Colorado

Dear Women:

"You asked about our work and our needs. There are 50,000 Spanish people in Denver, Colorado. Most of them are nominally Catholics, but the large majority do not attend any church. As a group they are quite indifferent to religion. Please pray that the Lord will touch many hearts and that they will receive his Word.

The greatest need in our church is for consecrated capable teachers in Sunday school, Training Union, Royal Ambassadors, Girls' Auxiliary, and Sunbeam Band. Please pray with us that the Lord will send these workers to us. Through the state of Colorado there are many towns with a large population of Spanish people. We have only three missionary couples working with them. Please pray for more workers to be called into this work that more of the lost may be reached.

There are 137 towns in the southern half of Colorado in which we have no Baptist church of any kind. In the nearby state of Montana, the third largest state in the Union, there are 144 towns without a Protestant church of any kind.

Please pray that work may soon be opened in these vast unreached areas.

Yours in Christ,  
Mrs. Joshua Grijalva

Pray for these needs, these areas as told by Mrs. Grijalva.



**Prayer Chairman** As our work continues to expand into new areas of our country, more of our first American friends, the Indians, have come into our Home Mission territory. It has been estimated there are 350,000 Indian Americans in the homeland. From the Northwest comes a prayer request from our newest Indian field. We remember Mr. and Mrs. E. C. Branch who used to work with the Apache Indians in Arizona. They have now gone to the Warm Springs Indian Reservation in Oregon to begin the first work Southern Baptists have had with Indians in the great Northwest. Let us hear Mr. Branch's letter.

— Warm Springs, Oregon

Dear Friends:

Please pray with us for the Indian young people of Warm Springs. Living in a strange world of contrasts where they have come to know that many of the ways of their people have become outmoded, many of them have filled the emptiness with pursuit of pleasure patterned after the worldly young people of the large cities nearby. And like the parable of Jesus about the seven spirits in the swept room "the last state of that man is worse than the first."

Sincerely,

E. C. Branch

Pray with this burdened missionary, mentioning the overwhelming needs among the Indians.

**Prayer Chairman** From a remote village, an outpost mission, where one lone missionary is giving the message of love to the Eskimos, comes a letter from a Home Board missionary, Miss Valeria Sherard. (Show photos of Eskimos in this magazine.)

Selawik, Alaska

Dear Southern Baptist Women:

As I write this it is a lazy time of year for us here. The majority of the people are in fish or muskrat camp. The ones left in the village are restless. Time means nothing. One girl said Sunday night that she would have come to Sunday school but she did not know it was Sunday until too late.

Wednesday after prayer meeting a young man was here a few minutes and as he started to leave he asked the day of the week. He had missed services because he did not know it was Wednesday.

This is a difficult time of the year to reach people for Christ. The services are even more difficult to conduct. But God has been so gracious and has answered many prayers this last winter. There were 13 professions of faith. Only those who made the decision to be baptized remained loyal and faithful.

I need your prayers that I may be so completely surrendered to God that he can work through

me. Pray that I may reach the lost. The majority of the people are lost.

Christian homes are a great need in Selawik. One woman expressed the deeper feeling of many, "My husband likes other women but I say nothing for I don't want to cause trouble. I need him." Marriage is often the result of premarital relations, and in nearly all cases marriage seems to be just for convenience. The man needs someone to make his mukluks (muck-luck) and parkies (par-ka). The woman finds it easier to have someone to help with the heavier work. Children are "loved too much." Very few are disciplined. By the time they reach their teens they are already in the paths of sin: drinking, smoking, lying, stealing, and are sexually immoral. We have yet to have one example of a real Christian home among our people. Pray that the Word of God may reach their hearts.

Your missionary

Valeria Sherard

**How the Eskimos need our faithful praying.** Pray for them now and for this courageous young woman missionary (right below).



**Prayer Chairman** From Mr. and Mrs. Alva Bonham, our missionaries to the Japanese in Sacramento, California comes a letter. They work to bring the Japanese into established churches, rather than establishing churches just for the Japanese, and are busy trying to win to Christ the Japanese of that area.

Sacramento, California

Dear Friends:

Outstanding is the need for Christian Japanese-Americans who will come into our various churches and help in winning others. God is answering our prayer in many instances but we need many more. Please pray with us about this.

Also outstanding is our need for pastors and their wives and churches to be conscious of the opportunity with Japanese people, and help us in the regular operation of their church programs to visit and witness, and to minister to their particular needs. We must not overlook the im-

portance of the social aspect of our churches.

Of untold importance and value is our opportunity right now with Japanese students who will go back to Japan as leaders of tomorrow. Many of them want to be Christians but they do not know how and are waiting for someone to tell them.

Another opportunity is the overwhelming plea of Japanese war brides. I am constantly surprised at their wonderful response to a friendly, Christian ministry.

I plead with all my heart for the causes named that they will be given the most earnest and fervent consideration in prayer.

Won't you help us through your prayers?

Sincerely,

Mrs. Alva K. Bonham

Read her prayer requests again—pause after each request, giving time for prayer.

**Prayer Chairman** Again from California comes a request from other beloved missionaries, this time from Amelia and Lidia Giannetta, who work with their own Italian people in the San Francisco Bay Area. Let us listen to our letter from them.

Richmond, California

Dear Fellow Missionaries:

One of our main problems is the vastness of the field and the enormous work that needs to be done. In the San Francisco Bay Area there are 75,000 Italians. The only way we can reach them is through the 100 Anglo Baptist churches of the Bay. These churches are all small and so burdened financially that it is very hard for them to concentrate on reaching the foreign people, consequently the work of assimilating is slow. Pray that we may have a good response in a training campaign in our churches on how to witness to the Italians.

