

R ROYAL S SERVICE

MARCH 1959

Sometime a thought demands expression in words. Such was the case with mission-hearted women on these pages. Unsolicited, these verse-thoughts were sent in to us. Like you, they know that

Home Missions Begin with YOU

IS IT NOTHING TO YOU?

by JEAN LAIL BRADLEY
Home Missionary in Fresno, California

The call of Home Missions is heard a'er the land
From the city's streets to the desert's sand
The need now is greater, much louder the cry.
"Is it nothing to you—all you who pass by?"

Confusion is rampant, false teachers widespread,
How can we sit idle with the Living Bread?
We have the message and the command to go,
Let us give ourselves fully that our homeland may know.

The world waits in darkness for one nation's light
To lead them from bondage—out of man's darkest night.
Can we hope to lead them or show them the way,
When we're filled with strife and moral decay?

Let us fall on our knees in heart-searching prayer
That we may be used His message to share
Carrying His word to all who dwell on our sod,
That our nation, cleansed, may lead a lost world to God.



JEAN BRADLEY



GWYNN DAY

KAY HALLIWILL

I PRAYED

by GWYNN McLENDON DAY
Writer for Call to Prayer

I prayed—and loads were lifted;
I prayed—and storms were stilled;
I prayed—and hands were strengthened,
Feet were guided, needs were filled.

I prayed—and the doors were opened,
I prayed—and work was done;
I prayed—and hearts were melted,
Lives were changed, and souls were won.

I prayed—and God responded,
His miracles were everywhere;
The world was blessed, the Kingdom hastened
What power lies within a prayer!

LIFE FOR THE CITY

by MARJORIE LOU STUMP
WMS member in Kansas City, Missouri

See, she stands as giant tombstones,
Look, the city towering high;
And her many marble buildings
With terse epitaph ask, "Why?"

Buried deep in city traffic,
Buried midst a noisy din
There are thousands lost and dying,
There are many dead in sin.

Would you change this giant graveyard
From its hateful sin and strife?
You must share with these, Christ's
message:
God is love, and Christ is life.

And Harvest . . . Where You Are

by KAY L. HALLIWILL
minister's wife in Baltimore

You long to go, I hear you say,
To souls across the sea
What of lost souls across the street,
In your community?

God has called you to join the ranks
Of women who invest
Their time and strength in service here,
And needy souls are blessed.

Oh housewives, business women, you
With missionary zeal
Must lead lost souls to Christ
Whose love their hearts will heal.

For you whose service call is stay,
Not go to lands afar,
Lift up your eyes to whitened fields
And harvest . . . where you are.

30,000

More Churches, More Missions

A GREAT CHALLENGE has been accepted by Southern Baptists. It is the 30,000 Movement. In one of the most crucial eras in the world's history, this movement is a desperate attempt to quicken in all of us a sense of responsibility for zealously carrying out the Great Commission of our Lord.

As WMS members think of Home Mission advance through the 30,000 Movement, four imperative "musts" stand out in clear outline.

We must hear more clearly the cries of people in distress caused by sin. Have you ever heard a real cry of distress? I have. "O God!" were the last words of a college classmate. He was killed in a tragic accident. After forty years his cry still rings in my ears. On that terrible night I would have risked my life for him, and yet I left the scene, weeping because I could not help.

Here in our homeland, seventy million souls without God and without hope are moving dangerously near the abyss of a Christless eternity. What is it going to take to shock us wide-awake?

We must heed more earnestly the call of God to rescue the lost. In definite and unmistakable fashion God is calling South-

ern Baptists in this decade. From 1954 to 1964 He is calling us to advance.

The beginning of our world evangelism program in 1954 was our answer to God's call. Gleams of his guidance and the stamp of his approval have been clearly discernible along the way: the unanimous approval of this program in 1955, the enthusiastic response of other Baptist bodies, totaling nineteen of the twenty million Baptists in the United States and Canada, acceptance in 1956 of the challenge to establish 10,000 Baptist churches and 20,000 missions by 1964, and in his blessings upon our efforts unto this day.

The fact that Baptists constitute the largest non-Catholic group in America, should certainly impress upon us the truth that "... unto whomsoever much is given, of him shall be much required." The Home Mission Board and the missionaries cannot evangelize the homeland. It will require all of our dedicated effort.

We must share more keenly the concern of those to whom we have delegated the responsibility of spreading the gospel in the homeland. In a special sense we have made the evangelization of the United States a special function of the Home Mission Board. I have seen our missionaries "weep o'er the erring one." I have seen

**C. C. Warren, Chairman
30,000 Committee**



seminary graduates in overalls engaged in manual labor, working along with their men in the building of places for worship. I have heard mission pastors plead for supplies to carry on their work. I am constantly receiving letters from groups who are hungry for the gospel, saying, "We have organized a mission; if we could only get money to secure a pastor, we would grow into a church almost immediately."

The Cooperative Program and the Annie Armstrong Offering for Home Missions provide for us all enlarging opportunities to meet many needs for more home missionaries, for more churches and missions. The Home Mission Board, all our boards and agencies, and Woman's Missionary Union have specialized responsibility in the years just ahead.

We must have the wholehearted cooperation of Woman's Missionary Union. How can WMS members help to advance Home Missions through the 30,000 Movement?

As you study WMS plans promoted primarily by a Jubilee chairman in churches, associations, states, you will catch a vision of the possibilities in your own situation. Your WMU Year Book, Forecaster, Royal Voice, and releases by Jubilee chairman

will stimulate your members. You will work through established committees in your Woman's Missionary Society.

Soul-winning is the WMU Community Missions emphasis for this year. Christ's churches are made up of those whose souls have been saved by the blood of the Lord Jesus Christ. All of us have responsibility under God to be winners of souls. This year let us ask the Holy Spirit to use us in this mighty undertaking. Let us be eager to heed Him.

Shall we all covenant to pray for the other? Will you pray for the Home Mission Board with faithfulness?

We know that Christ is the hope of the world. It is God's way that through churches the message that Christ is the world's Saviour shall be told to the ends of the earth.

More churches and missions in our homeland mean more people won to Christ. More gifts to Kingdom causes will result in extended influence as more missionaries go to serve at home and overseas. Using the impetus of our 150th Anniversary of organized Baptist life on this continent, surely we shall go even beyond 30,000 new churches and missions by 1964. We shall do so if we rely upon God and do his bidding!

Royal Service

The Mission Magazine for Southern Baptist Women

STAFF

Editor: Ethel Mae Hamric
WMS Consulting Editor
Margaret Bruce

Consulting Editors

Mrs. R. L. Mathis
Alma Hunt
Mrs. William McMurry

Art: Rachel Colvin

March RS Cover Story

The emphasis for our Week of Prayer for Home Missions is on burdened prayer for Baptist work in our country. It is also concerned with the grave responsibility which every Southern Baptist has—that of the challenge of 30,000 new churches and missions by 1964.

God requires of us that we be faithful. He woos the lost in our community. He expects each of us to render service in his life—and for the sake of the kingdom.

PRAY
Listen to God
then
GIVE
to Home Missions
\$2,000,000

CONTENTS

- Cover 2 • Home Missions Begin with You
- 2 • More Churches, More Missions • C. C. Warren
 - 5 • Let's Not Fall Again! • Mrs. R. L. Mathis
 - 7 • Welcome to the Blue Grass State for WMU Annual Meeting • Mrs. Carl Liebert and Mrs. Correll Hubbard
 - 8 • Annual Meeting Program
 - 12 • Canal Zone—Crossroads of the World • Rev. and Mrs. D. A. Morgan
 - 14 • Specific Prayer Requests
 - 16 • Allocations
 - 20 • Week of Prayer Material
 - 45 • Time Zone Map
 - 49 • Song for Closing Meditation
 - 50 • Did You Read It? • Mrs. William McMurry
 - 52 • Circle Mission Study • Mrs. John Maguire
 - 53 • Accidental Collision • Chaplain Peter Cullom
 - 54 • Cuba in Revolution • Mrs. Herbert Caudill • An English-speaking Church in Havana • Tom Low, Jr.
 - 56 • Amendment to By-laws
 - 57 • Today • Cyril E. Bryant
 - 58 • A Great Question and Its Answer • Frank E. Garbelain
 - 62 • In Your Circle • Mrs. Lamar Jackson
 - 65 • Pastoral Missionary for Ohio • J. Pat Brock
 - 66 • Reporting from New York City • Paul S. Jones
 - 68 • Three Missionary Societies in One Church • Ava L. Jamm
 - 69 • Call to Prayer • Mrs. Encl. Deen
 - 76 • What Is a Good Will Center? • Lucy Wagner
 - 78 • Tomorrow's Promise Gives Vision for Today's Task • Robert U. Ferguson
 - 79 • Pioneering WMU: Kansas • Mrs. Collins Webb

ROYAL SERVICE is published monthly by Woman's Missionary Union, Auxiliary to Southern Baptist Convention. Address: Woman's Missionary Union, Birmingham 3, Alabama. Subscription price \$1.50 a year, single copy, 15c, no club rates. No subscription can be accepted for less than one year at \$1.50 a year. Please remit by check or money order payable to Woman's Missionary Union. Do not send stamps. To receive prompt delivery, write name and address plainly, stating whether subscription is new or renewal, allow four to six weeks for first copy to reach you. For change of address allow four to six weeks and send old address with new. If you have a card number, be sure to include it.

Printed at the post office at Birmingham as second class matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 26, 1918.

ROYAL SERVICE

Let's Not Fall Again!

by Mrs. R. L. Mathis, president, Woman's Missionary Union

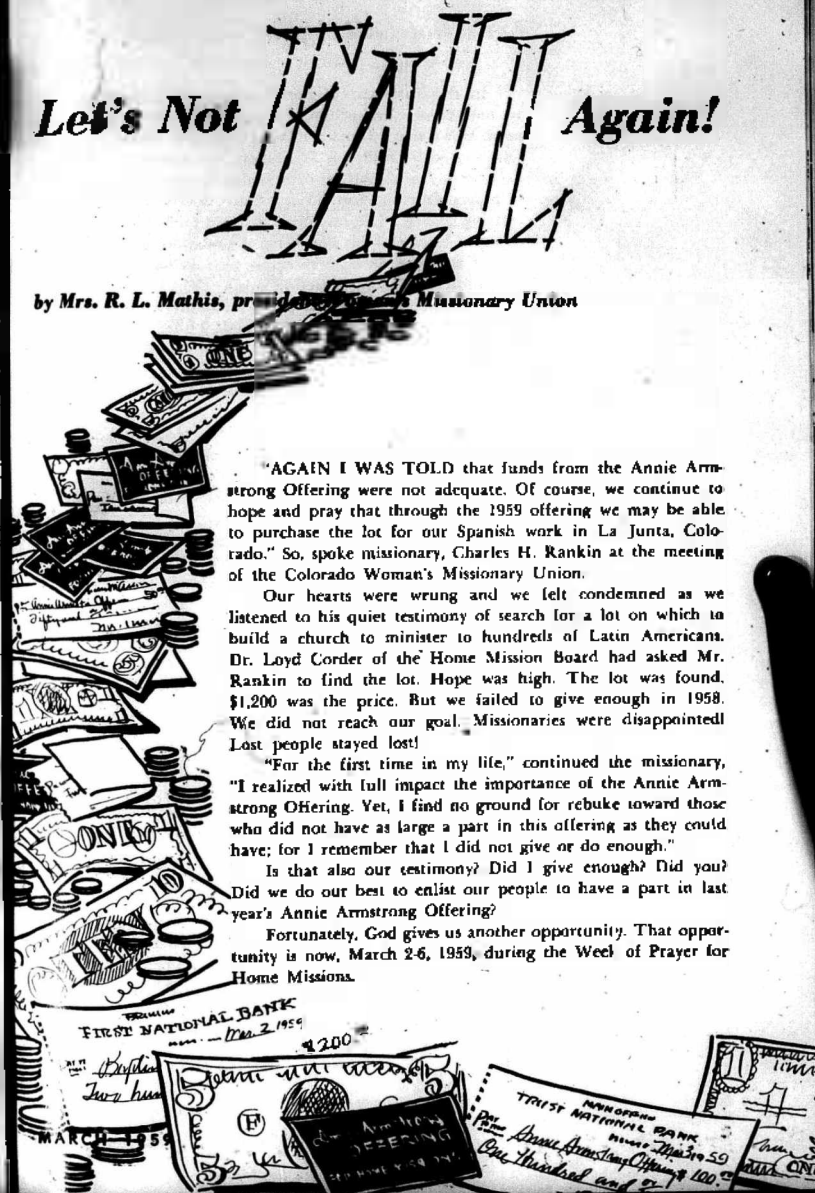
"AGAIN I WAS TOLD that funds from the Annie Armstrong Offering were not adequate. Of course, we continue to hope and pray that through the 1959 offering we may be able to purchase the lot for our Spanish work in La Junta, Colorado." So, spoke missionary, Charles H. Rankin at the meeting of the Colorado Woman's Missionary Union.

Our hearts were wrung and we felt condemned as we listened to his quiet testimony of search for a lot on which to build a church to minister to hundreds of Latin Americans. Dr. Loyd Corder of the Home Mission Board had asked Mr. Rankin to find the lot. Hope was high. The lot was found. \$1,200 was the price. But we failed to give enough in 1958. We did not reach our goal. Missionaries were disappointed! Lost people stayed lost!

"For the first time in my life," continued the missionary, "I realized with full impact the importance of the Annie Armstrong Offering. Yet, I find no ground for rebuke toward those who did not have as large a part in this offering as they could have; for I remember that I did not give or do enough."

Is that also our testimony? Did I give enough? Did you? Did we do our best to enlist our people to have a part in last year's Annie Armstrong Offering?

Fortunately, God gives us another opportunity. That opportunity is now, March 2-6, 1959, during the Week of Prayer for Home Missions.



Let's Not Fail Again!

In this first year of the Baptist Third Jubilee Advance we have chosen Evangelism as our emphasis. Woman's Missionary Union's aim is Christian Witnessing. Our Annie Armstrong Offering goal for 1959 is \$2 million. No love is worthy of the Saviour unless it shall be expressed in self-giving for the sake of others. Our aim for the year must not be a mockery—our offering goal of 2 million dollars a sham! Our five-year program of advance cannot be laid on a foundation built of sand—failure at home! Surely we cannot bear to fail again to meet the Annie Armstrong Offering goal!

Actually, we never have given a worthy Annie Armstrong Offering for Home Missions. Never! We have not tried—with high devotion to our own country and the salvation of our people. We have not sought the full support of pastor and people. We have not given the time to the Week of Prayer for Home Missions. We have not put our best selves into it. Why?

Can He bless us in our efforts to "go to the uttermost parts of the earth"—unless we begin at home?

Unusually weighty problems are now confronting our country. Multitudes are needing our triumphant Christian witness. May we hasten to give our best help to the needy, lost of America, establishing missions and churches in the country, in the cities.

May God give us wisdom and strength—courage. Women, shall we devote our lives to the things worth living for?

In this critical, testing hour for ourselves, our country, and for the whole world, let us look thoughtfully to our purposes and standards, remembering that high above is the standard of giving the gospel of Jesus Christ to all people.

May we try to catch a vision of the opportunity which God is giving to us as Southern Baptists in this beginning year

of Jubilee Advance to demonstrate to a watching world that we are a people dedicated to the task of Christian witnessing here at home.

Through our praying we shall demonstrate it.

Through our giving we shall accomplish it. To the utmost, and to the last one of us, let us give. It must be more than ever before.

1958 Annie Armstrong Offering in Alabama

NOT ONLY was the 1958 Alabama Annie Armstrong Offering goal of \$110,000 reached, but it was exceeded by \$102.12. Last September 18 we gave WMU members the information that we lacked \$1,796.96. Response was immediate. Letters arrived, enclosing gifts to more than reach our goal. "When our people know the need, they respond," said a mission-minded seminary professor recently. Her observation has been demonstrated.

This spirit of concern, and alertness to act have characterized Woman's Missionary Union through the years. To the extent that a society has been willing to follow Holy Spirit direction in mission programs and study, that society has grown in mission concern and developed in service. In every society, let us offer prayer of gratitude to God for women who let their lives become channels through which God provides these gifts—MARY ESSIE STEPHENS, Alabama WMU executive secretary.

from Mrs. Carl Liebert, General Chairman and
Mrs. Carroll Hubbard, Publicity Chairman

Welcome

to the Blue Grass State

for WMU Annual Meeting



Mrs. Carl Liebert

LOUISVILLE, metropolis of the colorful Blue Grass State, is blessed with a rare blend of tradition and progress. Standing by the Ohio River as the open door to Dixie, the city of 412,000 combines the charm and graciousness of the old South with the hustle and bustle of the industrial North.

The city is the home of Southern Baptist Theological Seminary which was established in Greenville, South Carolina in 1859, moved to Louisville in 1877, and is now located on Lexington Road.

Another landmark in Louisville is Carver School of Missions and Social Work located on Lexington Road, adjacent to the Seminary. This school belonged to Woman's Missionary Union until 1956. It is now under sponsorship of the Southern Baptist Convention.

The University of Louisville, founded in 1798, is the oldest municipal university in the United States. In the area there are also ten other colleges and universities.

There are 115 Baptist churches and 37 missions in Louisville, Long Run Association.

Walnut Street Baptist Church is the oldest church and the largest church in the city of Louisville. Nineteen churches have been organized by Walnut Street in

99 years.

Broadway Baptist Church, organized in 1870, was located on Broadway from 1870 to 1949. In 1950 the church moved into a new building on Brownsboro Road. Broadway Baptist in 83 years has organized six churches.

From the beginning Fourth Avenue Baptist Church, organized in 1883, has stood at Fourth and Oak streets. Four churches have been organized by this church in 65 years. For thirty years this church had a mission for the deaf which has now been organized into a church and is the only church for the deaf in Kentucky.

Just thirty-five miles from Louisville is located historic "My Old Kentucky Home," of Stephen Collins Foster fame, and some fifty miles south at Hodgenville is the Lincoln Birthplace.

Mammoth Cave National Park is within easy reach of Louisville, only 100 miles away.

Twenty-eight miles south of Louisville is Ft. Knox, a permanent Army fort, which is the gold depository of the United States government.

With much interest the Baptists and other citizens of this state are looking forward to your coming and are anticipating your arrival.



Mrs. R. L. Mathis, president
Woman's Missionary Union



Miss Alma Hunt
WMU executive secretary



Mrs. W. C. Tyler
Blue Mountain, Mississippi

The Program for this 71st year session follows.
It is broad in scope and inspirational in quality. Every member of Woman's Missionary Union is urged to make this the year you will go to our Annual Meeting. Your state papers will give you information about reservations.

Thy Will Be Done In Earth

1959 Annual Meeting
Woman's Missionary Union

Auxiliary to Southern Baptist Convention

FREEDOM HALL MAY 18-19, 1959

Louisville, Kentucky



Dr. Baker James Cawthon
executive secretary FMB



Dr. Courts Redford
executive secretary HMB



Dr. Theodore F. Adams
president Baptist World Alliance

Monday Morning

9:30 o'clock

Hymns of Praise—Director, Mrs. H. H. Grooms, Birmingham, Alabama
Pianist, Mrs. Elizabeth Gill White, Louisville, Kentucky
Organist, Mrs. Forrest Heeren, Louisville, Kentucky
I Will Call to Mind the Deeds of the Lord—
Mrs. Wilfred C. Tyler, Blue Mountain, Mississippi
Our Father Which Art in Heaven
Special Music—Miss Audrey Nossaman, Louisville, Kentucky
Business
Presentation of Hostess Committees—Mrs. Carl W. Liebert
The Woman's Hymn
Memorial Service—Mrs. Lester L. Knight, Richmond, Virginia
"O For a Thousand Tongues to Sing"
Building God's World—Mrs. Maurice B. Hodge, President, American Baptist Convention
After This Manner . . . Pray
Platform Guests—The Executive Committee of the North American Women's Union, Woman's Missionary Union Executive Board, WMU Professional Personnel, WMU State Executive Secretaries, WMU State Youth Secretaries



Mrs. Lester L. Knight



Mrs. Maurice B. Hodge

Monday Afternoon

1:30 o'clock

Hymns of Praise
I Will Call to Mind the Deeds of the Lord—Mrs. Wilfred C. Tyler
Hallowed Be Thy name
Special Music—Miss Audrey Nossaman
"O For a Thousand Tongues to Sing"
The Triumphs of His Grace—Dr. Courts Redford,
Executive Secretary of the Home Mission Board
And I Will Tell What He Has Done
Mrs. E. J. Combs, California
Miss Edna Woolter, Washington, D. C.
Mrs. Lonnie Iglesias, Panama
Miss Elizabeth Perez, San Blas Indian
We Will Give . . . The Annie Armstrong Offering
After This Manner . . . Pray
Platform Guests—Officials of the Home Mission Board, Officials of the Sunday School Board, Officials of the Relief and Annuity Board



Miss Edna Woolter

Right: Mr. and Mrs. Lonnie Iglesias
Below: Mr. and Mrs. E. J. Combs





Mrs. H. H. Grooms



Mrs. Forrest Heeren



Mrs. Elizabeth Gill White



Miss Audrey Nossaman

Annual Meeting musicians

Monday Night

7:30 o'clock

Hymns of Praise

I Will Call to Mind the Deeds of the Lord—Mrs. Wilfred C. Tyler
Thy Kingdom Come

Special Music—Men's Choral and Brass Choir, Southern Baptist
Theological Seminary, Mr. Russell Hammar, Director

"O For a Thousand Tongues to Sing"

To Spread Through All the Earth . . . His Grace—
Dr. Baker James Cauthen, Executive Secretary,
Foreign Mission Board

I Will Tell What He Has Done

Miss Marjorie Jones, Ghana
Miss Pearl Johnson, Taiwan
Dr. James M. Young, Gaza
Rev. Paul Bell, Jr., Guatemala

We Will Give . . . The Lottie Moon Christmas Offering

Special Music—Miss Audrey Nossaman

After This Manner . . . Pray

Platform Guests—Officials of the Foreign Mission
Board, Administration and Faculty of Southern Seminary



Dr. James M. Young



Mrs. Marjorie Jones



Rev. Paul Bell, Jr.



Miss Pearl Johnson

Tuesday Morning

9:30 o'clock

Hymns of Praise

I Will Call to Mind the Deeds of the Lord—Mrs. Wilfred C. Tyler
Thy Will Be Done

Special Music—Miss Audrey Nossaman

Thy Will Be Done In Earth—Miss Alma Hunt,
Executive Secretary, Woman's Missionary Union
CHRISTIAN WITNESSING

Special Music—Chapel Choir Georgetown College,
Roy Baker, Director

"O For a Thousand Tongues to Sing"

Righteousness Exalteth a Nation—Dr. W. R. White, Waco, Texas

After This Manner . . . Pray

Thursday Afternoon

1:30 o'clock

Hymns of Praise

I Will Call to Mind the Deeds of the Lord—Mrs. Wilfred C. Tyler
Lead Us . . . For Thine Is the Kingdom, and the Power,
and the Glory . . .

Special Music—Carver School of Missions and Social Work Choir,
Mrs. Hugh McElrath, Director

Business

"O For a Thousand Tongues to Sing"

I Will Tell What He Has Done—For Me

Miss Jean Wu, Taipei
Miss Georgette Jerjes, Israel
Mr. Joseph Idowu, Nigeria
Mr. Don Garcia, Argentina

"He's Got the Whole World in His Hands"—Mrs. H. H. Grooms

The Baptists of the World—Together

Youth Department of the Baptist World Alliance—

Mr. Robert S. Denny, Secretary

Woman's Department of the Baptist World Alliance—

Mrs. George R. Martin, Chairman

How Big Is Your World?—Dr. Theodore F. Adams,

President of the Baptist World Alliance

After This Manner . . . Pray

Adjournment

Platform Guests—President of Southern Baptist Convention,
Mr. Brooks Hays and Mrs. Hays, Officials of Baptist
World Alliance, Officials of Southern Baptist Convention
Executive Committee, Administration and faculty Carver
School of Missions and Social Work



Mr. Joseph Idowu



Miss Jean Wu



Mr. Robert S. Denny

Woman's Missionary Union

participates in presentation

of Jubilee Advance

program on opening night

Southern Baptist Convention

May 19-23, 1959

Louisville, Kentucky



Dr. W. R. White



Mr. Don Garcia



Miss Georgette Jerjes



Bethany Baptist Girls' Auxiliary members number 31. Recently 12 were presented as Maidens with 7 Princesses, 9 were crowned Queen

THIS YOUNG CHURCH, Bethany Baptist, organized in August 1947, has in its membership people from fourteen countries. It is a spiritual "United Nations" situated in the Panama Canal Zone, at the crossroads of the world.

Its imposing auditorium and education buildings are a love gift to the people of Panama and the Canal Zone, from Southern Baptists. We are located in Rainbow City, on the great Trans-Isthmian Highway which links the Atlantic with the Pacific Ocean. On this busy highway thousands of vehicles stream by daily and their occupants are able to hear portions of some of the great hymns of the church chimed from the carillon tower. Running parallel to this highway is the Panama Canal, one of the engineering wonders of

Canal Zone

the world. This canal links the Atlantic and the Pacific Oceans and ships from the ends of the world transit this canal eighteen hours a day.

Most of our members in Bethany Baptist Church are bilingual. Spanish is the language of the country but in the Canal Zone English is spoken. Our services are in English. We operated a Spanish mission in the city of Colon and on July 20 of last year that mission was organized into a new church. Our English-speaking mission at Cativa became a church last August 10. We are praying for guidance as we seek a locality to start another mission.

A full Southern Baptist program is in operation in Bethany Baptist Church. Although geographically we are far away from Southern Baptist churches in the United States, we are one with them in our loyalty to the great fundamental doctrines of the New Testament. We believe that the church ought to be an institution efficient in its workings, attractive to the world, and ascribing glory to Christ. We are seeking daily to make ours such a church.

Our Woman's Missionary Society with 86 members and its quiver full of auxiliaries is a great missionary force. It seeks every avenue available for service. Its visitation program is extensive. Three or four



by Rev. and Mrs. D. A. Morgan, home missionaries

groups visit every week and win many to Christ in cottage meetings, in hospitals and other similar institutions.

The Young Woman's Auxiliary is very much alive and like her mother she is actively engaged in doing her portion for the Master. Some of her 25 members have been working for citations. Their annual Mother's Day program and banquet have become institutions in our church.

The Girls' Auxiliary has 31 girls seeking to make the grade. At a recent Coronation and Presentation 12 girls took the Maiden step, 7 took Princess, and 9 were crowned Queen.

The 30 Sunbeams look forward to their meetings as big events in their lives. They are very keen, and their eagerness and readiness to learn is a great encouragement to those who instruct them.

Like the WMS, the Brotherhood is a power for God in the church. The men carry out a regular visitation program and wherever poverty is found they seek to render assistance. They have been instrumental in pointing many to Jesus Christ. Recently a Young Men's Brotherhood was organized and with the Intermediate and Junior RAs are meeting the needs of our boys and young men and fitting them for leadership in the church.

Sunday school and Training Union are flourishing organizations, the first with

270 and the latter with 350 members enrolled.

The membership of the church is growing rapidly. At present we have 502 members. Among our members are United States Military and Naval men and their families. We preach Christ to men and women from the ends of the earth, for as ships transit the Panama Canal some of the passengers on shoreleave seek places of worship. It is a thrill to welcome them from New Zealand, Australia, England, Canada, South America, and the United States. Ours is a moving congregation. We preach as to a procession. When we say good-by to many worshipers we know that we shall never meet them again until we reach that land "where congregations shall never break up and sabbaths shall have no end."

Pray for Panama with her 934,000 people, a land whose predominant religion is Roman Catholicism. Southern Baptists have been working here for a number of years in a very limited way, but during the past six years the Home Mission Board has launched a gigantic campaign to win Panama for Christ. The result of this campaign may be seen in the fact that while five years ago there were only ten missionaries with ten churches and five missions today there are 62 missionaries with 19 churches and 31 missions.

Specific

PRAVER REQUESTS

Enter into prayer each day during the Week of Prayer for Home Missions as requested by missionaries. Beginning with Monday there is a place designated on each day's program for specific requests. Call attention to the fact that on the previous day you looked briefly at the work of the missionary who has made a special request for prayer.

ON MONDAY

Dr. Courts Redford, executive secretary of the Home Mission Board makes strong prayer requests of WMS members—
Pray for the Home Mission Board.

The 30,000 Movement, designed to encourage Southern Baptists to start 10,000 new churches and 20,000 new missions by 1964 will mean great expansion of Baptist causes.

Every new church means more people studying the Bible, more attending the worship services, more serving in places of leadership, more studying missions and stewardship, more souls won to the Lord, and more money given for kingdom causes.

More churches mean more students for our Baptist schools, more missionaries for our mission fields, more preachers, educational workers and musicians for our churches, and more laymen dedicated to the service of the Master.

Pray with regularity and concern for the 30,000 Movement.

FOR TUESDAY

Prayer requests are on behalf of Lincoln

Place Mission, Granite City, Illinois, where Sarah Frances Diaz and Vivian Wilson are home missionaries—

Please pray for the women in our Adult Bible class. They enjoy learning the divisions and books of the Bible, the friendly competition of the Bible drills, and then the concentrated study. Most of them have been enlisted through their children who have been in kindergarten and the other organizations in the Good Will Center.

A glimpse of foreign missions here at home is seen within this group as we have opportunity to witness to many nationalities. As in all Good Will Center work, evangelism is our ultimate aim. A tremendous challenge exists since half of these adult members are not professing Christians. Your prayers can change things.

ON WEDNESDAY

Bertis Fair, missionary to migrants requests prayer and help in our communities.

