

# ROYAL SERVICE





Photos by MMB and WMB

## Who are the DEAF?

by A. J. Roddy, missionary

### Communication with the deaf

- ... is not difficult when there is keen desire to learn (top) to do so
- ... when there are people dedicated to translation (center)
- ... when a speaker can call forth animated response (bottom) from a group of deaf friends

FIRST let it be explained that between perfect hearing and stone deafness there are varying degrees of hardness of hearing. Many hard-of-hearing people hear well enough to learn language and master articulate speech. Others have a normal speech experience through the use of hearing aids.

The Home Mission Board does its distinctive missionary work with those deaf whose hardness of hearing is so acute they have chosen to use the sign language as a means of communication. That is what we mean when we speak of the deaf: those who must use sign language for communication.

What is the sign language? The sign language is a most graceful and beautiful system of manual communication consisting of pure pantomime, finger-spelling (dactylology), facial gestures, body postures, and the conventional signs. Signs by the general agreement of the deaf have come to represent the ideas (sometimes the words) of which the speech of the deaf is composed.

The sign language is adequate for the needs of the deaf. It is their one natural mode of communication. It is loved and cherished by the deaf. It can be used for interpreting any spoken language. It is not bound to English. It is a language in its own right and is growing daily, as any living language must. It is even a most

gratifying mode of singing, providing for the deaf a satisfying compensation for the tonal music of the hearing, which the deaf cannot enjoy. The poetic execution of the sign language approaches the beauty of artistic ballet.

"Where, then, are these deaf?" you ask. The deaf are everywhere! Rarely will a town be so small as to have no deaf people about. Although there are naturally larger concentrations of the deaf in the cities, the deaf are found everywhere. The approximately 100,000 deaf people in our United States are so distributed that you will be able to find at least a few near you, perhaps waiting for you to be touched with a feeling of their spiritual need.

But why do we need special deaf missions? There are several reasons. First of all, there is the language problem. People can best be reached in their own language. Southern Baptists wish to communicate God's truth to the deaf because the deaf, too, need to know him through whom alone there is salvation. There is little likelihood that the deaf, if left alone, will stumble upon him. There is little chance of their hearing of him unless his Word is carried directly to them. The absence of hearing does not excuse the deaf from their responsibility to God through Jesus Christ. Southern Baptists must evangelize the deaf because the Lord has broken our hearts with the sense of the need of these precious folk.

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The lovely name of Jesus when communicated by the sign language seems even more beautiful than when pronounced audibly. Our front cover reveals hands, in glorious light, saying the name Jesus. The back cover symbolizes the Light of the world, available for all men who are in darkness without a knowledge of Jesus the Saviour.

"I know a soul that is steeped in sin,  
That no man's art can cure;  
But I know a name, a name, a name,  
That can make that soul all pure."

Are there those neighbors in your community who are waiting on your church to provide a ministry to the deaf? One woman can be the influence that will set in motion such a ministry of telling of the wonderful name of Jesus.

Photo from Glenn Prock, HMB

# Royal Service

The Missions Magazine for Southern Baptist Women

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ROYAL SERVICE

## NOT PHYSICAL

## BUT

# Spiritual

by J. B. Lawrence

TOO OFTEN the trouble with churches today has been that, when they realize spiritual weakness and feel power waning, they create new boards, new committees, new programs, and in the end all they have acquired is more machinery with less, or no, power to run it. Pentecost has not been a living fact, a vital experience with them. Jesus never expected any Christian to live the Christian life in his own strength, nor did He expect His church to advance by human strength alone. So many fail because they are depending on their own power.

Jesus never intended that the disciples try to evangelize the world in their own strength or in their own wisdom. He depended upon the Holy Spirit to guide and lead Him; he tells us to depend on the Holy Spirit. The Pentecostal experience is vital. He said, "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:11-13).

So many teachers and preachers tone this down to mean merely good things. But Jesus is talking about a gift more precious than any material thing. He is not talking about luxuries, but about a vital necessity for the Christian and the churches. He compared this gift to bread, fish, eggs—the necessities for people to live—then adds, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him. What could that early church have done if they had not experienced Pentecost? What can we hope to do in meeting the problems confronting the churches today if we do not experience Pentecost?

The blessings Christ had for the early church and for those early disciples are available to us today. God is working miracles in some hearts today, and as God has no favorites He is willing to release similar power and blessings for His disciples today if they are willing to claim them. But they must be willing to pay the price of a Pentecostal experience.

Reprinted from *The Holy Spirit in Missions*

APRIL 1959

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Leonard Bernstein, composer  
Conductor, New York  
Philharmonic Orchestra



Jonas Salk, scientist  
Producer of polio vaccine



Albert Einstein, physicist  
Nobel prize winner



Yehudi Menuhin, musician  
Concert violinist



Danny Kaye, actor  
United Nations "Ambassador"



Edna Ferber, author  
So Big, Shaw Boat

## Who are the **JEW**S?

WHO ARE the Jews, how are they recognized, wherein they are different?

In a way the Jews are a religious denomination—like the Methodists or Baptists or Roman Catholics. Yet, in another sense the term does not quite fit, for not all Jews hold the same beliefs or practice the same forms of worship. Indeed, some of them are not affiliated with any religious organization at all.

In a way the Jews are an immigrant group—like the Irish-Americans or the German-Americans. The habits and the attitudes of the countries from which they or their parents came still influence them. Yet, they cannot be regarded entirely in the same manner. Jews moved to America from many different parts of the earth; and a growing percentage of them are native-born.

In a way Jews behave as if they were a separate nation. Some, although not all of them, think they have a distinctive language and culture; others argue that they need a government and a state like the other peoples of the world. Yet very few of them have chosen actually to leave this country and to settle in Israel.

### Early Jewish Migrations

Long before the Romans appeared, the Jews had begun to spread away from their homeland. The conquest accelerated their migration. They moved east to Persia, south to Arabia, west to Egypt and all the Mediterranean lands and north to the shores of the Black Sea and the Rhine. Everywhere they were unified by the acceptance of the traditional religious law.

To the Mohammedans the Jews remained the "people of the book." To the Christians it appeared that this mysterious folk had been preserved by God as a witness to the truth of the Scriptures until the millennium when their conversion would signal the second coming.

In northern Europe that did not however always protect them from the hatred of the populace or the greed of the nobility. Everywhere they were condemned to inferior status. They could not participate in government since church and state were closely linked. Nor could they be members of the guilds or hold land. Therefore they could not exercise the normal occupations of normal men. Most of them were compelled to act as moneylenders and

by Oscar Handlin, Harvard professor

to engage in marginal trades which aroused resentment against them.

In self-defense they withdrew into ghettos, self-contained little communities of their own in which they could avoid contact with outsiders.

The history of the Jewish migration to America falls into four distinct periods. From 1654 to about 1820, a tiny Jewish population established itself in colonial society and achieved equality and freedom within the new nation. In the next sixty years, the limitless capacity of the United States to expand made room for much larger numbers of Jews who then began to construct a communal life for themselves. In the half century after 1880, a still larger wave of immigrants encountered the problems of industrialization. Since 1930, Jews like other Americans have had to adjust to the complexities of American Society.

### Changing Worship Practices

The first American Jews felt it unnecessary to give much thought to the character of their religion. They accepted it totally as their ancestors had for generations.

This situation began to change in the middle of the eighteenth century. American conditions then made it more difficult simply to preserve the old forms as they had survived in Europe. No ghetto here kept the Jews apart from their neighbors.

They lived and worked together and acquired common habits and manners of thought. Furthermore, the absence of artificial social barriers and of economic and political discrimination facilitated some intermarriage with Gentiles and conversion to Christianity.

What was more, Americans now moved into the age of the Enlightenment. One could no longer accept tradition for its own sake. Everything had to be examined in the light of reason. Unless men believed that the articles of their faith were in accord with their outward lives and their general ideas about the world, they might drift away from their ancient religion.

The Reform movement began as a spontaneous adjustment to pressures of this sort. In Charleston, South Carolina, for instance, there had been a synagogue since 1750. Its members led the cultivated leisurely life of their neighbors. Active in the business and culture of the city they were proud of their place of worship, which they compared with the churches of their Christian friends. Naturally they wished to dispense with portions of the ritual that seemed to them out of step with the times and they desired more decorum in the service than had been customary in Europe. From their point of view too it made no sense to pray only in Hebrew or Spanish. It was more reasonable to use English, the language people understood, and to instruct them

by a sermon as was the practice among Protestants. Thus argued the Reform Society of Israelites of South Carolina in 1824.

Not everyone approved the changes thus proposed. For centuries, Jews had believed that the traditional law regulating their life was divine in origin and therefore not subject to modification. What rule would guide men if they were to take it upon themselves to disregard some parts of the law and to preserve only that which seemed to them convenient?

\* But the advocates of Reform Judaism argued that Judaism was not static. Rather, it developed, adjusting itself to the capacities of men, in accordance with the conditions of various epochs and places.

The Reform movement grew steadily in strength from 1850 onward. Its spread created a serious challenge for Orthodox Jews. It was no longer possible to take faith for granted while the vigorous Reform organizations offered a way to modernize religion within the fold of Judaism.

The Conservative movement was prompted by a reaction to what some Jews considered to be excessive reforms. The great intellectual problem of the Conservative movement was how to draw the line between what could be discarded from tradition and what must be preserved. It too viewed Judaism as an historical religion subject to change from epoch to epoch. But it was not willing to rely upon the unaided power of reason as a sole guide to what was alterable.

Curiously, a self-conscious, Orthodox movement developed last of all.

Orthodoxy made some adjustments to the new conditions. But it insisted that the traditional law could not be altered. Divinely inspired, that was valid for all times and all places. Changing conditions might call for new interpretations to draw the appropriate meaning out of the law; but that task could be undertaken only by learned men steeped in the tradition of study. From this point of view, both the Reform and the Conservative movements, in their willingness to make innovations

were sacrificing much of the essence of the law.

There thus exist within American Judaism, three distinct religious bodies, different from one another in theology, in ritual, and in practice.