With God's help we have been able to keep a radio program on the air now for three years; it is in Italian. Pray that we may be able to continue to bring the gospel into the Italian homes.

There are Italians who do not speak enough English to feel at home in the Anglo churches. Pray with us that we may be able to start Italian-American churches or provide a Bible class for them.

We are grateful for your prayer help.

Sincerely,

Amelia and Lidia Giannetta

Season of prayer for these needs, this area, these burdened missionaries.

**Prayer chairman** We have one more letter before our Day of Prayer is over and that request comes from Mr. W. B. Mitchell, superintendent of Jewish Work for the Home Mission Board.



Mrs. Alva Bonham



W. B. Mitchell  
Atlanta, Georgia

Dear Women:

The first part of this request is for prayer for all of us to have a deep concern for the salvation of our Jewish friends and neighbors. Many of us are not conscious of their need for salvation.

Another request is for a committee on Jewish work to be set up in every state, association, and local church to keep before us the needs of our Jewish friends.

Pray that resources and men may be found to establish work in cities where 25,000 or more are Jewish. Some of these cities are: Los Angeles, 325,000; Chicago, 262,000; Detroit, 72,000; Cleveland, 85,000; Kansas City, 25,000; Cincinnati, 25,000.

Remember us as we seek to work among the thousands of Jewish people, and do not forget there are many of them living near you.

Sincerely,

W. B. Mitchell

Pray for the needs among the Jews which Mr. Mitchell has indicated.

**Prayer Chairman** As we come to the close of this day spent in praying for missionary needs, surely this will not be the last of our praying until next year at this time. As we have heard these requests, so many of which we have not prayed for before, we feel very keenly our lack of prayer support for our home missionaries, their problems, their work. We have not followed these missionaries with concern and interest. Let us make a silent covenant with ourselves and God that we shall choose each day this year one of the fields we have studied about this week and pray specifically for that work. (Give out to every woman the prayer list which you have copied from February Forecaster or from the same list given at the beginning of each day's program. Ask each woman to add to the list any needs she may wish to. Request that each woman make these a part of her daily praying during the coming year, pointing out that when we pray in faith, believing, God answers.)

Closing Meditation: See page 38.

Gathering of Offering

Close with last stanza of "O Zion, Hasten."





# CALL TO PRAYER

First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men. . . This is good, and it is acceptable in the sight of God our Saviour, who desires all men to be saved and to come to the knowledge of the truth—1 Timothy 2:1, 3-4.

**1 Saturday** O give thanks unto the Lord. . . To him who alone doeth great wonders Psalm 136:1, 4.

"The goal of establishing thirty thousand new Southern Baptist churches and missions by 1964 is an indication that our denomination is conscious of a missionary responsibility in keeping with the material and spiritual blessings which a gracious God has showered upon us. Who knows whether we have not been brought to the kingdom for such a time as this—to evangelize the masses within the United States of America?"—H. CORNELL GOERNER.

Pray for Rev. Albino Ortiz, San Antonio, Tex., ev. among Spanish-speaking; Mrs. B. R. Conrad, Newkirk, Okla., ev. among Indians; Miss Bernice Neel, Rio de Janeiro, Brazil, em.; Rev. J. W. Patterson,\* Cali, Colombia, ev.; Rev. W. D. Lockard, Gwelo, Southern Rhodesia, ed. ev.

**2 Sunday** Come over . . . and help us! Acts 16:9.

Missionary Dan Luper of Brazil tells of a young mother who needed to get to the hospital in a hurry. She lived in a village called Santo Amaro, three days' journey by sail boat, the only other way to get to the nearest hospital. Her brothers came and asked if Mr. Luper could take her by plane to the hospital. One went with him in the plane. They took off, and after landing in Sao Luiz, carried her in the mission Jeep to the hospital where she was operated on, saving her life. Her family was greatly appreciative, and her brother, Sampson, said

he believed in Jesus and wanted to be baptized soon. Through such expressions of consideration and helpfulness our missionaries gain access to many of the lost.

Pray for our hospital ministry that every contact may be toward winning the lost: pray also for Mrs. Somaria Leoder, Oklahoma City, Okla., ev. among Indians, Mrs. J. P. Satterwhite, Kyoto, Japan, RN; Rev. W. W. Lee, Guadalupe, Mexico, ev.; Rev. Edward Humphrey, Ogbomoso, Nigeria, ed. ev.; Mrs. J. E. Low,\* Shaki, Nigeria, ed. ev.; Rev. A. Y. Napier, China, em.; Mrs. N. A. Bryan, Korea, em.

**3 Monday** Then the people rejoiced, for that they offered willingly 1 Chron. 29:9.

During 1955, the largest single offering a Brazilian Baptist church of 340 members received was on the Brazilian Home Missions Day. The offering amounted to \$784 in American currency. "You realize what this represents in the way of sacrificial giving when you remember that the minimum wage here is \$37.00 per month," wrote Missionary Page Kelley. "Our people like to sing a hymn which says, 'My country for Christ; this is my prayer.' Their giving proves that they mean it."