Did you know that about 85 per cent of your frozen foods, fresh fruits, and vegetables are harvested by migrants? This is



Missionary George Hook with Navajo friends gather in Cora Chase's home (right) for a service

a necessity in our modern world. Pray that the migrants may have better housing and better living conditions. Pray that they may be won to Christ, and that churches will provide for migrants a place of worship near these labor camps.

Also we have found that another neglected group lives in trailer courts. Pray that we may have laborers in this most needed work. In my spare time I am taking a census in these, and doing personal work, because we find 85 to 90 per cent do not go to any church. The local churches do not realize their responsibility, and do not visit this group of migrants.

ON THURSDAY

The Roy Remonts, missionaries to French in Louisiana, express appreciation and request our prayers—

We deeply appreciate your interest in the work of the Home Mission Board in Louisiana. Thanks for your consideration in allowing us to call upon you for prayer in behalf of this work.

We would like for you to pray for the work at Bordelonville. We are now laying the groundwork for the establishment very soon of a mission in this town. Also pray that we will be able to establish a mission in Moreauville. Pray that God will give us courage and strength to do His will.

ON FRIDAY

George D. Hook, missionary to the Navajos in Winslow, Arizona, requests us to pray—

Our prayer request can best be expressed in the words of Jesus' own prayer request in Matthew 9:38. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

We have a beautiful building, our equipment is fairly adequate, we have an abundant harvest field, but the laborers are too few. There is enough work in our mission here in town to demand full time effort, and yet I must spend some time weekly on the reservation. There is enough to do on the reservation to demand my full time there, but two days a week is all I can give. We need another missionary.

In our own Sunday school and Training Union, we need more workers. The First Baptist Church of Winslow, itself trying hard to find enough workers, has supplied us with some, but the need is still not met. We are seeking to enlist and train workers from among our own Indian membership who shall be able to do the task to the glory of Christ.

Please pray for the success of our efforts to obtain laborers for this harvest and train our Indian Christians.

URGENT

URGENT

need for you *Annie Armstrong Offering*
for Home Missions

The 1959

member

will be given victoriously if every
gift at least 11% over last year. Pray: give!

1. Salaries of Missionaries—Language Groups

Chinese—12 Workers (San Francisco, Los Angeles, Phoenix, Tucson, El Paso, San Antonio)	20,000
Deaf—13 Workers (Atlanta, Oklahoma City, Los Angeles, San Francisco, Montgomery, New Orleans)	30,000
French—28 Workers (Louisiana, Texas)	30,000
Indians—121 Workers (Churches and Missions)—Alabama, Arizona, Colorado, Florida, Kansas, Mississippi, New Mexico, North Carolina, Oklahoma, Utah, Washington; Centers—Phoenix and Winslow, Arizona; Lawrence, Kansas; Philadelphia, Mississippi; Gallup, Albuquerque, Santa Fe, Farmington, New Mexico; Brigham City, Utah)	187,500
Italians—10 Workers (Ensley, Alabama; San Francisco, California; Tampa, Florida; Benid, Illinois)	15,000
Japanese—6 Workers (Sawtelle, Los Angeles, Sacramento and Richmond, California)	7,500
Koreans—2 Workers (Greater Los Angeles, California, Area)	3,000
Russians—7 Workers (San Francisco and Los Angeles, California; Miami, Florida)	7,500
Spanish—216 Workers (Arizona, Arkansas, California, Colorado, Florida, Louisiana, New Mexico, Oklahoma, Tennessee, Texas, Virginia)	200,000
International—2 Workers (Berkeley, California; Austin, Texas)	4,500
	475,000

2. Language Groups—Operational Expenses

Deaf	2,800
French	2,500
Indians	10,000
Italians	900
Japanese	600
Koreans	600
Russians	600
Spanish	9,800
International Work	3,000
	20,000

Missionaries depend on your faithful praying. Top to bottom—Mr. and Mrs. Victor Keneubue, Dr. and Mrs. Paul Rogala, Mr. and Mrs. Johnny Johnson, Mr. and Mrs. Peter Chen, Mr. and Mrs. Alva Deaton, Mr. and Mrs. Jack Combs.

3. Good Will Centers—46 Workers

Field Worker (Mrs. Noble Y. Beall)—Salary	3,000
Travel	1,200
Louisiana, New Orleans—Rachel Sims	9,000
Toledano	4,000
Carver Center	4,000
Friendship House	4,000
Florida Project	3,000
Maryland, Baltimore—Kathleen Mallory	7,000
Canton	2,500
Alabama, Ensley	2,500
Florida—Tampa	2,000
Miami	2,000
Georgia—Macon	2,000
Savannah	2,000
Illinois—Granite City	5,000
East St. Louis	4,000
Tennessee, Chattanooga	4,640
South Carolina, Columbia	6,000
Kentucky, Louisville	6,000
Missouri, St. Louis	2,500
Virginia, Roanoke	600
Washington, D.C.	2,500
	80,000

4. Good Will Centers—Operational Expenses

Louisiana, New Orleans—Rachel Sims	2,800
Toledano	1,500
Carver Center	3,000
Friendship House	1,500
Florida Project	300
Maryland, Baltimore, Kathleen Mallory	2,000
Alabama, Ensley	1,000
Florida—Tampa	1,200
Miami	500
Illinois—Granite City	1,000
East St. Louis	1,200
Kentucky, Louisville	2,000
	18,000

5. Rescue Homes—Salaries—27 Workers

Louisiana, New Orleans—The Baptist Mission	2,000
Good Samaritan Home	1,500
Sellers Home	25,000
Illinois, East St. Louis—The Baptist Mission	3,000
Tennessee—House of Hope, Nashville	2,500
The Baptist Center, Memphis	1,000
	36,000

Language groups wait on your
interest, prayers, and gifts

Good Will Centers, Rescue Homes, Missionary Salaries, Scholarships, WMU Promotion, Institutes—
Negro Work, Evangelism, Jewish and Migrant Work and more are a part of Home Missions in which you
Pioneer Areas, Work with Language Groups, Missions—\$2,000,000

6. Rescue Homes—Operational Expenses	
Louisiana, New Orleans—Baptist Mission	8,000
Sellers Home	8,000
	15,000
7. Outposts—Salaries	
Cuba—161 Workers	185,000
Panama and Canal Zone—58 Workers	60,000
	245,000
8. Outposts—Operational Expenses	
Cuba—Camp Yumurí	2,000
Seminars	8,000
WMU Work	1,200
Panama	7,500
San Blas	2,500
	20,000
9. Negro Work	
Teacher-Missionaries—31 Workers	50,000
(Alabama, Arkansas, District of Columbia, Florida, Georgia, Kentucky, Louisiana, Mississippi, Missouri, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia)	
Centers—16 Workers	50,000
(Alabama, Florida, Kentucky, Louisiana, Maryland, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Texas)	
Institutes, Conferences, Extension	10,000
Evangelism	4,000
	120,000
10. Jewish Work	
Salaries—4 Workers	8,000
(Houston, Dallas, New Orleans, Miami)	
Promotion	2,000
	10,000
11. Migrant Work—9 Workers	25,000
12. Field Workers	30,000
Irene Chambers	William E. Burke
Bertha Wallis Lee	Fred A. McCaulley
Mrs. Sam T. Mayo	Wiley Henton
Vena Aguilard	
13. Margaret Fund	10,000
14. North American Baptist Women's Union	1,000
15. Evangelism—Pioneer Areas	
Field Workers	35,000
(Arizona, California, Colorado, District of Columbia, Illinois, Kansas, New Mexico, Ohio, Washington-Oregon)	
Negro Evangelism	4,000
	39,000

16. Missions—Pioneer Areas	
General Missionaries—63 Workers	40,000
Arizona 5 Ohio 6 Illinois 4	
Maryland 3 Ore.-Wash. 5 New Mex. 11	
California 14 Kansas 4 Michigan 1	
Wisconsin 1 Colorado 5 Indiana 1	
Mission Pastors and Pastoral Missionaries	110,000
225 Workers	50,000
Alaska	200,000

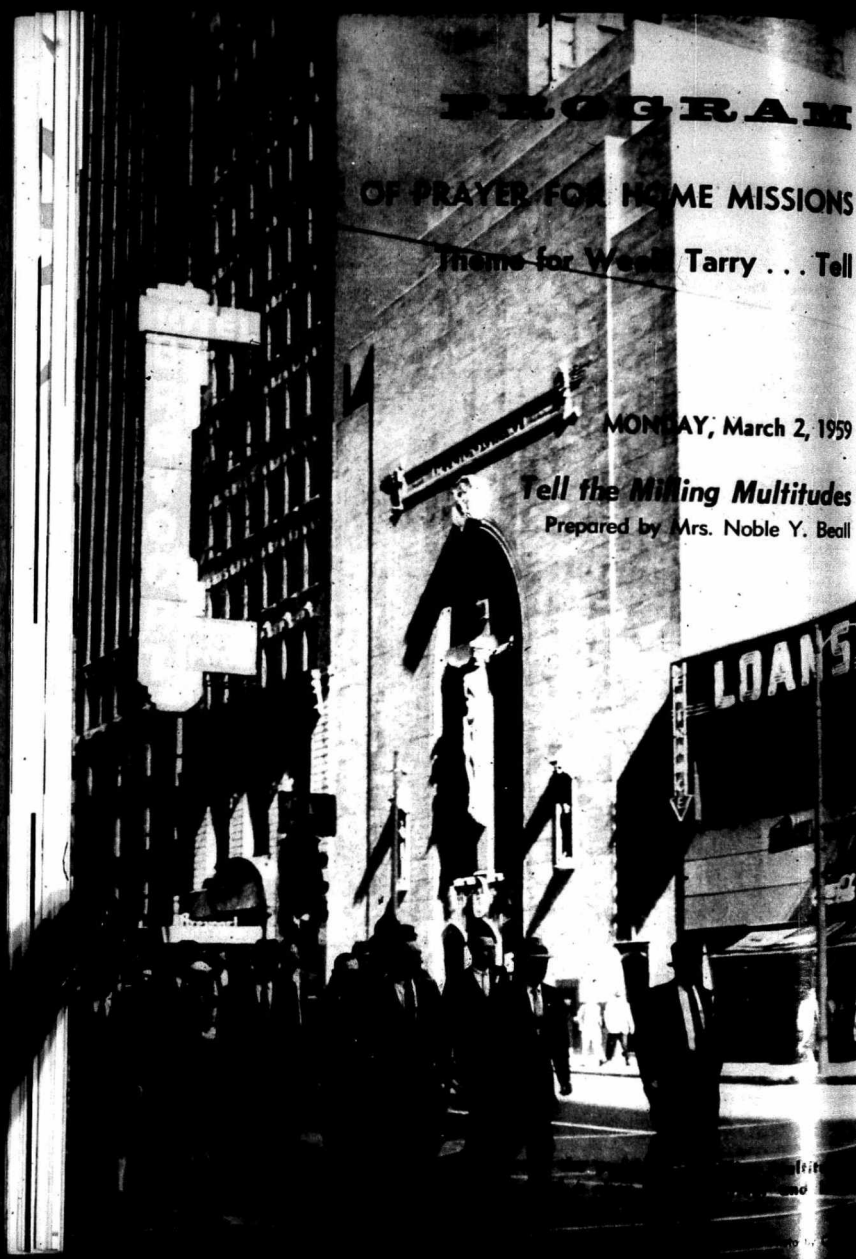
17. Institutes-Conferences for Minority Groups, Good Will Center Workers, Kindergarten Workers, WMU Groups	
Indian Institutes	1,200
Spanish WMU Conferences	2,500
Spanish Kindergarten Institutes	900
Indian Travel	150
Deaf Conference (Convention-wide)	600
Mexican Pastors' Conference	1,700
Good Will Center Conference, Ridgecrest	1,250
General Conferences	1,700
	10,000

18. Mission Literature	
Women's Auxiliary, National Baptist Convention	500
Spanish WMU Literature—Cuba, Panama and All	
Spanish Work in States	3,400
Kindergarten Literature	500
Russian Literature—Publications	1,600
Russian Literature—Salaries	1,200
	7,200

19. Scholarships	
Spanish—85	6,000
Negro—61	5,000
Indian—26	6,000
Deaf and Other Minorities—5	3,000
Cuba	5,000
	25,000

20. WMU Promotion	
Pioneer Areas	33,120
(Alaska, Arizona, Colorado, Kansas, Ohio, Oregon-Washington)	
Language Groups	13,350
(Texas 2, Oklahoma 1, New Mexico 1)	
Additional Promotion—Travel and Conferences	13,500
	60,000

21. Student Mission Program	60,000
22. Equipment	50,000
23. New Work	25,300
TOTAL	\$1,000,000
29. CASH	\$2,000,000



Prayer Chairman: For help in preliminary planning, study the instruction sheet, and the programs for each day, as well as February and March Forecaster.

For Monday's Presentation

Be aware that your gifts to the Annie Armstrong Offering help to maintain all the work of the Home Mission Board which is presented this week. The prayer chairman will want to emphasize this.

Guard well the prayer periods. Be sure that persons who are to pray know about it in advance. Do not call names; let them pray unannounced.

Use the same devotional leader for opening and closing meditations each day.

Note the use on Monday of the moving gospel song "Rescue the Perishing." You may wish to have a concealed soloist sing the phrases after each person gives the title of her topic which in each case is a phrase from this song. Or the words can be read impressively by the same person throughout.

Meditation Music: "Take Time to Be Holy" played quietly as women enter to be seated for a time of meditation and prayer. If additional hymns are needed choose them from your hymnal.

Call to Worship: (Two readers or ask all women to bring Bibles and read together) Luke 24:49 and Psalm 107:2.

Specific Prayer Requests: (see page 14).

Present names of missionaries on Call to Prayer for today, followed by prayer for them.

Sing (joyously) "I Love to Tell the Story," No. 141, Baptist Hymnal.

Opening Worship by Dr. Carrie U. Littlejohn
On the evening of that memorable day when Christ arose from the dead, the depressed and confused apostles with a few of the other faithful friends of Jesus gathered for consolation and conference. As they shared experiences Jesus suddenly appeared among them and in unmistakable words and actions proved to them that He was the Jesus whom they had known.
Read Luke 24:44-49 (King James Version).

We of this generation have inherited the responsibility of sharing the good news with people of all races and nations. Why do we not carry out with greater haste His last command to "Go, therefore, and make disciples of all nations"? Is it because we do not understand what He is saying to us? Why do we not understand this simple, direct command? Perhaps

we find the answer in another well-known but unheeded command, "Tarry ye in the city . . . until ye be endued with power from on high."

Let us learn to wait quietly on him day by day, so that the Holy Spirit can open our minds to understand the Scriptures.

Prayer using "Lord, Speak to Me" (No. 340, Baptist Hymnal) as a solo. If a singer is not available the leader can read these words as a prayer:

Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children lost and lone.

Oh, teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

Oh, fill me with Thy fulness, Lord,
Until my very heart o'er-flow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.

Oh, use me, Lord, use even me,
Just as Thou wilt, and when, and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share. Amen.
—Robert Schumann

Tell the Milling Multitudes

Isaiah 40:9 O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

Sing first verse of "Rescue the Perishing."

Prayer Chairman: Last year the 1,307,775 members of WMU organizations failed to give enough to reach the \$2,000,000 goal for the Annie Armstrong Offering. Again in 1959 the goal for this home mission offering is \$2,000,000. Surely we shall not again fail to meet it. If every Society and youth organization gives at least 11 per cent more than was given last year, we shall attain this year's goal. Let me tell you of the distressing experience of Don and Virginia Weeks, our home missionaries in Pueblo, Colorado. They felt a lag in their work because we failed last year to give \$2,000,000 to the Annie Armstrong Offering ("Tell 'Too Little . . . for Home Missions," page 15, January Royal Service.)

"Rescue the Perishing"

*"Rescue the perishing, Care for the dying,
Snatch them in pity from sin and the grave;
Weep o'er the erring one, Lift up the fallen,
Tell them of Jesus the mighty to save."*

—William H. Doane

A world in confusion looks to our churches and to Christians for light. It ought not to look in vain. It does not look in vain.

God has called Southern Baptists to a great opportunity. He has given us evangelistic zeal and compassion. Geographically, the multitudes are moving closer together. Rural people are still moving into the city. Millions of the 40 language groups in our country are living in our cities. There are 18 million Negroes among us, predominantly Baptist in preference. Jews, Indians, deaf, migrants, and military personnel by the thousands are still untouched by Christian witness, although we and other Christian groups have work among them. Add to these the millions in outposts where we have work—Alaska, Cuba, Panama and Canal Zone. In our midst, there are 10 million underprivileged and neglected for whom Christ expects us to care.

As we look upon the Home Mission Board territory—our land today—and compare opportunities and responsibilities with the expectations of Jesus, there is, indeed, much to challenge and condemn us as a group of Christ's followers.

It is indeed true that worship at the shrine of materialism has dulled the sensitivity of this generation to the things of the Spirit. Racial misunderstanding has closed many hearts to the call of Christian living and compassionate witness.

The home, most basic human institution, is being battered from all sides. There are more broken homes, more broken marriages, and more bruised children than ever before. Almost one-third of all marriages end in the divorce court. Alcohol is a factor in almost 75 per cent of home breakdowns. On every hand there is tragedy: in one year more than 231,000 children under 18 years of age were arrested. There were 193,500 babies born out of wedlock.

There are 5 million alcoholics in our land and 65 million Americans above the age of fifteen patronizing the liquor traffic. More than 70 per cent of parents between the ages of 20 and 40 drink. Many conflicting ideas and opinions are being expressed and confuse the minds of men.

Surely it is imperative that Christians consider carefully Jesus' approach to men's hearts and minds. The Home Mission Board along with state conventions and local churches are using many means for reaching the lost. Evan-

gelistic fervor and compassion are basic to all the plans. More than 1,200 home missionaries have been called out to do special work for Christ.

Our denomination has made long strides toward winning lost men and women, boys and girls. Yet there are millions who do not know the secret of eternal life. We have been working more than one hundred years to win America to Christ. But adding up all that we and other evangelical forces have done, we find that still more than half the people do not know salvation in Jesus Christ.

There are more than thirty thousand Southern Baptist churches with 9,000,000 members, who have the dream of beginning 30,000 more churches and mission stations by 1964, our Third Jubilee Year.

In order to witness sincerely and with wisdomness every person who bears Christ's name must walk as a Christian should in every area of his life. This testimony joined to that of our Home Board missionaries, all responsible for leading other lives to Christ, will bring His kingdom into the hearts of many.

Directed Prayer

That our eyes may be opened to see, our hearts to respond, and our minds dedicated to the winning of all who do not know God as Father through Jesus Christ (pause).

Pray for Dr. Courts Redford, executive secretary of the Home Mission Board, that he may have wisdom from God to lead out in this great venture (pause).

"Duty Demands It"

*"Rescue the perishing, duty demands it;
Strength for thy labor the Lord will provide."*

Southern Baptists have 70 City Mission programs. This is a co-operative relationship with the Home Mission Board, the state, and the city. It involves preaching, church building, training leaders and cultivation of a Christian community life.

Mission stations promoted by the local church to meet the needs of the people are a prime function of the city mission program. These stations are one of three types. First, the temporary mission which will reach the few people within distance of the church but where economic, social or other conditions divide them and must be broken down. Second, is the permanent mission station where a group of people are found who can never be brought to the church but where the station will be operated as an arm of the church, such as with a language group or in a nursing home. The third type is the mission station which will become a new church when properly located and sponsored by the mother church. The City Mission

program for the past 15 years have sponsored many new churches, reporting between 200 and 300 new churches each year.

Another important phase of City Missions is work among minorities. This calls for the local church committee to find whatever minority groups live in the community and provide a ministry of some type to them in their homes, in a mission station, or in the church. Such work includes not only a ministry to the Jews, and foreign groups that may be in a community, but to the deaf also.

City Missions include the military personnel program which is for the benefit of the youth of our churches who are in the armed forces. It is a five-point program for keeping in contact with them and aiding them in the adjustments as they go into and come out of military service.

There are other specialized phases which require careful direction, such as work among juvenile delinquents, in jails, prisons, in detention homes, homes for the aged, crippled, and children.

Special emphasis is given to evangelism in every area of work as well as to stewardship which undergirds all the work.

"Lift Up the Fallen"

*"Weep o'er the erring one, lift up the fallen,
Tell them of Jesus the mighty to save"*

Many have a comfortable feeling that slums are a thing of the past when we see so many clearance programs and housing projects in our cities. In too many instances, however, we have only institutionalized our slums. We have shut neglected people up within new brick and steel. We have enclosed human fear and deprivation behind cold steel walls. Living conditions are changed but not the people who are yet to be reached by a church or mission. These require a loving and understanding witness to win them. To reach these fellow citizens, revival services in temporary quarters, a branch Sunday school, a mission station with a full program of activity, may eventually result in a church composed of their neighbors and acquaintances. More than ten million of our people live in housing projects in 128 urban centers.

The Good Will Center is a unique ministry of Southern Baptists to win to Christ those who otherwise might not be reached by the churches because of race, nationality, language, religion, or geographical location. There also may be hindrances of economic and social differences. The purpose is to win souls and lift lives through a Bible-centered program. Everything done has one purpose uppermost, to win the lost ones to Jesus Christ and to teach the way of the abundant life. When individuals

attending the Centers become Christians, they are led to seek membership in the nearest Baptist church.

The program is planned to meet the everyday needs of the local community and vary from year to year as these needs change.

The Lincoln Place Mission in Granite City, Illinois, is a splendid example of Good Will Center witness. This work was begun in the early 1900's in a community composed of 25 nationalities. The kindergarten last year had 12 nationalities attending. In this heterogeneous group, there is much prejudice. This adds to the difficulty of workers. The missionaries give themselves to training and equipping for service those who are won to Christ, being patient in teaching God's Word.

In the new Good Will Center in Miami, Florida, Miss Rosa Lee Di Francesco (Franks) began her work in 1949 as a missionary among the foreign-speaking people. This radiant Christian is a very effective witness for her Lord. Her conversion was largely due to the fact the Home Mission Board sent two missionaries to Birmingham, Alabama, thirty-three years ago. Brother Jerome D'Arpa planted the seeds in her parents' hearts. Then Rev. A. Pucciarelli reaped the harvest. Rosa Lee herself, was converted under the ministry of Mr. Pucciarelli in the Good Will Center in Birmingham.

Since her parents were born in Italy and had a stern Catholic background, Rosa Lee felt that she knew their customs and language and that it was her calling to go to tell other Italians the story of Jesus. She had heard her mother say many times, "If the missionary in the Good Will Center could speak the Italian language, I would get more out of the message." After nine years of experience in the business world, she entered New Orleans Theological Seminary, fully confident the Lord wanted her in special service for him.

Her personal charm, her musical talent have made Rosa Lee Franks' ministry alive and very attractive as she has witnessed in Miami to more than 14 different language groups.

The Home Mission Board operates 26 Good Will Centers. In 1957 there were reported 602 professions of faith and more than 400 for the first six months of 1958.

In New Orleans the Home Mission Board operates the Baptist Rescue Mission for men and the Good Samaritan Home for women. The Baptist Rescue Mission in East St. Louis, Illinois, the Baptist Center in Memphis, Tennessee, and the House of Hope in Nashville, Tennessee, work in co-operation with local Baptists. These institutions "lift up the fallen" and set many on their way as new creatures in Christ. There is preaching every night and free food and lodging are provided. This spiritual rescue ministry serves thousands each year.

Hundreds are won to Christ as Saviour.

The Sellers Baptist Home and Adoption Center is a home in New Orleans for unwed mothers. Love, tenderness, and understanding help erring young women to rebuild their lives so that they can return home to live as good citizens and Christians.

Sound plans are made for the future lives of these babies. The institution is also an adoption placement agency to plan for the babies released by their mothers to the home. The policy is to place babies in homes where the adoptive parents are Southern Baptists, both members of the same church, the income in the family is adequate to give a child a comfortable and secure life, the adoptive mother is not over 37 years of age and the adoptive father not over 42 years, the medical, physical, and the emotional condition of the adoptive parents is satisfactory.

This agency attempts to render a high professional service and does its best to insure good placement from the standpoint of the child and of the adoptive home. The children are given the best medical care, being examined by a pediatrician and a psychologist before placement is made. The agency complies with the standards set up by the Louisiana State Department of Public Welfare.

All the work of the Good Will Centers, Rescue Missions, and Sellers Baptist Home is supported by the Annie Armstrong Offerings.

Directed Prayer:

Pray for the missionaries who work day in and day out with lost people in our cities (pause).

Pray that they shall have the love, patience, and understanding to meet the needs of the confused human beings who crowd in for help (pause).

Pray for the Good Will Center workers, the director and her staff at Sellers Baptist Home and Adoption Center, and for the rescue missions, for all city mission work (pause).

"Still He Is Waiting"

"Though they are slighting Him,
Still He is waiting,
Waiting the penitent child to receive."

The pastoral missionary is an area missionary of the Home Mission Board who has a church where he is pastor and this church is a home base to develop the surrounding field, where he serves additional missions. (Tell "Pastoral Missionary in Ohio," page 65.)

The Home Mission Board's Church Building Loan Fund is a trust fund given by individuals, churches, and missionary societies to be held and administered in trust by the Home Mission Board of the Southern Baptist Convention. It

is to be used solely for the purpose of making loans to Baptist churches affiliated with the Southern Baptist Convention for the purpose of acquiring or erecting houses of worship, educational plants, and pastoriums.

Another fund for acquiring or erecting houses of worship, educational plants and pastoriums, is the Church Extension Loan Fund. This has been set up by the Home Mission Board from general funds of the Board and the Week of Prayer funds designated for such purposes.

Chicago is an interesting study in this field. A survey revealed that 60 per cent of the people are unchurched. There has been set aside by the Home Mission Board money for the procurement in the perimeter of this great city sites on which to establish churches with the idea of moving gradually toward the downtown area.

More than six million dollars have been lent to 625 churches in 43 states in recent years. Since 1883, a total of 3,827 churches through out the Convention have been helped.

The Southern Baptist Convention in its annual session in 1956 voted to begin the movement for 30,000 new churches and missions in the USA. The movement has met with hearty approval in states, associations, and churches. Its purpose is to provide preaching and Bible study for 30,000 new places which will, of course, involve millions of people.

It is a co-operative effort. Every church is urged to participate. Every association functions. Every state assists. Every Convention agency is helping. Thousands of communities need churches. Thousands of places such as fire stations, homes for the aging, homes for boys, home for girls, prisons, and like places need the gospel now.

(Present at this time the goals by states as printed on your time zone map. If possible tell your associational goals for new churches and mission points. What are your church plans? Does your Society have responsibility in the 30,000 Movement as given to you by your church?)

Directed Prayer

Pray for the area missionaries, that they shall be aware of our love and co-operation, and God's love for them (pause).

Pray that they shall be keenly conscious of the presence and power of the Holy Spirit (pause).

Pray for an overwhelming sense of dedication among all our church members (pause). Pray for the definite efforts in soul-winning being made by local groups or people (pause).

Closing Meditation by Miss Littlejohn

First Reader: Psalm 107:1, 2, "O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy."

Second Reader (or soloist sing it. See page 48.)

If I could but tell all the glory,
That shines in my soul day by day;
Or if I could tell of the Saviour,
Till echoes would ring it for aye;
I'd shout it aloud from the mountain,
I'd sing it o'er valley and plain;
I'd tell it and tell it and tell it,
Till millions would bear the refrain.
—Eleanor A. Scroll

First Reader:

But better than telling is living
A life ever faithful and true;
Then souls that are seeking to know Him
Will see Jesus' love shining thro'.
—Eleanor A. Scroll

Second Reader: Let us bow our heads in quiet prayer. We have heard of the multitudes in our cities and towns who are living in darkness in this land of ours. What will we do about them?

First Reader: (all heads bowed) Spirit of Light and Love, help us to minister to people about us in order to lead them to become followers of Jesus. Help us to dedicate our prayer and offerings gladly so that our home missionaries may carry the good news where we cannot go in person. Amen.

Stewardship chairman unfolds accordion poster to reveal Monday's Annie Armstrong Offering allocations. She reads them impressively.

Sing with gladness: "Rescue the Perishing"

Take Annie Armstrong Offering

Dedication prayer as quiet music is continued.

TUESDAY Closing Meditation

(continued from page 29)

First Reader: Psalm 107:1 O give thanks unto the Lord, for he is good: for his mercy endureth for ever.

Second Reader: Psalm 107:2 Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy.

First Reader (or sing it. See page 49.)

If I could but tell of His goodness,
His love and His infinite care;
Or if I could show you the vision,
I see when I meet Him in prayer;

Or if I could tell the old story,
Till others would feel He was near;
I'd tell it and tell it and tell it,
All nations His praises would hear.

Second Reader:

But better than telling is living
A life ever faithful and true;
Then souls that are seeking to know Him
Will see Jesus' love shining thro'.
—Eleanor A. Scroll

First Reader: Let us pray (one woman prays). We have heard of the neglected migrant families, of need for special ministry to the deaf. Let us pray that they may have opportunity to know of Christ the Saviour.

Let us pray that we shall examine our gifts to the Annie Armstrong Offering this year to be sure we are giving generously.

Second Reader: Spirit of God, who through the friendly Christ wants to be the friend of the friendless, the companion of the lonely, help us to so live and give that no neglected person in this land may have reason to say, "No man cared for my soul" Amen.

Stewardship Chairman unfolds accordion poster to reveal Tuesday's Annie Armstrong allocations. She presents them.

Sing with concern: "Rescue the Perishing."

Annie Armstrong Offering

Dedication prayer as quiet music continues.