As a result of the stability of the last fifteen years in the USA the complexion of the American Jews has steadily changed. The percentage of the native-born grows, while that of the foreign-born declines; and their old immigrant culture is beginning to disintegrate. All the institutions based on the Yiddish language are in decay as the number of Jews able to read it dwindles away.

So too, the old Jewish laboring class has begun to disappear. The sons of the factory workers have not moved into their fathers' occupations. The second generation, eager for the opportunities the New World offered, educated itself and are in the professions.

Like other middle class people, the Jew are eager to move away to the suburbs where they can own their own homes and cultivate their own gardens. Already some of the old Jewish districts of the past have disappeared.

In the new suburban communities the Jews lead ways of life very similar to those of their neighbors. Identical cultural influences play upon them all, as they attend the same schools, read the same magazines, and watch the same TV programs.

That does not mean, however, that the Jews, or the other American ethnic groups, will lose their identity. On the contrary, suburban middle class life tends to demand that each individual belong to some religious or other group and therefore actually strengthens the sense of Jewish identification. American society thus continues to encourage such diversity.

These are trends pointing from the past to the future. What the character of the group will be in the decades to come is, of course, difficult to predict.

Excerpt from *American Jews: Their Story*, 91 (from your nearest Anti-Defamation League office)

## WMU ANNUAL MEETING

# Personalities

by Mrs. R. L. Mathis, WMU president

Miss Elizabeth Perez, from San Blas Islands in the Panama Canal Zone, has been given permission by the chief and leaders of the islands to come to Louisville for our 1959 Annual Meeting. She will wear her native dress and will speak and sing in her own language. Mrs. Lonnie Iglesias, our missionary, will interpret. Miss Perez has been president of the Woman's Missionary Union in her church, is a Sunday school teacher, and a member of the choir. Mrs. Iglesias writes, "Our WMU will be praying to God to lead concerning the trip and presentation in Louisville."

Mrs. Maurice B. Hodge will bring the principal address on Monday. The theme is Building God's World. Mr. and Mrs. Hodge live in Portland, Oregon, where they teach a large Sunday school class in the First Baptist Church. We welcome Mrs. Hodge to our Annual Meeting along with the members of the Executive Committee of the North American Baptist Women's Union who will be our platform guests on Monday morning, May 18. For a woman, Mrs. Hodge has a unique position. She is serving as President of the American Baptist Convention for 1958-1959. Mrs. Hodge is the fourth woman to hold this position. She is also president of the North Ameri-

can Baptist Women's Union of the Women's Department of Baptist World Alliance. Woman's Missionary Union is one of the member groups of this Union. In November, 1957 we held our last Continental meeting in Toronto, Canada. The next will be in St. Louis, Missouri, in 1962.

Mrs. Elizabeth Gill White is the pianist for the 1959 Annual Meeting. She is an accomplished concert pianist and was a professional artist before her marriage. She and her husband are living in Louisville where she is on the music faculty of the University of Louisville. Mrs. White is the daughter of Dr. and Mrs. Everett E. Gill, Jr. Dr. Gill served as secretary for Latin America before his death in 1955.

We wish you could know everyone on our program (see it in *March Royal Service*). Every speaker and every singer will bless our lives. We are eagerly anticipating every minute of the Annual Meeting in Louisville, Kentucky, May 18-19. I hope you are too! If you have not made your reservation, do so. Perhaps by the time you read this it will be too late to get into Hotel Sheraton-Seelbach. But, there is a Southern Baptist Convention Housing Bureau to which you may write at 500 West Liberty Street, Louisville 2, Kentucky.



## Leave the Ninety and Nine

THERE IS nothing more exciting than watching life develop. Parents observe a child from infancy and are thrilled each time he learns a new word, or develops from one stage to another. But his development is not without growing pains. And finally one day that miracle of God's goodness blossoms into self-sufficient maturity.

Exciting anticipation has prevailed as Baptist women have watched the Carver School develop from one stage to another. Carver has never been free from growing pains. We have satisfaction in knowing she is continuing to move toward maturity as a school among Southern Baptist institutions of higher learning.

Carver School of Missions and Social Work in Louisville, Kentucky has a noble history in vision, sacrifice, and faith by pioneers in her behalf who have brought her to her present place.

Let us not dwell on the missions program of the school. "That it should always be as thoroughly, completely missionary as it was on the day of its birth," should be the prayerful desire of every member of

Woman's Missionary Union — of every Southern Baptist—as an alumnae expressed it. Neither is it necessary to present an argument about the superiority of Christian education. Baptists have long since established themselves as Christian educators.

Rather let us look at the social work program of Carver School of Missions and Social Work. Why have we felt the need for establishing the best possible social work program? What is its purpose? What is our responsibility as Baptists?

First, why do we need a school of social work? Roman Catholics have felt a need to the extent that they have several established schools of social work. To say that just because they have accepted this responsibility, we should establish ourselves as social school conscious would certainly be unworthy reasoning. We must ask ourselves, "Why do we need a school of social work?"

For a member of the profession to say we need the best possible social work department in this school might sound

*Carver School of Missions and Social Work,  
a Southern Baptist school of unique educational opportunities,  
looks to a future of even greater service in the cause of missions*

*by Jean Vickers Hack, social worker*



Dr. Nathan C. Brooks  
President, Carver School

biased. However, many pastors have expressed the feeling that the time is undoubtedly coming when most of our larger city churches will have trained social workers on their staffs. Social workers are also needed on foreign mission fields, in our children's homes, hospitals, homes for the aging, in settlement houses.

Essentially, the whole field of social work embodies interest and concern for all people, coupled with knowledge and skill in how to help those who need guidance. Secular education has made great strides in arming social workers with scientific information in fulfilling this purpose. Approximately 50,000 new recruits are needed by 1960. There certainly is room for expansion in both secular and Christian education.

However, it seems so vitally important that we accept the challenge in Christian education. Just as the field of natural science cannot, or does not, contradict the

Mrs. Mathis, Miss Hunt at Carver; Dr. Littlejohn, former president autographing her book at Miss Lottie Moon's desk



## Leave the Ninety and Nine

truth that, "In the beginning God created the heaven and the earth," neither can, nor does, the field of social science contradict the truth that "... there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). There is no lasting help for people, with or without emotional disturbances, outside the shed blood of Jesus Christ. Certainly as Christians we believe it is illogical to imagine that maladjusted people can ever adjust to circumstances without knowing that "God is our refuge and strength, a very present help in trouble" (Psalm 46:1). There must be Christian emphasis in the field of social work. With so much need for workers, we know that an expanded program of social work education at Carver School can contribute in this area.

The purpose of the social work department is to help its students meet the needs of a changing world order. As Dr. J. B. Weatherspoon pointed out in his Founders Day address of 1956, the original purpose of the school was:

to supply something that wasn't being done, something that was necessary, something big enough to challenge the people of the south to new adventure. ... There is a demand in the whole field of social work for young men and young women, armed with the best of scientific training, inspired and undergirded by religious conviction and purpose, to go into the general field of social work under the auspices of religion.

This is simply a redirection under the same purpose, but with a different projection.

Such problems as child and family welfare, delinquency, alcoholism, drug addiction, and personality disorganization challenge our best thinking and our best training in this new adventure.

What is our responsibility as Baptists? Quoting the late Dr. W. O. Carver, "I have been gripped with the conviction that Southern Baptists have now arrived at a point where we must have a school of Christian world service." Do you agree with Dr. Carver?

Carver School of Missions and Social Work is no longer a special project of Woman's Missionary Union. The whole Southern Baptist Convention, with all its vast resources, both in material and prayer wealth, is now undergirding the social work program, beginning with Carver School. She is once again experiencing growing pains in preparation for meeting academic requirements in offering a master's degree in social work. This is a Southern Baptist responsibility—both for men and women.

As Southern Baptists meet the responsibility in growing an academically stronger social work program, we shall produce superior trained Christian workers, superior because Christian principles are emphasized as students learn to serve the compassionate Saviour.

Such workers—men and women—will go out into churches to strengthen the witness of Christian service. Let me illustrate just one possibility wherein a Christian social worker might have helped. I am thinking of a little girl whom we shall call Laura Mae. Laura Mae grew up in our church. When she was a Primary she was not too hard to handle. She did continue to suck her thumb and to withdraw from the group. This usually is not a big problem in group activities. However when she became a Junior, Laura Mae never was still a minute. She stood in chairs and climbed upon the tables. She was even known to crawl under the tables making the other children giggle. When it came

time for the Bible story, she interrupted so much that no one could learn anything. It was not unusual for Laura Mae to kick, and hit, and bite. When other children retaliated, Laura Mae ran to the leader demanding protection. It was never possible for a leader to close her eyes during prayer time, because that was the time Laura Mae pounced on someone. She was never won to the Lord. Frankly, the Junior workers were glad when she was promoted to the Intermediate department.

During this period, Laura Mae became hard and bitter. All endeavors to win her to the Lord were met with open defiance. During special revival efforts, she became noticeably worse. Sitting in the service with a half-smirk on her face, she would invariably pick the invitation time to begin to talk to the person by her side. In loud whispers, she would make disparaging remarks.

During this time, she became overly conscious of sex. She chased the boys unmercifully and delighted in shocking people with her wild tales. Finally, as you may have guessed, Laura Mae became completely unmanageable. She was sent to the state training school for girls where it is doubtful that she will ever be "trained."

Probably every church has had its Laura Mae. Do you recognize her? We knew something of her background. She was more or less the ugly duckling in the family of six children. Her father was an alcoholic. Her mother, always complained about the father in front of the children. We sympathized with Laura Mae but were unable to cope with her because we lacked the training and skills necessary to help this family strengthen its ties in order to meet the demands. If a trained worker to whom we could have referred her and her

family had been available for counseling, perhaps Laura Mae could have been saved.

But you may feel that we cannot possibly be effective with all the people who come through the doors of our churches. That is true. Yet anything short of a desire for 100 per cent effectiveness is not completely fulfilling our obligations as Christians. Jesus advocated leaving the ninety and nine in order to save the one lost sheep. He said, "Behold I come to seek and to save that which was lost." Is this not our full responsibility?