Will our giving to the Annie Armstrong Offering this year be sacrificial? Will we deny self? Pray that we shall give far more than \$2,000,000 during this Week of Prayer for Home Missions. Pray also for Rev. John C. Denton, Anchorage, Alaska, ev.; Miss Anne Grove, New Orleans, La., GWC; Rev. Lawrence Thibodeaux, Gray, La., ev. among

Prepared by Kate Ellen Gruber

Addresses in Directory of Missionary Personnel, free from Foreign Mission Board, Box 5148, Richmond 20, Virginia, and in Home Missions

## MISSIONARIES ARE LISTED ON THEIR BIRTHDAYS

French: Lawrence Thibodeaux, MF; Dr. J. E. Walker, Mbeya, Tanganyika, med. ev.; Mrs. C. L. Culpepper, Jr., Taipei, Taiwan, ed. ev.; Mrs. A. B. Christie, Brazil, em.

**4 Tuesday** Both riches and honour come of thee, and thou reignest over all: and in thine hand is power and might: and in thine hand it is to make great, and to give strength unto all 1 Chron. 29:12.

"Suppose you had been born in the heart of China, or in Africa, or in India, or in any one of many other places where Christ is not known. The blessings of a Christian homeland are indeed a gift of God. How desolate the hope of the future with no promises from God's Word, no knowledge of heaven and no assurance of the resurrection. Since we are the recipients of the unmerited favors of God we surely desire that others have these blessings that have so richly blessed our lives. We now have an opportunity to prove the sincerity of our concern and our desire to give the gospel to others"—COUNTS REDFORD.

Pray that your Annie Armstrong Offering will be worthy for the King, and pray for Rev. B. D. Clater, Langston, Okla., ed. ev. among Negroes; Rev. L. D. Wood, San Antonio, Tex., ev. among Spanish-speaking; Mrs. E. L. Kelley, HMB, em.; Mrs. B. E. Towery, Jr., Taiwan, ev.; Rev. H. H. Holley, Singapore, Malaya, ev.; Mrs. E. R. Martin, Nairobi, Kenya, ev.; Mrs. J. D. Hughey, Jr., Zurich, Switzerland, ed. ev.; Rev. E. O. Mills, Japan, em.

**5 Wednesday** Hence also he is able to continue saving to the uttermost those who are ever drawing near to God through him, seeing that he is ever living to intercede for them Heb. 7:25.

Ione (pronounced Yo-nay) is a typical Junior-age girl of Mulatuppu, San Blas Islands. She paddles her dugout canoe daily to the river to wash and to secure fresh water for the family cooking and bathing. She carries back-breaking loads of plantains or coconuts from their jungle plantations.

More often her work is to care for a baby brother or sister. Now she attends the Baptist mission where A. L. Iglesias and his wife are missionaries. She has heard the gospel message in her own language. But as soon as she reaches marriageable age, her parents will keep her close at home. At thirteen or fourteen, Ione will marry a young man of her parents' choice. In time, she will face the terrifying experience of childbirth. Surrounded by well-meaning, but ignorant, superstitious, pipe-smoking "gran-nies" she will have to endure, in fear and pain, the ministrations of the ignorant medicine man who hopes to ward off the spirit of the alligator and other evil forces he believes are intent on carrying Ione's spirit away to the underworld.

So many of the world's people today live in similar darkness. Will you pray that they will have opportunity to see the light of Christ?

Pray for Mr. David L. Jester, Nigeria, ev.

**6 Thursday** Blessed is he that considereth the poor: the Lord will deliver him in time of trouble Psalm 41:1.

Five boys of Junior and Intermediate ages stood at the door of a Good Will Center one Friday afternoon. The weather was cold. Their clothing was worn. Bare feet showed through the holes in their shoes. Their hair badly needed cutting, faces were thin, showing lack of food. They grinned at the missionary. "We've got a surprise!" they said. "We've been going to the Bible class for us boys here where we've learned about Jesus. Last night we were sitting around talking about how good the Lord was to come down to earth to die for us, and we wanted to do something for him. So a bunch of us got together and went out and sang Christmas carols, and you know some folks thought we sang so good, they gave us money and we've brought it and want you to use it to help the poor and needy." It was hard to imagine anyone poorer or needier than these boys! The dirty, crumpled up envelope contained \$4.75 in nickels, dimes, and pennies—the love offering of five boys who had

learned from Jesus that it is more blessed to give than to receive.

Pray for these boys, for our Good Will Center work, and for Mrs. G. C. Prock, Berkeley, Calif., ev. among deaf; Mrs. Frank Ramirez, Tampa, Fla., ev. among Spanish-speaking; Mrs. J. M. Goodster, El Cerrito, Calif., ev. among Indians; Mrs. Maurice Anderson, Kauloon, Hong Kong, RN; Dr. G. M. Fille, Jr., Tamale, Ghana, med. ev.; Rev. C. S. Ford, Abeokuta, Nigeria, ev.; Rev. D. E. Merritt, Kaduna, Nigeria, ev.; Miss Anna Hartwell, China, em.; Mrs. J. R. Allen, Brazil, em.

**1 Friday** It were well for him if a millstone were tied about his neck, and he were hurled into the sea, rather than he should cause one of these little ones to stumble Luke 17:2.

A Cherokee Indian missionary has said that the white man brought to this country a blessing and two curses. He had brought God with his redeeming love for the Indian, and he brought alcoholic beverages and dirty, vile languages that has no counterpart in the language of the Indian people. One day Missionary T. H. York who works with the Indians in Oklahoma was playing football with his newly organized R.A. One of the fellows who had attempted to take a pass a couple of times came to him and said, "Brother York, I can't run. I just finished drinking two cans of beer and I can't see the ball."

Mr. York points out that in Canton, Oklahoma children of all ages are allowed in beer joints, which represent four of the twenty-four places of business in the town. Miracles happen when Southern Baptists pray for their missionaries. "What would happen," Mr. York says, "if we were to pray each day for the removal of the liquor evil?"