TARRY, TELL

WEEK OF PRAYER
FOR HOME MISSIONS

MARCH 2-6 1959

TUESDAY, March 3,

Tell the Isolated Inhabitants

Prepared by Mrs. Wilfred C. Tyler

Tuesday Presentation Plans

Do not make the tableaux elaborate. You may wish to vary them slightly having some standing, others seated. Those who will form the tableaux need to be thoroughly familiar with how they will move subtly from the front seats to their places. Let your speakers stand to left of center and form all tableaux at right of center. Be sure that this action does not detract from the purpose of your coming together. If it cannot be done naturally, dispense with the idea and let speakers tell the stories. Do not read these stories in any event. Ask the speakers to tell them several times at home so they can give them as if they actually knew the persons.

Meditation Music: "Take Time to Be Holy" played quietly as women enter to be seated for a time of meditation and prayer. If additional hymns are needed choose them from your hymnal.

Call to Worship: (Two readers or ask all women to bring Bibles and read together) Luke 24:48 and Psalm 107:2

Specific Prayer Requests: (See page 14).

Present names of missionaries on Call to Prayer for today, followed by prayer for them

Sing: (joyously) "I Love to Tell the Story," No. 141, Baptist Hymnal.

Opening Worship by Miss Littlejohn

Read Luke 24:45-49 (Revised Standard Version).

As we look at these words of our Lord again, certain important facts become clear to us. In the first place, he assigned a definite task to those men and women of the first century, which we have inherited: "And that repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem."

Then he marked out clearly the extent of the task, "to all nations, beginning from Jerusalem." Here in our land we have the nations of the world. Beginning in our home communities we literally can go to all nations.

Again, he left no doubt in the minds of those first century disciples as to who was responsible for taking the message. He said, "You are witnesses of these things." Today he is saying: "You and you and you are my witnesses."

And finally, he left no doubt in their minds as to the success of the project, provided they met the conditions. Today the same assurance is ours: Stay in the city "until you are clothed with power from on high."

Let us pray:

Our Father, open our minds
As Christ opened the minds
Of the disciples long ago.
Help us to understand that we
Must be clothed with thy power,
If we are to witness for thee today.
Help us to live so that we
Shall be clothed with thy Power.
Thus clothed, send us forth
Mighty witnesses to our generation.

(Conclude prayer, as pianist plays softly one stanza of "Lord, Speak to Me," closing with audible Amen.)

Luke 14:23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

Tell the Isolated Inhabitants

Introduction: Today's program introduces us to isolated groups to whom we can minister through our Home Mission Board as we pray with deepened concern and give to the Annie Armstrong Offering. Whether a group of people is isolated by distance, race, education, economics, or language all people need our prayerful consideration of the means by which we can win them to Christ as Saviour. All are precious in God's sight. His love enfolds each of them.

Sing (prayerfully) First verse "Make Me a Blessing" No. 431, Baptist Hymnal

TABLEAU: Spotlight a woman dressed as one who represents that often underprivileged group of financially poor tenant farmers. She could be thin, without make-up, seeming tired and worn.

First Speaker: Look at this woman. She is a product of rural missions. With her husband and four children, she lives on a tenant farm. Fortunately God led them to move into a community which has been blessed by the vision of a noble woman of God who refused to let the Baptist church cease its services. This noble woman would not listen to those who said the church would die in a few years, that there was no need to keep it active. After conference with a few Christian citizens of the community, she wrote letters and enlisted the aid of fellow Baptists in adjoining towns. A pastor was called, the Sunday school promoted, Training Union enlarged, and organizations of Woman's Missionary Union encouraged. Two of the daughters from this tenant farm home were GAs and in their Forward Steps became Queens Regent. One of them is now a student in the state university and the other is a senior in high school. Listen to this woman

speaking (woman can say this or speaker can read the sentence with conviction). "Our sons are active in their churches in another state. Our debt to this woman, who would not let our church die, is beyond my power to estimate."

Now this rural church has each year two vacation Bible schools in surrounding communities. Some friends planned a trip to the Blue Ridge Mountains and wanted to take this consecrated woman of God as their guest. She declined because the date conflicted with one of these Bible schools. She also has been keenly interested in promoting the 30,000 Movement among Southern Baptists whereby we hope to establish at least 30,000 more churches and missions in our convention territory. Listen again to the farm woman (woman speaks), "May I urge you to look around you and find places of service in your community or nearby rural areas. There are people there who need your encouragement and help. Others will bless you for your interest as I do this woman who led my children to follow Christ more closely." (Is there a rural church nearby which needs your help? Talk with their leaders, then present the needs and challenge your members to lend assistance.)

Prayer for all rural missions and outposts and for specific needs near your church.

TABLEAU: Small girl dressed to represent a migrant—in wrinkled clothes, carrying a basket. Spotlight her.

Speaker: This little girl represents Billie Davis and this is her true story. Let me tell it to you in Billie's own words. "My name is Billie and I would like to tell you a little of my life because it illustrates the magnificent ways of God. To me America's Golden Door means an equal opportunity for all who truly seek—the equal opportunity to know and do God's will."

"You see my parents belonged to a separated group of people who traveled about the country all the time. I had no house with a number, no street, no state, no town. I know now that your sociology books call such people the mobile society or the migratory people and your mission study books call us migrants, but we really were just bums and hoboes. We drifted about our country. To me the worst part was the lonely feeling of not belonging. It seemed to me that the people who lived in houses were the real people."

"When I walked the streets peddling hand-made baskets, I'd often go up to a house—a clean, white house where people lived—and a lady would come to the door, her apron starched and ruffled and clean. Sometimes hiding behind her there'd be a golden-haired child with brushed, shiny hair, polished shoes, starched collars. The clean, smooth people I called

them—clean and smooth, you see, because I was dirty and wrinkled. If we washed our clothes at all we washed them in the river and spread them on the bushes to dry. They always had this limp, wrinkled appearance (child can smooth down her dress).

"At night I'd hear the men talk as they sat by the campfire whittling sticks. They talked about the 'crooked government' and the 'nasty, nice, high-falutin' society people' who 'push us down and kick us in the teeth.' But I didn't believe them. I saw our life as naked and ugly and raw with injustices and inequalities on every hand but one fact stood shining clear. I could see that in this country there were wonderful opportunities which were available to any bum with eyes. There is something within a human being which reaches for a finer, higher, more beautiful life. I call that quality the 'God quest.' With intelligence, and divine guidance within me in the quest I could not miss the chance to be something better than I was."

"One Sunday I saw some 'clean children' going to a little white church and I begged my mother to let me go too. My mother was kindly but a true vagabond with no purpose or direction. She only sensed vaguely my quest. So she said, 'Oh, go on. I don't care if it makes you happy.'"

"My dad had shown me how to whiten my black elbows by rubbing ashes on them, so after scrubbing the skin off, I followed the children into a basement room. Here indeed was fairyland—curtains at the windows, flowers, a funny thing that a lady poked with her fingers and made pretty noises come out, and a smiling lady who showed pictures and told a wonderful story of a man called Jesus who loved all the children in the whole world and did not care who they were or where they lived."

"Somebody loved me. Somebody cared. They did not kick me in the teeth. There was a place for me here in a little red chair, a shiny little red chair. That morning I caught a glimpse of the hope eternal and my life was changed. The teacher may have been thinking, 'Where did that little urchin come from?' Yet, even though I was there for only a few moments and she certainly would never remember me, I shall never forget her, because at that time my destiny was changed."

"From that time on I went to Sunday school at every opportunity, to Sunday schools of all sorts all over the western half of the United States. In a beautiful way that seemed to be God's plan for me I loved Jesus, so I joined His church and was baptized. Step by step He is leading me to know what I can do. What I'm best fitted for and what His will is for me. I am sure He will continue to bless and use my life. I only hope that as I tell what

Christ has come to mean to me there will always be many who hear the story who will want to help make Him mean that much to the thousands of migrants who still have no houses with numbers, no street, no town, no state."

This is small Billie's story, but perhaps you'd like to know that she is now Mrs. Billie Davis. She and her husband are in Christian work today. Wouldn't you like to be that Sunday school teacher who told Billie of Jesus? Would you like to help the migrants all about us, both agricultural and industrial? Our Board has eight workers serving these people, but every church should seek to serve the migrants at its door. Our missionaries are Rev. and Mrs. Bertis Fair (Eastern Seaboard), Rev. and Mrs. Andrew Foster (Central Area), Rev. and Mrs. J. Ed Taylor (Inter-mountain Area), Rev. and Mrs. James Horton (Western Seaboard).

\$25,000 of the Annie Armstrong Offering has been allocated for migrant missions.

Directed Prayer:

Pray for these missionary couples working with migrants from the East to the West coast (pause).

Pray for the contract workers from the Bahamas, Puerto Rico, and Mexico who are brought to the US by a labor association for a certain period and then returned to their homes (pause).

Pray for children in migrant camps which lack sanitation, medical care, educational advantages, proper housing, and spiritual guidance. Do you have an understanding heart so that you are compelled to extend help to those who may be your neighbors? (praise)

Pray for our attitudes toward poor, disillusioned people that we may aid them and cordially welcome them into our churches (pause).

Pray that our efforts may be continuous, and not spasmodic in their behalf (pause).

TABLEAU: Mother and child representing Ruth and Glenelle Prock.

Speaker: We will let these two whom we know represent Ruth Prock and her daughter, Glenelle. Mr. and Mrs. Glen Prock are Home Mission Board missionaries among the deaf. Let us imagine that Glenelle is telling us her story. We would need an interpreter, however, because she cannot speak and must use the sign language to communicate with us. Imagine that you can read sign language and that Glenelle is telling us her own story. She would say—

"To me America means the opportunity to overcome handicaps and barriers. My father was a pharmacist in New Orleans when I was born. Though both my parents were faith-

ful Christians, it was hard for them to become reconciled to the fact that I, their only child, was born deaf."

"At first they were a little rebellious and Daddy said, 'Well, we tried to live Christian lives and this is what happens.' But as I grew older he began to wonder how he could tell me about Jesus. When he investigated he found that Southern Baptists had only two missionaries for all the deaf people in the whole Southern Baptist Convention. It seemed unbelievable! Daddy talked to Dr. Jack Roddy who was teaching a sign language class at the New Orleans Baptist Seminary, and so he became keenly interested in evangelistic work among the deaf, and do you know what happened? God called my daddy to be a missionary and all three of us are witnessing to the deaf. Why I can even share my Christian experience with children who have two good ears by saying verses and singing hymns in the beautiful symbolic language I have learned. My mother and daddy went to school at the New Orleans Seminary and were appointed missionaries by the Home Mission Board."

"What seemed the worst thing that could happen in our lives turned out to be the very thing God used to help us find His will."

That is Glenelle's message to us. Now she plans to give her life in definite Christian service to those like herself. Today Dr. Roddy is superintendent of Missions to the Deaf and our 1959 Annie Armstrong Offering provides \$22,000 to help our seventeen workers serving the approximately 70,000 deaf people who live among us. \$3,000 is allocated for scholarships among them. Workers are located in Georgia, Florida, Alabama, Louisiana, Oklahoma, and California. Each couple serves an area usually consisting of two to four states surrounding places of residence. Had you ever thought about how important it is that we provide a special ministry to "break the sound barrier" and get the gospel to deaf people?

Many churches are providing interpreters for the deaf and it is an ever increasing ministry. It is inspiring to watch the face of the interpreter especially during a vocal solo where some words are held longer than others. You can catch the interpretation in the face, hands, and entire body as the silent listeners respond to the idea and not the music.

Directed Prayer:

Pray for Mr. and Mrs. Prock, Glenelle, and all those working among the deaf (pause).

Pray that we may be aware of the need for this ministry in our churches (pause).

Pray that other young people will heed God's call to this fine work (pause).

Closing Meditation by Miss Littlejohn
(please turn to page 25)



Presentation Plans for Wednesday

You have a choice for Wednesday: 1. the dramatic presentation "Toll of His Wondrous Works" printed in *Royal Service* or 2. the Alnostrip "One Nation Under God" which you can secure for \$3.50 from your Baptist Book Store. The Alnostrip, prepared by the Home Mission Board with script by Miss Miriam Robinson, is designed as a worship experience, yet it presents the expense of Home Mission Board work.

If you use the prayer meeting hour, choose the one which you feel suits your situation. Use the other then at your day meeting.

You will keep in mind that you wish by this Wednesday presentation:

To inspire and inform concerning the work of the Home Mission Board

To stimulate intelligent praying for Home Mission causes

To awaken an impelling desire in the hearts of church members to give gladly of their money to Home Missions.

It is the Prayer Chairman's responsibility to time and place the Wednesday presentation at the prayer meeting hour so you will not violate the usual time schedule for prayer meeting. Your pastor will guide you in this.

This is designed to give a glimpse of the work of our Home Mission Board. It is in the form of a dramatic presentation and may be made most effective by the use of special music, various colored spotlights, and appropriate costumes; or present it simply.

THOSE WHO WILL PRAY—Be sure each person realizes that he is to pray concerning the work which has immediately preceded his prayer.

PARTICIPANTS

LEADER—Person with strong, clear speaking voice who presides throughout the entire program

VOICE—A male reader whose voice is heard from a concealed position. This person should have good voice quality along with ability to read well.

CHORUS—This may be an entire choir or a few select voices. Seat this group on the front row(s) and let them sing from this position.

JOSEPH ISLANDS—Represented by a man or boy in Indian costume

YAO-JU-SOONG—Represented by a man or boy in Chinese costume

GUTHEPPI FIANT—Represented by a young man of Italian appearance

ELLEN FRANCES MELEN—Represented by a young woman with suitcase, college stickers, etc.

OTHERS—Several other people—men, women and children—will be needed for tableau and pantomime scenes as indicated in the script. Tableau scenes may be changed behind a curtain or while lights are turned off.

Toll of His Wondrous Works

Chorus: Sing joyously and triumphantly first stanza of "O For a Thousand Tongues to Sing," No. 129, Baptist Hymnal.

Leader: The "triumphs of His grace!" That is the center of our message tonight! Triumphs of His missionary revolution launched centuries ago and still advancing in our world today! May we listen again to Christ's call for laborers in the home field and then see what that call means to us in these United States.

Chorus: Hum softly "Hark, the Voice of Jesus Calling," No. 440, Baptist Hymnal. Continue humming as scene comes into view.

FIRST TABLEAU: A group of disciples in robes and turbans stand to the left of the stage and look toward the bright rays from a light concealed above the stage. Tableau remains in view during next speeches.

Voice: "The harvest truly is plentiful, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" Matthew 9:37, 38.

Leader: "And when he had called unto him his twelve disciples, he gave them power . . . and commanded them, saying,

Voice: "Go . . . to the lost sheep of the house of Israel. And as ye go, preach . . . heal . . . cleanse . . . cast out . . . freely ye have received, freely give" Matthew 10:1-8.

Leader: To those early disciples he said, "Freely ye have received the gospel, freely give it; freely ye have received power, freely share it." And the disciples obeyed. And "when they were returned they told him all that they had done." But later as he ascended the angels asked those same disciples,

Voice: "Ye men of Galilee, why stand ye gazing up into heaven?"

Leader: Did they remember His words?

Voice: "Tarry ye in the city of Jerusalem until ye be endued with power from on high," and then "Go ye into all the world and preach the gospel to every creature!"

Leader: Tarry and then tell; that is His message!

Chorus: Hum softly again "Hark, the Voice of Jesus Calling" while tableau is changed.

SECOND TABLEAU: A representative of each missionary organization as well as Royal Ambassadors and Brotherhood on the right side of the stage assume positions similar to those the disciples still hold on the left side, all facing the light from above.

Leader: Now as we turn from the first century to the twentieth century, can we not hear Christ's words as they might be given for us today? And when He had called unto Him nine million Southern Baptists and given them power, He said,

Voice: "Go to my lost sheep in these United States—go, preach, heal, cleanse, raise, cast out—freely ye have received, freely give; freely ye have received the gospel, freely give it; freely ye have received God's power, let Him use you."

Leader: But as we sit comfortably in our churches, as we feast spiritually on our mountaintops, as we grow in rich experiences of personal devotion, can we hear Him? Listen.

Voice: Ye American Christians, why stand ye gazing into heaven? Tarry in your churches, on your mountaintops, in your private devotions only until ye be filled with power from God. Then go ye into all the world and preach the gospel to every creature. Tarry and receive; then go, give, and tell! That is His message! What does it mean in America today?

Chorus: Hum softly "O Zion Haste" as tableau scene is being changed. (No. 451, Baptist Hymnal)

THIRD TABLEAU: Put a large cut-out map of the United States in the background. To one side place a US flag with a fan blowing on it to make it move in the breeze.

Chorus: As tableau is revealed sing "America," verses 1, 2, and 3, No. 487, Baptist Hymnal. Continue humming during next speeches.

Leader: We who live in America have taken and received much at the hands of others

Voice: We have received from the Indian his land, surrendered at the price of a long Trail of Tears. . . . We have received from the Pilgrim Fathers religious freedom gained by migration, through persecution and war.

Leader: Indebted to many are we—to the Chi-

nese, Italians, Spanish, Africans, French—to all these and others who have become a part of the great melting pot of our civilization these who have contributed their gifts of labor and industry, of life and beauty.

Voice: Freely we have received from Christian missionaries. Paul aped the gospel across continents with his urgent "I am debtor." Modern missionaries cross all known barriers with their "Here am I, send me." We have received from these missionaries the Christian gospel, Christian charity, Christian education, and all the blessings of Christian churches.

Leader: We have received in Christian America. Many gifts have been freely given! But how freely do we give? The words inscribed at the base of the Statue of Liberty standing in New York harbor expresses to the world the opportunity we have to give.

Voice: "Give me your tired, your poor, Your huddled masses yearning to breathe free.

The wretched refuse of your teeming shore, Send these, the homeless, tempest-torn to me.

I lift my lamp beside the Golden Door."

—Emma Lazarus

Leader: How well do we fulfill these beckoning words? What does the Golden Door mean to the millions who reach our shores, who dwell within our gates?

To some it means wealth, physical comfort, a chance to succeed. To others it means heartache, disappointment, temptation, and despair. To many it means no spiritual growth because they have no contact with Christian churches. But, thanks to God and the working of His Holy Spirit through such Christian agencies as our Home Mission Board, to many the Golden Door has meant the door to eternal life in Christ Jesus. Literally thousands have been won to Christ as Saviour. Tonight some of these come to tell us of God's wondrous works in their lives, to share with us the "glories of my God and King, the triumphs of His grace."

TABLEAUX remain in place during entire program. As each person speaks, he moves to center stage in front of map. Each tells his experience; it is not necessary to memorize.

Joseph Islands: My name is Joseph Islands and I am a Creek Indian who lived in a frontier town in Alabama in 1838 when the tribes east of the Mississippi were corralled by the militia and forced on the long perilous journey that is now known as the Trail of Tears. Although General Andrew Jackson had said, "As long as the water runs and the grass grows this

country shall belong to you and your children," you and I know that this promise was not kept. To many an Indian America's Golden Door has been tightly closed. But for Indian young people to whom the white man showed "the Jesus Way" the Golden Door has been opened wide indeed. Shall I tell you about what happened to me. (Points to United States map, locating Alabama, then moving finger westward.)

On the day before we were to leave La Fayette, Alabama, for our new home in the West, a group of white boys playing along the street began to tease and pester me. I stood my ground with my hand on my hunting knife. Suddenly a hand was placed upon my arm and I turned to find a kindly white man by my side. He was inviting me to go with him and, though I didn't want to go, I felt from the look in his eyes I had no choice. I will forever be grateful to Rev. Frank Calloway, a true friend of all Indians. He showed me the first Bible I ever saw and told me of Jesus.

I left the next day but Brother Calloway's prayers and counsel were not in vain. Some time later my best friend was killed in a fight. As Uncle Billy, a devout Christian Negro, was digging the grave, he began to tell me about Jesus. His testimony made a deep impression on my heart and I continued to seek his help until I found peace and salvation in Christ. Then and there I became "a Jesus Way Man."

It was not easy for me to practice my religion, as the tribal laws were rigid, forbidding the white man's religion to be taught or practiced in the tribe. Anyone caught worshipping in the Christian way received thirty-nine lashes on his bare body. But I had to witness and sometimes the very spies sent to spy on our secret sessions were won to Christ as we prayed earnestly for them.

In Christ's strength we were able to take our thirty-nine lashes and soon it was difficult for the tribe officials to find guards who would inflict the punishment. Then one day our most powerful Creek chief, Chilli McIntosh, became a Christian. The council met, but this time instead of punishing the Chief they repealed the law Christianity had won.

God had prospered me and I had built a lovely home for my family. When we could worship openly I moved my family into our old home and our new home became our place of worship.

Voice: Wouldn't you like to take the arm of some young brave whose heart is resentful and sad and turn him to the Jesus Way? Many of my people still do not know Jesus. Almost \$200,000 of your Annie Armstrong Offering will go to help the 123 missionaries serving the 343,000 Indians in your convention terri-

tory. They serve 350 Indian congregations and nine Indian centers. Freely ye have received, freely give!

(Facts from People of the Jesus Way by Beegie)

Prayer for these 123 missionaries and Indian Christians.

Yao-Ju-Soong: My name is Yao-Ju-Soong. America's Golden Door proved to be the door to my salvation and to the discovery of my destiny in God's plan for my life. I was born in the village of Kulsan on the island of Hainan. But in 1876—just about the time the French were building the Statue of Liberty in New York harbor—I was brought to America by my mother's brother. He was one of the first tea and silk merchants to immigrate to this country. As he had no son of his own, he planned to adopt me and make me heir to the family business.

But I was only nine years old and I didn't like working in the silk shop. I wanted to attend an American school. My uncle disapproved of the idea. I was most unhappy in my Boston home and so I ran away. When I was thirteen I went over to Boston Harbor and stowed away on the Colfax, which was getting ready to sail South. I shall always be grateful for the Christian captain of that boat!

Of course I was soon discovered, but instead of booting me ashore Captain Charles Jones won me to Christ. When the Colfax put in at Wilmington he saw to it that I was baptized and left in Christian hands.

Thanks to the help of many such Christian hands in homes, schools, and churches I had not only an American education but a Christian education. I had added the manners of an American gentleman to my innate Chinese politeness.

Perhaps you have heard of my famous daughters, the Soong sisters—one of whom is Madame Chiang Kai-Shek. I am happy that Captain Charles Jones was a soul-winning Christian. You, too, should want to be a Charles Jones to some modern Charlie Soong.

(Facts from "News and Observer," Feb. 28, 1943)

Voice: Do you know that by the most conservative of estimates, not counting tourists and businessmen, there come about 75,000 foreign visitors to the United States each year—students, trainees, diplomatic personnel, and the like? Many of them are from lands closed to Christian missionaries. If God's people would only befriend them, love them, and share Christ with them it would mean the opening of closed doors. Many of them are the brightest, most able leaders of the younger generation. Their

influence in the future cannot be measured. They are living in our cities, studying in our colleges, walking by our churches. Have we invited them in? Have we told them of Jesus? \$4500 of our offering will help two workers who, in co-operation with the BSU, work with international students at Berkeley, California and Austin, Texas.

And what of the more than 258,000 Orientals who call the territory of our Convention home? In our offering, \$31,700 is designated for the 12 workers with Chinese in San Francisco, Los Angeles, Phoenix, Tucson, El Paso, and San Antonio; eight workers among the Japanese, and two workers for Koreans. Please don't forget also to pray and give and witness for Orientals at your door!

Prayer for our witness to people of other nationalities on our country.

Giuseppe Paul: My name is Giuseppe Paul and to me America's Golden Door meant religious freedom and a chance to serve my Lord according to the dictates of my conscience.

I grew up in Northern Italy and my early steps were guided along the pompous highways of the Roman Catholic Church. I was a zealous believer. To become a priest was the great ambition of my life. My brother William, who became an archbishop and was sent to the Philippines, fired my imagination. At eleven years of age I stood in the midst of a group of boys and imagined I was preaching to the heathen. I drew pictures of the Virgin Mary in the sand and pledged my service to her in defense of her Christ Child. I studied hard and after years of teaching in the schools of Italy was commissioned a missionary priest to South America under the Catholic banner.

Through a providential shipwreck I landed in Brazil. Though I was a staunch "defender of the church, the faith, and the pope," I began to realize that something was missing. I was painfully aware of the bonds of spiritual slavery and my need of a personal Saviour. God raised up two of your missionaries in Pernambuco, Brazil, to lead me to the light and to give me the courage to climb from the monastery window in the darkness of the night. I found the joy of forgiveness and liberty through Jesus Christ and started along a highway of gospel preaching that led me through Brazil and finally to North America.

I must admit the transformation from alienism to Americanism has not been easy. There have been taunts and tears, persecution and trials, poverty and want. You have no idea how much America demands and takes from us foreigners at the same time that it gives. I am grateful I was privileged to attend your colleges and seminaries, where my professors and schoolmates were a challenge and an in-

spiration. They helped me love and understand America and finally with my name changed to Rev. J. F. Plainfield I became a missionary to my Italian people in America.

Voice: The 1,400,000 Italian-born people in our land prefer to become Americanized as rapidly as possible. They do not respond well to mission work that singles them out as a separate group. However, there is still need for direct work with Italians in a few areas: \$15,000 of your offering will help pay the ten workers serving Italians in Birmingham, Ala., San Francisco, Calif., Tampa, Fla., and Bend, Ill.

The Annie Armstrong Offering also includes salaries for 28 workers among the French in Louisiana and Texas, seven workers for the Russians and 216 workers among the widely scattered Spanish-speaking people.

Prayer for the Home Mission Board work and workers in Good Will Centers.

Ellen Frances Miles: Across California's state capitol building are these words: "Send me men to match my mountains."

Besides the scenic Sierra Nevadas and Coastal Range (points to map), there is another mountain in California which is mounting to tremendous height. It is the mountain of sin in the hearts and lives of millions of people who profess no Christian belief. It was my privilege, as a student summer missionary, to work among some of these people in California (his on suitcase).

California is fast becoming the most populous state in the United States. It increases approximately by 400,000 each year and is expected to reach 23,000,000 by 1975.

Right now Baptist work is fifty years behind in California and without help, we cannot hope to catch up. In the San Francisco area there is an average of one Southern Baptist church for every 23,000 people, while in Oakland there is one to every 80,000 people.

California has truly become one of the most strategic mission fields in the world. On the outside this "mountain" is beautifully shined as the California sun spreads her rays and the Pacific breezes soothe her. Yet on the inside she is tumbling and rumbling with the hot volcanic melt and ash that is trying to destroy her soul. My heart is burdened for the ten million lost souls in California. I am only one of the more than four hundred college students you help to send into needy areas of our homeland every summer.

Voice: They help with the work in such pioneer states as Alaska, Arizona, Colorado, Kansas, Ohio, Oregon, and Washington where the needs are similar to the ones I described in California. They help in Good Will Centers and Rescue Homes in our large cities. They

help in Bible schools and church extension programs among our language groups. The "missionary kids" thank you for the Margaret Fund scholarship you send them and the language groups express appreciation for the scholarships the Home Mission Board makes possible for them. Summer student workers express a great big thank you for this program that gives them first-hand experiences in their preparation for mission work later in life.

Prayer for our student missionaries and those among whom they serve.

Leader: As we come to the close of such a program as this and realize how many areas of work we have not had time to mention we feel as John must have felt as he came to the close of his gospel—"And there are also many other things which Jesus did, the which, if

they should be written every one, I suppose that even the world itself could not contain the books that should be written" John 21:25.

Truly it is fitting that we in a moment of meditation tarry long enough to remember how freely we have received in these United States. But it is more important to rise up and prove how freely we can give.

Stewardship chairman unfolds accordion poster to reveal Wednesday's Annie Armstrong allocations. She presents them.

Chorus: Sing 1st, 2nd, and 3rd stanzas of "From Ocean Unto Ocean" with audience joining in on 4th stanza. (No. 450, Baptist Hymnal)

(Offering may be taken or brought to the altar during the singing of this hymn.)

Closing Prayer of dedication

CALL TO PRAYER (continued from page 75)

25 Sunday Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee Psalm 51:12, 13.

The week before Easter, Rev. George D. Hook stopped in to visit an aged Navajo couple living on the reservation near Winslow, Arizona. The old man, Frank Eteitty, was blind physically and spiritually. The missionary sat beside him and read from the Navajo New Testament the story of the resurrection of the Saviour. The old man said, "I never heard that story before."

There are millions throughout the world who, like this ancient Navajo, have never heard the joyful news that Jesus Christ lives.

PRAY for Miss DeVellyn Oliver, Baguio, Philippines, RN; Rev. Wyatt Parker, Sao Paulo, Brazil, eu.

36 Monday Then he turned his face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore 2 Kings 20:2, 3.

Andrew was a lay preacher of the Marglass Baptist Church in the town of Shabani, Southern Rhodesia. Too late, Andrew went to the hospital to discover that he had intestinal tuberculosis. For six weeks he lay dying in much pain. But he prayed that he could witness to many in the men's ward of the hospital. His prayer was answered, for since his death several have come to accept Christ, showing tracts and telling that Andrew spoke to them of Jesus.

PRAY for Rev. David Trevisio, El Paso, Tex., eu. among Spanish-speaking; Miss Frances Crawford, Gaza, RN; Mrs. W. P. Andrews, Temuco, Chile, eu.

31 Tuesday I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. And when he had thus spoken, he kneeled down, and prayed with them all Acts 20:35, 36.

The following lines are in a collection of original poems by Dr. James A. McGintley, author, evangelist, and Bible conference speaker who was called home to be with the Lord last summer. May this be our "Benediction."

Oh, let our hands be quick to serve;
Our feet be swift for Thee;
And may our tongues sing forth Thy praise
Throughout eternity.