We need not look back at past failures, but forward to future successes through a more efficient program.

Probably there is nothing more exciting than watching life develop. We are experiencing growth as Carver School takes on new life. Let us accept the challenge as we anticipate greater service by this fine Baptist school—in our world of great need.







by William B. Mitchell, missionary to the Jews

*"Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me" (Matt. 11:4-6).*

Dr. W. Clyde Atkins, pastor Eutaw Place Baptist Church, Baltimore, Maryland, states that when he called on Miss

## Winning Our Jewish Neighbors

THE PROPHET Isaiah said to the people of Israel,

*"For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes" (Isa. 29:10).*

*"Go, and tell this people. Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed" (Isa. 6:9-10).*

The Jews have been blinded to the truth for many, many years, but from time to time some have seen and recognized Jesus as Saviour. Paul in 2 Corinthians 3:14 says, "But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ." Paul says in a later epistle, "Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin" (Rom. 11:1).

When John was confused and sent his disciples to question Jesus, the reply was

Annie Armstrong, she would say to him, "Pastor, isn't there something more we can do to win our Jewish friends?"

Yes, Miss Annie, there is something we can do. We are trying to do more to win our Jewish friends to Christ. However, there are some things we must realize.

First, we must realize how a man must be saved. All men are lost who have not accepted Jesus as Saviour.

*"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).*

Second, we must realize that we have prejudices in our hearts and we must overcome them. The test of Christianity is given in 1 John 3:14, "We know that we have passed from death unto life, because we love the brethren."

Third, we must not be ashamed or afraid to assert ourselves on what we believe. Paul said in Romans 1:16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Many people are afraid they may offend their Jewish neighbors when they present the claims of Jesus. Jesus presupposed this feeling when he said,

*"Blessed is he, whosoever shall not be offended in me" (Matt. 11:6).*

Miss Annie Armstrong, our eyes have been opened as Baptists and we realize that our Jewish friends in America are lost, just as lost as the person in the jungles of darkest Africa, or the person in the high Andes mountains of South America. Yet

we are not ashamed to invite them to hear our missionary-preachers preach Christ.

*"It pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21).*

Someone has said, "It is the layman's job to fill the pews, it is the pastor's job to fill the pulpit, it is the Holy Spirit's job to fill the baptistry, and the Holy Spirit waits on the layman."

The Jewish Department of the Home Mission Board has prepared a program to include our Jewish neighbors in every area of our church life. Every association should have a Jewish Evangelism Committee, and every church in communities where Jews live should have a like committee. This committee is composed of seven members:

- A chairman
- The Associate Director of Training Union
- The Associate Director of Sunday school
- The Community Missions Chairman of the Woman's Missionary Society
- The Activities Vice-President of the Brotherhood
- A member of the Music Committee
- A member of the Evangelism Committee



Wherever churches are trying to follow the suggestions of this program, they are seeing visible results.

In Miami, Florida, nineteen Jewish people have been baptized into our churches. Many have responded in the Fort Worth-Dallas area. In St. Louis, Missouri, where Miss Margaret Laswell is employed by the association to promote Jewish work, results come in direct relationship to the effort made by church members. As an example: the families of Sam Schwartz and Ralph Jacobus are typical of those who come from Judaism into Christianity. They are now active in their churches and are not ashamed of their testimony to all people.

Mrs. Sam Schwartz says, "My conversion was not a very dramatic one, but one which came after a period of four years. During this time a good friend of mine was witnessing to me each day even though she was not too much aware of it. It was not so much what she said to me that helped me to find Christ, but it was through her consistent Christian living.

"I grew up in a home which we considered religious. My mother was a very devout person, but my father did not attend church very much. I went to Sunday school at the Temple every Sunday. As far as being religious—I was! Then when I grew up and married I quit going to church because my husband was not interested at all. Soon I became very cool and indifferent until I met my friend and the Lord began to work in my heart.

"Of course I did not realize what was happening to me, but I was miserable and

I knew she had something I did not have. I began to read the Bible over and over trying to find the answer.

"In the meantime my husband found Christ, and when I saw the change in him I knew that Christ was real, and I began to search the Scriptures even more. I suppose the very moment that Jesus came into my heart was on the bus coming from Paducah, Kentucky to St. Louis. I had been home for the Jewish holidays, and during those days there, I found that the holidays no longer meant anything to me, and all I could think of was how I might find peace and happiness as my husband had found them in his heart. As I read God's Word and sought Him there on the bus, He came into my heart and now I praise His name—Christ Jesus, my Saviour!"

Mr. and Mrs. Jacobus made public professions of faith and were baptized into the Baden Baptist Church about five years ago. They are now active members in all phases of church life at Moline Baptist Church.

Will you pray with me—

Open mine eyes that I may see  
Glimpses of opportunity that surround me

And send me forth as thou hast commanded me.

"Go ye . . . (Matt. 28:19) . . . to the lost sheep of the house of Israel" (Matt. 10:6) with an invitation to be a part of every phase of your church life.

Yes, Miss Annie Armstrong, today we are trying to do something to win our Jewish neighbors. But we need to do much more.

Jewish converts testify for Christ at a Brotherhood meeting: Miss Margaret Laswell, Mr. and Mrs. Ralph Jacobus, Mr. and Mrs. Sam Schwartz, and unidentified women



## Human Dignity, an Essential to Peace



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

It was not a Baptist camp meeting in Seattle, Washington, but it had many earmarks of missionary philosophy. And the speakers were not clergymen, though their addresses could well have been delivered from a pulpit.

The event deserves space in this column from the Nation's Capitol because the speakers were the President and the Secretary of State of these United States, and they laid out a doctrine of US Policy that forthrightly injects Christian ideals into world affairs.

President Eisenhower was addressing the eighteen nations who constitute the Consultative Committee of the Colombo Plan for Cooperative Economic Development in South and Southeast Asia. And it was he, not a missionary, who said:

"Oceans and great distances do not divide the human family in the sight of our Divine Creator. . . . He teaches us to cherish and sustain one another.

"In joining hands against human suffering, we fulfill His teachings, which are shared by all our religions and all our people."

Then, as the President continued to address the conclave of leaders who seek in their deliberations a formula for the economic development of this vast Asian area that encompasses 700-million people, he looked at the needs—not at money in the bank or lack of it, but at the basic needs of the people themselves:

"In vast stretches of the earth men awake today in hunger. They will spend the day in increasing toil. And as the sun goes down they will still know hunger. They

will see suffering in the eyes of their children. Many despair that their labor will ever decently shelter their families or protect them against disease.

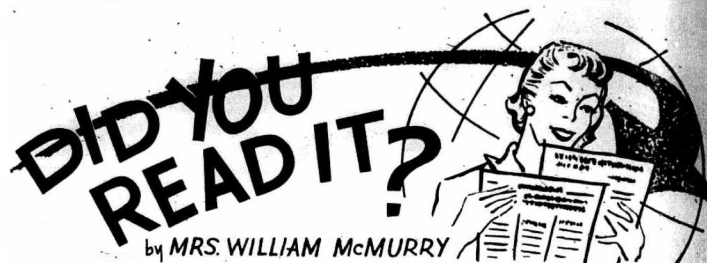
"So long as this is true," he declared, "peace and freedom will be in danger throughout the world."

Secretary Dulles seconded this conclusion by the President when he spoke three days later: "We live in an era when the raising of living standards and the enhancement of the dignity of man are essential to the harmony of nations and to enduring peace."

The Secretary spoke of the philosophies of communism which holds its clenched iron fist over other millions of people, to the north of the South and Southeast Asia nations with which the Colombo Plan is particularly concerned. "Surely results so produced (by communism) are not a glory but a shame. They are achieved by desecrating the dignity of the human individual.

"On the other side of the gulf," Mr. Dulles pointed out, "are those who believe that life is God's greatest gift to man and that each individual who has received that gift has a right to use it for the pursuit of happiness."

The goal of the Colombo Plan was described as one "which honors as it preserves the aspirations of the human spirit." It is not a give-away program such as some plans which have drawn the ire of American taxpayers, but it is instead a program of technical aid, similar to former President Truman's "Point Four Program," (please turn to page 35)



### Boris Pasternak

In the fight between slavery and freedom which man has waged since the history of his deeds has been recorded there occasionally flashes by a solitary figure who captures the imagination of free people everywhere. Such a man is Boris Pasternak who was awarded the Nobel Prize for literature in 1958. The novel *Doctor Zhivago* is not merely the tragic story of a disillusioned intellectual but an indictment of the whole Soviet system—a system leading to the total concentration of power ultimately in one pair of hands making all individuals helpless against injustice.

This lonely 66-year-old poet-novelist, though declared a traitor by his government and expelled from the Soviet Writer's Union refused to repudiate what he had written. When exile threatened him he asked to remain in his homeland.

Pasternak has looked beyond the present tyrannies in his country. He wrote in a letter sometime ago, a portion of which appeared in an issue of the *Manchester Guardian Weekly*. "I have a feeling that a new era is beginning . . . a silent age which will never be proclaimed and allowed voice but will grow more real every day without our noticing it. That is why *Doctor Zhivago* is the most important piece of work I have been able to do so far in the whole of my life." Though Pasternak's pen may not speak again for the voiceless, his silence may prove even more eloquent.

### Jews in Russia

There are 3 million Jews in the Soviet Union. Excerpts from a report released by B'nai B'rith (a Jewish fraternal organization) late in 1958 and published in *Newsweek* magazine showed how far the Communists have gone in taking away the rights of Russia's Jews. The report says Jews are forbidden to have any country-wide religion and community association. No chief rabbi can be appointed; the number of active rabbis is down to 60. The printing of a Hebrew Bible is forbidden. Other national groups which make up the USSR have their own language, schools, newspapers, books, theatres and often home territory. Since 1948 the Jews have been denied these privileges. "The Black Years" of 1948-53 brought persecution, imprisonment, and death to some 450 Soviet Jewish writers, artists, and intellectuals. When the campaign was finished the heart of Jewish culture had been crushed.

There is further evidence that anti-Semitism is a state policy. There has been a decline in the number of Jews in the government.