Will you pray, and pray for Mrs. Carlos Garcia, Abilene, Tex., ev. among Spanish-speaking; Mrs. Herbert Caudill, Havana, Cuba, ev.; Jane Caudill, MF; Rev. H. D. Martin, Oyo, Nigeria, ed. ev.; Mrs. H. H. McMillan, China, em.

**2 Saturday** Not by might, nor by power, but by my spirit, saith the Lord of hosts Zech. 4:6.

With scarcely a year's practice in the sign language, but convinced that the Lord was calling him into work with the deaf, Missionary A. J. Roddy found himself leading

a revival for the deaf in the First Church, Dallas. Standing in the pulpit, he was convinced for the first time in his life of his utter helplessness, his unreserved dependence upon the Holy Spirit. He used the sign language stiffly, falteringly, often incorrectly, but Mr. Roddy knew three things: the gospel is God's power for salvation, God's people were praying, and God himself would at that time, as always, honor his Word and his work. During the revival over a hundred came to a new understanding of the Saviour. Victory came not by might, nor by power, but by his Spirit.

Pray for our missionaries as they labor under terrific problems of communication, that in whatever language they use, Christ's message may be clear and unmistakable, and pray for Mr. W. P. Whittenburg, Greenville, S. C., ev. among Negroes; Rev. Merced Becerra, Hondo, Tex., ev. among Spanish-speaking; Abel Becerra, MF; Mrs. Nemesio Garcia, Havana, Cuba, ev.; Mrs. W. C. Taylor, Rio de Janeiro, Brazil, em.; Mrs. J. N. Thomas, Barranquilla, Colombia, ev.; Rev. T. N. Clinkscales, Londrina, Brazil, ed. ev.; Mrs. J. A. Roper, Jordan, MD.



**3 Sunday** Lift ye up a banner upon the high mountain Isa. 13:2.

"I was talking to a young Jewish couple who have two children. They told me they wished they could believe as I do and have the assurance of forgiveness of sin, and of eternal life as we Christians do. They want desperately to believe in something and to give their children a religious background. We are working now to tie them to a church and get them started in Sunday school. We know that people are praying for them and that those prayers will be answered just as others have been answered through the years"—Howard M. Smith.

Pray for this Jewish couple, the missionary, and for Rev. Frank Mendez, Phoenix, Ariz., ev. among Spanish-speaking; Mr. Joshua Grijalva, Denver, Colo., ev. among Spanish-speaking; Rev. David Richardson, Montgomery, Ala., ev. among deaf; Dr. J. B. Rounds, HMB, em.; Mrs. W. M. Dyal, Jr., San Jose, Costa Rica, ev.

**10 Monday** The apostles said to the Lord, "Increase our faith!" Luke 17:5.

"It is a solemnizing report when we think of our nearly nine million Southern Baptists, and only 1,187 missionaries"—Louis D. Newton. Increased faith means increased praying.

Pray for the young people who have volunteered but perhaps have not yet said finally "I will go." Pray for those in your church by name, and for Mrs. L. F. Maynard, HMB, em.; Mr. Harmodio Vivar, San Blas, Panama, ev.; Rev. C. B. Clark, Maracaibo, Venezuela, ev.; Rev. C. L. Culpepper, Sr., Taipei, Taiwan, ed. ev.; Miss Vivian Howell, Ibadan, Nigeria, ev.

**11 Tuesday** Where there is no guidance, a people fails Prov. 11:14 RSV.

When Antonina Canzoneri returned to Africa after her furlough, she learned with great sorrow that an old chief whom she had been visiting and preaching to for some five years had died while she was away, still unsaved as far as she knew. "There are other old people in the same area who are going the same way," Miss Canzoneri wrote. "The people are so much easier to reach when they are young. We have numbers of children coming to our church."

"Pray that they as well as their parents may know Christ as Saviour. Pray for all the children and young people in Nigeria. Old things are passing away; new concepts are being formed. (This may be the most crucial time in the history of Nigeria. How they need to know the Lord and to let him direct their lives and their country!" Also pray for Mr. R. M. Guillen, Aguadulce, Panama, ev.

**12 Wednesday** Give ear to my prayer, O God, and hide not thyself from my supplication Psalm 55:1.

Mr. Webb, a good brick mason, had spent most of his seventy-two years wandering from job to job because of drink. One day a dirty, ragged, unkempt, shivering old man, he stopped in a rescue mission seeking food and lodging. There, as he was fed and warmed and cared for, he was introduced to Christ. As conviction of his wasted life came, Mr. Webb accepted Christ as his Saviour. But his tragic cry was: "Why did I have to wait so long to find him? Why didn't somebody tell me about him before?"

Pray for the home missionaries working in rescue missions and for Rev. Luis Napoles,

Cumanayagua, Cuba, ev.; Rev. Manuel Quintana, Mariel, Cuba, ev.; Mrs. Rudolph Russell, Bangkok, Thailand, ev.

**13 Thursday** I will cry unto God most high; unto God that performeth all things for me Psalm 57:2.

"A Catholic mother attended the Christian Homemakers Class at the Baptist Good Will Center. During the Bible study periods, she listened intently, clinging to the words of hope. Some weeks later she called and said, 'I'm so troubled. How much would you charge to come to my house to pray for me?' We explained the services of the missionaries were free and we would come right away. Her house was cluttered with images; a heavy crucifix hung over her bed. Together, we read from God's Word the way of salvation through simple faith and trust in the living Lord. We prayed, she prayed, asking the Lord to save her. When Christ came into her heart, as if it were almost unbelievable, she said, 'You mean I've lived all my life and missed this joy of salvation.'"