Help us to lose ourselves in Thee,
To yield our wills to Thine.
Thou art our Life, Thou art our All,
Thou Son of God Divine.

PRAY for Rev. Gerald Palmer, New Mexico, eu. among Spanish-speaking; Miss Fay Taylor, Bandung, Indonesia, eu.; Mrs. E. H. Burks, Jr., Nigeria, eu. ed.; Mrs. A. Y. Napier, China, retired; and for the annual meeting Arkansas WMU, Little Rock, March 31-April 2, Louisiana, Shreveport, March 31-April 2

agl. agricultural
ed. educational
ev. evangelism
GWC Good Will Center
HMB Home Mission Board

lan. language study
med. medical
MF Margaret Fund
on. on foreign
RN nurse



Meditation Music: "Take Time to Be Holy" played quietly as women enter to be seated for a time of meditation and prayer. If additional hymns are needed choose them from your hymnal.

Call to Worship: (Two readers or ask all women to bring Bibles and read together) Luke 24:49 and Psalm 107:2.

Specific Prayer Requests: (See page 14).

Present names of missionaries on Call to Prayer for today, followed by prayer for them.

Sing: (jocosely) "I Love to Tell the Story," No. 141, Baptist Hymnal.

Opening Worship by Miss Littlejohn

Read Luke 24:45-49

In this age of hurry, waiting quietly and tarrying thoughtfully is almost a lost art. The Holy Spirit cannot open minds until they are quiet in His presence. He cannot invest us with spiritual power until He knows that we can use it for spiritual ends. He cannot show us the bigness of the task until our minds are quiet enough to comprehend it. He cannot share with us His compassion for all people until we are in a receptive mood. We cannot feel driving compassion until we wait in His presence long enough to see the multitudes dying without Christ.

As we wait our minds are opened to understand, our spiritual eyes are made to see people near and far, our willing spirits, when dedicated to His service, are clothed with the power that we need to be winning witnesses, obeying his commission to tell "of Jesus, the mighty to save."

Pray each one, a prayer of confession, repentance;

Resolve to be faithful to our prayer motto "Day by Day for the World I Pray."

Resolve to be concerned for the lost one whom you know by name, by the street she lives on, by the hindrances to salvation in Christ.

Resolve with God's Holy Spirit guiding to be the winner of that lost soul.

Sing: "The Light of the World is Jesus," No. 88, Baptist Hymnal, stanzas 1 and 3.

First Americans: The Navajo Indians

Scattered throughout northern New Mexico, northern Arizona, and Utah, on the rim of the Grand Canyon, are our Navajo Indians, located on a ten million acre reservation, the largest Indian Reservation, but it is quite bar-

ren. Sheep are a mainstay, and small patches of Indian corn, when the desert soil will produce it. Many families have to haul water for ten to fifteen miles, for there are few wells.

The dry land is poor. It could adequately support only one third of the people living there. There is much poverty. The Navajos live in round, mud, windowless hogans, which are often miles apart. Because of isolation many of their children cannot go to school.

In Winslow, Arizona, Rev. and Mrs. George Hook are our fine missionaries to the Navajos. Mr. Hook says a grateful thank, you for the Indian Center in Winslow, which you helped build with the Annie Armstrong Offering. He himself is a product of Home Missions, for he felt the call to Indian missions when he heard the message of Mrs. George Wilson, of our Indian Center in Albuquerque, New Mexico. Mr. Hook tells this story of a Navajo Indian who is the most zealous soul-winner he has seen.

John Chase, a Navajo Indian who worked in Flagstaff, Arizona, was a victim of drink and frequently was in jail. His wife was a Christian and then one time when John came to Winslow, he heard the gospel and was converted. He became a marvelous soul-winner, and held meetings in his own home, though he had but a third-grade education. Once at a two-day camp meeting he butchered his own sheep to feed the Indians who came. We are allocating \$203,500 of our Annie Armstrong Offering for Indian work among all tribes, and for the 123 missionaries who serve them.

Directed Prayer:

Pray that our offering will provide other Indian Centers, such as this one at Winslow, Arizona, and homes for our missionaries, which are so much needed (pause).

Pray for Mr. and Mrs. Hook, John Chase and his family, for his work, for the many other Indian preachers, as well as for the 123 missionaries who minister to them (pause).

A Beginning with Koreans

Because of the devastation wrought in the little country of Korea by the fighting between our forces and the Communists, we feel especially grateful for our mission work both in Korea and to the Koreans in our own America. In our country the work is new, not yet two years old. God is blessing this work greatly. We have one fine couple, Mr. and Mrs. Don M. Kim, themselves Koreans, working in Los Angeles among Koreans who live here as well as with Korean students. The Kims are graduates of Southwestern Seminary in Ft. Worth. (See January Royal Service, cover 3.)

The importance of winning the Korean stu-

dents cannot be overestimated. Many of them will go back to their native land. The Kim work zealously with the two hundred Korean students in Los Angeles. Every Sunday, Mrs. Kim prepares in her own small apartment a Korean leaf-fish dinner for some thirty college students who are hungry for native food and for fellowship. These are fruitful contacts.

Mr. Kim says, "Funds from the 1958 offering made possible our building in which we now worship. A group of deaf Baptists also use our facilities." On Friday night the English-speaking Koreans often meet in the Kim apartment for fellowship and worship.

This ministry has been blessed of the Lord, and among those converted is a descendant of the Korean Royal household, also a son of a general in the Army of the Republic of Korea, a nephew of the Minister of Transportation, a star basketball player who represented Korea in the Asian Olympics, and the sons and daughters of other prominent Koreans. Many go back to Korea and Home Mission work in the USA thus becomes a partner in foreign missions! Being already familiar with the language and customs of Korea, they can be fine witnesses among their countrymen.

The Kims want to thank Woman's Missionary Union for interest and prayers, and GAs in particular for "Christmas in August" gifts.

Directed Prayer

Pray for this growing work (pause).

Pray for several Koreans who are under conviction, one of whom is tithing, but has not yet accepted Christ (pause).

Pray for Rev. and Mrs. Don Kim, who labor so faithfully (pause).

Pray for our community and state that we will not neglect overseas students and foreign language groups in our midst (pause).

In Florida, Among the Spanish-speaking

In the United States, the Spanish-speaking people constitute the largest language group among whom Southern Baptists work. There are millions located mainly in Florida, Texas, Oklahoma, New Mexico, Colorado, and California. Many are Mexican seasonal workers and follow the fruit, cotton, or vegetable harvests. But there are also large concentrations of Spanish-speaking in the Great Lakes region and in New York where we need to start work at once. A majority of Mexicans are nominal Catholics who have been taught that it is a sin even to listen to a non-Catholic preach. As our missionaries talk with them they find that most of them have no understanding of what it means to trust Jesus as Saviour and Lord.

They have a few Bibles and do not know that God's Holy Word is a source of great enlightenment.

Mrs. Frank Ramirez who with her husband now works with the 43,200 Spanish-speaking in Tampa, Florida, tells a wonderfully inspiring story. She says that when she and her husband were in the Spanish mission in Uvalde, Texas, they observed the Week of Prayer for Foreign Missions and were gathering in the Little Moon offering when they came across in the offering plate an envelope with a ten dollar bill enclosed. The envelope was marked with the name of Juan Cerda who was caretaker of their small church. For the caretaker service Mr. Cerda received only \$15 a month, and small amounts for cutting, hauling, and selling stove wood. So, thinking he had made a mistake Mr. Ramirez went to him asking if he had not meant to give \$1, not \$10. But Mr. Cerda replied, "Young fellow, you just don't understand. I used to live on a ranch, outside Uvalde here. My home was a little hall. I would curse and drink and beat my wife and children. Missionary Pierson visited me and tried to win me to Christ. I gave him a hard time, but finally the Lord saved me. My wife and my family are all Christians now."

"I am an old man now. I cannot go to these foreign lands to carry the gospel. But I know that when I give my money to help send out missionaries and when they win souls to Christ, I have a part in it!"

Directed Prayer:

Pray that we may be concerned for the almost 4 million lost Mexicans, that we may give the \$200,000 asked for their work (pause).

Pray for Mr. and Mrs. Ramirez and for Mr. Juan Cerda that they may have renewed power to witness among their people (pause).

Pray, too, for the 214 missionaries we now have, ministering to the Spanish-speaking (pause).

Home Missions and Our Negroes

Does it surprise you to know that of the 18 million Negroes in America eight million are Baptists? And there are nearly 38,000 Negro Baptist churches, which is more churches than Southern Baptists have with 31,000. Not all the Negro Baptist churches are in the South, as some may think. Many large cities of the east and midwest have Negro churches.

The Home Mission Board has 67 workers with Negroes, and 16 summer workers, making a total of 83. Most of these workers are in the Negro colleges, universities, and seminaries, where Negro Christian leadership has arisen for them.

From the American Baptist Seminary in

Nashville and such schools as the Mississippi Baptist Theological Seminary each year come educated, dedicated men well prepared to be pastors of an increasing number of Negro Baptist churches. In the nation-wide Simultaneous Crusade in 1958, Negro churches and conventions will lend full strength in the effort to make Christ known to all men in our United States.

Dr. Guy Bellamy, of Oklahoma City, is the secretary of Home Board Negro work. We have 34 teacher-missionaries, 19 workers in Negro Centers, seven state directors, and seven general workers. Most of these are Negroes but some are white. Last year they helped 56,814 Negro preachers and leaders in classes where they studied together.

Dr. Bellamy tells of going with Dr. and Mrs. O. K. Webb of South Carolina to visit a Negro assembly ground near Greenville. The Negroes had given part of the money for the first building and the Home Mission Board gave \$2,000. It was completed in time for four camps in the summer of 1958.

When Dr. Bellamy visited Springfield Baptist Church, a large Negro church in Greenville, the pastor, a young Negro who had just finished Morris College, greeted him with these words, "You don't know me, but if it hadn't been for you and the Home Mission Board, I couldn't have graduated from college. The help all of you gave me made it possible for me to go to school." Dr. Bellamy adds, "This scholarship, of course, came from the Woman's Missionary Union, through the Annie Armstrong Offering."

Directed Prayer:

Pray for our Negro work (pause).

Pray for the Negro preachers and religious leaders who attend classes, workshops, and institutes (pause).

Pray for Dr. Bellamy and the 83 workers with the Negroes (pause).

Pray for scholarships for Negroes, which this Annie Armstrong Offering provides (pause).

Pray that they may become effective, spirit-filled leaders (pause). Amen.

Student Missionaries and the Tentmakers

Working summers with the language groups, in all the pioneer areas, in Good Will Centers and in missions all over the United States is a wonderful group of young, undergraduate missionaries, recruited from the campuses of our colleges, universities, and seminaries. A consecrated group of young people, each has felt the call to definite mission service. Many are foreign mission volunteers.

Dr. Courts Redford, executive secretary of the Home Mission Board and his secretary, Mrs. L. C. Adams, have for many years directed this student work. The young folks are usually assigned to state secretaries of missions in pioneer or needy areas, who place them under the guidance of area missionaries. They serve also at other mission points, and with language groups. They conduct vacation Bible schools, help in revivals, and take census for new mission work. Their expenses are paid to and from the field, they are given room and board, and they receive a salary of \$25 a week. Most of us have known at least one of these summer student missionaries who give inspiring messages of summer mission experiences when they return to our home churches.

Then we have the Tentmaker Program. Mr. Fred A. McCaulley of the Home Mission Board is director. This program is of course named for Paul who provided his own livelihood by making tents while winning the lost to the Lord. Some of the Tentmakers, like the summer student missionaries, are from colleges, universities, and seminaries, working through the summer at some sort of secular job, and devoting spare time to mission tasks. The Tentmaker program works this way. The contact man (probably an area missionary in a new area) writes Mr. McCaulley that he has certain needs in his churches—perhaps a young man who can be Training Union director, two young preachers, one to lead music and one to work with young people. Girls are Tentmakers too, and work at all sorts of jobs. Tentmaker Reserves are those who work only through the summer. The Regulars live permanently on the fields.

Since Tentmakers need not be college graduates, any of our churches could strengthen mission work and mission outlook by sending a Tentmaker or a Tentmaker couple to some specified mission point. Tentmakers usually make good salaries and their talents and titles together are a great boon to small missions. We had 450 summer student missionaries in 1958, and about 200 Tentmakers.

Charlotte Arpaio was a summer student missionary who became a Tentmaker Regular, because at the close of the summer mission work in California, she chose to go to a completely unchurched area, high in the mountains of that state to teach school and to do mission work for the Master. Being a volunteer for foreign missions she needed experience. The 700 students in her school had no Sunday school or church to attend. Charlotte took a religious census, rented a building, and started Sunday school. Before the year was over she sent for the area missionary who held a revival in West Point, California, then led in the constitution of a Southern Baptist church.

Directed Prayer:

Pray for the many volunteers for home and foreign mission service who are in our schools (pause).

Pray that God will keep them close to himself (pause).

Pray for Dr. Courts Redford and his secretary, as they plan the 1959 Student Mission Program, and for students who will go (pause).

Pray for Mr. McCaulley, who helps to enlist both the summer student missionaries and the Tentmakers (pause).

Pray that young men and women from all walks of life may be willing to go to live in neglected and needy areas as Regular Tentmakers (pause).

Wide, Wide World in America (International Students)

In the discussion of Korean work you have seen the kingdom importance of international students from around the world. Indeed, to evangelize students is to send the gospel to "the uttermost parts of the earth," for most of them will go back home, and will be in places of responsibility and leadership. There are in the United States about 40,000 of them attending colleges, universities, and seminaries.

Our Home Mission Board has the following workers with overseas students: Miss Eunice Parker, in the University of Texas in Austin and throughout Texas; Miss Ruth O'dell, with the 1,293 foreign students on the campus of the University of California in Berkeley.

This work is usually done through the Baptist Student Union centers, and in co-operation with the HSU. It includes such things as discussion groups with capable Christian leaders and vesper worship services. In Berkeley, many international students are housed and fed in the lovely Aulick Memorial Baptist Student Center. Retreats planned for international students are a fruitful means of introducing them to the Saviour.

Returning from one such retreat near Austin, a young man from Iran asked to talk to Miss Parker. George had been quite a cut up the first day of the retreat, but by the second day he was under conviction, and on the return trip he wanted to talk about Jesus. Let George tell you of this experience as he told it to Miss Parker.

"Indeed, you led to Christ a person who believed in nothing and who was going to get into trouble," confessed George. "I was a very angry person. I had followed materialism; but even while I did, I was not quiet in my heart. I was a bird of passage, and the purpose of life meant nothing to me. I just passed it off as a joke, but you know, on that day the

agitation of my spirit passed off. Yes, I am quiet and in such wonderful peace.

"Do you remember when we got close to God? You prayed for me, then you cried when I tried to keep back the tears. I went to God through Jesus Christ. Yes, it was the result of my feeling for three days. You did everything that you believed." George asked help in selecting books and materials to send his Moslem parents and his little sister so they too can know Jesus.

Directed Prayer:

Pray for the international students, for they will soon be leaders in their own countries (pause).

Pray for the two missionaries who work with them, and for the many Christians in various student centers and for families who are having them in their homes (pause).

Pray for the parents and relatives of those who become Christians (pause).

Pray that our Annie Armstrong Offering may be sufficient to enlarge this strategic work (pause).

Pray that each of us will give more to this offering so that in 1959 we will not again fail to reach our goal (pause).

Taking America to the Wide, Wide World

There is no secular organization on earth which has the pull on heartstrings of American motherhood as that of the Armed Forces. Military planning calls for approximately 24 million in our Armed Forces for 1959. Of this number some 170,000 will be Southern Baptists, with about 55,000 more Southern Baptist young men entering each year. They serve in 79 foreign lands.

The chaplain is a best friend of the young man or woman in sorrow, in trouble, in need of advice, in need of the Saviour. Dr. Alfred Carpenter heads the work of the chaplaincy for the Home Mission Board, and he is assisted by Rev. George W. Cummins. At present Southern Baptists have 425 chaplains on active duty, serving around the globe, wherever there are those of our young people in uniform.

These chaplains not only conduct services for the men, but church services, Sunday schools, and vacation Bible school for the families and often for the people among whom the men are housed. In this way many Baptist churches have sprung up on foreign soil.

In Home Missions magazine for March, 1958, there is a thrilling story, entitled "Hill Be: Will Travel, by Highline." It is about Navy Chaplain M. J. Bouteuse, whose ship is a squadron of some 20 ships in the Pacific Ocean. To go from one ship to another, he is trapped

MARCH 1959
Volume 2 Number 6



Prepared by Margaret Bruce, WMS director

Everlasting paper is now being forecast. The United States Atomic Energy Commission says that the prospect of books and periodicals which may last for 20,000 years may be possible by applying atomic radiation. Paper treated in such a manner will doubtless be of more value, but everlasting paper with a message of everlasting life will indeed be limitless in worth.

Already you have the gospel of everlasting life; share it during the simultaneous revivals, March 15-29.

PRESIDENT

Call to Prayer

Last year women at the First Baptist Church, Enid, Oklahoma, were called to pray during the Week of Prayer for Home Missions with a series of cards. The cards were mailed so that the member received one each day of the week. The cards gave the following information:

Names and addresses of missionaries having birthdays each day and a request to pray for them.
Time and place of each day's meeting.

THIS MONTH

President—Call to Prayer
I Pledge Allegiance
Enlistment—A Note, a Call, a Vial
Senior Members
Circle Chairman—"Oneness"
Mission Study, Prayer,
Community Missions—"America Is Great Because—"
Mission Study—Light for Living
Prayer—Tarry
Pre-Rivival Prayer Meetings
Keep Telling It!
Community Missions—Two Evangelistic Crusade Steps
Stewardship—You've Paid
Jubilee Chairman
Youth

raise him in the

Let the redeemed
hath redeemed

hoso is wise, and
n they shall un-
d the Lord.

Let the redeemed
hath redeemed

page 40)

(Jesus,
His grace;
compassion
or face;
echoes,
h to the sky,
tell it,
ould die.
4 Scroll

rd of the young
studying in our
minority groups
it be understood
American way of
nation. Will we
the good news
own brothers

live
els

many lands
ouls.
news
ring among us,
e citizens

ad,
en.

accordion poster
rmstrong alloca-

he Perishing."

usic continues.

friends throughout the day March 6

Directed Pray
Pray for the foreign mission (pause).
Pray that G self (pause).
Pray for D tary, as they Program, and
Pray for M both the sum Tentmakers (pause)
Pray that y walks of life neglected and makers (pause)

Wide, W (Inte

In the discu seen the king students from evangelize stu "the uttermost them will go l of responsibili the United St ing colleges, u Our Home) workers with Parker, in the and throughout the 1,293 fore the University
This work i- tist Student U with the BSU cussion group and vesper wo international : the lovely A Center. Retra dents are a fr to the Saviour
Returning a young Park d
to tal this e- ker.
"Indeed, you lieved in not into trouble,"
angry person I was not quiet in my heart I was a bird of passage, and the purpose of life meant nothing to me I just passed it off as a joke, but you know, on that day the

40

Annie Armstrong Offering goal, general and local
A request to pray for the Week of Prayer and for the Annie Armstrong Offering

Monday's cards were sent by the president
Tuesday's by the prayer chairman
Wednesday's by the circle chairman
Thursday's by the president again
Friday's by the stewardship chairman

Use a series of cards in your church to call the women to pray.

I PLEDGE

If you plan to use the worship service and slides Wednesday evening during the Week of Prayer for Home Missions you will give the audience an opportunity to pledge allegiance to the American flag and to the Christian flag.

Jubilee Chairman

We're reminding you that it's about time for you to work with the community missions, prayer, and stewardship chairmen and their committees to attain three of your Jubilee goals.

It's About Time—to promote soul-winning visitation. Community missions chairmen and their committees are requested to give names and addresses of lost women and girls to WMU members, that they might pray for them, visit them and seek to win them to Christ.

It's About Time—to plan for pre-revival prayer meetings in homes.

Christ's kingdom will come only when we pledge our full and constant allegiance to him.

As you and the prayer chairman and prayer committee plan for the Wednesday evening worship service pray that it may be an experience which will encourage every Christian to pledge full and constant allegiance to Christ and his kingdom.

Select a good reader for the script. Choose someone to show the slides who is accustomed to using the projector, someone who will practice with the reader in order to become familiar with the entire service. See that the pianist and song leader are ready to help with the music. Soft music played before and during the service will increase the total effectiveness.

Have ushers prepared to take the offering at the close of the service.

This worship service is "One Nation Under God," \$3.50, from your Baptist Book Store.

March 15-29 are the days for simultaneous revivals in certain zones of our Convention. If these are the days set for your revival have neighborhood prayer meetings March 10 and 12.

It's About Time—to increase your gifts to the Annie Armstrong Offering 11 per cent. March 2-4 is the time for the observance of the Week of Prayer for Home Missions and the Annie Armstrong Offering for Home Missions. Our goal of \$2,000,000 must be kept before the women. Challenge them to give at least 11 per cent more than they gave last year.

There is a sailing ship, called the Will Travel, by Highline. It is about Navy Chaplain M. J. Bouterse, whose chair is a squadron of some 20 ships in the Pacific Ocean. To go from one ship to another, he is shipped

ENLISTMENT VICE-PRESIDENT



A Note, a Call, a Visit

The slogan for the 1959 Simultaneous Crusade is "New Life for You." When souls are born into the kingdom of God and experience new life through Jesus Christ, they need instruction and help in order to live the Christian life.

Woman's Missionary Societies can give this instruction and help.



Senior Members

Plan ways for them to go out if necessary, arrange for someone to bring them to and from church on Sunday and to WMS circle and general meetings. Take them out to shop, to visit friends, or just to ride. Arrange for each one to have a weekly visitor. Tact, understanding, cheerfulness, patience, and insight into the problems of age are necessary for those working with older people.

A place may be arranged where the women come together to learn craft skills, have discussion groups, and where they may just get together for fellowship. Let the women help make the plans.

There are some things which older people can do for church or for the WMS. Some may be able to make flower arrangements, use the telephone, or take leadership responsibilities. Find some work for these senior members. That is the way to make them happy.

Every woman praying with family and friends throughout the day March 6

MARCH 1959

ROYAL SERVICE

ise him in the

et the redeemed hath redeemed

oso is wise, and they shall un- the Lord.

et the redeemed hath redeemed

age 49.)

Jesus,

His grace;

mpassion

r face;

echoes,

to the sky,

tell it,

ould die.

.. Scroll

d of the young

studying in our

minority groups

t be understood

American way of

nation. Will we

the good news

own brothers in

live els

ny lands

us,

en.

accord

mstrong

ie Perishing.

sic continues.

41

Directed Pray
Pray for the
foreign mission
(pause).

Pray that I
self (pause).

Pray for D
tary, as they
Program, and
Pray for M
both the sum
Tentmakers
Pray that I
walks of life
neglected and
makers (pous

Wide, V (Inte

In the disc
seen the king
students from
evangelize stu
"the uttermost
them will go
of responsibility
the United States
ing colleges
Our

work i
Student U
with the BSU
mission groups
and vesper wo
international
the lovely A
Center. Retrea
dents are a fr
to the Saviour
Returning fr
a young man
Parker. George
day of the retr
under convict
wanted to tal
you of this e;
Parker

"Indeed, you
lived in noth
into trouble,"
angry person.

even while I did. I was not quiet in my heart
I was a bird of passage, and the purpose of
life meant nothing to me. I just passed it off
as a joke, but you know, on that day the

CIRCLE CHAIRMAN *Oneness*

Circle chairman, it is up to you
to help develop a spirit of "one-
ness" in the Woman's Missionary
Society. Your circle members en-
joy the circle, its friendly spirit,
its happy fellowship. They like the
circle programs and their mission
study. They take pride in all the
achievements of their circle. Often
the good work of one circle prods
another to better work. This is
good, but every circle member
needs this feeling of "our Society,"
"our missionary program meet-
ings," "our Aims for Advance-
ment."

You can create or develop this
spirit of oneness by:

1. Keeping the Society purpose be-
fore your members
2. Encouraging members to attend
general missionary program meet-

Mission Study, Prayer, Community Missions

America Is Great Because . . .

Over a hundred years ago, De
Tocqueville of France visited
America. Upon his return home he
wrote: "I sought for the greatness
of America in her harbors and
rivers and fertile fields, and her
mines and commerce. It was not
there. Not until I went into the
churches and heard her pulpits
flame with righteousness did I un-
derstand the greatness of her pow-
er. America is great because she
is good; and if America ever ceases
to be good, America will cease to
be great."

Eugene Berterman suggests how
a Christian can keep America great.
"Intercede for your country, for
the president of the United States,

ings. (Do not forget that in order
for your WMS to attain Elective
3 Aim VI your circle must have
an average attendance for the year
of one third of its members at the
ten general missionary program
meetings of the Society.)

3. Developing circle leadership
(urge chairmen to attend commit-
tee-planning meetings, then pro-
mote plans enthusiastically).

4. Reporting Society progress on
Aims for Advancement and on all
phases of the work.

Use the opportunities your circle
offers to enlist women in missions,
to train women for missionary
service, and to promote Christian
missions through mission study,
prayer, community missions, stew-
ardship, and missionary education
of youth.

and for all in government."

Prayer chairman, urge every
woman in your church to partici-
pate in your five-day observance
of the Week of Prayer for Home
Missions. This is a specific way in
which each can help her country.

2. "Render therefore unto Caesar
the things which are Caesar's; and
unto God the things that are
God's." "Be a good citizen. Obey
the laws of the land."

One of our Christian standards
as stated in the WMS Plan of Work
is "law observance"; another is
"patriotism," and another "Chris-
tian Americanization."

Women need to be reminded and
encouraged to be good citizens.

Will Travel, by Highline." It is about Navy
Chaplain M. J. Bouterse, whose charge is a
squadron of some 20 ships in the Pacific Ocean.
To go from one ship to another, he is shipped

COMMUNITY MISSIONS CHAIRMAN

Two Evangelistic Crusade Steps

In "Step by Step Preparation for the 1959 Simultaneous Cru-
sade" step 10 is: Special Associational Evangelistic Rallies on
March 9 and April 6, 1959. These are church-wide and should be
supported and sponsored by all organizations.

Step 11 is: Pre-Revival Visitation Program. All evangelistic
prospects should be visited before the revival. Community missions
committees are asked to assign names of women and girls to WMU
members and to visit them. A definite time should be set for re-
turning prospect cards to the church.

Community Missions—chairman,
plan with your committee to ac-
tivate these Christian standards
(page 51, WMU Year Book) in your
community and in the lives of all
WMS members.

3. "Every individual can make his
own contribution to good govern-
ment, to the elimination of crime
and corruption, and to the advance-
ment of our nation's welfare. . . .

"Write that letter to the editor
of your local newspaper! Raise
your voice in protest against the
sale and distribution of indecent
literature. Vote regularly and con-
scientiously, in keeping with sound
Christian principles."

4. "Through their godly lives, the
Christians of America can be the
salt which will preserve our land
and the righteous minority which
will postpone God's judgment."

Attention prayer, community
missions and mission study chair-
men. These four ways to help our
country need wide publicity. They
may be presented during the Week
of Prayer for Home Missions, dur-
ing the study of Ways of Witness-
ing, or when community missions
plans for activating Christian
standards are explained.

Stewardship Chairman

You're Paid!

Forty-two billion dollars, or one
fifth of the nation's salaries and
wages is paid to women. Now is
the time for us to decide what we
will do with the amount which is
paid to us.

How much will you give to the
Annie Armstrong Offering for
Home Missions? At least 11 per
cent more than you gave last year.

How much will your church
give?

Stewardship chairman, use the
poster ideas given in February
Forecaster for promoting your An-
nie Armstrong Offering goal.

Encourage the women to bring
their offerings all during the week.
Arrange an attractive place to
which these may be brought each
day. Choose one of the following
ideas or use one of your own for
the ingathering.

On a table at center front have
(1) an offering plate or basket
around which has been placed
small Christian and American

praise him in the

Let the redeemed
he hath redeemed
ny.

Whoso is wise, and
even they shall un-
s of the Lord.

Let the redeemed
he hath redeemed
ny.

e page 49.)
of Jesus,
by His grace;
compassion
dear face;
ray echoes,
orth to the sky,
nd tell it,
would die.
r A. Scroli

heard of the young
are studying in our
the minority groups
not be understood
e American way of
our nation. Will we
gift, the good news
ry own brothers in

live

God,
men.

ds accordian
Armstrong all

: the Perishing."

music continues.

Every woman praying with family and
friends throughout the day March 6

Directed Pray
Pray for the foreign mission (pause).

Pray that I sell (pause).

Pray for D tery, as they Program, and.

Pray for M both the sum Tentmakers (

Pray that I walks of life neglected and makers (pau

Wide, V
(Inte

In the disci seen the king students from evangelize st "the uttermos them will go of responsibili the United St ing colleges. t

Our Home workers with Parker, and the

U
BSU
group
vesper wo
International
the lovely A
Center. Retrea
dents are a fr
to the Saviour

Returning fr
a young man
Parker. Georg
day of the retr
under convict
wanted to tal
you of this e.
Parker

"Indeed, you
lieved in noth
into trouble."
angry person.
even while I did, I was not quiet in my heart
I was a bird of passage, and the purpose of
life meant nothing to me. I just passed it off
as a joke, but you know, on that day the

flags; (2) carnations made from cleaning tissue, some colored with red and blue chalk, and placed around a container; (3) an outline map of the US cut from styrofoam, and bordered with small American and Christian flags; (4) a statue of liberty, or an eagle with red, white, and blue ribbon draped over an offering plate; (5) an enlarged Annie Armstrong Offering envelope attached to the side of a box, and a large floral arrangement placed left of the box.