In the Central Committee of the Party, which numbers some 250, there are only two Jews. In the diplomatic and military services there are no Jews among the higher officials. A rigorous quota bars most Jewish applicants to universities.

"The prospect for Soviet Jewry," the report concludes, "are dire and gloomy." It may not be amiss to call attention to the fact that Boris Pasternak is a Jew.

### "Those Who Only See"

This caption headed a news story which appeared in *Newsweek* in the fall of 1958. Just before a big league football game TV viewers saw Jim Hurlbut, the announcer, seated at a table reading the pre-game newscast. All of this was proper and routine, but not quite. Perched on a high stool to the left of the announcer was a slender, white-haired gentleman who moved his fingers furiously while Jim Hurlbut talked. This man with the agile fingers was translating Mr. Hurlbut's words into sign language. Station WNEQ's "World News for the Hard of Hearing" was television's first try at communication with people who had to depend on lip reading and sign language or hearing aids.

The idea originated with the man on the high stool, John Tubergen. Deaf since childhood, Mr. Tubergen had missed a tornado warning because he was unable to hear the newscasts. He wrote WNEQ and informed the station that weather warnings and other important news would be of interest to the more than 100,000 deaf people within broadcast range. Tubergen was given the job as sign-language announcer. After testing a half-dozen men Jim Hurlbut was selected for the audible part of the program "because the movements of his mouth are easily followed by lip readers."

Another way to reach with the gospel those who only see.

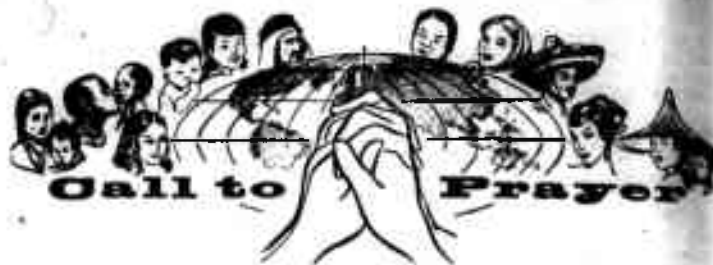
### "Crater of Remembrance"

The jade-green hollow of an ancient volcano in Honolulu is the perfect setting for the National Memorial Cemetery of the Pacific where lie 16,000 of this nation's dead. The cemetery, known as the Punchbowl, was officially opened September 2, 1949 after the bodies of 8,000 known soldiers and 500 unknown were brought there for burial. The cross, the star of David and the Buddhist prayer wheel cut into the plain stone markers tell where Christian, Jewish and Buddhist lads lie. Unmarked stones are silent reminders that some of these boys did not profess to be followers of any religion.

The floor of the crater is symmetrically landscaped with stately monkeypod trees on the approach road. Shower trees, plumeria, various shrubs and flowers grow in studied informality. Eight ban-  
var trees remind the visitor that many Buddhists are buried there.

At one end of the cemetery is a battle monument with a bronze plaque on which are listed those lost in battle and their bodies never recovered. Rainbow shower trees grow around this monument. It is here that outdoor services are held. But long ago it was the scene of human sacrifice and worship of Polynesian gods. Punchbowl also has been used as a watchtower both in ancient and modern times. A battery of guns was placed on the rim during World War II.

On Veterans Day, November 11, 1958 this quiet, hallowed spot became a tropical garden of island flowers. Late in the afternoon gentle trade winds wafted their sweet perfume across every grave. In reverent silence one's thoughts turned to the Great Morning of awakening when every grave shall give up its dead. The Buddhist prayer wheels and unmarked stones spoke poignantly of those who die without Christ.



# 1959 Prayer Motto: Day by Day for the World I Pray

"Prayer is the mightiest thing put into human hands. If we know how to pray nothing is impossible to us."—S. D. Gordon. The beginning and the end of prayer should be praise to God. This month our Scripture verses are taken from the Book of Praise, the Psalms.

## by Gwynn McLendon Day

**1 Wednesday** O sing unto the Lord a new song; for he hath done marvelous things: his right hand, and his holy arm, hath gotten him the victory Psalm 98:1 (Read Psalm 98)

A new song is heard in many places of Alaska as our Southern Baptist work, begun in 1943, progresses in fourteen churches and various mission points. Alaska is one of our most difficult, needy and challenging fields.

When the pioneer missionaries, Rev. and Mrs. B. I. Carpenter, began work at Ketchikan some years ago, they and their child were the only ones at the worship service for several weeks. Today an enthusiastic, growing church membership worships in a beautiful sanctuary and conducts a mission of its own. Praise God for the marvelous things he has done in Alaska.

PRAY for Rev. Pablo Flores, Pharr, Tex., ev. among Spanish-speaking; Rev. Harold T. Gruver, Panama, Panama; Rev. Cecil H. Golden, Tegucigalpa, Honduras; Mr. Loyce N. Nelson, Hiroshima, Japan, ev.; Miss Susan Anderson, Nigeria, ed. ev.; and for annual meeting Missouri WMU, Kansas City, 1-3.

**2 Thursday** The Lord hath made known his salvation: his righteousness hath he openly showed in the sight of the heathen Psalm 98:2 (Read Psalm 33).

"Thank you for teaching us," a Navajo woman said simply to Missionary Harold Bear as he left her home deep in the Navajo

country of Arizona after conducting a worship service, using recorded hymns and a sermon in the Navajo language. "Thank you for teaching us." Her quiet spoken words reflect the heartfelt gratitude of multitudes around the world who have been taught in schools and churches by faithful missionaries.

PRAY for Rev. S. L. Isaacs, HMB, retired; Rev. L. G. McKinney, Jr., Kowloon, Hong Kong; Mrs. J. A. Abernathy, Korea, ev.; Miss Ruth Jane Vanderburg, Bandung, Indonesia, RN; and for annual meeting Illinois WMU, Harrisburg, 2-3.

**3 Friday** He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God Psalm 98:3 (Read Psalm 43).

The state of Israel is nearly eleven years old. Progress has been miraculous. Though opposition is strong there are said to be many Israelis who are searching the New Testament with awakened interest and deep soul-hunger. Jews in all parts of the world are opening their hearts to Christ. A missionary to Israel writes: "Rejoice with us that an entire Jewish family to whom we have witnessed for many months have given their hearts to Jesus and were baptized recently. It is a deep encouragement to our souls to see Jewish people saved; and what joy there is in Heaven!" Pray for this family and other Jews who have accepted Christ that they will be strong in their witness.

Missionaries are listed on their birthdays. Addresses in Directory of Missionary Personnel, from Foreign Mission Board, Box 4597, Richmond 30, Virginia, and in Home Missions.

PRAY for Mrs. F. M. Cassidy, Miami, Fla., ev. among Spanish-speaking; Mrs. Carter Morgan, Kowloon, Hong Kong; Rev. Miles Seaborn, Jr., Philippines; Dr. Roy F. Starmer, Rome, Italy, ev.

**4 Saturday** Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise Psalm 98:4 (Read Psalm 47).

A Brazilian Baptist is so filled with the joy of the Lord that he sings hymns as he works in the fields. An unsaved man who worked alongside him was greatly irritated by this, but he could not escape. The messages of God's love began to work in his heart. He attended a preaching service, was touched by the Spirit of God, confessed his sins, and accepted the Saviour. He is now a faithful church member, happy and singing. He and his family are in church every Sunday. Pray for this man of Brazil who witnesses amid persecution.

PRAY for Rev. D. Edwin Johnson, Dallas, Tex., ev. among Negroes; Mrs. Z. J. Deal, Jr., Cartagena, Colombia; Mr. Donald R. Heas, Tokyo, Japan; Mrs. Paul D. Rowden, Israel; Mr. Gerald B. Seright, Plaut, Rev. S. S. Stover, Brazil, ev.; William S. Stover, MF; Mrs. Clyde Clark, Caracas, Venezuela; Mrs. Hudson Favell, Ghana, RN; Miss Florence Lide, Nigeria, retired.



**5 Sunday** Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King Psalm 98:5, 6 (Read Psalm 88:1-10).

In Rio de Janeiro, Brazil, where the Mardi Gras celebration is characterized by great dissipation and lawlessness, it is the custom of the Training Unions in the Baptist churches to promote at this time small encampments for the young people. On one such occasion a young man, who knew nothing of the evangelical faith, heard a

group singing hymns in a church. It was so different from any that he had heard that he went in to find out what was going on. As a result he began to attend services and later accepted Christ as Saviour. Today this young man is a successful pastor in the State of Sao Paulo. Pray for this new convert and for all Brazilian pastors.

PRAY for Dr. Raymond L. Kolb, Baia, Brazil, ev.; Rev. H. C. McConnell, Santiago, Chile, ed. ev.

**6 Monday** Let the sea roar, and the fulness thereof; the world, and they that dwell therein Psalm 98:7 (Read Psalm 69:30-34).

Missionary Edward L. Oliver wrote for The Commission: "Experiences confirm over and over again the conviction that far and above everything else the missionary's main need for getting the job done, whether in Japan or elsewhere, is more spiritual power. God gives his power in answer to regular, importuning, intercessory prayer." Lift the island kingdom of Japan to God today.

PRAY for Mr. Edward L. Oliver, Kagoshima City, Japan; Mrs. Roy Z. Chamlee, Jr., Trujillo, Peru; Mrs. Matthew Sanderford, Uruguay, ev.; Mrs. George Hook, Winslow, Ariz., ev. among Indians; Rev. Curran T. Gunn, Marksville, La., ev. among French; and for annual meeting Tennessee WMU, Chattanooga, 6-8.

**7 Tuesday** Let the floods clap their hands: let the hills be joyful together Before the Lord Psalm 98:8, 9 (Read Psalm 89:1-18).

Indonesia is a Republic of thousands of islands and is one of the richest regions on earth. The floods do clap their hands on its many shores, and the hills are joyful. But there are many areas in which the Word of God is not yet preached, and there is great spiritual darkness.