Today, multitudes in darkness are paying their money, but are not receiving peace that can only come from Christ"—Louise Warrmint Probst.

Pray for this woman, this Good Will Center, and for Rev. D. A. Morgan, Cristobal, Canal Zone, ev.

**14 Friday** And let him who hears, say "Come!" Rev. 22:17.

"This I have sought and prayed for, for twelve years," testified a Mexican bracero before he was baptized into Calvary Baptist Church, Blytheville, Arkansas. He was one of the many who trusted the Lord last summer in our migrant program. During his brief stay in the United States as a contract laborer our missionaries found him and told him about Jesus. He trusted in Jesus, and the local church baptized him. Just before he was baptized, he was heard to say, "I shall return next week to Mexico and do all I can to win others to Jesus."

Pray for the hundreds of other Mexican migrant workers that they too may take Christ with them when they return to their homes, for our four missionary couples working with migrants and for Mrs. Irvin Dawson, Phoenix, Ariz., ev. among Spanish-speaking and Indians; Mrs. Donald C. Weeks, Pueblo, Colo., ev. among Spanish-speaking; Miss Juanita Johnston, Bangkok, Thailand, la. st.; Mrs. William E. Arnold, Sekondi, Ghana, ev.

**15 Saturday** Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. Isa. 45:22.

During a revival service the oldest boy in a family was gloriously saved. The next night his whole family attended the service with him. When the invitation was given, they came forward to accept Christ. However, the mother was confused, she wanted to accept Jesus but couldn't understand what to do. With the help of the missionary she began to pray something like this: "Mr. God, I don't know what to say but, Mr. God, you know my heart . . ." As she went on, her son who had been saved the night before came forward quietly and knelt beside her. Patting her on the shoulder, he said, "Oh, Mom, can't you see? Can't you see it's so easy? Mom, just give yourself to Jesus."

There are so many people who, like this woman, are confused. Pray that they will find the Way and just give themselves to Christ, and for Rev. A. W. Williams, Charlotte, N. C., ev. among Negroes; Rev. Cesto Lima, Remedios, Cuba, ev.; Rev. W. M. Hawerfield, Mexico City, Mex., ev.; Miss Blanche Bradley, China, em.



**16 Sunday** O thou that hearest prayer, unto thee shall all flesh come. Psalm 65:2.

"If Malaya is laid on your heart, PRAY," wrote Missionary Elizabeth Hale. "That is always the greatest need and the most difficult one to answer." What is true of Malaya is true of every field, work, missionary. The greatest need is always prayer. It takes only a stilled moment within one's heart to lift a field, a work, a people, an individual to God. How many moments do you throw away that could be invested in eternal reactions for God?

Pray without ceasing, and for Mrs. Irene C. Turner, Nashville, Tenn., ev. among Negroes; Mrs. M. D. Oates, Arequipa, Peru, ev.; Miss Estelle Freeland, Ibadan, Nigeria, ev.; Mrs. J. B. Hipps, China, em.

**17 Monday** Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. Psalm 107:19.

While eating lunch in a cafe one day, the Andrew H. Fosters began talking with a woman there. As they talked with her and read the Bible, she told them another missionary had given her a Bible which she read often. When the Fosters asked her about making a decision for Christ she said she had already done that in her heart, but that she needed more time to think and pray about it before making a public decision which would mean that she would be abandoned by her Catholic family, and she wanted to be able to read the Bible to them and lead them to Christ, too.

Pray for this new convert and that this family will listen and will accept Christ, too, and for Mrs. S. G. Rankin, Kowloon, Hong Kong, ev.; Mr. W. L. Walker, Oita, Japan, ev.

**18 Tuesday** How forcible are right words! Job 6:25.

Often our words fail to say what we intend. This is peculiarly true at invitation time when the stereotyped phrases of invitation are repeated service after service. These lose even more of their meaning when the ordinary invitations are interpreted into the sign language. For example, "Be saved" in the sign language is literally "get loose." When Home Board Missionary Roddy began to work among the deaf, he observed how the deaf themselves expressed the invitation once they fully understood. Some would say things like this: "Long ago, in school, finished baptize." "I want better fellow Jesus." One day at invitation time there came down the aisle an old man, weeping, trembling, and saying in his sign language: "I want join with Jesus." "That's it!" Mr. Roddy said to himself. For those signs meant more than the English translation seems to say; they meant a desire for union and companionship. Expanded it would be, "I wish to belong to Jesus and to go along with him."

Pray for the deaf bound in a lonely world of human silence, for the missionaries, and for Mrs. Abel Tamez, Phoenix, Ariz., ev. among Spanish-speaking; Rev. Alan G. Johnson, North Sacramento, Calif., ev. among Spanish-speaking; Rev. J. M. Goodner, El Cerrito, Calif., ev. among Indians; Rev. J. G. Sanchez, HMB, em.; Mrs. Dan Sharpley, Rio Grande do Sul, Brazil, ev.; Mr. E. H. Burke, Jr., Oshogbo, Nigeria, ev.; Mrs. George W. Schueer, Indonesia, ev.

**19 Wednesday** In this is love, not that we loved God, but that he loved us. 1 John 4:10.

While traveling to Pascagoula, Mississippi, where he was to speak, Dr. Clovia A. Brantley and his five-year-old daughter were singing together. Dr. Brantley suggested that they sing the chorus, "Come into My Heart, Lord Jesus." The child said happily, "I don't need to sing that for I have already invited Jesus to come into my heart." The young respond with simple faith to the love of Jesus.