A large American flag may be placed to the left of the table and a Christian flag to the right.

See "Call to Pray" in this Fore-caster.

MISSION STUDY

Light for Living

The first major advance in light bulbs since 1925 is being announced. The new bulbs have a new look, feel, and shape. "Eye-saving white bulb," "glare-free light," "light for living" are some of the phrases used to describe this "greatest advance in light bulbs in thirty-three years!"

WMS members who study the recommended book for April-May-June will have real "light for living." The book, *The Holy Spirit in Missions*, by Dr. J. B. Lawrence reminds us that the Holy Spirit enlightens, transforms, and is the source of spiritual power for the Christian. The book shows the Holy Spirit's work in world evangelization. You will want to follow your study of *Ways of Witnessing* with this "light for living." *The Holy Spirit in Missions*, price 75c, from your Baptist Book Store.

PRAYER CHAIRMAN

Tarry

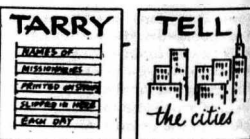
Remind the women to bring their March Royal Service to each day's observance of the Week of Prayer for Home Missions, March 2-6. See there the prayer requests from the missionaries. These will be used in connection with the calendar of prayer each day.

At the top of a large poster board print the word TARRY. Underneath the word cut spaces into which cardboard strips with missionaries' names may be placed on their birthday.

Focus a light on the poster as prayer requests are read and names of missionaries are placed on the poster. The group will pray as those designated to lead call the names of the missionaries and pray for the requests outlined in RS.

See the instruction sheet found in the Week of Prayer packet for suggestions concerning each day's interest center. In the Picture Packet of Homeland Neighbors, price \$1.00, from Baptist Book Stores, there are pictures which may be used for each day's poster, with the exception of Tuesday's on the migrants.

See Forecaster "Call to Pray" addressed to WMU president and "You're Paid" to stewardship chairman. With the two posters, TARRY and TELL the front of your meeting place will look like this illustration.



PRE-REVIVAL MEETINGS

Simultaneous revivals are scheduled for March 15-25 in certain zones of our Convention. If this is the date assigned to your area, plan with the Brotherhood in your church for pre-revival prayer meetings. Churches with March revivals are requested to have neighborhood prayer meetings March 10 and 12. The WMU is asked to organize meeting places for these. Plans should be completed two weeks before the prayer services so that leaders may be selected and meeting places announced.

The Brotherhood may provide leaders for each of the prayer groups. These prayer meetings should be for the purpose of making requests and praying and not for long talks.

Surely you will lead your WMS to co-operate in these plans of our denomination.

KEEP TELLING IT!

March 2-6 is the date for the observance of the Week of Prayer for Home Missions.

No doubt, the poster Homeland Evangelism was used in your WMS during the teaching of Ways of Witnessing. If so, and you still have the poster mount it on large poster board leaving a border at the top. Print across the top: Week of Prayer for Home Missions, March 2-6. Annie Armstrong Offering goal.

Place the poster on the bulletin board to remind women of their opportunity and responsibility to pray and give to the Annie Armstrong Offering for Home Missions. (The poster is still available from the Home Mission Board, 161 Spring St., N.W., Atlanta 3, Ga. if you cannot locate yours.) Keep telling the people to pray and give!

YOUTH

Sunbeam Slants

In letters from all parts of the Convention, I receive many questions from Sunbeam Band leaders. Here are some answers to the most popular of these questions:

Are Sunbeam Band directors required by the Sunbeam Aims for Advancement to take the leadership courses and have cards of accreditation?

No, as a director the Aims for Advancement do not apply to her unless she holds a combination job of director and leader. If so, Aim 6 under "Honor" applies to her as the leader.

As the head of this area of education, directors are encouraged and urged to take the Leadership Course for Beginner and Primary Leaders in order to make organizational plans.

In order to reach WMS Elective I Aim VII cards of accreditation are required for directors.

Do you have a Sunbeam Band director's card of accreditation? No, the director should complete the Beginner and Primary leadership courses which would give her cards of accreditation for both age areas.

If we follow the suggestions given in the units of Sunbeam Activities, do we mark observed Week of Prayer for Home and Foreign Missions on our reports?

Yes, for in the units you will find suggestions for observing the study and giving to the offering are started in October and go through December.

—Elsie Rives, Sunbeam Band director

praise him in the

2 Let the redeemed
he hath redeemed my.

Whoso is wise, and
even they shall un-
us of the Lord.

2 Let the redeemed
he hath redeemed my.

see page 49.)

1 of Jesus;

by His grace;

2 compassion

dear face;

way echoes,

arth to the sky,

and tell it,

would die.

3 A Scroll

heard of the young
are studying in our
the minority groups
not be understood
in American way of
our nation. Will we
gift, the good news
try own brothers in

to live

models

lands

n

f God,
Amen.

lds accord

Armstrong

e the Perishing."

music continues.

Every woman praying with family and
friends throughout the day March 6

MARCH 1959

ROYAL SERVICE

Directed Pray
Pray for the
foreign mission
(pause).

Pray that C
self (pause).

Pray for D
tary, as they
Program, and

Pray for M
both the sum
Tentmakers (

Pray that y
walks of life
neglected and
makers (pous-

Wide, V (Inte

In the disci
seen the king
students from
evangelize sit
"the uttermost
them will go
of responsibility
the United St
ing colleges, t

Our Home
workers with
Parker, in the
and through
the 11th

the 11th

the 11th

the 11th

the 11th

the 11th

the 11th

the 11th

the 11th

the 11th

the 11th

the 11th

the 11th

the 11th

the 11th

the 11th

the 11th

the 11th

the 11th

the 11th

the 11th

the 11th

YOUTH

Fostering Girls' Auxiliary

March brings Spring to a frozen
earth in the form of golden daffo-
dils. This month also brings sev-
eral golden opportunities for WMS
members to foster the Girls' Aux-
iliaries in your church.

Plans for the observance of the
Week of Prayer for Home Missions
are given in March Tell. Do the
girls need some of the program
aids used by the WMS? If the
WMS purchased slides, "One Na-
tion Under God," (\$3.50 from Bap-
tist Book Store) auxiliaries could
use this also.

Prayer requests for March 2-8
are features on the triple fold cover
of March Tell. Urge girls to use
these requests making the week
one of definite prayer for home
missions.

If the WMS has charge of the
Wednesday night service during
the Week of Prayer, Girls' Auxil-
iary members may help with dra-
matic presentation, provide special
music, distribute program folders
or be ushers.

If the weather is warm, you may
ask the WMS to plan an all-day
outing with time for Forward Step
study, a picnic lunch and a hike.
Or some women may open their
homes for a slumber party, or a
spend-the-day party.

Have the dates for state or as-
sociational GA gatherings been an-
nounced? Often there is a Queens'
Court or GA Houseparty during
Spring vacation. Then, too, it is
not too early to promote the num-
ber GA camps.

—Dorothy Weeks, Editor Tell

Directives for YWA Director and Committee

Your YWA horoscope for March
reads: You will find this month
particularly rewarding if you plan
carefully with special activities in
mind and foresight concerning
spring and summer emphasis.

The observance of the Week of
Prayer, March 2-8 with the Annie
Armstrong Offering are special
emphases of the month. Be sure
that dates are publicized and
special prayer plans announced.

Lead young women into mean-
ingful prayer for Home Missions
through special plans such as a
chain of prayer through the day,
personal letters of assurance of
prayer to missionaries serving in
areas studied during the week,
making of a Home Missions scrap-
book, use of the prayer card, avail-
able free from your state WMU
office.

Arrange for YWAs to have part
in the pre-revival prayer meetings
in the homes, coinciding with the
denominational emphasis during
the Third Jubilee Advance.

This is a must. If you have not
studied the book, *Won by One* by
Clyde Maguire, 75c from your Bap-
tist Book Store, see January and
February *The Window* for sugges-
tions.

Spring months are ideal for em-
phasizing YWA distinctives. Con-
tinue to stress attendance at YWA
Conferences at Ridgecrest, June
11-17, and Glorieta, July 23-29. En-
courage YWAs to make plans now
for these important weeks. Too,
there may be needs for starting a
YWA Book Club, plans for the
presentation of a Citation, or a
Gift Bible Ceremony. Don't over-
look these distinctives.

—Billie Fate,
YWA promotion associate

into an aluminum chair, thrust over the rail
by strong hands. As the ship rolls, his feet
dangle from 50 to five feet above turbulent
waves, awaiting the last hurdle, the rail of the
home ship. These are not the things which
impress him, however. He remembers the mo-
ment a man's troubled face breaks into a
smile—sometimes with enough trace of tears
to make a rainbow—as he says, "Thanks, Chap-
lain, I'm glad I had someone to talk to."

The Southern Baptist director of Military
Personnel is Rev. E. L. Ackiss, whose work is
with the churches from which enlisted men
come. He urges the churches to keep in contact
with the men through letters, prayers, church
bulletins, etc. This proves a blessing to the
church as well as to the men.

Many of these men become "missionaries in
uniform." They are responsible for the first
Southern Baptist church in Alaska at Anchor-
age, which they helped to constitute. When it
was formed in 1943, it had 17 members, 15 of
whom were servicemen. Most of our churches
there owe much of their growth to servicemen.

Ellsworth Air Base, near Rapid City, South
Dakota, was quite undesirable in 1952, at least
for Southern Baptist families, for there was
no church of their choice there. Then a group
of military personnel got together and organ-
ized a Sunday school, and later a church, in
the home of M-Sgt. Claude C. Donahoe; and
because they could not find a meeting place,
Major Maurice Murdock purchased a dwelling
in which the church met for over a year. Now,
after five short years, that church has a lovely
building, and has helped to establish four or
five missions, one of them at Lemmon, 200
miles away. This preaching mission meant trav-
eling round trip from Rapid City 400 miles
each week end.

Prayer: Let us thank God for these men in
uniform, who become soldiers of the cross, and
pray His blessing upon them and their work;
ask God to bless and guide our chaplains and
the boys who are sick or in trouble; pray for
Dr. Carpenter, Mr. Cummins, and Chaplain
Ackiss, that their work may continue to bless
and make a blessing of our boys in service.

Closing Meditation by Miss Littlejohn.

First Reader: Psalm 107:31, 32 Oh that men
would praise the Lord for his goodness, and
for his wonderful works to the children of
men! Let them exalt him also in the congre-

gation of the people, and praise him in the
assembly of the elders.

Second Reader: Psalm 107:2 Let the redeemed
of the Lord say so, whom he hath redeemed
from the hand of the enemy.

First Reader: Psalm 107:43 Whoso is wise, and
will observe these things, even they shall un-
derstand the lovingkindness of the Lord.

Second Reader: Psalm 107:2 Let the redeemed
of the Lord say so, whom he hath redeemed
from the hand of the enemy.

First Reader (or sing it. See page 49.)

If I could but tell you of Jesus,
Of how I was saved by His grace;
Or if I could paint the compassion
I see in the Master's dear face;
I'd sing till the far away echoes,
Would ring from the earth to the sky,
I'd tell it and tell it and tell it,
In praises that never would die.

—Eleanor A. Scroll

Second Reader: We have heard of the young
people of many lands who are studying in our
colleges and universities; of the minority groups
whose mother tongue may not be understood
by us, but whose love of the American way of
life makes them a part of our nation. Will we
share with them our best gift, the good news
that can make them our very own brothers in
Christ?

First Reader: Let us pray.

Spirit of God, help us so to live
That our lives will be channels
Of His grace and salvation
To the young people from many lands
Who are students in our schools.
Help us to share the good news
With the minority groups living among us,
So that they not only can be citizens
Of this country but also
Members of the family of God,
Our brothers in Christ. Amen.

Stewardship chairman unfolds accordion poster
to reveal Thursday's Annie Armstrong allocan-
tions. She presents them.

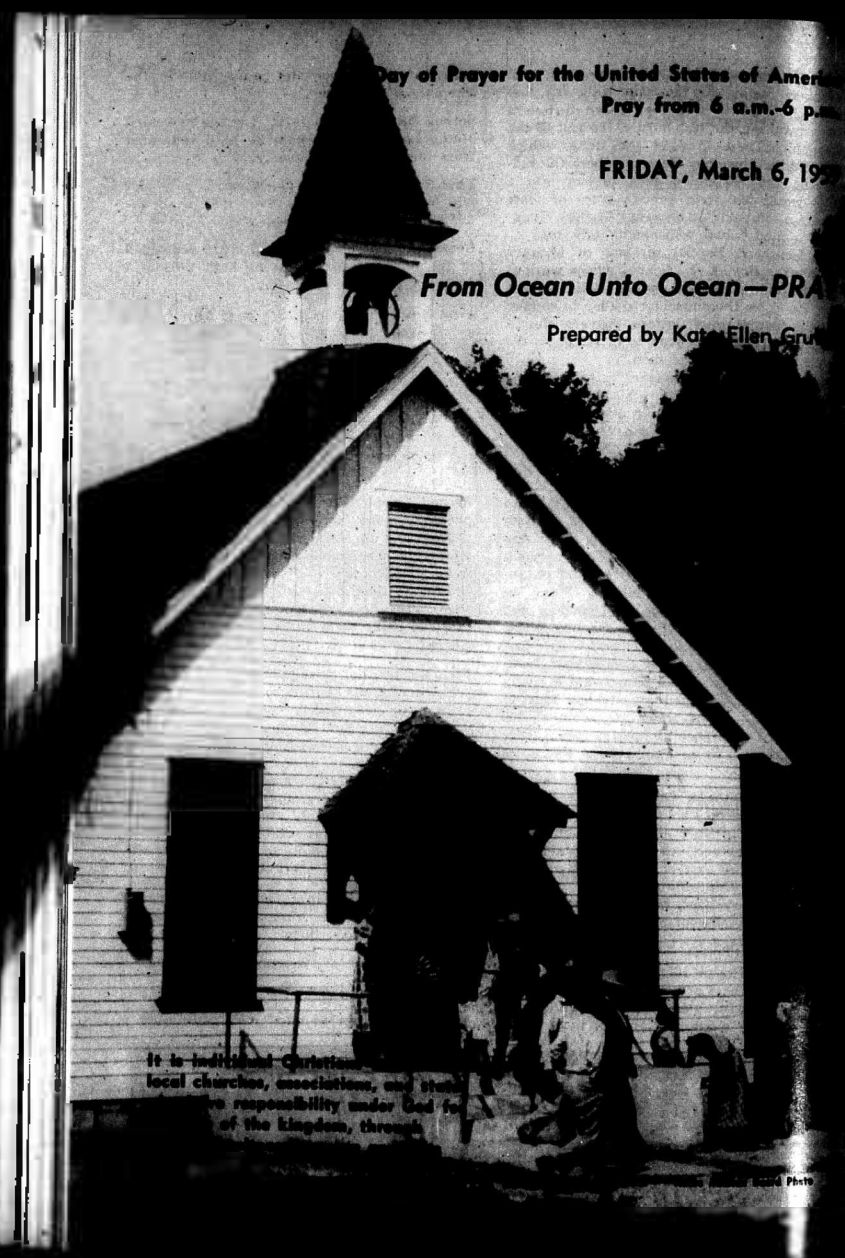
Sing with concern: "Rescue the Perishing."

Annie Armstrong Offering

Dedication prayer as quiet music continues.

Every woman praying with family and
friends throughout the day March 6

Will Travel, by Highline." It is about Navy
Chaplain M. J. Bouterse, whose charge is a
squadron of some 20 ships in the Pacific Ocean.
To go from one ship to another, he is strapped



Day of Prayer for the United States of America

Pray from 6 a.m.-6 p.m.

FRIDAY, March 6, 1959

From Ocean Unto Ocean—PRAYER

Prepared by Kate Ellen Grubbs

It is individual Christians
local churches, associations, and state
responsibility under God for
of the kingdom, through

TO THE PRAYER CHAIRMAN

What will you do in your church about the Day of Prayer for our country, for the work of our Home Mission Board, our home missionaries, churches, fellow Christians? See February Forecaster for suggestions. Encourage all church members to pray. See your personal time zone map on page 43, March Royal Service for use at home.

Call attention of each participant to the specific 30,000 Movement goals printed on your time zone map for churches and missions to be established by 1964. Let each one read the state goals. These will be reached only if churches recognize definite responsibility.

You can add to the practical value of this program if you also can give your association or church plant for establishing new churches and missions; your pastor will have this information. The 30,000 Movement is being spearheaded by our Home Mission Board.

Preparation: Time zone map should occupy central position in front of room. If possible, have room darkened except for spotlight which is focused on map if you decide to use it.

Music: Have pianist play softly "Something for Thee" or "When I Survey the Wondrous Cross" while women enter and are seated, thus suggesting that there should be no undue talking but that the women should enter quietly, prayerfully. Have someone stationed at the door with a sign which reads "Enter to Pray" or "Be Silent" as reminders.

Those participating should familiarize themselves with the order of the program so that announcement need not be made. Each woman appears quietly and takes her position. The readers stand on either side of the room or platform. Light for each can be either one affixed to a reading stand or a small flashlight.

Worship and Commitment

Scripture Reading (without comment): Matthew 5:13-16

Hymn: "Where Cross the Crowded Ways of Life," verses 1, 3, and read in unison second and fourth verses, closing with a musical Amen.

First Reader: "Go west, young man," is more than the wisdom of age concerned for the future of youth. It is an innate urge in man even as the north-south migration of birds is part of basic instinct. So restless adventure into the unknown has ever been in the progress of nations. So it has been in the growth and

development of Southern Baptists.

From the days of the first settlements along the Eastern Seaboard, man pushed steadily westward until he spanned the continent and linked ocean with ocean through his conquests and accomplishments. As he went, he took with him his most precious possessions: his customs and institutions, his patterns of thought.

From the days in 1814 of the Baptist Triennial Convention in Philadelphia and the tireless efforts of Luther Rice as he rode up and down the length of our land to awaken Baptists to the need of undergirding missions with interest, praying, and money, Baptists have moved with the nation, carrying religious faith, distinctive doctrines and practices.

Today Southern Baptists have linked ocean with ocean through our tremendous Convention program. And though the work has been carried on through boards and agencies of the Convention, basically it has been accomplished through the work and prayers and gifts of individuals, for it is the individual Christians on the fields and in the local churches, associations, and states who must assume the responsibility for the advance of the kingdom.

Second Reader: Across prairie and mountain, forest and field, Southern Baptists have gone to make their way through rural areas, down darksome crowded city streets, into the highways and by-ways of communities of all kinds to find the lost, unloved, hopeless, misunderstood, the poor, and the affluent, to bring to them the message of love and life of the Father.

In this work the Home Mission Board has played a large part through its various departments and emphases, for in the early days of the Convention, home missions was one of the two major functions of the new organization. Since then home missions has continued to be one of the most important activities in which the Convention engages.

At first the work of the Home Mission Board was limited to New Orleans and Texas, among Indians and Negroes, but with the passing years its program of work enlarged and expanded to meet the spiritual needs of Baptist people in our country wherever they needed help. The Board continues to play a major role as Southern Baptists engage in the 30,000 Movement and the Simultaneous Evangelistic Campaigns, an emphasis of our Third Jubilee Advance which will culminate in 1964, the 150th Anniversary of that first Triennial Convention.

To realize the goal of 30,000 new churches and missions by 1964, the Board joins this year in a nation-wide evangelistic effort. We are uniting with all Baptist forces in the United States to win the lost, establish new missions, constitute new churches and build new build-

ings in which to worship. Within the framework of its established emphases of work, through its departments of evangelism and missions and its program of financial aid to struggling new churches, the Board has intensified activities and bent strength toward this end.

First Reader: From the beginning, the Home Mission Board has worked in co-operation with local churches and associations to carry on its program of evangelism, supplying missionary-pastors, sometimes supplementing a pastor's salary, helping to secure places in which to worship. In addition to co-operating with churches and associations, the Home Mission Board, in the latter 1800's, entered into a similar relationship with state mission boards. Out of this background has come the Board's program of work and channels through which the message of Christ is proclaimed.

As we lift our hearts prayerfully for the Home Mission Board as it participates in this magnificent evangelistic effort, let us pause to see how workers will seek to reach goals.

Eastern Time Zone

(Fold map to show only eastern time zone or place a covering over part of spotlight so it will focus on the Eastern Time Zone alone showing that portion of the map clearly. Speaker stands at the right of map. Present by states the goals in this zone.)

Speaker: The City Mission Program is an important means of evangelism in unchurched areas and has been especially effective in the large metropolitan centers in the Eastern areas.

A thrilling and inspiring example of what can be accomplished in any Baptist association where a city mission program is under local, state, and Home Mission Board sponsorship, jointly, is the story of Baltimore.

In the fifteen years of city missions in Baltimore the numerical results in that area have tripled. As churches—bodies of believing individuals—have expanded within themselves, they have reached out to establish new churches with their workers and resources in communities where there were none. One of the most splendid examples of the effectiveness of the City Mission Program is the Middle River Baptist Church which grew, first, out of a mission vacation Bible school. Open air services and cottage prayer meetings followed, led by the Superintendent of City Missions, J. Raymond Brooks. When the small new church was organized, the Home Mission Board, through its Church Loan Funds, supplemented the salary of the pastor and helped to secure a building in which to worship.

Since then, Middle River Church has established seven missions, four of which are now

churches themselves, fostering other missions. Each of these missions has in turn been helped by the Home Mission Board. One of the "chains" runs as follows: Middle River sponsored the Tabernacle Baptist Church, which sponsored the First Baptist Church of Essex, which sponsored the North Point Baptist Church. These four churches now have a total membership of 2,778.

As a result of this one evangelistic effort of the Home Mission Board, 2,358 people have been saved—saved because individuals worked and prayed and gave that people might have life more abundantly through Christ Jesus.

Second Reader: This thrilling story—and others like it wherever there are city missions—on, without end, bringing the Saviour to those who need, who hunger, who do not know his love, setting in motion chains of results in human lives which can end only in eternity. What part do you have in this story? Do you pray? Do you give? Things are happening, souls are being saved, people are giving, churches are rising. But needs are growing, too.

Baltimore rates fifth in percentage of growth. A city of 1,500,000 people, it has only 44 Baptist churches and eight missions. There are areas with as many as 75,000 people and only one small Baptist church. William I. Barkley, superintendent of City Missions, compares Baltimore with Macon, Georgia, where he formerly served: "In Macon we had 135,000 people, 42 churches, and seven missions."

Mr. Barkley states the needs of this area thus: "The primary need is a warm, spiritual, evangelical ministry, not a cold formal one. There is a desperate need for funds with which to purchase property and to aid in the building of new missions and churches. Our goal by 1984 is 105 new churches and mission stations. We have just 91 more to go. Pray that we may be able to meet some of the staggering needs of this city."

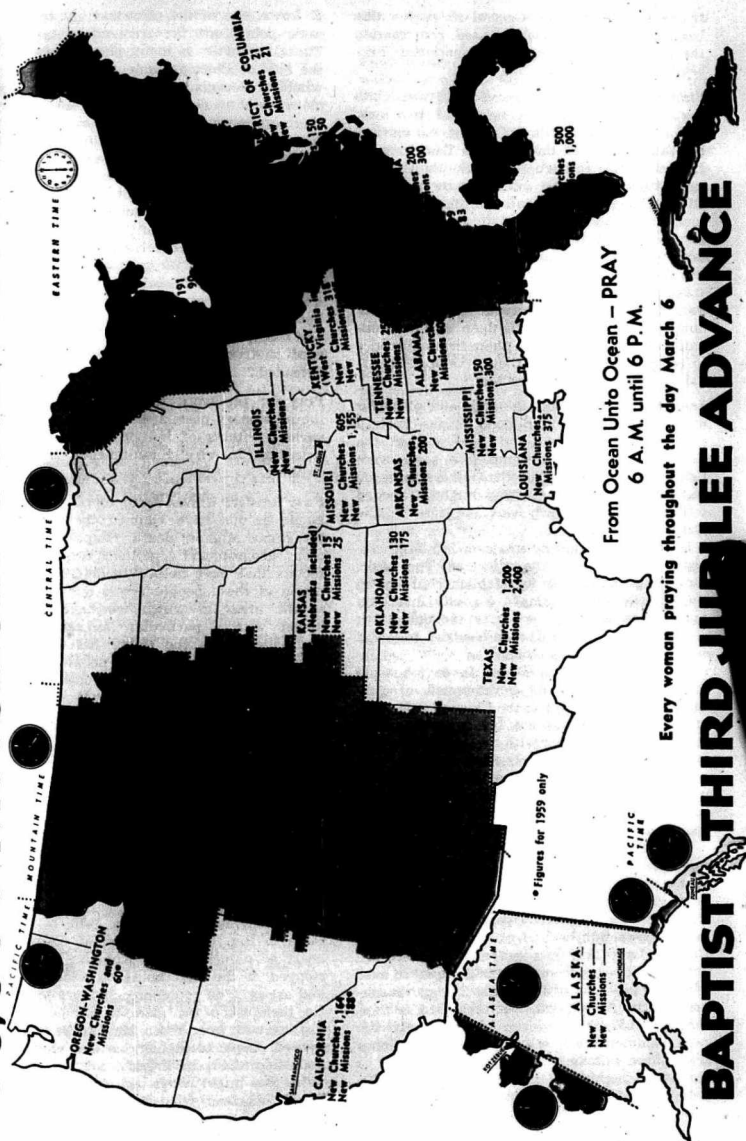
Mr. Barkley closes his appeal with these words of faith: "We cannot help but look to the future with hope in our hearts as we know God will move Southern Baptists to give of their all to the Master in prayer and gifts during this Week of Prayer for Home Missions and the Annie Armstrong Offering."

Pray for the needs mentioned by Mr. Barkley remembering to thank God for what has been accomplished.

Central Time Zone

(Fold map to Central Time Zone or use cover to control, focus spotlight so area of light is extended to both the Eastern Time Zone and the Central Time Zone. When Speaker appears, she will stand slightly to the right, be-

30,000 Movement Goals 1959-1964



tween the Eastern and Central zones. For this zone, three speakers may be used, representing the different phases of work mentioned. Present goals by states.)

First Speaker: As man moved westward into the Central Time Zone, he found that new factors affected his way of living, his culture, his thinking, from those in the Eastern area. Especially was this true in the South. The rich agricultural area, the milder, more agreeable climate, the leisurely plantation life, the pointed social lines all contributed to this difference. In addition, a feeling of isolation helped to develop a solidarity and a unifying strength in the Deep South.

So, too, Southern Baptists felt the impact of geographical circumstances as well as of economic and social conditions upon their denominational life and work. In their firm adherence to religious convictions, they developed spiritual strength and religious zeal.

Second Speaker: While methods and plans for work, tested and found good in the Eastern section, were adopted and used also in the Central Zone, it was found that some were better suited to this area than others. In some sections, still new plans and methods needed to be developed. Such was the case in the Great Lakes Area.

In this section a new program for large city areas was found to be effective. The basic, long range pattern is to establish churches in the suburbs surrounding a big city and then move in to meet the needs of the downtown section of that city. This plan has been followed in the Chicago Association.

With Home Mission Board funds set aside for the beginning and development of new missions and churches in the Chicago-land area, church building sites are being purchased in strategic places. Along with this help, the Home Board, through the Illinois State Baptist Association, furnishes a one-year basic salary for qualified mission pastors called by local sponsoring churches and approved by the state association and the Home Board.

With this new pattern of special emphasis upon one big city, a strong evangelistic program, participated in by individual Christians as well as the pastors and missionary, bears rich fruits for Christ. Six years ago there were only sixteen Southern Baptist churches in the Chicago-Lake Michigan section. Now there are six associations with memberships equal to over 100 churches. One of these, the Chicago Southern Baptist Association, was organized in September, 1957, with eleven churches. By the next summer there were eighteen churches with three missions. Rev. Harold Cameron is the fine associational missionary.

In spite of this wonderful growth, Rev. Lewis

C. Lowe, one of the missionary-pastors in this area, points out the tremendous task ahead. There are twice as many people crowded into the city of Chicago alone as there are in the whole of Georgia. Yet there are less than 5,000 churches of all denominations, while in Georgia there are more than three thousand white Baptist churches alone. This picture is sharpened by the fact that there are more Roman Catholics in Chicago than there are in Rome, Italy.

The completion of the St. Lawrence Seaway is expected to enlarge the population and increase the importance of the area. In two counties are 190 named communities, of which twelve have been designated by the Mission Committee of the Association as strategic areas.

"In comparison with the needs," says Mr. Lowe, "the work is slow in growth, but by God's help the challenge of this vast area of need shall be met and his kingdom will be extended."

Pray for the work throughout this area, for the missionary-pastors who labor there, for the various witness of individual Christians participating in the Simultaneous Evangelistic Crusade.

First Reader: Almost from the beginning, language groups have claimed the attention of the Home Mission Board. Seaports, industrial areas, geographical conditions, are some of the factors that have helped to determine the location of these people across our nation. One of the areas in which we have had work longer with a particular language group is Louisiana where the Board has concentrated upon its work among the people of French background. From this work comes a fine example of the contribution made by both the Home Mission Board and the State Mission Board in achieving church strength in a community.

Speaker: The work at Big Bend, Louisiana, began about 1932. For a few years it was sponsored by a nearby church. Later, it was continued by a Mr. Strohschein, who conducted Sunday school classes faithfully in the homes of sympathetic listeners although there were only two Christians in the community at the time.

One Sunday afternoon in 1938, Mr. Dumas came to Big Bend with a great desire in his heart to preach Christ. Knowing no one, he stopped at the first house to which he came and asked if he could preach there that night. He then asked the man of the house to go visiting with him. When Mr. Dumas in English invited people to the service that evening, the man told them in French not to come. Not until that night when no one appeared did Dumas discover what had happened.