Dr. Kathleen Jones, medical missionary on the Island of Java, writes: "Our medical work is but the means to an end, a part of our plan to make Christ known. The Lord has blessed us beyond our wildest dreams. In a Moslem area we have more than five hundred in our two Sunday schools. People are publicly professing faith in Christ." Pray that the 85,000,000 people of Indonesia may receive the joyful tidings of the gospel.

Pray for Dr. Kathleen Jones, Kediri, Indonesia, med. ev.; Mrs. H. B. Ramsour, Jr., Hawaii; Mr. James E. Giles, Cali, Colombia, ed. ev.; Mrs. W. B. Glass, China; Mrs. Mildred B. Stein, HMB, retired; Rev. Emit O.

Ray, Nassau, Bahama Islands, ev.; Karen Anne Ray, MF; Rev. Daniel Gomez, Anthony, N. Mex.; ev. among Spanish-speaking; and for annual meetings Kentucky WMU, Lexington, 7-9, Maryland WMU, Baltimore, 7.

**8 Wednesday** For he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity Psalm 98:9 (Read Psalm 93).

Because a Baptist missionary visited a dying man in a French section of Louisiana, he was led to put his faith in Christ, and his non-Christian family consented to a Baptist funeral. For three years this missionary worked with the family, comforting and counseling them, planting the gospel seed, watering and cultivating it. One son accepted a Bible, attended church services, and sent his children to vacation Bible school. At last the happy day came when this man and his two daughters professed faith in Christ, walked joyfully into the river, and were buried with Christ in baptism. Pray that the members of this family who are not yet Christians shall soon open their hearts to the Lord.

PRAY for Mrs. Curran T. Gunn, Marksville, La., ev. among French; Miss Evelyn Stanford, Colombia, S. C. GWC; Mrs. Virgil O. McMillan, Jr., Nagasaki, Japan, ev.; Rev. James C. Quarles, Argentina, retired.

**9 Thursday** Let the people praise thee, O God; let all the people praise thee Psalm 67:3 (Read Psalm 95:1-6).

Ray Crowder tells of a visit to a Nigerian village where there was no Christian witness. Accompanied by another missionary and a Nigerian pastor they began to sing hymns in the center of the group of mud huts. People gathered. At the close of a message by the pastor, an invitation was given. A man came forward and said that he wanted to destroy his idol because it was no longer of any use to him. He led the way to his hut, pulled a crudely shaped image from the ground, and destroyed it. When the people saw his happiness, and that no misfortune befell him, six others came forward to accept Christ.

How a pastor is needed in this village to encourage and strengthen these new converts! Pray for them and for the thousands in Nigeria who are waiting to be told of the love of God.

PRAY for Rev. Roy Crowder, Keffi, Nigeria, Mrs. John A. Poe, Rio Grande do Sul,

Brazil, Mrs. Roy Lyon, Torreon, Mexico, ev.; Mrs. Howard C. Brent, San Antonio, Tex., ev. among Spanish-speaking; Wally Kumpatrick, Kentucky, GWC; Mrs. C. L. Neel (MD), Mexico, retired.

**10 Friday** O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth Psalm 87:4 (Read Psalm 97).

"Africans in Southern Rhodesia are hungry physically, spiritually, and mentally, but most of all they seem to be hungry for education. Through education doors will open for them to rise. . . ."—WILLIAM S. WESTON. In one area where there was no school, the people built a home for a teacher and a rough shelter for a school before there was any indication that a teacher would come.

Southern Baptists are taking advantage of this hunger for learning. Most of our work in Rhodesia is connected with our many grade schools and the Seminary. A student in one of these schools wrote the superintendent: "But please! We kindly ask you to help us in praying in order that we may pass in better grades."

Pray that the work in Southern Rhodesia may be extended into adjoining territories. PRAY for Mr. C. Eugene Kratz, Nigeria, ed. ev.; Mrs. David Esparova, La Ferri, Rev. Daniel Cantu, Carrizo Springs, Tex.; Mrs. Robert Fricke, Miami, Fla., ev. among Spanish-speaking; Caridad Quesada Rodriguez, Cuba, Mrs. J. D. Luper, Maranhao, Brazil, ev.; Mr. Morris J. Wright, Jr., Urua-shi, Japan, ed. ev.

**11 Saturday** Declare his glory among the heathen; his wonders among all people Psalm 96:3 (Read Psalm 96).

A rented shoe shop was the meeting place of the Mt. Olive mission in Pecoupin County, Illinois, for fourteen months before it grew sufficiently to rent a larger building, and later to erect a church. Abraham Wright, missionary to the Italians in this area, tells of a young woman who visited the church service on several occasions, sat in the rear, and slipped out before anyone could speak to her. One day Mr. Wright managed to meet this Catholic woman who had become interested in evangelistic preaching. She was enlisted in the Extension Department of the Sunday school and began to read the Bible faithfully. "I read," she said, "for I am hungry for the Bible." Today she is an active member of the Mt. Olive church. Pray for this woman; her

The forecast for the next ten years is that half the new jobs created will be filled by women. It is predicted that women forty-five and over will return to labor after family responsibilities have lessened, and will hold more of the jobs than younger women. Rightness and pleasant your side have amply held this record.

Women's Missionary Society must be aware of this trend. With increased efforts let us enlist business and professional women for missions.



Prepared by Margaret Bruce, WMS director  
APRIL 1959 Volume 2 Number 7

"We must be careful not in heart or mind or speech to disparage the Jew, for thereby we are robbing ourselves of the essential dignity of a Christian. The Christian must always give thanks to God for blessings, especially for those who gave the world the faith in the one true God . . . and Saviour, Jesus Christ"—Ben Hurston.

## MADAM PRESIDENT

*April Adventures*

Jewish Fellowship Week  
April 20-26

Lead your WMS into the adventure of friendship and fellowship during this week. See Forecaster paragraphs to community missions chairman and committee, also the program material on page 26 in RS. "Giving to others the rights and respect we want for ourselves" is another way of adventuring with the Golden Rule.

wonderful service of music, thanksgiving, testimonials, and preaching, followed by a work of evangelistic meetings which resulted in many professions of faith. Thank

## THIS MONTH

President—April Adventures  
Enlistment—Baltimore Circle Month  
To Enlist the Prospective Member  
Circle Chairman—Ask a Question  
Mission Study—Make-It-Yourself  
Book of the Month  
Prayer—Prayer Partners  
Community Missions—Come for Callers  
Jewish Fellowship Week  
Stewardship—Money Are Escused  
Jubilee Chairman—Co-operate  
Publicity Chairman—Read News

the Lord in prayer today.

PRAY for Mrs. George W. Thomas, New Orleans, La., ev. among deaf; Rev. Seferino Jajola, Isleta, N. Mex., ev. among Indians;

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love of God.

*PRAY for Rev. Ray Crowder, Keffi, Ni-  
geria. Mrs. John A. Poe, Rio Grande du Sul,*

### Simultaneous Revivals April 12-26

Lead your WMS in the adven-  
ture of prayer and soul-winning  
during these two weeks. See Fore-  
caster paragraphs to prayer and  
community missions chairmen and  
their committee members.

### Adventure in the 30,000 Movement

Lead your WMS to co-operate  
in church plans for establishing  
missions.

There are 121,040 more places  
selling beer, wine or liquor in the  
US (a total of 437,933) than there

are places of worship. The follow-  
ing figures may startle you and  
help you and your WMS see the  
need for adventuring in the 30,000  
Movement. There are 300,000  
places of worship (including 270,  
744 Protestant churches, 21,327 Ro-  
man Catholic, 4,078 Jewish syn-  
agogues, 1,367 Eastern Orthodox,  
337 Old Catholic churches, and 49  
Buddhist temples).

Is there some place in your com-  
munity where members of your  
WMS should be teaching Sunday  
school classes and helping to es-  
tablish preaching points? Your  
WMS must adventure in the estab-  
lishment of churches and missions.

### ENLISTMENT

## Circle Extension Month

Make April "Extension Circle  
Month!"

1. Enlist any who may not yet be  
members of the extension circle
2. Arrange for every member to  
be visited
3. Write a note or send each one  
a card
4. Check to be sure you are giv-  
ing to extension circle members  
all the benefits of the Society  
which their individual circum-  
stances will permit

**World Awareness**—reading or hav-  
ing read to them Royal Service, mis-  
sionary books, and other mission  
magazines

**Spiritual Life Development**—using  
Call to Prayer

**Christian Witnessing**—praying for  
the unsaved, and for the revival

**Sharing Possessions**—giving tithes  
and offerings

**Educating Youth in Missions**—  
praying for counselors and leaders  
and for dedication of youth to cause  
of missions

**Enlistment for Missions**—partici-  
pating in telephone visitation

### To Enlist the Prospective Member

1. Invite her to the general meet-  
ing and to the circle meeting  
Arrange to have her go with  
you or with someone living  
near her  
Introduce her to officers and  
other members
2. Give her a good understanding  
of the purpose and work of the  
Society  
General meetings  
Circle meetings  
Business meetings  
Mission study classes  
Prayer plans  
Community missions activities  
Stewardship goals  
Missionary education of youth
3. Acquaint her with WMS ma-  
terials  
Royal Service  
WMU Year Book  
Leaflets

began to read the Bible faithfully. "I said,"  
she said, "for I am hungry for the Word."  
Today she is an active member of the Mt  
Olive church. *Pray for this woman.*

4. Make her feel she is wanted  
and needed

Write her a note  
Encourage other members to  
call on her

5. After she joins  
See that she is formally intro-  
duced to the Society and the  
church; put her name in the  
church bulletin as a new mem-  
ber of the WMS

6. See that she is given some re-  
sponsibility

Discuss her interests and give  
her opportunities to serve on  
various committees  
Provide opportunities for fel-  
lowship, taking part on pro-  
grams, doing jobs for which she  
is especially qualified  
Give her leadership training  
opportunities

Want new members? Then be  
alert to see prospects, win them,  
and keep them!

### CIRCLE CHAIRMEN

## ASK A Question

Circle chairmen may use the  
following questions to give their  
circle leaders an opportunity to  
promote third quarter plans.

- Q. What book will we study dur-  
ing this quarter?
- A. The Holy Spirit in Missions, by  
Dr. J. B. Lawrence, 75c, from  
Baptist Book Store. Give in-  
formation concerning time,  
place, teacher, etc.