Pray for all who work with children—parents, teachers, counselors, leaders, that they may not fail their responsibility and opportunity to lead little children to Christ, and for Rev. Jose Ramirez, Salinas, Calif., ev. among Spanish-speaking; Rev. Ross Hanna, Quapaw, Okla., ev. among Indians; Mrs. E. M. Cross, Pasay City, Philippines, ev.; Rev. Coleman Clarke, Kyoto, Japan, ed. ev.; Mrs. W. L. Jester, Ogbomoso, Nigeria, RN.

**20 Thursday** Look not . . . upon the wine . . . At the last it biteth like a serpent, and stingeth like an adder. Prov. 23:31-32.

It was reported at the Georgia Baptist Convention that 90 per cent of the children in the Georgia Baptist Children's Home are there, directly or indirectly, because of liquor. It is a staggering thought, for neither that home nor Georgia is an exception. The situation can be multiplied by every children's home in the forty-eight states.

Will you dare to pray sincerely for the abolition of liquor as a social menace? Also pray for Rev. E. F. Day, Gallup, N. M., ev. among Spanish-speaking; Rev. Marvin Lytle, Tyler, Tex., ed. ev. among Negroes; Miss Elizabeth Hale, Kuala Lumpur, Malaya, ed. ev.; Rev. H. R. Littleton, Kumasi, Ghana, ed. ev.; James and Ruth Littleton, MF; Rev. T. D. Gullatt, Mita City, Japan, ev.; Mrs. E. G. Wilcox, Brazil, em.

**21 Friday** And God himself will be with them and he will wipe away every tear from their eyes. Rev. 21:3.

"It is not easy to follow Christ in Spain! The cost must be counted beforehand, and in most cases the price of discipleship means the loss of many human ties. If one is employed, he will likely lose his job; if he is a businessman, he will be exposed to boycott; in many instances he will have to give up his family connections in order to be counted in the Master's ranks. Witnessing brings suffering in Spain!"—CHARLES W. WHITTEN, Spain. Even in some instances in the United States, witnessing brings suffering.

Dare we fail to pray for those who are faithful regardless? Pray for them and for Rev. Benito Villarreal, Houston, Tex., ev. among Spanish-speaking; Rev. Elias Delgado, San Francisco, Calif., ev. among Spanish-speaking; Mrs. Filomeno Hernandez, HMB, em.; Mrs. P. A. Cline, Jr., Samudbragan, Thailand, ev.; Mrs. L. H. Neil, Ogbomoso, Nigeria, RN; Miss Ruth Kersey, Nigeria, em.; John Galloway, China, em.

**22 Saturday** And whoever wills, let him take the Water of Life freely. Rev. 22:17.

Mrs. S. A. Candal, Home Board missionary in Birmingham, Ala., tells of Pat Barrat: "For many years Pat has come to the Good Will Center and nearby church. One night she sat across the kitchen table in our home as we talked and prayed together. And to my ears came the words: 'Lord, I give myself . . .' Pat is the only Christian in her family."

Pray for Pat's witness to her family and to others. Pray for the lone believers throughout the world, even on our own doorsteps and for Mr. Lewis Grant, Espanola, N. M., ev. among Indians; Mrs. L. Grace Thompson, HMB, em.; Mr. H. W. Fite, Bahia, Brazil, ap. ev.; Rev. R. L. Bausum, Keelung, Taiwan, ed. ev.



**23 Sunday** Do not suppose that I am come to destroy the Law or the Prophets. I am come not to destroy, but to fulfill. Matt. 5:17.

Following a vacation Bible school held each night on a vacant lot in San Antonio, the missionary pastor brought an evangelistic message. One night during the message a car drove very slowly past the lot. The next evening the car was parked beside the lot. The third night the car came again. This time a man got out and sat down among the children to listen. His route home from work had brought him that way, and he had become curious about the crowd. That night Mr. Jimenez was converted by the gospel message and was changed from a drinking, cursing, wife- and child-beater into a gloriously consecrated Christian. Grateful for the gift of salvation, he asked the mis-

sionary what he could do for the Lord. Among other things, he was told about tithing. "That is one thing I can do right now," said Mr. Jimenez. He became a faithful tither several weeks before he was baptized. Now his entire family are Christians and all are active in church work.

Pray for Mr. Jimenez and his family. Pray that we shall have God's attitude toward giving back to him what is his, and for Miss Lillian Bass, Macon, Ga., GWC; Mrs. Ismael Negrin, Key West, Fla., ed. ev. among Spanish-speaking; Rev. Errol J. Palmer, Balboa Heights, Canal Zone, ev.; Miss Mattie Lou Bible, Sao Paulo, Brazil, ev.; Mrs. W. H. Ferrell, Cordoba, Argentina, ev.; Dr. F. M. Graham, Beirut, Lebanon, ed. ev.

**24 Monday** And he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the Lord led me to the house of my master's brethren Gen. 24:27.

Dr. Guy Bellamy, Home Mission Board, was holding a revival at a church in Oklahoma. "The pastor and I joined together in prayer and asked the Lord to lead us as we went out to visit. After prayer we started on our way. As we walked along the pastor said, 'Let's stop and see this man in this shop.' We opened the door, and a man greeted us. We talked to him about becoming a Christian, explained the way of life and had prayer with him. In his shop he made profession of faith in Christ. We learned that he was recently discharged as a Staff Sergeant and he and his wife came forward on profession of faith in Christ and united with the church. After their profession of faith that night, the man told us that when we entered the shop, he was on his knees praying and asking the Lord what to do to be saved."