Heartsick, as he walked down the road, he finally convinced the group of people with whom Mr. Strohschein had been working. Gladly, they took him in and in the service that followed, seven people were converted. Thereafter, regular services were conducted in the homes of some of the converts.

Soon the little group bought a cabin for \$24.00. There were large cracks in the walls. Many shingles were missing. The sky could be seen from almost any spot in the building. Yet so many people came to the services that often they could not get inside. At the end of eight months, the mission decided to build a more adequate building. Mr. Strohschein furnished the lumber. The men of the church cut and sawed the wood, and that year a small house 14x28 feet was built.

In 1945 when the present church was built to replace the first inadequate one, the Home Mission Board made it possible through a building loan and later, a small gift for repairs.

Today the larger part of the worker's salary at Big Bend comes from the Home Mission Board. The little church pays the rest. But in the beginning the Louisiana Mission Board first supplemented it. This board also helps Rev. Roy Remont, the mission worker at Big Bend, and his church by paying for a thirty-minute weekly radio broadcast in French. This has been a seed-sowing venture which will open doors to new work in nearby communities.

In addition to this co-operation, the two boards work side by side in other ways. The annual evangelistic conference is conducted by the state board. A portion of the state secretary's salary is supplied by the Home Mission Board. Most of the printed materials used in evangelistic promotion originated at the offices of the Home Board. Mr. Remont attends the annual meeting and uses the materials in his church work.

Thus, as the two boards join hands, they help a French church. Each is able to supply something the other does not and together they are doing a missionary task for the Lord.

Directed Prayer

Pray for the fine work being carried on by Big Bend church, for Mr. Remont as he leads the people in daily Christian witness (pause).

Pray for effectiveness of the radio messages to French-speaking people, especially during Simultaneous Evangelistic Crusade (pause).

Mountain Time Zone

(Hold map or adjust cover control over spotlight to include the Mountain Time Zone in the area of light. Speaker may stand either to right of zone, at division of Central and Mountain zones, or to the left at division of Moun-

tain and Western zones. Present goals by states.)

First Reader: Westward moved the nation and westward moved Southern Baptists into the Mountain Time Zone, there to discover a bigness and an emptiness they had not known before. Gone were the thickly-populated, busy seaports and cities of the East, the close-knit agricultural centers of the South, the teeming industrial areas of the North Central section. Instead, Southern Baptists found a sparsely populated area two and one half the size of Texas. They found, too, a dearth of trained leadership to minister to the vast number of unchurched and non-Christian people who characterized this section. Among these, Spanish-speaking people offered a challenge that could not be denied.

Speaker: Denver, with nearly 600,000, has two thirds of its population not only unchurched but uninterested in going to any church. Perhaps indifference is the greatest enemy in this city, especially among its 50,000 Spanish people. Yet all is not in vain.

On the first day of a revival, Jake, a boy of fourteen, accepted Christ as his Lord. That night, Rev. Joshua Grijalva, the Home Board missionary in that area, explained to him that the job of a Christian is to win others. Jake took Mr. Grijalva at his word! The next evening and through the following week, Jake brought a different boy to the Lord each service. He has been a real inspiration to everyone.

During the 1958 Week of Prayer for Home Missions, Jake was absent for a couple of nights. When he didn't come, the missionaries noticed that his fifteen-year-old brother came. Later, when asked why he had been absent (for it snowed all week) Jake said, "My brother is not a Christian. He wanted to come to the Week of Prayer and since we only have one pair of shoes between us, I let him use my shoes two nights to go to church."

Mr. Grijalva asks: "How many of our people fail to get to these meetings because they do not have shoes?"

Pray for Jake and his brother, for his friends, and for others in his community.

Another encouragement came a few months ago. An unkempt, unclean, tobacco and liquor smelling man attended a morning service. After a few Sundays, this man accepted Christ as his Saviour. While conversing with him, the missionary discovered that he was living in adultery. Mr. Grijalva explained the impossibility of his coming into the church until he straightened out his life.

Mr. M. _____ prevailed in his decision for Christ. He came one day saying that he had straightened out his "marital" status. Further-

more, the penetrating odors which had so easily identified Mr. _____ could no longer be noted. He was accepted for baptism, and it is a delight to see him progress in Christian living. He cannot read or write well, but he is giving his testimony to others. Christ has not only cleaned the man's soul; he has cleaned his body as well.

Pray for Mr. M. _____ and for others like him.

Even today, despite the work that has been done, the Colorado Baptist Convention territory (composed of Montana, North and South Dakota, Wyoming, Colorado and part of Nebraska) has fewer Southern Baptist churches than the city of Rio de Janeiro, Brazil! At present, areas north of Denver are being surveyed for new fields. Some of these new missions await Annie Armstrong funds to build. When only one tenth of every penny given to Home Missions goes in Spanish work, we realize how much must be given if the work is to be done effectively. Because of the Simultaneous Evangelistic Crusade, the need to establish new missions in this area will be greater. The challenge can only be met by prayer and sacrifice.

Pray that funds will be available to reach this 1959 goal of the 30,000 Movement.

Western Time Zone

(Unfold map or remove cardboard control altogether from spotlight and focus light on entire map. Speaker may stand either at left edge of map or at division between Mountain and Western zones. Present goals by states.)

First Reader: Within four years after the organization of the Southern Baptist Convention in 1845, a committee recommended that Southern Baptists do what they could to "establish the Truth in California." In 1855, Elder J. Wallis and J. Lewis Shuck were sent to carry out that commission. Both were former missionaries to China, and their work prospered.

In addition to California, the entire Western Time Zone is now recognized as one of the most strategic and most rapidly expanding phases of home missions. Vast resources are yet untouched, and the western migration of people has only begun. Here are tremendous areas of unchurched lands. In the fifteen states from the Dakotas to Oregon there are more than 35,000,000 people and about 1,600 Southern Baptist churches. Churches of other groups are not numerous.

Here, too, is a melting pot of the world with masses of people representing almost every language group as well as almost every trade, occupation, faith, ideology. Among these are great numbers of Russian people.

Speaker: The Home Mission Board opened work in 1952 among the Russian people with the appointment of Rev. Paul Rogosin, a native of Russia, as its missionary. Mr. Rogosin found his people with hungry hearts and great spiritual needs. Many of them came from Displaced Person camps in Europe and were not rehabilitated in their new country. Through personal work, a strong evangelistic program and distribution of literature the work has prospered. And Slavic Baptist churches have been established in Hollywood, San Francisco, Bryle, and Sacramento. (See "Foreign Language Missions in California" and the program in January Royal Service.)

Of his people Mr. Rogosin writes: "The gracious God has saved their lives and brought them to the doors of our Christian homes that they may hear the gospel message. To leave them alone means unfaithfulness to God's commission and danger to our land. If we do not evangelize them, they may paganize us! This is the time to reach them with the message of the Cross, and for it we must put forth our best efforts. It is like a season of sowing or reaping that does not wait on any person."

Mr. Rogosin lists the urgent needs of the Russian work: more missionaries, more Bibles and literature, more Baptist student scholarships, more prayer warriors.

Prayer (Designate beforehand) That as California reaches the 1959 goals of the 30,000 Movement and engages in the Simultaneous Evangelistic Campaign Mr. Rogosin will see these needs of his people met.

Specific Prayer Request: (see page 14.)

Closing Meditation

First Reader: This is a crucial hour for our country. It is a dangerous hour. We are beset with danger from beyond our shores. We tremble on the brink of chaos from within. Sin and waywardness are destroying our people. Millions do not know Christ as Saviour. How much do you care that your friends and neighbors are saved, that our people know the healing love of God? Do you care enough to TELL, to PRAY, to GIVE that his message may spread with haste from shore to shore?

Hymn: "From Ocean Unto Ocean" (To be sung as a solo, preferably by a man, or as a duet with two women.)

Stewardship chairman unfolds accordion poster to reveal Friday's Annie Armstrong allocations. She presents them and those for previous days.

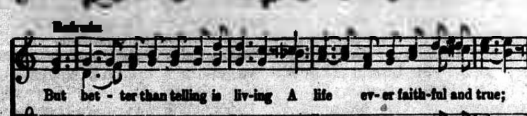
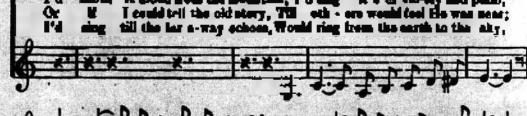
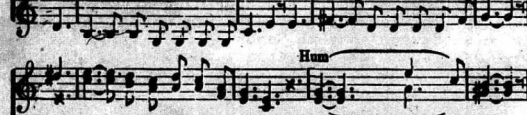
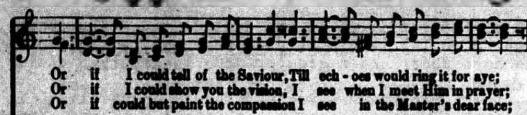
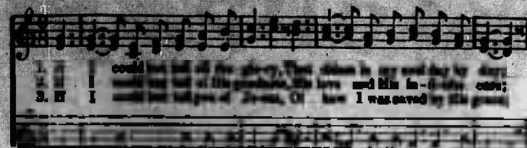
Take Annie Armstrong Offering

Prayer of dedication of gifts and self to soul-winning.

Song for Closing Meditation

IF I COULD BUT TELL ALL THE GLORY

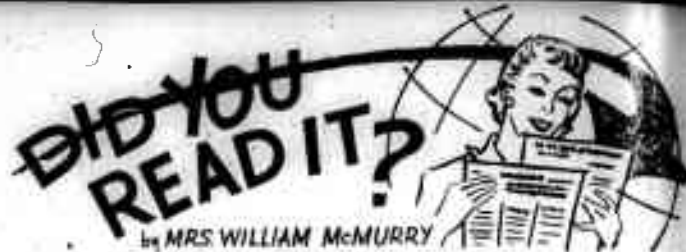
Reverend Allan Scott J. H. Fillmore Arr. by Helder Lillemose



Copyright 1922 Renewed 1949 by Nazarene Publishing House. Printed by permission.

MARCH 1959

ROYAL SERVICE



The Atlanta Ministers' Manifesto

Thoughtful people living in the United States are troubled over the continuing racial tensions which keep the people divided. Christians have never had a greater opportunity than now to be Christian.

Many southern ministers have felt keen responsibility to help their congregations face honestly the problems in our shifting human relations scene. How to do it has been a question not easily answered. Eighty ministers of various denominations in Atlanta, Georgia, signed a statement setting forth their convictions on the racial question. Known as "The Atlanta Manifesto," this statement has been highly publicized in the press, on radio and TV and in many independent interdenominational magazines.

In the preamble to the statement of principles, the ministers make it clear that they are acting individually and represent no one but themselves. "We speak in a spirit of deep humility and penitence for our own failures. . . . Our own example has been all too imperfect. We are, however, of one mind in believing that Christian people have an especial responsibility for the solution of our racial problems and that if, as Christians, we sincerely seek to understand and apply the teachings of our Lord we shall find the answer. . . . We do believe that all Americans whether black or white have a right to the full privileges of first class citizenship. . . . Believing as we do in the desirability of preserving the integrity of both races through the free choice of both, we would emphasize the following principles which we hold to be of basic importance for our thought and conduct:

- "1. Freedom of speech must at all times be preserved. . . . 2. As Americans and as Christians we have an obligation to obey the law. . . . 3. The public school system must not be destroyed. . . . 4. Hatred and scorn for those of another race or for those who hold a position different from our own can never be justified. . . . 5. Communications between responsible leaders of the races must be maintained. . . . 6. Our difficulties cannot be solved in our own strength or in human wisdom."

The reactions to the Atlanta Ministers' Manifesto have been significant. Adverse criticisms according to press information have been "few and minor."

Instant Literature

Back in the summer of 1958 Saturday Evening Post published an article by Randall Jarrell called "The Appalling Taste of the Age." In it Mr. Jarrell said that, "Much of our literature is Instant Literature: the words are short, easy, instantly recognizable words; the thoughts are easy, familiar instantly recognizable thoughts; the attitudes are familiar, already agreed upon instantly acceptable at-

titudes. . . . The makers of Instant Literature--whether it is a soap opera, a Saturday Evening Post serial, or a historical, sensual best seller--treat us as advertisers treat the readers of advertisements; they humor us, flatter our prejudices, pull our strings, show us for what they think us to be: impressionable, emotional, ignorant, somewhat weak-minded common men."

Now Everybody Can Learn to Read

Turning corners and running into new ideas is second nature to Dr. Paul Geren, executive vice-president of Baylor University, and Mr. Richard Cortright, professor. Under their leadership Baylor is now training teachers in how to use the Laubach method of reading instruction. The purpose of all literacy courses is to attack world illiteracy by teaching the system to native interpreters who, in turn, tutor others to read their own language.

Prior to the development of the literacy courses under the direction of Mr. Cortright who has worked with Dr. Frank Laubach in 20 countries, an astonishing fact was uncovered close at home. In Dallas County some 35,000 citizens over 25 years of age are unable to read. Though most of these adults are Negroes and Mexicans, Mr. Cortright found a large number of middle-income native whites. Concentrating on them he has discovered that his main problem is getting them to admit their plight. A man who is vice-president of his company, owns a \$50,000 home and several big cars can read hardly a word. On being asked why he wanted to learn, he replied, "I want to be president of my company." But another man said, "There's one thing I want to know. That's how to read about Jesus."

But these are not the only people in the United States who cannot read or write. In the entire country there are about 10,000,000 functional illiterates according to the U. S. Office of Education. They went to school for two or three years or maybe not at all.

Newsweek carried the story of Baylor's daring venture in a new field of education and a picture of one of the key charts in the method of instruction.

* Using the department of Community Missions in WMU, Baptist women are fast learning the joy that comes in helping people to help themselves through the new literacy courses Baylor is now offering by correspondence.*

Tistou of the Green Thumbs

This is the title of a children's book concerned with a moral issue. Tistou's parents are rich and kind. His father manufactures armaments. This "different" little boy learns about poverty, sickness and commerce. Like most children he asks the usual questions and receives the usual banal answers. Now this child has miraculous green fingers; where he touches, flowers grow. He makes them grow in the prison, the slums, the hospitals. But his masterpiece is wrought out in what happens to the guns sold by his father to both sides in a senseless war. Instead of shooting bullets, they fire nothing but flowers. The war plays out; the arms factory becomes a flower factory. His work accomplished, Tistou makes a green ladder grow up into the sky, climbs it and is seen no more.

Though the summary makes the story sound too much like "the best of all possible worlds" experts in the field of children's books say a child will be enchanted with every page. Adults war-weary and sick at heart with the resumption of bomb tests will be even more

*Write Baylor Literary Center, Waco, Texas



Ways of Witnessing

plans by Mrs. John Maguire

Review plans in January Royal Service. This last month's study is Chapter V, Ways of Witnessing.

See leaflet, "Baptists in Panama and Canal Zone," and map of San Blas Islands in Teacher's Packet, which you secured free from Home Mission Board.

Background books and supplementary helps: *Land of the Moon-Children*, Keeler, \$4.50, and *Won by One*, 75c, Chapters II and VI, from your Baptist Book Store.

Dr. Clyde Keeler, professor of biology at Georgia State College for Women, Milledgeville, has spent several summers in the San Blas Islands. A letter from him states: "I wrote *Land of the Moon-Children* for the express purpose of advertising from the standpoint of a Baptist layman the missionary opportunities in San Blas. I wrote it to get some denomination interested in supporting the work, but before it was published Southern Baptists had accepted the challenge."

Could your church library buy this book? If not, ask for it at your public library.

At Your Circle Meeting

Arrange an interest center as described at the bottom of page 15 in "Teacher's Guide" for *Ways of Witnessing*, 25c.

As members enter, give each a copy of the following:

IS IT TRUE?

1. Soul winning is our main task. Yes... No
2. Every church member should be an evangelist. Yes No
3. You had a choice about becoming a Christian. But after accepting Christ, you have no choice about being a soul-winner. The command is, "Go ye. Make disciples." Yes... No...

For a devotional period, use the story of Manuel Tejada, page 111, *Ways of Witnessing*.

Ask the following questions:

1. If you made a forced landing in a small plane and found Indian women wearing huge, golden nose rings and enormous ear plates, where would you decide you were? (Show pictures of San Blas Indians in picture sheet in Teacher's Packet, free from Home Mission Board.)
2. If you asked for an interview with the assistant congressman from San Blas, whom would you expect to see? (Show picture of Rev. and Mrs. Iglesias in book.)
3. If you saw a Baptist church and asked, "When did Southern Baptists take over the work here, what answer would you get?"
4. If you asked, "Tell me of the pioneer witness here," what would be the answer? (Direct this question and the next three to those notified in advance.)
5. Suppose you asked, "Tell me of your present leaders."
6. "Who heads the work at nearby Mulu-tuppu?"
7. To learn more of customs in the San Blas, have two members give the brief dialogue found on page 25 "Teacher's Guide" for *Won by One*, 25c.

Conclude the study with Chapter VI in *Won by One*. Using Acts 22:16a, lead members to face the question, "What shall I do, Lord?"

1. Can you change your attitude toward people of other races?
2. Will you give generously to the Annie Armstrong Offering?
3. Will your prayer life be affected?
4. Will you become a more dedicated soul-winner?

Report on whether or not your church has reached its goal for the Annie Armstrong Offering. Challenge for sacrificial, thoughtful giving. Last year we did not reach our goal. Shall we be satisfied with failure?

Accidental Collisions

by Chaplain Peter Callom
Washington, D. C.

OVER THE TELEPHONE my friend said, "Well, I went to church last Sunday." "Good for you, when are you going to give your heart to the Lord?" "I have been thinking about it." "Let me come over and let us talk about it."

"Come on over."

He was a man past fifty whom I have been praying for and working with three months. He had said he was not interested in religion.

We had accidentally collided at the grocery store where each was trying to restock the family larder. After a few apologies and an introduction, we got into friendly conversation. It was not a good place, nor had we been acquainted long enough, but I asked his idea about how one goes to heaven. He was cool to the subject.

But that was the beginning of our friendship. Several times we passed on the street and we always had a few words of conversation. When I discovered that he liked baseball, we made a date to go to a game together. On this outing, I attempted to bring up the subject of salvation. He finally said, "Now I like you, Pete, but I don't want to talk religion."

The night he telephoned, I stood in amazement and watched him when I arrived at his apartment. He put a very small table by the side of his bed. Then he placed a Bible on the table. He sat down on one side and I sat on the other. As fast as I would turn to a passage he read it and listened to my explanation and examples I gave of others making the surrender to Christ. Finally, I said, "Bill, you want to become a Christian don't you?"



"Yes, I do," he replied, "I want to give up."

Among the things he said when he prayed was one that always rejoices the Master. He said, "God have mercy on me a sinner."

When we got up Bill said, "I've got to get out of town." I asked no explanations and he offered no reason. I guessed he wanted to get away from his environment. He moved to Florida. We corresponded for several months. Then he told me the great news that he had become a Christian, had joined a church. In every letter he wrote I could sense his joy.



For many years the Home Mission Board has made it possible for people to worship in their own languages: Spanish in Texas, New Mexico, Arizona, and California; Russian, Chinese, Japanese, Korean in California; French in Louisiana, and this list could be extended to many states in ten different languages.

It is difficult to realize the importance of a language ministry until we place ourselves in the position of a person in a foreign country.

Suppose that for business reasons your family moved to Cuba. This is not a romantic holiday but packing, leaving friends and church, breaking roots and being transplanted. Now you are in Cuba, a country settled before the United States. It has a deep-rooted Spanish background. The customs and the way of life are different. The language, the noise of a foreign city, and even the buying of groceries and renting of an apartment is perplexing. You go to church, everyone is friendly but you don't understand a word they are saying. In short everywhere you turn you feel lost.

Now this is not exactly the case in Havana. You will find an English-speaking congregation. You will be greeted by other Americans and English-speaking Cubans who understand your

circumstances and are willing and eager to help. The Home Mission Board has pioneered in the field of language ministry not only in the United States but in Cuba, Panama and the Canal Zone as well.

What would you do if you found no English services in English? Not understanding the service, would you be faithful in church attendance?

An English-Speaking Church in Havana

by Tom Leary, missionary pastor

The record shows that 99 out of a hundred families would not and many of these are forever lost to Christian service even after moving back to the States. Their Christian influence, so needed on the mission field is not only lost but used by Satan to handicap the mission work.

CUBA IN REVOLUTION

by Mrs. Herbert Caudill, missionary

The tragic situation of our beautiful island of Cuba is affecting our Christian people in many ways.

For more than a year there has been no freedom of the press and constitutional guarantees have been suspended. The national university is closed and classes in secondary schools have been very irregular. It is almost impossible for a young person to get an education in Cuba today unless he can afford to go to a private school or

study abroad. Naturally, this has made it difficult for our seminary students and those who wish to enter our seminary to get the secular studies they need. We are spending a large sum to send seven of our students to a private university for afternoon and night classes. The cost would be much less in the University of Havana, but it is closed also.

This civil war is purely political and religion has not been involved in any way.

Through our English-speaking church in Havana we are able to reach many Americans away from home as well as a few groups of Cuban people who otherwise might be missed. Many Cubans find that English is the language of their business. Ambitious Cubans desire to become more fluent in English; therefore, the language can be used as a means of reaching them.

Our congregation has met in the Baptist Temple located in the center of Havana, a city with a population of over two million people. The problem of driving eight to twelve miles to church is complicated by the necessity of sharing this building with a very large Spanish-speaking congregation.

It has been impossible for the English-speaking church to have a well-rounded program. We have only forty minutes for Sunday school and a one hour worship service a week, both of which are undivided between Spanish-speaking services. Our WMU, Vacation Bible school, and choir of necessity always meet in homes or do all church socials and suppers.

During these sixty years the English-speaking people have gradually moved to new subdivisions. Now, the heart of the community is ten miles away. In this area a new building for this congregation is under construction. This building project has been made possible by the co-operative effort of the Home Mission Board, and the local English-speaking people.

As you pray and give to the Cooperative Program and the Annie Armstrong Offering you are participating in a fine spiritual witness in this beautiful but wicked city.

Evangelicals have had complete freedom under the present government and there is every reason to believe we would continue to enjoy the same freedom should the rebels win. When it seemed the revolutionary movement was gaining ground some months ago the Catholic church began to warm up to the rebels, but they were not very well received. Fidel Castro made them no promises.

Strange as it may seem, our churches are being attended as never before. A deep, unsatisfied spiritual hunger is causing many to try the gospel as a last resort.

A military man said recently to one of our Cuban pastors: "We are sick and tired of it all. We are forced to do many things we had rather not do. What we want is peace."

"The only kind of peace you can have now is peace with God," the pastor told him. "Trust in Christ as your Saviour and you will have peace in your heart, no matter what happens."

A young layman was giving out gospel portions and invitations to a revival meeting in his town in the interior. When he came to the barracks he decided to invite the soldiers to the revival. "How many do you have here?" he naively asked the soldier on guard at the gate, to which he received a sharp "Why do you want to know?"

AMENDMENT to By-laws of Woman's Missionary Union, SBC
Proposed by WMU Executive Board, October 30, 1958
To be voted on in WMU Annual Meeting, May 18-19, 1959

Substitute for Section 7, Article VIII, the following:

Three regular meetings of the executive board shall be held annually, the time and place to be fixed by the board.

(This section now reads:

Regular meetings of the executive board shall be held quarterly, the time and place to be fixed by the board.

"Because I want to leave each of you a portion of the Word of God and an invitation to attend services in the Baptist church," was his reply.

The soldier's anger melted and his eyes filled with tears. "You are the first person to have any interest in our welfare and especially in our spiritual needs. You evangelicals are the only people who have the truth. We cannot help but admire you for what you teach and for the way you people live." He accepted a number of gospels and several attended the revival and heard a gospel sermon for the first time.

In many towns no evening services are held, and a preaching service is given at five o'clock on Sunday afternoon because it is dangerous to be out on the streets after dark in certain regions.

Our hearts bleed as we see our beloved Cuban friends suffering the loss of loved ones, or what is worse, not knowing what has become of them. In this fertile country of great physical beauty whose people we have come to love and where there could be peace, happiness, and prosperity we find that "man's inhumanity to man," greed, ambition, gambling in high places and in low, cruelty and revenge have marred the beauty of the land and everybody is the loser. Christian friends, it appears we have not gotten the gospel to them fast enough. Only the Spirit of Christ can get us out of this chaos.



by Cyril E. Bryant
Editorial Staff
Baptist World Alliance

Richard L. Neuberger, the United States Senator from Oregon, would like to make the nation's schools an ally with the churches in educating youth on the evils of alcohol.

He proposes to go even further and add the dangers of cigarette smoking (as a causative agent for lung cancer) to his health education program.

The Senator from Oregon is really steamed up on the matter, and believes that American youth should know more about alcohol and tobacco than the pretty advertisements they see and hear on commercial communication mediums.

This other side of the story can well be told in the classrooms of the public schools, he believes, and to encourage such programs he has asked Congress to provide further grants-in-aid to State educational programs on the subject.

His bill introduced in the 85th Congress died as the Congress adjourned late last summer, just as did other bills which sought to ban or regulate interstate advertising of alcoholic beverages. But Senator Neuberger's friends are confident the proposal's early appearance in the 86th Congress is certain.

"Advertising," Senator Neuberger declared, "saturates many publications, billboards and other mediums of communication. . . . Television films continually feature the use of cigarettes by famous male athletes and by glamor girls of stage and screen."

This happens, the Senator continued, despite announcements by the Surgeon General of the United States that Public Health Service research reveals "that excessive smoking is one of the causative factors in lung cancer." The evils of liquor already are obvious and understood.

Senator Neuberger is convinced that the deliberate efforts of advertisers to influence young people to take up harmful habits "defies logic and rational consideration." Meanwhile tobacco sales continue to boom, and liquor peddling apparently gains new converts every day. The Senator doubts that legislation to ban the sale of these items is imminent, or that current efforts to ban advertising of these products will be successful any time in the near future.

"I propose," the Senator then declared, "to use the schools of the nation to arm American boys and girls with the facts about tobacco and alcohol, so at least they have the knowledge and the information to resist the blandishments poured at them daily in behalf of the cigarette and liquor habits." Federal funds provided under

(turn to page 64)



Senator Neuberger



by Frank E. Gaebelstein

For 89 consecutive years the American Tract Society has presented Bibles to incoming cadets at the United States Military Academy. Dr. Frank E. Gaebelstein, headmaster at Stony Brook School, has spoken to West Point men for six consecutive years. This is his address of last year.

IN 1909 Arthur James Balfour, the former Prime Minister of England, was speaking at the University of Edinburgh on "The Moral Values Which Unite Nations." In his address, he discussed different ties that bind together the peoples of the world—ties of common knowledge, commerce, diplomatic relationships, and bonds of human friendship. When he was done, a Japanese student studying at the Scottish university got up and asked this question: "But, Mr. Balfour, what about Jesus Christ?" According to an American professor who was there, you could have heard a pin drop. There was dead silence, as those present felt the justice of the rebuke. A leading statesman of a Christian

nation had been dealing with ties that are to unite men and had left out the one essential bond. And the reminder of his forgetfulness came from a far off non-Christian land.

"What about Jesus Christ?" Today, when human problems are of a complexity and seriousness undreamed of in 1909, the question is still relevant. More than ever before, it needs to be asked . . . for to do so is to go to the very heart of the Bible's message.

We read in John's Gospel, the fourteenth chapter and the sixth verse, where Jesus says to Thomas: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Have you ever been talking to a friend in regard to some book you have been reading—one that you have found especially interesting or significant? If so, you know that it was not long before your friend said to you something like this: "But what's it about?" Or, he may have put it more pointedly and said: "What's it all about?" So it is with the Bible. "What's it about?" is a question that we not only have a right to ask, but also one that we are obligated to consider, if we think at all seriously regarding life.

Now there are many answers to the question as to what the Bible is about. From one point of view this Book is like a great tapestry into which are woven many symbols, many pictures, many prophecies. The Bible is about history and morality,

A GREAT Question AND ITS Answer

about human nature and sin. It tells not only about the past but also about the future, about heaven and hell. It is about God and his greatness and rightness, his justice and his love, and what he requires of us. The Bible is "about" these things. But when we come to the more particular question, "What is the Bible all about?" there is just one chief answer. It is this: above everything else, the Bible is all about Jesus Christ. In the deepest and most living way, its purpose is to tell us about him who, as our text says, is "the way, the truth, and the life."

There is a tendency today to speak of this atomic age as the most important time in the history of the world. It is nothing of the kind. The most significant time in human history was the span of some 30 years that covered the life of one man in first-century Palestine. On a road in the Canadian West between Alberta and British Columbia there is a massive wooden arch on which is written in large letters, "The Great Divide." It reminds travelers of the nearby Continental Divide, the place from which water flows west into the Pacific and east into Hudson Bay. But the dividing point of the ages is not a wooden arch; it is a wooden cross set up on a hill outside the city of Jerusalem nearly two thousand years ago. And the plain facts about Jesus Christ, such as the long preparation for his coming in the Old Testament, and the New Testament facts of his wonderful birth, his perfect life, his mar-

velous teaching, his atoning death in which he shed blood for our redemption, and his glorious resurrection—these are vastly more significant for mankind than anything else that has ever happened in the history of the world.

These are the things that the Bible is all about. . . . Let us go on, then, to look at them through the lens, as it were, of our text. Jesus said, "I am the way, the truth, and the life." Notice that this is not what some prophet or apostle or saint of old said about Christ. It is Jesus' own words regarding himself, his own considered estimate of himself, a great declaration of self-witness. And it sets him apart from all other religious leaders with an awesome exclusiveness, as the second clause of our verse shows: "no man cometh unto the Father but by me." It is plain, therefore, that he is not merely one of a number of equally good ways, but that he is in full reality the only way; and that those who would know the truth that makes men free and find the life more abundant, must do so through him.