Q. How do we fit into our church's  
revival plans?

A. Tell about pre-revival prayer  
meetings and plans for soul-  
winning visitation

Q. What is the significance of the  
week April 20-26?

A. Jewish Fellowship Week (Give  
plans for observing the week)

Q. What is a good book to read  
this month?

A. Thus It Is Written, by H. C.  
Goerner, 50c from Baptist Book  
Store

Q. What makes May 10-16 such an  
important week?

A. GA Focus Week  
(Give plans for the week)

Q. What happens June 11-17?

A. YWA Conference at Ridge-  
crest (Tell of plans for YWAs  
from your church to go)

Q. What program has our Society  
made on Alms for Advance-  
ment?

A. Secretary gives high lights of  
second quarter's report

Q. What programs have we made  
toward reaching our jubilee  
goals?

A. Jubilee chairman gives report

Q. What are the dates for Ridge-  
crest and Glorieta WMU Con-  
ferences?

A. Glorieta, July 16-22  
Ridgecrest, August 6-12

### WHAT IS IT?

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onderful service of music, thanksgiving,  
stimonials, and preaching, followed by a  
week of evangelistic meetings which re-  
sulted in many professions of faith. Thank

the Lord in prayer today.  
*PRAY for Mrs. George W. Thomas, New  
Orleans, La., ev. among deaf; Rev. Seferino  
Jajola, Isleta, N. Mex., ev. among Indians;*



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## MISSION STUDY

### Make-It-Yourself

Strathmore Paper Company, West Springfield, Mass., sells a specially made 11"x14" pad of drawing paper with spiral wire binder and "stand up" device. With one of these pads you can make a Turnover Chart for your mission study teaching. The only "hitch" is—minimum order three cartons, each containing 50 pads, price \$39.00 for 100 pads. In your association there are no doubt others who would be interested in making Turnover Charts for conferences, mission study classes, etc., so you might use to good advantage 150 pads. Could you suggest to some merchant that he stock these if they are not available in your town?

See RS page 26, teaching helps for this month's study of *The Holy Spirit in Missions*.



### Book of the Month

Thus It Is Written, by Dr. H. Cornell Goerner, Foreign Mission Board secretary for Africa, Europe, and the Near East, might well be your book of the month for reading. Check with your church librarian and if it is not in your library ask her to make it available. It will be a good book for the women to read as they study *The Holy Spirit in Missions*.

## PRAYER CHAIRMAN

### Prayer Partners

"Praying the Way Christ Teaches," by Armin R. Guswiler, points up the fact that there are four forms of praying in the New Testament and that all four are found in connection with great historical revivals. These are:  
1. Individual or private praying—Matt. 6:6, James 5:16b  
2. The praying of two in agreement—Matt. 18:19  
3. The praying of two or three or more in groups—Matt. 18:20  
4. The praying of larger companies and gatherings—Acts 1:14

As you and your prayer committee co-operate with the Brotherhood in planning pre-revival prayer meetings in homes promote these four forms of praying. April 8, 1959 is the suggested date for pre-revival prayer meetings in preparation for the April 12-26 simultaneous revivals in churches where revivals have not already been held—(see March Forecaster).

Arrange prayer partners, then give these partners names of the lost and special prayer objects. "Praying the Way Christ Teaches" is the way to get ready for your revival.

## COMMUNITY MISSIONS

### Cues for Callers

Soul-winning visitation will be a "first" this month in those churches having simultaneous revivals April 12-26.

Are your WMS members reticent about calling on the unsaved in your community? Then plan

Began to read the Bible faithfully. "I read," she said, "for I am hungry for the Bible." Today she is an active member of the Mt Olive church. Pray for this woman's

ways to help them overcome this difficulty and see how they can be used of God in soul-winning visitation.

1. Ask your pastor to give suggestions for contacting the lost
2. Encourage the women to read *Helping Others to Become Christians*, 75c, and *Talks on Soul Winning*, 30c, from your Baptist Book Store
3. Arrange for an inexperienced caller to go with one experienced in soul-winning
4. Use the "each one take one" motto by encouraging every WMS member to take the name and address of an unsaved person—to pray for and to visit
5. Stress the necessity of earnest prayer before, during, and after the call . . . Only the Holy Spirit can convert a soul but He needs human help.

## Jewish Fellowship Week

"A Program of Jewish Evangelism" and "Jewish Fellowship Week" are free leaflets from the Home Mission Board, 161 Spring St., N.W., Atlanta 3, Ga., which will help the community missions committee in planning for Jewish Fellowship Week, April 20-26. You will also want to use the poster (available from same address) in

your promotion of the week.

This month's program "The Song of the Lord Begun" gives suggestions for what WMS members can do for Jewish people.

As you prepare your own heart for Jewish Fellowship Week remember how much we are indebted to the Jewish race.

Jesus had the face, the figure, the language of the Jew while he taught and ministered on this earth.

Jonas Salk has freed many from the horror of polio by his vaccine.

Selman Wakeman has given us streptomycin and other antibiotics which have saved the lives of millions.

Albert Einstein set up the formula for splitting the atom and as yet all of its wonderful uses are not known.

Bela Schick discovered the test for diphtheria which has saved many from its scourge.

Joseph Goldwater found the cure for pellagra.

Manfred Sakel found the insulin treatment for mental illness.

David Sarnoff pioneered in radio and television.

This roll call could go on and on. Let's show our appreciation to the Jews during Jewish Fellowship Week and have a definite part in Jewish evangelism.

## STEWARDSHIP CHAIRMAN

### None Are Excused

For a quick stewardship emphasis at general or circle meetings have the following statements read by seven different women. At the designated time stewardship chairman will ask, "Who are excused from giving to missions?" After the replies are given read 2 Cor. 9:7.

### Who Are Excused From Giving to Missions?

1. Those who believe that the world is not lost and does not need a Saviour.
2. Those who believe that Jesus Christ made a mistake when he said, "Go ye into all the world, and preach the gospel to every

5

wonderful service of music, thanksgiving, testimonials, and preaching, followed by a week of evangelistic meetings which resulted in many professions of faith. Thank

the Lord in prayer today.

PRAY for Mrs. George W. Thomas, New Orleans, La., ev. among deaf; Rev. Seferino Jojola, Isleta, N. Mex., ev. among Indians;

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PRAY for Rev. Ray Crowder, Keffi Ni-  
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3. Those who believe that the  
gospel is not the power of God,  
and cannot save the heathen.

4. Those who wish that mission-  
aries had never come to our ances-  
tors, and that we ourselves were  
still heathen.

5. Those who believe that it is  
"every man for himself," in this  
world, and who with Cain, ask:  
"Am I my brother's keeper?"

6. Those who believe they are  
not accountable to God for the  
money entrusted to them.

7. Those who are prepared to  
accept the final sentence: "Inas-  
much as ye did it not to one of  
the least of these, ye did it not to  
me"—Horace Bushnell.

## PUBLICITY CHAIRMAN

*Real News*

Publicity chairmen need to un-  
derstand what constitutes real  
news and to present WMS activi-  
ties in the most effective way. One  
editor gives the following prin-  
ciples for newspaper reporting.

1. Recognize your newspaper's  
point of view. It needs the news  
you have as well as news from  
other groups. It needs and wants  
your friendship.
2. If you haven't already done so,  
take time out to learn what makes  
real news in your particular situ-  
ation. The public library should  
yield some books on newspaper re-  
porting, and your local editor will  
probably give you tips.
3. Never ask for free advertising  
or mere publicity. Never hesitate  
to offer news.
4. Bear in mind that most news is  
linked with some event. Those  
most successful in getting publici-  
ty are usually the persons who

know how to plan in terms of  
newsworthy happenings.

5. Don't try to write your own  
news stories unless you've had ex-  
perience or unless, of course, you're  
asked to do so. Write out the facts  
—who, what, why, when and  
where, being careful of names,  
dates and places.

6. Get the news to your paper  
while it is still fresh. Give advance  
notice of coming events when pos-  
sible.

7. Be helpful in arranging for pic-  
tures if they are wanted.

8. Try to be fair and impartial if  
you are dealing with more than  
one paper.

9. Nothing will arouse the astig-  
onism of your newspaper more  
quickly than use of "pressure."  
Avoid it.

10. If opportunity offers, get to  
know your editor as a person—  
Moody Monthly.

## YOUTH

### Directives for YWA Director and Committee

The year is half gone! Check  
carefully progress made in each  
YWA toward reaching Aims for  
Advancement; encourage and as-  
sist in areas where unmet aims  
and weaknesses exist.

Reinforce enlistment efforts and  
gains made during Focus Week.  
Try, after afternoon "Around the  
World Tea" or progressive dinner  
in homes of committee members.  
Invite YWA prospects and make  
follow-up visits and contacts.

April is the month for denomi-  
national emphasis on Baptist col-  
leges, a ready-made time for ar-  
ranging a fellowship hour, tea, or  
invitation to the homes of WMS

began to read the Bible faithfully. "I said,  
she said, "for I am hungry for the Bible."  
Today, she is an active member of the Mt.  
Olive church. Pray for this woman's

members for Ann Hasseltine and  
Grace McBride YWAs in your  
community.

Make specific plans for YWAs to  
participate in Jewish Fellowship  
Week, April 20-26, as a follow-up  
of one of the programs of the  
month (see April Window). En-  
courage YWAs to make friends  
with Jewish young people and in-  
vite them to church services and  
social events.

Give definite publicity to YWA  
Conferences: Ridgecrest, June 11-  
17; Glorieta, July 23-29.