Pray for this young man and his wife and that God will guide this missionary as he seeks to carry on God's work, and pray for Rev. C. J. Smith, Clinton, Okla., ev. among Spanish-speaking; Rev. H. D. Stein, HMB, em.; Patricia Stein, MF; Miss Grace Clifford, HMB, em.; Mrs. L. G. Lane, Ibadan, Nigeria, ed. ev.; Dr. Ethel Pierce, China, em.

**25 Tuesday** "And who do you say that I am?" he asked them Matt. 16:15.

One summer in Brackettville, Texas a missionary stood before a group of Primary boys and girls in a Latin-American vacation Bible school. All children were from Cath-

olic homes, and none had ever attended a Bible school. The missionary asked, "Which story would you like to hear today?" When there was no response, she suggested several: Jesus and the Storm, Jesus and the Fishermen, and so on. Finally one little girl timidly raised her hand and asked, "Please ma'am, teacher, who is Jesus?"

Pray for our country where such lack of knowledge of Christ Jesus exists and for Mr. E. G. Berry, Rio de Janeiro, Brazil, pub. ev.; Rev. R. L. Lyon, Coahuila, Mex., ev.; Rev. Victor Koon, Honolulu, Hawaii, ev.; Mrs. W. H. Tipton, China, em.; Mrs. Everett Gill, Europe, em.

**26 Wednesday** Seek the Lord and his strength, seek his face continually 1 Chron. 16:11.

In California alone there are over 100,000 Mexican farm laborers who work there from three to six months of the year. They live in labor camps with from 200 to 1,000 men in a camp. At the present time we have no special missionary work with this group of migrant laborers. Will we fail and let them return to their homes without once hearing the gospel?

Pray for the Home Mission Board and for our young people that someone may be sent to this group, and for Miss Helen Lambert, Baltimore, Md., GWC; Mrs. P. E. Sanderson, Belem, Brazil, ev.; Mrs. B. D. Davis, Fortaleza, Brazil, ed. ev.; Derrick deWolfe Davis, MF; Mrs. Tucker Callaway, Fukuoka, Japan, ed. ev.

**27 Thursday** So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it Isa. 55:11.

Domingo Gaona was a Mexican farm laborer working on farms in California and living in a large labor camp. One day, going through trash cans to see what he could find, he came across a discarded Spanish New Testament. Domingo began to read the Testament and soon had read it through. When he met a Home Board missionary who could explain the Scriptures to him, Domingo talked with him eagerly. Later he accepted Christ as his Saviour and was baptized.

Pray for the foreign-speaking minorities in our country, that they will find Christ in our midst; pray for the missionaries working among them and for Rev. Marvin Sorrels, Selis, Ariz., ev. among Indians; Rev.

J. J. Johnson, HMB, em.; Rev. R. L. Fielden, Bahia, Brazil, pilot; Miss Frances Hudgins, Bangkok, Thailand, ev. ev.; Mrs. W. D. Lockard, Gwelo, Southern Rhodesia, ev.

**28 Friday** Then they spoke the message of the Lord to him Acts 16:32.

In Spain Senora Juana Lumbreras spent thirty days in jail for reading and discussing the Bible with neighbors in a village where she was the only believer. After her prison experience, more than ten people in her village wanted to make a profession of their new-found faith. While Baptist Pastor Del Campo was in a Valencia prison for refusing to obey the governor's order to move from his village pastorate, four of the prison officials attended the First Baptist Church of Valencia, and one made a profession of faith. An humble Spanish Baptist deacon expressed the typical courageous, triumphant faith of his people: "They have chased us for years from chapel to chapel, from home to home, and at times from cave to cave; some day they are going to get tired and give up, but we never will."

Will you keep faith with these courageous followers of Christ by praying for them and for Rev. Toshio Sakamoto, Los Angeles, Calif., ev. among Japanese; Dr. Franklin Fowler, Guadalajara, Mexico, MD; Miss Ray Buxter, Rio de Janeiro, Brazil, ed. ev.; Miss Margie Shumate, Bangkok, Thailand, ev.

**29 Saturday** The word is near thee, even in thy mouth and in thy heart. That is the very word of faith which we preach Rom. 10:8.

Ben was a big, husky, good-natured Creek Indian from Oklahoma. He came to the rescue Mission cold, hungry, tired. About all he knew how to do was cook and work in a laundry. At sixty, he found himself without home and job. "Firewater" had robbed him of all that a man really holds dear in this world. He had no friends, and he seemed to have reached the bottom. But a friendly welcome, a bath, warm, clean clothing, and a good meal make a difference in a man's attitude. Most of all, the Bread of life makes a difference. He was given the first copy of the New Testament he had ever seen. He was assured that the "Jesus way" was explained in that Book, and he began to read it. When Ben left our mission, he was a new creature in Christ Jesus.

Pray for Ben and for Dr. Courts Redford and associates, HMB, Atlanta, Georgia.

**30 Sunday** Let the little children come to me Mark 10:14.

The Ramos family had heard the gospel preached by a succession of Home Board missionaries over a period of twenty-five years. Then during a revival meeting, the little Ramos girl showed definite signs of genuine conviction. However, she feared the disapproval of her parents. On the last night of the revival during the closing stanza her father finally gave his consent. There was barely time, but Isabel immediately went forward accepting Jesus as her Saviour. While the pastor was speaking quietly to her, he became aware of a commotion toward the back of the church. Isabel's father was coming down the aisle. The pastor thought it was to object to the step Isabel had taken, but Mr. Ramos was saying, "If my little girl can do it, I can too." A few steps behind him came his wife. The following Sunday all three were baptized.