Like Sheep Gone Astray

Have you ever lost your way in the hills, on a desert, or in the dense bush of some forest? If you have, you know how terrifying an experience it may be with panic just around the corner. It's not a pleasant feeling to be lost—if only for a few hours.

But there's another kind of loss. A few weeks ago a young man, referred to

Question . . . Answer

me by another headmaster, came to my office. He had gone to the University of Chicago, but had given up. He was all at sea emotionally. And the reason, in his own words, was simply this: "I have no purpose in life. There's nothing to live for. What's the use of going on?" That young man was really lost. What he needed was not to be told where to go to school and what to study. He needed to find the way; he needed to find it inside his heart and life, so that he might have a purpose. Said Jean Paul Saure, the French existentialist: "There is no God, but everybody needs something to commit his life to, some philosophy. Find the philosophy, find the cause, find the movement and commit your life to it." But philosophies, causes, movements, will never really find the lost.

The Bible makes it plain that we have all missed our way. In the fifty-third chapter of his prophecy which points so clearly to the Saviour, Isaiah says: "All we like sheep have gone astray; we have turned everyone to his own way. . . ." But Christ is the true and living way, because he died to bring us back to God.

Again, he is the truth. In the words of the text, Jesus said, "I am the truth." Nothing shows more clearly his uniqueness than this declaration. Philosophy goes so far and no farther. Even the greatest thinkers can only point men to what they assume to be the truth. They can only say: "This seems to be the best explanation of the universe," or, "This appears to be the right frame reference for life." But no philosopher would dare point to himself and say, as Christ said with absolute and complete assurance: "I am the truth."

"But wait a moment," someone says. "How can one person be big enough to be the truth?" The answer is the great reality of the deity of Christ, the stupendous fact that, though fully man, he is at the same time God. Therefore, to ask whether Christ is big enough to be the

truth is the same thing as to ask whether God is big enough to be the truth, a question that answers itself. A recent book by J. B. Phillips bears the title, *Your God Is Too Small*. After showing the inadequacy of a dozen or so commonly held ideas of God, the author proves that God in Christ is alone big enough for the great issues of life and death and eternity.

Christ Is the Answer

But our text goes on to declare that Christ is also the life, for Jesus said: "I am . . . the life." In his letter to the Colossians, Paul uses this phrase, "Christ who is our life." There are many today who confuse Christianity, which is the faith of the Bible, with certain related things. But Christianity is not the church, a vital part of it though the church is; it is not theology, essential though theology is; it is not worship, though worship is obligatory. Nor is it even doing good and loving one's neighbor, although there is no true practice of Christianity without this. All these belong to Christianity and are indispensable to it, but they are not its very heart. Christianity is Christ. Like the hub of a wheel, he is its center. For without the life that is in him, there is no hope. Said Paul, in voicing his highest aspiration, "That I may know him." And in his last letter he bore this witness: "I know whom I have believed." The summer before last I spent some time at Mount Robson, British Columbia, where I camped and climbed with fellow mountaineers of the Alpine Club of Canada. On a rainy day, a group of us were drinking tea in a tent. A discussion began and, as bull sessions so often do, it turned to religion. Not only that, but it became highly skeptical in tone. Finally the talk veered to Christ. At this point a young scientist turned to me with a rather patronizing air and said: "But you don't really believe, do you, that Jesus is the Son of God?"

"Yes," I replied, "I do."

"But how can you prove it?" he said. "How do you know it is true?"

I shall never forget what followed. I simply did what any other convinced Christian would have done: I looked him straight in the eye and said: "How do I know that Jesus is the Son of God? I know it, because I know him personally." For at least a half minute our eyes locked. Then he turned away. The argument was over. So it is that when Christ is really our life, we know him with an immediacy of personal knowledge that is unmistakable.

Long before the Japanese student asked that question of Lord Balfour, Jesus had asked it of the Pharisees when he said to them in public debate two days before his crucifixion, "What think you of Christ? Whose son is he?" He asked it for a decision, just as the Bible keeps on asking it for a decision of everyone who reads it. As A. M. Chirgwin said in discussing the origin of the New Testament, "The New Testament writers were not just writing history; they were writing for a verdict." And that verdict is given in one way only—through believing in Him whom the Bible is all about.

In the words of John that are printed on the frontispiece of the Bibles presented this morning: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Dr. J. C. Paton, the great Scottish missionary to the New Hebrides in the South Pacific, was translating the New Testament into the dialect of the islanders. He was working on the sixteenth chapter of Acts which tells how, after Paul and Silas were released from prison in Philippi through an earthquake, the jailer asked how to be saved. Paton was hard put to find the precise translation of the all-important word "believe." He overheard a native who was working on a ladder use a certain expression, and knew then and there that his problem was solved. Whereupon, Paton rendered the reply to the question of the Philippian jailer, "Sirs, what must I do to be saved?" with: "Lean your whole weight on the Lord Jesus and you will be saved."



The whole message of the Word of God, what it is all about, all its helpfulness and power, comes alive in us when we lean our whole weight—our sin, our need, our ability, our weakness and our strength, our hopes, the entire weight of our lives—upon Jesus Christ. Gentlemen, along with these Bibles goes the challenge to you who receive them and to all of us in this chapel to read the Scriptures regularly, daily, prayerfully that through them you may know more and more fully him who is "the way, the truth, and the life."

Reprinted by permission of Christianity Today, 1014-22 Washington Building, Washington, D. C.



The 30,000 Movement

by Mrs. Lamer Jackson

Our program is built around three of the most meaningful verbs in the New Testament. It might be interesting to turn the thoughts of the circle to the importance of words by using a word game. Before the meeting, write the minutes of the previous circle meeting being careful to use every member's name. Put a blank before each name. At the circle meeting, ask each one present to write two flattering adjectives on a piece of paper. Collect these. Then ask them to write two uncomplimentary adjectives. Keep in a separate pile. First read the minutes supplying adjectives from the complimentary pile. Then read them again with the uncomplimentary words. Hope that only good sports will be present!

Hymn: (*sing or read*) "Wonderful Words of Life."

Devotional Thoughts: We are all tremendously influenced by the words of others. Many a child rebuked for stupidity by a parent or teacher has fought a life-long battle with an inferiority complex. Others on being told repeatedly how "bad" they were, have lived up to their reputation. Wrong words can do harm. Right words can do good. Proverbs tells us, "A word fully spoken is like apples of gold in pictures of silver." Mark Twain said that the use of the right word was "the difference between lightning and a lightning bug."

A newspaper carried the headlines, "Two Persons Hurt in Head-on Crash." Underneath it stated, "Birmingham Woman Suffers Consciousness." It must be quite an accident when the victim suffers consciousness. We smile at the mistake, but we might ask ourselves if there is not need for that kind of an accident. We need to

become conscious of the almost 4 million people of forty-four nationalities in Southern Baptist Convention territory who still cling to their old patterns of life and their foreign tongues. We need to be conscious of an estimated 300,000 Southern Baptist migrants in our fifteen westernmost states who have not affiliated with any church. This is three times the membership of our churches in this area. We need to become conscious of thousands of communities that need churches. Lonesome places in our cities and towns, such as homes for the aged, homes for boys and girls; prisons, fire stations, skid rows and new developments need the gospel.

This is the purpose of the 30,000 Movement—to provide preaching and Bible study in 30,000 new places during the Baptist Jubilee Advance. It is an opportunity to take the wonderful words of life to those who do not have this song in their hearts. It will be a test of our Christian witness and concern.

Malachi told the people of his day, "Ye have wearied the Lord with your words." We might expect God to be wearied with blasphemous words, profane words, false words, proud words, flattering and vain words. But we often weary God by mere ceremonious words. Praying words! Praising words! But words merely! "This people draweth nigh unto me with their mouth. . . ." (Matt. 15:8, Isa. 29:13) is a mighty indictment.

Prayer: that our mouths will express the inner convictions of our hearts and that we will put feet to our words as we witness for our Lord. Use Calendar of Prayer.

Leader's Introduction: Word meaning is most important to proper understanding.

Webster defines a verb as "a part of speech expressing action, occurrence or mode of being." It is fitting that our program revolve around words which require action and have been called "the three great verbs of the Christian life: COME, TARRY, GO."

"Come Unto me" (Matt. 11:28).

The Bible uses the word "come" six hundred and forty-two times. This is the word Jesus used in calling each of his disciples away from their former activities in a new life of service.

The call to "come" is heard as clearly in our land today as it was in Paul's day. Helping answer that call are the nearly five hundred summer student workers serving under our Home Mission Board. They go to towns like Orick, California. This is a lumber community in the high Sierras with four bars, one filling station, one Grange Hall, and no churches. The children have to ride forty miles to school. There are many children who have never heard about Jesus except as some mystic Christmas character. The summer workers got busy at the Grange Hall sweeping out whiskey bottles and debris from the Saturday night dance in an attempt to prepare for Sunday morning services. One redheaded, cross-eyed boy hung around to watch. "My ma says there's nothing good about you preachers," he solemnly stated. But by the last of August feeling in the community had changed and there was an organized church with nine members and a lot on which to build. A church back East helped with this purchase.

Southern Baptists now have churches in forty-three of the forty-nine states. In addition to communities like Orick with no Christian witness, there are 4,500 western towns alone without a Baptist witness. The Home Mission Board received a letter from a woman in Utah in which she asked for information about starting a church in her community so her children could attend Sunday school. The only church there was the Latter-day Saints. Another family drove twenty-one miles

each Sunday to attend church and still another was sixty-seven miles from the nearest Baptist church.

The 30,000 Movement is a co-operative effort of Southern Baptists to take "the word of life" to communities who do not have it.

"Tarry ye in the city" (Luke 24:49).

Jesus urged his disciples to "tarry until they were clothed with power from on high." Christians today follow their examples with Bible study, prayer, and fellowship with other Christians. But the emphasis during the Jubilee Advance is on sharing this religion that we have found so satisfying. Someone asked a Nigerian missionary why he thought Islam had spread so rapidly in Africa. "It's just this," he replied without hesitation, "every Moslem regards himself as a missionary. The majority of Christians think of it as another man's work."

The cities moved Jesus deeply. Luke tells us "And when he was come near, he beheld the city, and wept over it" (Luke 19:41). Matthew says, "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36).

The First Baptist Church of Houston, Texas, saw an opportunity to be missionaries to more than 1000 Chinese in their city. One Sunday afternoon in an Intermediate Department, a handful of Chinese met for Sunday school. It was not long before 250 were enrolled and a beautiful \$50,000 chapel built so that fully graded church activities could be promoted. A Japanese group met separately at first, but later were absorbed in the regular Sunday school. Vacation Bible schools were held in Negro and Spanish-speaking areas. The Sunday school class for the deaf exceeds 100. The pastor states, "To the city church with vision, there is joy in God's providence that at its very doors are laid the mission opportunities of the world."

It is the goal of the 30,000 Movement to have a missions committee in every

In Your Circle — The 30,000 Movement

church working with the associational missions committee to locate needy places and take a census to discover opportunities so that mission work might begin and continue. On the convention level, Dr. C. C. Warren, former pastor of the First Baptist Church, Charlotte, N. C. was elected Chairman of the 30,000 Movement. He resigned his church to give full time to this five-year advance program. The responsibility for promoting and implementing this movement is assigned to the Home Mission Board, the Sunday School Board, the Brotherhood, and Woman's Missionary Union (see "More Churches, More Missions," page 2).

"Go ye into all the world" Mark 16:15.

For many years we have quoted the Great Commission and have used it when we emphasize the importance of foreign fields. We need to re-think its meaning and apply it to our own communities as well. We too are a part of the world. We go into the world about us every day and we live in God's world at home. We need to be conscious of our call to teach, preach and heal as we go into the world about us.

As we think of the 30,000 Movement, we are reminded that Woman's Missionary Union has suggested a goal for each year of the five-year Jubilee Advance. It is stated in our Year Book: "Co-operate in church plans for establishing missions." This may sound like a goal that is hard or impossible to achieve. Perhaps it would be well to define what is meant by a mission. Anywhere one or more members is sent from the church at regular intervals to teach or preach the Word of God, a mission is established. For years, Woman's Missionary Union has termed this "sustained community missions activities." One Society had a weekday Bible study and social activity in a home for spastic children. Another visited regularly an Old Ladies' Home, writing letters for the infirm and leading in devotional song serv-

ices. Another had a County Poor Farm as a weekly project, and one group held services in a tubercular ward at a state mental hospital. The church will report activities when regular work is established along with other missions.

Realizing the need of women to become conscious of the world into which we go daily, Woman's Missionary Union has emphasized the importance of prayer. The Five Year Baptist Jubilee Advance has been called an "Era of Prayer" and each year designated "A Year of Prayer." As we think of the need of the lost and unenlightened about us, may we pray daily for their salvation.

Program Leader: Ask your Community Missions Chairman to report on your church plans and your local WMU plans for the establishment of missions. How is your WMS, your circle helping in these plans?

TODAY (continued from page 57)

Neuberger's proposal would be available to the States on a matching basis to finance this additional instruction in the schools. The program itself would be administered by state educational agencies with no interference from federal authorities other than determination by the U. S. Commissioner of Education that the spirit of the act was being fulfilled.

Christian people across the nation are encouraged to write Senator Neuberger of their interest in this bill and all other proposals to combat the evils of unhealthful and morally harmful habits. He also suggests letters to your own representatives in the Congress, letting them know you feel the youth of the nation must be protected now.

Every woman praying with family and friends throughout the day March 6

Pastoral Missionary for Ohio

by J. Pat Brock, Weirton, West Virginia



WHAT IS THE PASTORAL Missionary Program which was inaugurated by the Home Mission Board in 1957? It is a program designed to establish new work in strategic and isolated areas on our pioneer mission fields. The work is supported jointly by the Home Board and state convention, and is under the supervision of the State missions department.

The plan calls for a pastoral missionary to locate in a city of 30,000 or more population where there is no Southern Baptist work, and to establish there a strong New Testament church. Through the new church a minimum of one mission a year is to be started within a radius of from 25 to 50 miles. Our work through the Ohio Convention is just such a program.

It might be well for us to keep in mind that the Ohio Convention reaches over into West Virginia, Pennsylvania and New York. We are located in that narrow upper panhandle of West Virginia, and are bounded by Ohio to our west and Pennsylvania to our east. For this reason we have a "tri-state" congregation here in Weirton. Weirton is the center of this great industrial Upper Ohio Valley. From Wheeling, West Virginia (25 miles to the south) to East Liverpool, Ohio (25 miles to the north) live some 600,000 people. There are just seven Baptist churches (American) ministering to this entire area. Only two of these have Sunday evening services and midweek prayer meetings.

The work here was organized less than a year ago with a few Southern Baptist families. Because of the decline of construction work all of those families have

left. In spite of this great loss the congregation purchased a large eleven room house and converted it into a combination church and parsonage. During the first six months in this location we received 21 into our membership, 18 by baptism. Breaking into a new territory and reaching the people is slow but rewarding. We have found as a whole, that the people are hungry for the knowledge of Christ and the kind of church program promoted by Southern Baptists which seems to fill a spiritual void in this pioneer area. There have been the two extremes—the cold, formal, liberal churches on the one hand, and the Pentecostal and Holiness groups on the other.

At this writing we are sponsoring two missions, one at Follansbee, West Virginia and one at Pittsburgh, Pennsylvania; the latter is 35 miles to the east of us and has a metropolitan population of over 700,000. This is the first Southern Baptist work in that great city. Already the growth of the Mission there indicates that in the not too distant future Pittsburgh will be the hub of our work for all of Western Pennsylvania. The Home Mission Board reports over 2,000 towns and cities in Pennsylvania without a Baptist church.

All of this untouched, needy "tri-state" territory is the reason why Ohio has a pastoral missionary.



BY PAUL S. JAMES

Reporting from New York City

WITHIN the twenty-mile radius visible from the top of the Empire State Building in New York City live fifteen million people, almost one-tenth of the population of the United States. Fifty-six per cent of New York's population are not members of any religious body.

As we establish a beachhead for Christ and Southern Baptists in our newest pioneer territory, I meet in a home fellowship service with young people from a dozen different countries who represent their nations in the secretariat of the United Nations. These are keen-minded young people who, if brought to Christ now, can return home as Christian leaders. A New York friend who has been a missionary among Moslems abroad has said he has been able in New York to reach more Moslems for Christ in one year than in five years in their own countries.

Exciting Adventure

Brooks Hays, addressing the Houston Convention, made reference to "the exciting new outpost in New York City." It is indeed exciting to minister here, for in New York the buildings are taller, the crowds are larger, the pace is faster, the Christians are scarcer, the opportunities are greater, the demands are heavier, the workers are fewer, the call is louder.

The people who work in New York City control the nation's business, industry, finance, art, culture, and communications. They need New Testament churches, which we are here to establish. In area after area,

Dr. James is director of Southern Baptists in Greater New York under the Home Mission Board, and pastor of the Manhattan Baptist Church which is New York's first Southern Baptist church.

where tens of thousands of people are living, such churches do not exist. This is why Billy Graham at Ridgcrest last August said, "There is no mission field in the world—in the heart of Africa or anywhere else—that needs Christ more than New York City. Bless God for the vision of the Home Mission Board. I predict that in the next twenty-five years churches will grow in New York City as in no other area. The people are hungry for the gospel and they're not getting it."

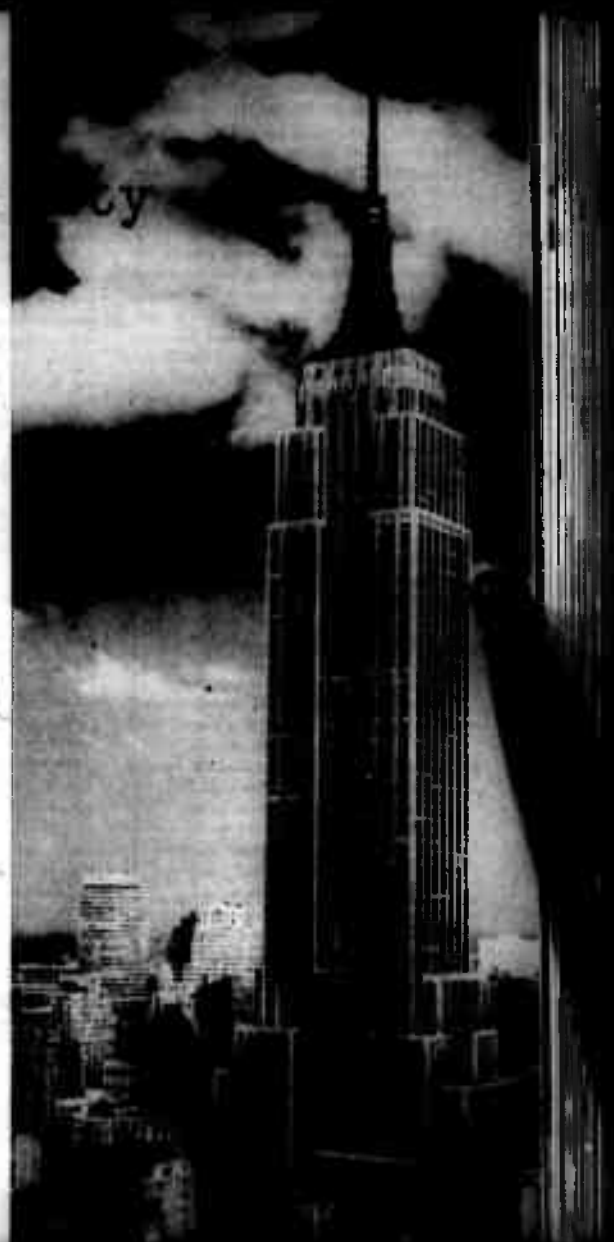
How It Started

When James Aaron came from Carbondale, Illinois to enroll as a student at New York University in the fall of 1956, he sought fellowship with other Southern Baptists. A small group met one Sunday afternoon on the mezzanine of the Statler Hotel to seek the Lord's guidance in prayer. Dr. Ray Roberts of Ohio gave counsel, and eventually, in the spring of 1957, Sunday school and morning services were started in the McBurney YWCA on Twenty-Third Street. Rev. Charles Jolley, Pastor of the College Avenue Baptist Church in Annapolis, Maryland led his people to become the mother church of this new work, and Dr. A. B. Cash of the Home Mission Board was called upon for leadership in establishing the new work.

Dr. Paul S. James was invited to become the Home Mission Board's director of the New York program, and in October 1957 he, Mrs. James and their son, Ed, left the sixteen-year pastorate of the Tabernacle Baptist Church, Atlanta, to go to New York.

In January 1958 the Manhattan Baptist Church was organized at Hotel New Yorker with ninety-nine charter members. New members are added every Sunday. A deacon says, "It's the most dedicated group I ever knew." This dedication has been demonstrated by families from New Jersey and Long Island coming at least thirty miles each Sunday one way, paying tolls, that they might be a part of the work.

Already mission chapels of the Manhattan Church have been started at Madison, New Jersey and Hempstead, Long Island, as a part of the church-centered missions program being promoted throughout the area. Southern Baptist chaplains have been



preaching in these mission chapel services. Two vacation Bible schools were held last summer, enrolling 340, and 15 per cent of the receipts of the new church go to the Cooperative Program through the Maryland Convention.

Warm Fellowship

Recently a tall Oklahoman was in our services for the first time, in Sunday school, Training Union, morning and evening services—just like back home, but in mid-Manhattan. He met a man who has been a Sunday school superintendent and Training Union director in Florida, talked with a deacon from North Carolina, heard a duet sung by a student from Georgia and

a Texas girl who is an assistant to one of the nation's foremost dress designers. He was welcomed by a man from Louisiana and a recent new member from Israel who was won to the Lord by a Southern Baptist missionary. A telephone company engineer, living in New Jersey, had charge of Sunday school and a speech instructor at Columbia University (from Kentucky) directed Training Union. He read in the bulletin that on a recent Sunday fifteen people from ten different states came into the membership of the new church. He saw the warm smile on the face of a Southern Baptist missionary about to return to Nigeria as she was assured by raised hands of the prayers of her own Southern Baptist people.

When families come into this section from places where Southern Baptist work is all they have ever known they say, "It helps a lot to find a Southern Baptist church here!" They rejoice to become a part of this program which unites them in the common pattern of worship and work with which they are so familiar, and to further the purpose of our Convention as stated in its constitution: "to provide a general organization for Baptists in the United States and its territories for the promotion of Christian missions at home and abroad."

Our services are a mecca for Southern Baptist students, missionaries, denominational workers, and visitors. Our women have WMU work on Manhattan, in New Jersey and on Long Island, and once a quarter we come together following morning worship for "dinner on the grounds" in the fellowship hall of the New York Center.

For years Southern Baptist overseas missionaries have been passing through New York City going to their posts of duty. Surely the time has come for us to consider New York itself as a vast mission field. Indeed, it is unthinkable that Southern Baptists should claim to be reaching America for Christ and not do their best to reach America's biggest city for Christ.

—by Ava L. James

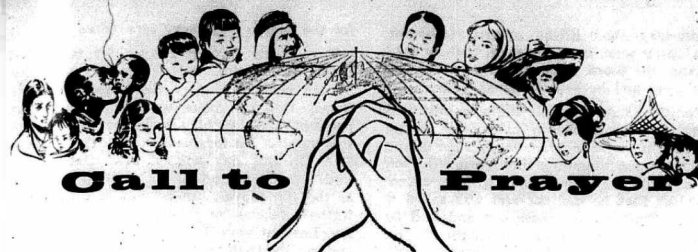
THREE Missionary Societies in One Church!

Have you ever heard of a church with three missionary societies? Then you should know about the Manhattan Baptist Church of New York City which is the only Southern Baptist work among more than 8,000,000 people.

One of these Societies meets on Long Island, 35 miles east of the church. Another Society meets in New Jersey 35 miles west of the church. The third meets on Manhattan which is an area including two million people, less than one-half of whom go to any church.

The president of these three missionary societies (really eleven!) has never met with all of them at one time because of distances separating them. Sunshine Bands, CA and other auxiliary groups are also being started.

This is a unique situation and it is our newest pioneer mission field. The harvest is overwhelmingly ripe in this vast, unworked area and those women in New York City covet your prayers for their tremendous responsibility and wonderful privilege.



1959 Prayer Motto: Day by Day for the World I Pray

Woman's Missionary Union has expressed the overwhelming realization that it is through prayer that Baptists will move forward for Christ during the Jubilee Years (1959-1964); therefore this five-year period has been proclaimed as an "Era of Prayer." Will you pray daily with devotion, in penitence and faith?

Prepared by Mrs. Encil Deen

1 Sunday And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed Mark 1:35.

Five months have passed since the motto, "Day by day for the world I pray," became our prayer challenge. How faithful have you been in praying for world mission advance? "No time to pray," you say? If you are too busy to pray day by day, you are too busy!

Pray for discipline in your life.
PRAY for Mrs. Bruce R. Conrad, Newkirk, Okla., ev. among Indians; Rev. Albino G. Ortiz, San Antonio, Tex., ev. among Spanish-speaking; Daniel Santos Ortiz, MF; Rev. W. David Lockard, Gwelo, So. Rhodesia, ev.; Mr. J. W. Patterson, Cali, Colombia, ed. ev.; Miss Bernice Neel, Brazil, retired.

2 Monday And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven Neh. 1:4.

Today marks the beginning of the Week of Prayer for Home Missions. Behold America! "What do you consider the greatest mission field in the world?" someone asked Dr. F. B. Meyer of England. "Unquestionably, America," he replied, "because you have all the nationalities of the world centered there."

Annie W. Armstrong, for whom the offering for Home Missions is named, said, "After the study of God's Word comes the study of the fields. Then people pray, then they give." For two years the goal for the Annie Armstrong

Offering has not been met. Wherein did we fail? Pray that you will try to give at least 11 per cent more than you gave last year.

PRAY for Mrs. Samaria Leader, Oklahoma City, Okla., ev. among Indians; Mrs. N. A. Bryan, China-Korea, Rev. A. Y. Napier, China, retired; Mrs. J. E. Low, Kaduna, Nigeria, med. ev.; Mrs. J. P. Satterwhite, Kyoto, Japan, RN; Rev. J. E. Humphrey, Ogbomoso, Nigeria, Mrs. David Dorr, Gaza, Rev. Wyatt W. Lee, Guadalajara, Mexico, ev.; Mrs. T. S. Green, Paraguay, Mn. st.

3 Tuesday And for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven 2 Chron. 32:20.

The area missionary had been prayerfully concerned that Gunnison, Colorado, a town of 3,000, high up in the Rockies, had no Southern Baptist church. One day Rev. Paul Jolly, then pastor of Grand Junction, received a letter from members of the Bethesda Baptist Church in Gunnison, asking how they could become a Southern Baptist church. The area missionary, R. H. Cagle, and Mr. Jolly, met with them and, after fully discussing all questions, they voted unanimously to affiliate with Pikes Peak Association. Pray for this church.

PRAY also for Miss Anne Grove, New Orleans, La., GWC; Rev. Lawrence Thibodeaux, Gray, La., ev. among French; Lawrence Thibodeaux, Jr., MF; Mrs. C. L. Culpepper, Jr., Taipei, Taiwan, Rev. James Cullen Ware, Mexico, ev.; Dr. Jack E. Walker, Mbeya, Tanganyika, med. ev.; Mrs. A. B. Christie, Brazil, retired.

4 Wednesday And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw 2 Kings 6:17.

A non-Christian Seminole Indian family was visiting in the missionary's home. One young boy picked up a Bible which was on the dining table and began thumbing through it. "Do you have a Bible?" the missionary's wife asked. He replied that he did not and was asked if he would like one. He chose one and said he would take two others to his daughters. "As for myself," he said, "I have a different way, but I want my children to learn this way." Pray for this family, for others like them.

PRAY also for Mrs. E. L. Kelley, HMB, Mr. E. O. Mills, Japan, retired; Rev. L. D. Wood, San Antonio, Tex., ev. among Spanish-speaking; Mrs. Bartolome Burquet, Las Villas, Cuba, Mrs. Earl R. Martin, Nairobi, Kenya, Rev. Herbert H. Holley, Singapore, Malaya, Mrs. B. E. Touery, Jr., Keelung, Taiwan, ev.; Mrs. J. D. Hughey, Jr., Ruschlikon-Zurich, Switzerland, ed. ev.

5 Thursday For this child I prayed; and the Lord hath given me my petition which I asked of Him 1 Sam. 1:27.

Bible classes are held twice each week for Negro boys and girls at the Miami Good Will Center. Over two hundred are enrolled. One afternoon during the Week of Prayer for Home Missions, a little girl prayed, "Lord, call some of us to be missionaries." The goal for the Annie Armstrong Offering was \$200, and everyone who attended any activities at the Center, from kindergarten children to the oldest adult, had an opportunity to bring gifts. The total offering was \$270.40. Many gave sacrificially. Their building was purchased through the Annie Armstrong Offering. Pray for the bi-racial program at the Miami GWC.

PRAY for Rev. David L. Jester, Luo, Nigeria, ev.

6 Friday Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children:

for the people wept very sore Ezra 10:1.

This is the Day of Prayer for the United States of America. This is the Day of Prayer for our beloved country. Read again Ezra 10:1. Surely God can bless us only when we are penitent and humble, brokenhearted for our sins and ask his forgiveness. Read 2 Chronicles 7:14. On this day women pray from 6 a.m. until 6 p.m., beginning on the east coast and as the sun moves, others join in until in the farthest reaches of Alaska, women are praying. Look at your Time Zone Map on page 6 and realize that thousands are joining you in prayer. Pray with a broken, contrite heart that our country's Christians will be strong in the Lord's ways.