1. Post the conference posters from  
state WMU office.

2. If obtainable, show slides of  
former conferences.

3. Plan for YWAs, director, and  
counselors to attend.

4. Meet your proportionate quota  
of associational attendance goal.

5. Ask girls who have attended  
conferences to present brief skit  
and give testimony of values of  
conference.

6. Present needs for financial as-  
sistance for girls wishing to attend  
conferences.

7. Write state youth or YWA di-  
rector for information.

—Billie Fote, YWA Promotion  
Associate



**B**ig events  
**I**nteresting activities  
**G**irls enlisted  
**N**o one left out  
**E**nthusiastic participation  
**W**hole church informed  
**S**ocial features

This is the Big News!  
GA Focus Week  
May 10-16, 1959

wonderful service of music, thanksgiving,  
testimonials, and preaching, followed by a  
week of evangelistic meetings which re-  
sulted in many professions of faith. Thank

the Lord in prayer today.  
PRAY for Mrs. George W. Thomas, New  
Orleans, La., ev. among deaf; Rev. Seferino  
Jojoia, Isleta, N. Mex., ev. among Indians;

## SUNBEAM SLANTS

### Your Questions

Q. If our enrollment requires di-  
vision of an organization in the  
middle of the year, how can we  
receive Honor on Aims for Ad-  
vancement recognition?

A. Division of an organization is  
necessary and advisable as enroll-  
ment reaches a maximum number.  
So do not hesitate to divide. If you  
are meeting Honor or Approved  
requirements before division, keep  
the records together for reporting.  
Continue to report as one organi-  
zation, though you have divided  
into two for more effective teach-  
ing. It is best to plan for more or-  
ganizations at the beginning of  
the year on October 1.

Q. Are there classes at Ridgecrest  
and Glorieta WMU Conferences  
for Nursery, Beginner, and Pri-  
mary leaders and assistants?

A. Yes, there are classes planned  
to help leaders, assistants, and di-  
rectors in guiding children of Sun-  
beam Band age.

—Elsie Rives, Sunbeam Band  
Director

### Big News!

For this Big News to  
spread, GA director and  
GA committee must get  
to work! Church dates  
cleared, plans made,  
girls' calendars cleared,  
parent co-operation en-  
listed, fostering circles  
lined up! Detailed plans  
and suggestions are in  
April Tell. More plans  
will be in May Tell and  
in this column.

—Betty Brewer,  
GA director

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PRAY for Rev. Ray Crowder, Keffi, Ni-  
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## JUBILEE CHAIRMAN

Co-operate



"Co-operate" is the word for the Jubilee chairman. She co-operates with the community missions committee in promoting soul-winning visitation; she co-operates with the prayer committee in planning pre-revival prayer meetings; she co-operates with the stewardship committee in securing new sithers, and in promoting increased gifts through the Co-operative Program and special offerings; she co-operates with the publication committee in securing new Royal Service subscribers; she co-operates with the enlistment committee in enlisting new WMS members; she co-operates with every officer and committee in working to be an Honor WMU; she co-operates with associational officers in organizing WMU organizations; she will co-operate with the mission study committee this quarter in promoting the study of *The Holy Spirit in Missions*, by Lawrence, 75c from your Baptist Book Store.

Now, there is one more way in which you and your WMS co-operate in a glorious way—

Co-operate in church plans for establishing missions.

"The Way to 30,000" is another how-to filmstrip designed to help in the establishment of new churches and missions. It may be ordered from your Baptist Book Store for \$5.00.

There are two 30,000 award certificates available from state mission offices. One is for the church and its mission; the other for a new church and its sponsoring church. When requesting these awards give: (1) name of church, (2) name of mission, (3) date mission started—and (1) name of new church, (2) date new church was constituted, (3) name of sponsoring church.

began to read the Bible faithfully. "I read," she said, "for I am hungry for the Bible." Today she is an active member of the Mt Olive church. Pray for this woman's

band, Arthur Wallace.

PRAY for Mrs. Abraham Wright, Benld, Ill., ev. among Italians; Mrs. Cleofas Castano, Havana, Cuba, Mrs. C. S. Cadwallader, Jr., Guatemala, Guatemala, Rev. Russell L. Locke,\* Nigeria, Miss Faye Tunnire, Cotoabato, Philippines, ev.; Dr. Howard D. McCamey (DDS),\* Nigeria, med. ev.



12 Sunday O give thanks unto the Lord: call upon his name: make known his deeds among the people Psalm 105:1 (Read Psalm 100).

During the war in Korea, many refugees from the North heard the Baptist message in South Korea, believed and were baptized. When they returned home, these refugees formed Baptist churches in three towns. When Missionary John A. Abernathy visited them, many responded to the gospel in each location, and church membership grew. There were no funds for erecting urgently needed buildings, but after prayer the suggestion was made to the Baptist Chaplains' Association that this would be a wonderful project for them. On his trip into North Korea, Mr. Abernathy found three completed church buildings! Thank God for Baptist chaplains! Pray for the courageous Baptists of Korea.

PRAY for Rep. Bertis Fair, Ridgecrest, N. C., ev. among migrants; Rev. Troy Bennett, Dacca, E. Pakistan, Mrs. J. F. Mitchell, Antofagasta, Chile, Mrs. C. H. Morris, Kuala Lumpur, Malaya, ev.

13 Monday Sing unto him, sing psalms unto him: talk ye of all his wondrous works Psalm 105:2 (Read Psalm 107:1-9).

Two thousand people attended the dedication service for the magnificent First Baptist Church of Santiago, Chile, in October, 1955, crowding into aisles, windows, and the choir loft. Many were turned away for lack of space. Some came to hear the music of the first Baldwin electronic organ in all of Chile, and the glorious singing of the United Baptist Choir of Santiago, augmenting the choir of the church. It was a wonderful service of music, thanksgiving, testimonials, and preaching, followed by a week of evangelistic meetings which resulted in many professions of faith. Thank

God for this beautiful church building which adorns the name of Christ in Chile.

PRAY for Rev. Jose Saenz, Rio Grande City, Rev. Camara Guerra, San Benito, Tex., ev. among Spanish-speaking; Irma Camara, MF; Marcellus Williams, Okla., ev. among Indians; Mrs. Leslie G. Keyes, Guatemala, Miss Betty Jane Hunt,\* Korea, ev.; Mrs. R. F. Elder, Argentina, retired

14 Tuesday Glory ye in his holy name: let the heart of them rejoice that seek the Lord Psalm 105:3 (Read Psalm 108:1-5).

Panama, the crossroads of the world, has opened its heart to the preaching of the gospel by Baptists. In February, 1958, a simultaneous evangelistic crusade in Panama and the Canal Zone became a veritable Pentecost. There were 799 professions of faith and many rededications. The first crusade ever conducted among the primitive Cuna Indians resulted in 236 conversions. A small Indian boy was heard to pray, "Dear God, this is not a false promise we have made, this is the real thing!" The San Blas chief told his people, "This man has come to tell us how to follow God and we ought to listen to him." Praise God for this rich harvest in Panama.

PRAY for Mrs. Wendall C. Parker, Margarita, Canal Zone, ev.; Mrs. G. A. Bowdler, Sr., Argentina, retired

15 Wednesday Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth for ever Psalm 106:1 (Read Psalm 111).

"The Lord has been good and there has been a fine response to all the program," writes Gladys Hopewell from Tainan, Taiwan, the University center for Free Chinese students in Southeast Asia. A recently completed student chapel makes it possible to reach more of the 2,500 University students than ever before, most of them non-Christian. In addition to her work at the chapel Miss Hopewell teaches English in the University in order to have contact with more students. Requesting prayer for this vital ministry, she states: "You multiply our strength and witness by your faithful prayers. I often feel that it is the most important part of the work. We count on your continued prayers." Take Miss Gladys Hopewell and these 2,500 University students to the Lord in prayer today.

PRAY for Mrs. George W. Thomas, New Orleans, La., ev. among deaf; Rev. Seferino Jojola, Isleta, N. Mex., ev. among Indians;

Mrs. Pantaleon Molina, El Paso, Tex., ev. among Spanish-speaking; Miss Edna E. Teal, China, retired; Mrs. Rufus Hodges, Jr., Oshogbo, Nigeria, ed. ev.; Mr. Robert Beatty, So. Rhodesia, ev.

**16 Thursday** Who can utter the mighty acts of the Lord? who can shew forth all his praise? Psalm 106:2 (Read Psalm 113).

The Baptists of Colombia are earnest, sacrificial givers. Crea Ridenour tells of the extraordinary "Christmas Offering for Christ" which was given by the First Baptist Church of Cali. The majority of its 200 members are very poor. They adopted the seemingly impossible goal of \$1,500 (about \$7.50 per member), saved, skimped, and sacrificed. A woman brought five pesos (\$1.25) to Miss Ridenour, earned by washing, to keep until Christmas. "I might spend it," she said, "and this money I promised to God."

When the gifts were brought on Christmas morning they totaled more than \$1,400—far beyond their ability to give. That offering was used for missions in Colombia. Thank God for faithful Colombian Baptists.

PRAY for Mrs. J. L. Riffey, Estado do Rio, Brazil; Miss Darline Elliott, Cali, Miss Crea Ridenour, Colombia, Mrs. Reinaldo Medina, Havana, Rev. Elva Chavez, Las Villas, Cuba, Mr. Edwin B. Dozier, Fukuoka, Japan, ev.; Sarah Dozier Mamlin and Charles Marvin Dozier, MF; Mr. Andrew H. Foster, Pollock, La., ev. among migrants; Mrs. Laura May Whitfield, Socorro, N. Mex., ev. among Spanish-speaking; Rev. Ross L. Woodruff, Phoenix, Ariz., ev. among Indians.

**17 Friday** Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men. Psalm 107:15 (Read Psalm 121).

While Missionary Howard L. Shoemaker was directing and helping with the construction of a fourth mission center and dispensary in Guayaquil, Ecuador, he fell and broke his foot. For two months he was practically immobile, but he continued to direct the work from his home. A constant stream of people called to offer their services.

There is great need for medical help in Ecuador. The death rate is very high, and many funerals pass the missionary's home daily. As the people come to the Baptist center for medical attention they receive, also, a Christian witness and an invitation to services. Pray for the extension of our Baptist ministry in Guayaquil and in all of

Ecuador.

PRAY for Rev. Howard L. Shoemaker, Ecuador, Mr. Frank A. Hooper, III, Haifa, Israel, Mrs. Carlos E. Perez, Las Villas, Cuba, ev.; Rev. J. M. Houlbrook, Nashville, Tenn., Rescue Mission; Rev. Adiel H. Urbina, Calif., ev. among Spanish-speaking; Mrs. Roy Muncy, Ignacio, Colo., ev. among Indians.