Pray for unsaved children all over the world, and for Rev. David Trevizo, El Paso, Tex., ev. among Spanish-speaking; Mrs. W. P. Andrews, Temuco, Chile, ev.; Miss Frances Crawford, Gaza, Egypt, RN.

**31 Monday** Who knoweth whether thou art come to the kingdom for such a time as this? Esther 4:14.

"God is surely saying something to Southern Baptists. He is saying, '... the world is hungering for the simple message of salvation by grace through faith in the Lord Jesus Christ.' You have this message. God has blessed us richly and brought us to this hour for this time. He has given us the money, the man power, the message. He has given us his mandate. Our Lord's commission stands unchanged: 'Go ye therefore and make disciples of all the nations'."—H. CONNELL GOERNER.

Pray for Southern Baptists, for the evangelistic crusades in many of our churches, for the Home and Foreign Mission Boards, and for Miss Fay Taylor, Bandung, Indonesia, ed. ev.; Mrs. E. H. Burks, Jr., Oshogbo, Nigeria, ev.; Mrs. A. Y. Napier, China, em.

Note: New Testament Scripture verses are from Montgomery's translation.

em. emeritus	MF Margaret Fund students
* on furlough	HMB Home Mission Board
ev. evangelism	med. ev. medical evangelism
ed. educational	pub. ev. publication evangelism
RN nurse	sec. ev. secretarial evangelism
lan. m. language study	SMH Southern Baptist Home
GWC Good Will Center	med. tech. medical technician

## Mission Study for Circles

Preliminary to your preparation for the last session in the study of *Look, Look, the Cities* read the mission study column in the Forecaster. These teaching suggestions are based on chapters V and VI.

Let your aim be: to help make the women in the society aware of the responsibility which the city church faces and to show what Southern Baptists are doing and can do to meet the challenge.

Assuming that you have already presented to your class some of the problems of city life (shifting populations, crowded slum areas, juvenile delinquency, etc.) you may want to review them briefly. Flash cards are effective for such a review.

There are several ways in which the principal facts in these two chapters may be presented:

1. A six-page flip chart. Suggested headings: 1. Types of Churches 2. Problems of the Downtown Church 3. A Well-Rounded Program for a City Church 4. No Church Can do the Job Alone 5. The Ten-point Program of the Home Mission Board 6. The Challenge of the Future.

2. Cut a large circle out of colored posterboard with a pie-shaped slice in it. To the back of the colored circle attach with a thumbtack a white circular posterboard so that it will revolve. Write the captions which have been listed for the flip chart on the white circular portion. Assign these topics in advance to six members who will discuss each in two to five minutes. As each woman discusses her topic she turns the rear poster until her subject appears in the pie-shaped opening. Additional information may be gleaned from pages 49 in the *Teaching Helps*.

3. A panel discussion. Four to six women may discuss the city church's problems and the proposed solutions. The participants with the teacher as moderator should be seated around a table in such

a way that their "give and take" conversation as well as the more formal statements can be heard by everybody. This discussion should cover the basic points already identified in the first plan.

4. These principal facts may be presented in a dialogue between two members impersonating Dr. S. F. Dowis (a placard with his name on it will be sufficient identification) and the president of your WMS. "Mrs. President" opens the dialogue with a statement about the problems confronting the downtown church, pages 68-70 and then asks if there is a solution. "Dr. Dowis" shows how the downtown church may meet the challenge. See pages 77 and 78. "Mrs. President" then raises the question as to how one church can make an impact on a city. "Dr. Dowis" answers with the city mission program of the Home Mission Board, pages 85-87. Work out the dialogue so that the tone will be conversational and the explanations not a succession of speeches.

5. Other suggestions may be found in the *Teaching Helps for Look, Look the Cities*.

For the worship service read Luke 10:13-15; 13:34; Revelation 21:10-11. The comment may be something like this: Jesus chose to proclaim the news of the kingdom in the cities which were near the Sea of Galilee. His works of power were performed in the crowded centers of the north. His heart yearned over Jerusalem. Through his power the cities of the world can become transformed. As John saw the holy city, the new Jerusalem coming down out of heaven from God, so must we look beyond the sin and misery of American cities to the day when they too shall gleam as alabaster "undimmed by human tears." Sing "Where Cross the Crowded Ways of Life." Let verses 4 and 5 be the closing prayer.



*You studied*  
in your Society's missionary and circle programs, in mission study classes; read *Royal Service* . . .

*You prayed*  
day by day using the Call to Prayer, remembering missionaries on their birthdays, and during the Week of Prayer for Home Missions, March 3-7

**NOW** *you are ready*

to give with sacrifice to the furtherance of the gospel in the homeland through the Annie Armstrong Offering for

## Home Missions

Home missionaries, people, work will be blessed as you bring this offering to the attention of your whole church family. Give all your membership opportunity to share in this ingathering of more than \$2,000,000.

Which will it be this  
summer?



**Glorieta**  
JULY 17-23

Write for rates and reservations:  
Mr. E. A. Herron  
Baptist Assembly  
Glorieta, New Mexico

**Ridgecrest**  
AUGUST 7-13

Write for rates and reservations:  
Mr. Willard Weeks  
Baptist Assembly  
Ridgecrest, North Carolina

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for every WMU leader and member