PRAY for Mrs. James M. Goodner, El Cerrito, Calif., ev. among Indians; Mrs. Glen C. Prock, Berkeley, Calif., ev. among deaf; Mr. Frank Ramirez, Tampa, Fla., ev. among Spanish-speaking; Rev. Dewey E. Merritt, Miami, Rev. Charles S. Ford, Ogoja, Nigeria, ev.; Mr. Maurice J. Anderson, Hong Kong, ed. ev.; Dr. George M. Faile, Jr., Nalerigu, Ghana, med. ev.; Mrs. J. R. Allen, Brazil, Miss Anna R. Hartoelt, China, retired.

7 Saturday So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid servants; and they bare children Gen 20:17.

Plans for evangelistic advance throughout Japan during 1958 include evangelistic expedition in Tokyo. Missionary Carl M. Halverson reminds us that Tokyo's population of 7 million vies with that of Texas; yet that the Japan Baptist Convention has only eight churches in Tokyo, as compared with Texas Baptists' 1,350 churches!

Pray that the goal of an "All-Japan Baptist Witness," having at least, initial work in all 46 prefectures of Japan may speedily be realized, and for the planned expansion in Tokyo. Pray for strengthening of 165 churches in Japan, with 11,000 church members.

PRAY for Mrs. Herbert Caudill, Hanam, Cuba, Rev. Henry D. Martin, Nigeria, ev. Mrs. Carlos Garcia, Abilene, Tex., ev. among Spanish-speaking; Mrs. H. H. McMillan, Chis-Bahamas, retired.



8 Sunday And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord 2 Kings 4:32, 33.

A deaf son of hearing parents had just entered the state school for the deaf. He could neither hear nor speak, nor had he learned the sign language. The only communication which our missionary had with him was his hungering look as he responded to his love. His name was determined by school authorities by reading the identification inside the collar of his shirt. George Thompson, who serves as pastor and missionary to the deaf in New Orleans, left thinking, "He did not know his own name. How, oh how, can we communicate another Name to him?" The missionary must wait until the boy knows the sign language. Then the boy can know of that Name which is above every name! Pray for spiritual perception for this boy, for the 17 missionaries who work among the deaf in Home Mission territory.

PRAY today for Mrs. John A. Roper, Jr., Ajloun, Jordan, med. ev.; Mr. W. P. Whittenbury, Greenville, S. C., ev. among Negroes; Mrs. Merced Becerra, Hondo, Tex., ev. among Spanish-speaking; Abel Becerra, MF; Mrs. W. C. Taylor, Brazil, retired; Rev. Donald Levy, Cotarro, Mrs. Felix Torna, Havana, Cuba, Rev. Thomas N. Clinkscales, Parana, Brazil, Mrs. J. R. Thomas, Barranquilla, Colombia, Mrs. Clayton Bond, Sekondi, Ghana, ev.

9 Monday And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me nevertheless not as I will, but as thou wilt Matt 26:39.

Twenty thousand college students within walking distance of Grace Church in Taipei challenged the congregation to continue the regular monthly building fund after the church had been paid for, and begin planning for a student center.

A kindergarten, which was attended by 84 tiny tots last year, is provided by this same church. Also located in one small room of the church is a clinic which dispenses free services and medicines.

Inabelle Coleman remaining in the States because of serious illness and in whose "mind by day and dreams by night" are her beloved

people of Taipei, urges us to pray for the student center, for a proper kindergarten building, and that the urgent work of the clinic may some day be centered in a small hospital clinic on the land back of Grace Church.

PRAY also for Rev. Frank Mendez, Phoenix, Ariz., Rev. Joshua Grijalva, Denver, Colo., ev. among Spanish-speaking; Mr. J. B. Rouns, HMB, retired; Mr. David Richardson, Montgomery, Ala., ev. among deaf; Mrs. William M. Dyal, Jr., San Jose, Costa Rica, ev.

10 Tuesday Then Jonah prayed unto the Lord his God out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice Jonah 2:1, 2.

"I am still wearing the clothes you gave me in the migrant camp two years ago," said an old man to Mrs. Sam T. Mayo, missionary. She told him how glad she was that Christian friends had shared with him and others. Then she asked if he had accepted Jesus as Saviour. "No, I could not live right following the crops. It is a hard life," was his reply. But before the end of harvest season he was saved! Pray for this man, for four missionary couples who serve migrants under the Home Mission Board, for the migrants who travel across our land each year.

PRAY for Mrs. L. F. Maynard, HMB, retired; Rev. Harmodio Vilar, San Blas, Panama, Rev. Charles B. Clark, Maracaibo, Venezuela, Miss Vivian E. Nowell, Lagos, Nigeria, ev.; Mrs. Cathoun Johnson, Chile, lan. st.; Mr. Charles L. Culpepper, Sr., Taipei, Taiwan, ed. ed.; and for the annual meeting Alabama WMU, Decatur, 10-12, Texas, Galveston, 10-11, North Carolina, Durham, 10-12.

11 Wednesday Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the Lord, saying, Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee Jer. 32:16, 17.

A city which plans for 50,000 people by 1970 offers a real challenge to Southern Baptists of the Greater Cincinnati Area. But the problem of \$50,000 for a lot within the city limits was no small one. The matter became an object of prayer and concern. God answered. A strong church across the Ohio River has agreed to make a substantial down payment and to underwrite the remainder for the mission. Pray for this pioneering venture.

PRAY for Mrs. James Morse (RN), Colombia, lan. st.; Rev. Rafael Guillen, Aguadulce, Panama, Mrs. Thomas Adkins, Kowloon, Hong

Every woman praying with family and friends throughout the day March 6

Kong, ev.; and for the annual meeting Mississippi WMU, Jackson, 11-12.

12 Thursday And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, And prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God 2 Chron. 33:12, 13.

"A visit to Israel makes one aware of the deep spiritual hunger in the hearts of people. Most of them are not actively religious. Only a very small percentage is zealous for Judaism as a religion.

"The spiritual vacuum that prevails presents both a challenge and a danger. It is a challenge to find ways to take the message of redemption through Jesus Christ to the people of Israel. It is a danger because, unless faith in Christ fills the vacuum, there is grave possibility that a materialistic ideology will move into this vacuum and gain control"—BAKER JAMES CAUTION. Pray for the peace of Jerusalem and that blindness may be removed from Israel, and they shall see Jesus Christ as the Messiah.

PRAY for Rev. Manuel Quintana, Pinar del Rio, Rev. Luis Napoles, Las Villas, Cuba, Mrs. Rudolph Russell,* Thailand, ev.

13 Friday And the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched Num. 11:2.

From 2400 applicants, almost 500 students were appointed last summer to serve under the Home Mission Board as summer student workers. Joyce Baker was assigned to the Good Will Center in Bristol, Virginia, to visit homes in the slum area surrounding the mission. She found invalids confined to beds for many years, homes full of dogs, chickens, cats and dirty children, no food in the house but millions of flies, the odor foul. She says, "I found conditions I didn't know existed in America, or anywhere."

After student days, Joyce says she is open to the Lord's leading to serve as a home or a foreign missionary. Pray for the Summer Student Program of the Home Mission Board.

PRAY for Rev. D. A. Morgan, Cristobal, Canal Zone, ev.

14 Saturday And the Lord turned the captivity of Job, when he prayed for his friends; also the Lord gave Job twice as much as he had before Job 42:10.

God granted the request of many praying Christians when he laid on the heart of Dr.

C. C. Warren the leadership of Southern Baptists in the 30,000 Movement.

Dr. Warren has accepted this direction at great personal sacrifice. He asks for prayers as he serves in "one of the most significant challenges in Baptist life in this generation" (see page 3). Pray for Dr. Warren. Pray for new missions and churches.

PRAY for Rev. M. R. Demeree, Tampa, Fla., ev. among deaf; Mrs. C. Irvin Dawson, Arizona, ev. among Spanish-speaking; Mrs. W. E. Arnold, Kumasi, Ghana, Miss Juanita Johnson, Bangkok, Thailand, Rev. Earl Peacock, Sao Paulo, Brazil, ev.



15 Sunday And he withdrew himself into the wilderness, and prayed Luke 5:16.

For years the owner had consistently refused to sell property behind the Campus Baptist Church. A small band of believers gathered at the church one night to pray that the property might be obtained. Two days later the owner came to the pastor and said, "Brother Cunningham, for some reason I could not sleep last night. If you still want the property, I'm willing to sell it." A beautiful house of worship now stands on this site. Pray for Rev. J. E. Cunningham, director of Mountain Mission in Kentucky.

PRAY for Mrs. Jose Saenz, Rio Grande City, Tex., ev. among Spanish-speaking; Rev. Cito Lima, Las Villas, Cuba, Rev. William M. Herfield, Mexico, Mexico, ev.; Mr. A. W. Williams, Charlotte, N. C., ev. among Negroes; Miss Blanche Bradley (RN), China, retired.

16 Monday Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime Dan. 6:10.

Hilda, one of the young people who attended the semi-annual youth conference in Yugoslavia, describes the meeting in a letter to Mrs. John Allen Moore. "We had in the days of the conference about 720 people here, the greatest crowd ever met in our Baptist history. . . . The greatest problem was to get a hall for our meetings. Thanks to the Lord, we got it four days before the conference started. The next problem was to feed them all. At last we got food for 100 people in one restaurant, and for the rest we had to cook in the Seminary and in the church building. Then came the sleep-

ing problem. We had in our home here 45 guests (a five-room house). But it was worth while!" Pray for the sixteen young people who, on the second evening of the conference opened their hearts and lives to Christ Jesus. Pray for the Baptists of Yugoslavia and for all the youth who attended.

PRAY for Mrs. J. B. Hippe, China, retired; Mrs. M. D. Oates,* Peru, Miss Estelle Freeland, Abeokuta, Nigeria, Mrs. Francis L. Lewis,* Indonesia, ev.

17 Tuesday But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise And she opened her eyes: and when she saw Peter, she sat up Acts 9:40.

From a pastor's pen comes this anecdote of his own household: "In our family prayer at the breakfast table we constantly mention the boys' day at school, asking God to enable them to get along with their fellows, their school, and to have a successful day. The other day our six-year-old son informed us that we need no longer pray for his day at school. When we asked why he replied, 'I can whip anyone in the room.' Praying to be stronger than one's neighbor is six-year-old praying. Let us look outward and recall that 'Day by Day for the World I Pray.'" Pray for the world's lost multitudes today.

PRAY for Mrs. S. G. Rucklin, Kowloon, Hong Kong, Rev. William L. Walker, Oita, Japan, ev.; Mr. Edgar H. Burks, Jr.,* Nigeria, ed. ev.

18 Wednesday And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground Luke 22:44.

In Spain Baptist young people still have great difficulty in obtaining permission to be married, and there are many other government limitations to Baptist work. The spirit of Spanish Baptists was expressed by the widow of a pioneer Baptist preacher, "God has never forsaken us, and most especially has this been true in moments of greatest difficulty. I have seen him do great things in Spain in my lifetime, and who am I to doubt that he can break down all barriers and do the impossible now." Pray for Baptists in Spain, for our missionaries there.

PRAY for Rev. Alan G. Johnson, Sacramento, Calif., Mrs. Abel Tamaz, Phoenix, Ariz., ev. among Spanish-speaking; Rev. James M. Goodner, El Cerrito, Calif., ev. among Indians; Rev. J. C. Sanchez, HMB, retired; Mrs. Dan Sharp-ley, Rio Grande do Sul, Brazil, Mrs. G. W. Schaefer,* Indonesia, ev.

19 Thursday And it came to pass, that the

father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him Acts 28:3.

One who had found Christ in the Rescue Mission in East St. Louis, Illinois, wrote to the director, Rev. Carl Talley, "I came to the Rescue Mission drunk. I had tried to quit drinking many times before, only to fail. Christ has broken the power of drink in my life since coming to the Rescue Mission. I am entering the ministry as a Baptist preacher and want to tell others of this victory in Christ." Pray for this man, for all who are bound by drink, for our six Rescue Homes which minister to defeated people.

PRAY for Rev. Ross Hanna, Quapaw, Okla., ev. among Indians; Mrs. E. M. Cross,* Philippines, Rev. Coleman D. Clarke, Kyoto, Japan, ev.; Mrs. W. L. Jester,* Nigeria, RN

20 Friday And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth 2 Kings 19:15.

In Ghana Woman's Missionary Societies are just in infancy. Though the stewardship plan of giving from the heart was a foreign idea, nevertheless our missionaries recently saw the fruits of their teaching. The Queen Mother, a powerful woman in the Ashanti villages, became ill and could not attend the WMU meeting. By messenger she sent her weekly offering, and this message: "The Nana sends her offering and said she wasn't able to come, but she would pray for the meeting in her room." The other women, who highly respect the Queen Mother, were blessed by this testimony. Do you care enough for missions to pray for your WMS meeting when you are absent? Pray that the example of this African Christian may lead many to a higher stewardship of prayer and money.

PRAY for Mr. Marvin Lytle, Tyler, Tex., ev. among Negroes; Rev. Ernest F. Day, Gallup, N. Mex., ev. among Spanish-speaking; Miss Elizabeth Hale, Kuala Lumpur, Malaya, Rev. Tom D. Gullatt, Ibaraki-ken, Japan, Mrs. Pat Carter, Mexico, ev.; Rev. Homer Littleton, Kumasi, Ghana, ed. ev.; Naomi Ruth Littleton, MF; Mrs. E. G. Wilcox, Brazil, retired.

21 Saturday And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren Luke 22:31, 32.

In the cities of El Paso-Juarez there are a half-million people and only 22 Baptist churches. Some of these are very weak and have a small membership. Among the churches a plan was promoted to raise \$20,000, the beginning of a loan fund to build new churches. A widow who attended the Workers' Conference where the idea was presented, heard the gospel. The next day she told her pastor she had received a gift and had \$30 which she wanted to give to this fund. She is the sole support for herself and five children, but begged for the opportunity to make this contribution in the light of the great needs of El Paso. This gift has stimulated many others to undertake sacrificial giving. Pray for these fellow-Baptists and for Rev. R. Elmer Dunham, Superintendent of Missions in El Paso.

PRAY for Rev. Elias Delgado, San Francisco, Calif.; Rev. Benito Villarreal, Houston, Tex., ev. among Spanish-speaking; Mr. J. L. Gallouay, Mexico, retired; Mrs. L. H. Neil, Ogbomoso, Nigeria, RN; Mrs. P. A. Cline, Jr., Samudhragan, Thailand, Rev. Leroy Benedict, Baguio, Philippines, ev.



22 Sunday And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness Acts 4:31.

Home and foreign missions are inseparable. Last year a new WMU was organized by servicemen's wives stationed in Tachikawa, Japan. With a membership of 25 and a Sunbeam Band they fulfilled the requirements for an approved society the first year. During the Week of Prayer for Home Missions they studied from Royal Service about the need for work among the Japanese brides in America. Now they have started a course for Japanese brides of our American soldiers in Japan. Missionaries Mary Lee Askew and Ida Nelle Holloway helped arrange classes where an appropriate book is being taught to "girls who know very little or nothing about Christianity, and many who have false ideas about it." Plans are to repeat the class every three months, using the servicemen's wives as teachers. Pray for this new WMU and for this worthy project.

PRAY for Mrs. John W. Beam, E. St. Louis, Ill., GWC; Mrs. L. Grace Thompson, HMB, Mr. R. L. Basium, China-Taiwan, retired; Mr. Horace W. Pite, Jr., Brazil, agri. ev.

23 Monday And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them Acts 16:25.

Living among us are approximately 40,000 college and university students from other lands who are studying in America. Living among people of different customs and a foreign language they spend lonely hours among strangers. These brilliant, mature, overseas students represent a transplanted mission field. Potential world-leaders of tomorrow are within our reach to evangelize. For us Christians the question is: Will they meet Christ while they are here? Pray that through their association with Christians many will come to know Jesus Christ as Saviour.

PRAY for Miss Lillian Bass, Macon, Ga., GWC; Mrs. Ismael Negrin, Key West, Fla., among Spanish-speaking; Rev. Errol J. Palmer, Colon, Canal Zone, Mrs. Pablo Martinez, Las Villas, Cuba, Mrs. W. H. Ferrell, Golias, Argentina, Rev. Finlay M. Graham, Betrus, Lebanon, Miss Mattie Lou Bible, Pernambuco, Brazil, ev.

24 Tuesday Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people. Num. 21:7.

The bell and the torch are symbols of Liberty and Light! These are combined in our emblem of the Third Jubilee Advance. The goals for this historic period stir our hearts to praise and thanksgiving. Whenever we see the bell and the torch we are grateful to God for liberty in the "Land of the Free." Liberty to worship, to serve, to pray.

PRAY for Miss Ethel M. Pierce (MD), China, Miss Grace Clifford, HMB, retired; Rev. C. I. Smith, Clinton, Okla., ev. among Indians; Mrs. Enoch Ortega, Alum Rock, Calif., ev. among Spanish-speaking; Mrs. Leonard Lane, Nigeria, ev.; and for the annual meeting Virginia WMU, Roanoke, 24-26.

25 Wednesday And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments Dan. 9:4, 5.

Valuable minerals are buried in Canada's soil, and great numbers of people are going to Canada to work in the oil, gas, and uranium

mines. Among them are many from the South. The Home Mission Board provides a liaison representative to work with Southern Baptist groups there, helping to build new churches and strengthen those already there. While visiting churches in Alberta, W. B. King found a fine young couple from the States using their home for a church and Sunday school, for there was no church building in which to worship. Now there is a new building, half of which is used as a church and the other half as a home for the pastor and his wife. Pray for Baptist groups in Canada.

PRAY for Mrs. W. H. Tipton, China, Mrs. Everett Gill, Sr., Italy, Mr. H. D. Stein, HMB, retired; Patricia Stein, MF; Rev. Edward G. Berry, Brazil, Rev. Victor Koon, Honolulu, Hawaii, Rev. Roy L. Lyon, Torreon, Mexico, ev.

26 Thursday And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ Phil. 1:9, 10.

In God Answers Prayer, Anna Mae Smith tells this experience. A Japanese man, Masaaki Fujita, visited in their home. He had used knife and fork only a few times, and foods in America were strange to him. When served strained honey, he took his bread in hand and poured on the sweet. The Smiths kindly and seriously offered a damp towel and showed him the proper procedure. Another time at the table, they talked with him about Jesus and his soul's salvation. Later a Christian woman was helpful to his very sick wife. In a letter to the George N. Smiths he wrote: "I have seen Christianity in action two times in America, at your table and when that good woman take care of sick wife, clean home, and make food, and charge no penny." Is Christ revealed in your living, in the way you perform deeds of kindness and mercy? Pray that you will witness effectively for him.

PRAY for Mrs. Leslie Smith, Indonesia, Rev. Ralph Brunson, Kuala Lumpur, Malaya, Mrs. Bibiano Molina, Pinar del Rio, Cuba, Mrs. Paul Sanderson, Belem, Rev. Burton de Wolfe Davis, Fortaleza, Brazil, ev.; Derrick de Wolfe Davis, MF, Miss Helen Lambert, Baltimore, Md., GWC; Mrs. T. N. Callaway, Fukuoka, Japan, ev. ev.

27 Friday And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening Luke 9:29.

As a ten-year-old boy he had made a religious profession, but false teachings had caused him as a grown man with a family to say to the missionary, "Preacher, it doesn't make sense

Missionaries are listed on their birthdays. Addresses in Directory of Missionary Personnel, free from Foreign Mission Board, Box 6597, Richmond 30, Virginia, and in Home Missions

to me." One night in the fellowship of a home prayer meeting at a ranch home, the stockman in desperation of soul cried, "I wish I could trust Him!" At that moment God answered his wish and gave him faith to believe. Rev. Fred R. Barnes gives testimony that "His entire appearance was changed, and his face glowed." Plan and pray for your pre-revival prayer meetings.

PRAY for Rev. Marvin Sorrels, Sells, Ariz., ev. among Indians; Mr. J. J. Johnson, HMB, retired; Rev. Robert L. Fielden, Baia, Brazil, Miss Frances Hudgins, Thailand, Mrs. David Lockard, Gwelo, So. Rhodesia, ev.

28 Saturday And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel . . . hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again 1 Kings 18:36, 37.

During a revival last spring the Northeast Baptist Church observed Jewish Night, as suggested by the Home Mission Board. At the invitation of members of the church six Jewish people were present. When the evangelist, J. Ray Dobbins, gave the invitation, a Jewish couple came forward professing their faith in Jesus Christ as the Messiah and as personal Saviour. Pray for this couple who have not yet sought baptism. Pray for your Jewish neighbors.

PRAY for Rev. Toshio Sakamoto, Los Angeles, Calif., ev. among Japanese; Miss Ray Buster, Rio de Janeiro, Brazil, ev.; Dr. Franklin T. Fowler, Guadalajara, Mexico, med. ev.



(For Sunday and Monday and Tuesday please turn to page 35)

*Is your friend who recently has
learned to read try this story*

What Is a Good Will Center?

Lucy Wagner

On her way to the store, Mrs. Allen passed the large brick building on Oak Street. She saw the new sign by the gate which read: "Activities for everyone in your family at the Good Will Center. You come."

What is a Good Will Center? Mrs. Allen wondered as she walked on to the store. Is a Good Will Center a church or like a church? We don't need another church in this community, Mrs. Allen was thinking. Already there are two in walking distance. But only people who have a lot of money and wear nice clothes attend those churches. We don't need another place like that.

As Mrs. Allen returned from the store she passed by the Good Will Center again, and just as she neared the gate, she saw a woman coming down the front walk. The woman seemed kind and smiled at Mrs. Allen.

I'll ask her what this sign means, Mrs. Allen thought. She said, "What does this mean—Good Will Center?"

"This is a community house," the woman said. "Activities are planned for different groups so they can have good times together. There are many kinds of clubs for boys and girls, music groups and classes for those who want to learn certain arts. Also there are clubs for men and

ROYAL SERVICE



women. There are mother's clubs, nutrition classes, craft classes. But the most important of all the activities are the Bible classes. As we study the Bible together we learn how to have real joy and peace. As we learn about God and learn to believe in Him, we have good will in our hearts. And so, this place becomes a center of goodwill—a Good Will Center."

Mrs. Allen listened with interest as the woman spoke. But still she had a question about who could come. "But who can come?" she said, "Are these clubs just for those who wear nice clothes and live in big houses?"

"Oh no," the kind woman said, "we want everyone to come. It makes no difference what kind of clothes you wear, or where you live. Anyone may come and receive this good will I told you about."

Mrs. Allen smiled and thought again of the woman's words, and thought how much she and her family would enjoy this Good Will Center.

"My family will like a Good Will Center," she said.

NOTE: If you are interested in writing for new literates, Mr. Richard Cartright, Director of Baylor Literacy Center, Waco, Texas, will be pleased to hear from you. Mr. Cartright also will give you information about how to begin a literacy program for illiterates in your community. Write him.

MARCH 1959

Tomorrow's Promise GIVES VISION FOR TODAY'S TOIL

by Robert U. Ferguson, director of Negro work in Louisiana

TOMORROW'S promise gives vision for today's toil. Ninety-one years to the day after the slaves were freed in America, Louisiana Baptists began an organized work with Negroes. It was on January 1, 1954 that W. R. Grigg led in organization to assist Negro churches and to improve race relations among Baptists.

The structure of the work he developed before he left to enter similar work in North Carolina, is basically unchanged: leadership training, youth work, methods, assistance, and co-operation.

We have fifteen extension schools based from Leland College, Baker, Louisiana with a faculty of 45, and 350 enrolled.

Five-night institutes and clinics are held over the state to teach methods of Sunday school, Training Union, church finance, and related subjects. In 1958 these institutes reached 1,962 people.

WOMAN'S MISSIONARY UNION of our convention led by Miss Kathryn Carpenter, executive secretary, conducts two annual institutes for Negro women of Louisiana in which over 200 a year are inspired and informed concerning the women's work in churches. The effort cannot be praised too highly. It is the only training they receive and a lighthouse in these times.

Kindergartens, vacation Bible schools, Bible study on a released-time basis from

public schools, recreational activity, and personal counseling are other emphases. Louisiana Woman's Missionary Union contributes \$800 annually to church kindergarten programs in Belle Alliance, New Iberia, and Jeanerette. The Home Mission Board supplies \$1,080 annually to a kindergarten in Morgan City, and our state convention \$1,200 a year for a worker in New Orleans.

Vacation Bible school work is growing. Figures do not tell the whole story because our policy is to assist a needy area for two years and in that time to have trained workers who can carry on, while we move elsewhere. In 1958 our 61 vacation Bible schools enrolled 7,903 children and reported 599 professions of faith.

LELAND COLLEGE located at Baker, Louisiana, and Union Seminary in New Orleans are the Baptist secondary schools in Louisiana operated by Negroes. The Home Mission Board provides a teacher-missionary for each of these schools and financial help is given by Louisiana Baptists. The state convention makes \$2,400 a year available for scholarships at Leland, and the Louisiana WMU provides \$200 for another scholarship. More help came through our churches in the "Day of Assistance" for Leland last February.

In the attempt to lead Negro Baptists

in areas of neglected ministry, Louisiana Baptists contribute \$600 a year to help defray the expenses of a minister as he serves as hospital chaplain to the Negro people who are patients at the Charity Hospital in New Orleans. In the last 12 month period, this worker spent 152 days in the hospital and visited 3,404 patients.

Baptist Student Union work is also encouraged by helping with the expenses of local pastors as they keep in contact with Baptist students.

The state director attends local associational meetings, and the state conventions where the work accomplished and the hopes for the future are presented. There are six Negro state conventions in Louisiana and approximately 135 different associations. In these meetings personal contacts are made which inspire confidence.

Five men and one woman are employed by the Home Mission Board for assistance with the Negro people while four men and four women are supported by Louisiana Baptists to work with their own people in Louisiana.

IN addition local churches and each of our state departments assist many Negro churches in providing for spiritual needs of their people.

Plans are now being formed to conduct a state music festival, an evangelistic conference, a Baptist student convention.

So the future depends on the present. We must use every opportunity to assure a promising tomorrow.

Pioneering WMU: Kansas

by Mrs. Collins Webb

Jesus immortalized the widow who gave her mite, which was her all, and Mary anointed his feet with her costly spikenard and her tears. He used the woman of Samaria to tell the story and she was a witness for him. Paul gave credit to those women who helped him: Lydia, Priscilla and the others. Through the years we find interesting facts that show eager response of women to the gospel.

So it is in Kansas. We look back to one society which made an offering of \$1.95 to help buy a typewriter for Rev. N. J. Westmoreland to use in his work as executive

secretary-treasurer. One society with eleven members reports winning six persons to the Lord during the first nine months of their organization. Records reveal that several of the societies have bought Lord's Supper services, offering plates and many other items of needed equipment for the church from an over and above offering. Many of the women gave regularly to the 100 Club which was a special fund used to supplement the pastor's salary on the local field. So it goes in a pioneer field.

There has been a closeness to the beginning of the new church or mission and

MARCH 1959

ROYAL SERVICE

Pioneering: Kansas

the beginning of a WMS. Many times the week after a mission is set up or a new church organized we get a call or a letter wanting the materials for a new society. The pastors help us so much in the organization of the society as can be seen from the following excerpts from minutes: "The Edgewood Baptist Church (now First Southern) in Coffeyville was organized June 15, 1950. The following week the church voted to organize a WMS with the pastor, Rev. D. W. Beam, appointing a nominating committee and a constitution committee. On June 27 the society was organized." "Women in the Emmanuel Baptist Church were meeting once a week for Bible study and prayer. The feeling began to grow among them that they should put 'feet to their prayers,' so under the leadership of Rev. F. C. Dick, who was pastor of the church, the society was organized."

The women do a wonderful work in helping pastors with much of the office work. Few of the churches have a secretary or educational director and many of the pastors work at secular jobs for a livelihood; therefore, they do not have time to tabulate census. The women do much of the church visiting, reporting to the pastor the homes which need a call from him.

I was thrilled this week in a school of missions when I heard reports of the women visiting every afternoon, inviting people to the services. In our state there are many villages and towns without a Baptist witness. The women have opportunities for assisting in vacation Bible schools from which missions are often started. An area

missionary reported that it would take 17 days, 17 hours and 15 minutes for 84,374 people in this three-county area to march past a given point, provided they marched at the rate of one every 12 seconds. And statistically speaking every other person would be spiritually lost. There is much to do!

We now have 131 churches and 28 missions, 299 WMU organizations with a membership of 4,871. We gain new societies but others cease to function, lacking leadership. So many people are here today but plan to go "back home" in a few years so they do not invest much in a new state. The other day a woman who has moved here from Oklahoma made the remark that it would help us if in the older states we could educate our women to be missionary in every sense of the word. For instance, so many well qualified WMU workers move to our state, visit our churches, see our inadequate buildings, our need for equipment, the possibility of being in a building program, our lack of organization, but they take the "road of least resistance" by not going to church anywhere, just waiting until they can go back home. Baptist women need to realize the importance of being a missionary right where we live under any condition.

We continually thank the Lord for the work of the Home Mission Board and the Annie Armstrong Offering. We would not be able to have full-time WMU workers if it were not for the money we receive from the Board. Many of our churches secure loans from the Board to enlarge their buildings or for a new building. We Baptists could not do many things in Kansas if it were not for the help of the Home Mission Board.

Every woman praying with family and friends throughout the day March 6

Look toward Spring
and Summer

PRAY *and* GIVE

**Week of Prayer for Home Missions
March 2-6, 1959**