**18 Saturday** O praise the Lord, all ye nations: praise him, all ye people. Psalm 117:1 (Read Psalm 92).

"Nothing is quite so important as harnessing the prayer potential of Southern Baptists," said Dr. Baker James Cauthen at an appointment meeting of the Foreign Mission Board in April, 1958. He also said: "It could be that one of the next distinctive steps forward in world missions lies along the line of harnessing the prayer potential of Southern Baptists."

The urgent plea for missionaries comes from the thirty-eight countries of the world in which Southern Baptists are now at work, and from many lands which we have not entered. Dr. Cauthen says that we should be sending out at least 200 new missionaries annually. Pray that God will call these forth, that Southern Baptists will send them. Pray for Dr. Cauthen.

PRAY for Mrs. Rodney Wolfard, Parana, Brazil, ev.



**19 Sunday** For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Psalm 117:2 (Read Psalm 138).

Virginia Wingo of our Training School in Rome is always conscious that many are praying for her on her birthday. She tells of another occasion, also, when faithful prayer at home transformed a day in her life. On an extremely difficult day with more to be done than time and strength would allow, she awoke with the conviction that God would see her through successfully. Everything went surprisingly well, details took less time than usual, tasks which she feared would be left undone were easily completed. She calls that day "the wonderful Wednesday." While on furlough for the summer of 1958 she met a woman at Ridgely who said, "For the past three years I have been

praying for you especially by name every Wednesday." Virginia Wingo writes, "I am certain of at least one of the reasons why Wednesday, May 14, before leaving for furlough, was so blessed a day." Thank God for the privilege of intercessory prayer.

PRAY for Miss Virginia Wingo, Rome, Italy, ed. ev.; Mrs. John Turner, Beirut, Lebanon, Mrs. E. G. Berry, Mrs. Claud Bumpas, Brazil, ev.; Mrs. Sam T. Mayo, HMB, Field Worker; Mrs. Alfredo M. Lugo, Edinburg, Mrs. Carlos Ramirez, San Angelo, Tex., Rev. Ernest R. Hill, Las Cruces, N. Mex., ev. among Spanish-speaking.

**20 Monday** Open to me the gates of righteousness: I will go into them, and I will praise the Lord. Psalm 118:19 (Read Psalm 24).

"A newly arrived Mexican, when the Bible was placed on display, came over to us while the meeting was in progress and said: 'So this is the Bible, the Word of God!' He picked it up reverently and gazed at it the longest time. Finally he said, 'Oh, how I want that book! But I have just arrived; I have no money.' . . . When the service was over he came dashing from the edge of the crowd, and holding a few Mexican pesos, he looked at us earnestly and said: 'This is all the money I have in the world, every cent . . . Will you please let me have a copy for this amount?' He walked away with his Bible and the keenest satisfaction we have ever seen (displayed on any face!)"—THE RECORD. Pray for this Mexican migrant.

PRAY for Mrs. S. P. Mireles, Houston, Tex., Rev. Phillip Aaron, Miami, Fla., ev. among Spanish-speaking.

**21 Tuesday** The Lord is my strength and song, and is become my salvation. Psalm 118:14 (Read Psalm 116).

Faithful Japanese Christians encourage the hearts of our missionaries. Miss Elizabeth Watkins tells of an old man, not long a Christian, who was active in evangelistic effort. Visiting his son on a distant island, this new convert gave a glowing testimony for Christ and proudly displayed his baptismal picture. The next morning he was found kneeling by his bed, his head bowed and his hands folded. His spirit had departed as he talked with his Saviour during the night. Praise God for faithful Christians in Japan.

PRAY for Miss Elizabeth T. Watkins, Shikoku, Japan, Miss Letha M. Saunders, Sao Paulo, Brazil, ed. ev.; Mrs. John Oliver,\*

Brazil, Miss Mary Neal Morgan, Osaka, Japan, Mrs. Edward Nelson, Santiago, Chile, Mrs. Victor Koon, Honolulu, Hawaii, ev.; Miss Rose Marlowe, Japan, retired; Rev. Rodion Beresov, San Francisco, Calif., ev. among Russians; Mrs. Stephen Gover, Weatherford, Rev. Sammy Fields, Shawnee, Okla., Mrs. L. E. Johns, Casa Grande, Ariz., ev. among Indians; Winifred Johns, MF; and for annual meeting Florida WMU, Tampa, 21-22.

**22 Wednesday** Thou art my God, and I will praise thee: thou art my God, I will exalt thee. Psalm 118:28 (Read Psalm 147:1-12).

When Rev. A. Pucciarelli began work at the Italian Baptist Mission at Tampa, Florida, he led to Christ Gatto Sebastiano who became a faithful church member and deacon. Mr. Sebastiano writes: "I want to thank God and Southern Baptists who through the Home Mission Board sent Brother Pucciarelli to Tampa and brought to us the light of the gospel . . . My only regret is that I did not find this way of Christian living at least 20 years before. I hope for the years God will let me live to be a living testimony for Jesus. Pray for me." Pray that God will use this man mightily.

PRAY for Rev. A. Pucciarelli, Tampa, Fla., ev. among Italians; Rev. Ismael Negrin, Key West, Fla., ev. among Spanish-speaking; Mrs. W. W. Logan, Ibadan, Nigeria; Dr. Donald B. McCoy, Brazil, Mrs. Hugo Parkman, Manila, Philippines, Mrs. C. S. Boatwright, Tokyo, Japan, ev.

**23 Thursday** O give thanks unto the Lord: for he is good: for his mercy endureth for ever. Psalm 136:1 (Read Psalm 84).

When Missionary W. H. Jackson, Jr. began evangelistic work in Asahigawa, Japan, there were many conversions. The first two baptismal services were held out-of-doors, but cold weather soon prevented this. The next two services were at a public bath, but this was unsatisfactory. Finally, Mr. Jackson bought a huge pickle barrel and had it delivered to his garage. Baptismal services were held in the garage until Southern Baptists provided a beautiful sanctuary, complete with baptismal. Thank God for the resourcefulness of missionaries!

PRAY for Rev. William H. Jackson, Jr., Tokyo, Mr. Marion F. Moorhead, Kokura, Japan, Mr. Fred L. Hawkins, Rio de Janeiro, Brazil, Mr. Augusto Martinez, San Blas, Panama, Mrs. Ben H. Wetmaker, Cali, Colombia,

## Be Thoughtful on Jewish Holidays

Write a note of greeting to your Jewish friends and neighbors on religious holidays which are vitally important to them. Express appreciation for the Old Testament passages which have been a blessing to your life. Here are some of the Jewish holidays:

- \*Passch (Passover)—1st day—April 23
- Passch (Passover)—7th day—April 29
- \*Shabuoth (Feast of Weeks, or Pentecost)—June 12
- Tishah b'ab (fast day)—August 13
- \*Rosh Hashana (New Year)—October 3-4
- Yom Kippur (Day of Atonement)—October 12
- \*Sukkoth (Feast of Tabernacles)—1st day—October 17
- Simkath Torah (Rejoicing over the Law)—October 25
- Hanukkah (Feast of Dedication)—December 26-January 2

\*Orthodox and Conservative congregations celebrate two days. Reform one day only.

Mr. Leslie Smith, Indonesia, ev.; Mr. F. Harold Heiney, Shawnee, Okla., ev. among Indians; Dr. Samuel G. Rankin, Kowloon, Hong Kong, med. ev.; Miss Blanche Rose Walker, China, retired.

24 Friday I will extol thee, my God, O king; and I will bless thy name for ever and ever Psalm 145:1 (Read Psalm 145:1-9).

Dr. Carl Hunker tells of the miraculous healing of May-ling, a beautiful seven-year-old daughter of a consecrated Chinese family. May-ling was stricken with acute nephritis and wavered for weeks between life and death. Doctors gave no hope but family and friends prayed and believed. A small quantity of serum was flown from the Baptist Hospital in Korea, and May-ling began to respond. More serum followed from America, and she gained in strength. "What rejoicing there was," Dr. Hunker writes, "on the day we were able to place her in our car and take her home." In gratitude to God the mother gave to the church a beautiful jade pin, a family treasure. Pray for May-ling and her family.

ASK God's blessings upon Dr. W. Carl Hunker, Taipei, Taiwan, Miss Blanche Simpson, Estado do Rio, Brazil, Rev. Arturo E.

Corugedo, Matanzas, Cuba, ev.; Mrs. N. H. Eudaly, El Paso, Tex., Baptist Spanish Publishing House; Miss Lena Lair, Nigeria, ed. ev.; Dr. William J. Williams, Ogbomoso, Nigeria, med. ev.

25 Saturday Every day will I bless thee; and I will praise thy name for ever and ever Psalm 145:2 (Read Psalm 145:10-21).

The Korean people seem always ready to respond when the gospel is preached. The church at Nonsan was organized by a Bible woman and two deacons from a nearby town. Mrs. Don C. Jones tells us that this church was in its initial stage when she and Mr. Jones visited it and he preached on the power of God. That power was demonstrated when nine persons came forward, making professions of faith in Christ. Pray for this young church and its Korean pastor.

PRAY for Mrs. Don Jones, Korea, Rev. Marcos Rodriguez, Matanzas, Cuba, Mrs. Atilio Rivera, San Blas, Panama, Mrs. Harold Reeves, Thailand, Mrs. Ancil Scull, Indonesia, Mrs. Donald J. Richards, Brazil, ev.; Rev. Lawrence Stanley, Phoenix, Ariz., ev. among Chinese; Mrs. Antonio Costillo, Del Rio, Tex., ev. among Spanish-speaking



26 Sunday Great is the Lord, and greatly to be praised; and his greatness is unsearchable Psalm 145:3 (Read Psalm 8).

Baptists are building in Honduras, Central America, with an eye to the future. The new Bethel Baptist Church at Comayagua was placed on the back of the lot so that a larger building may be added later. Foundation and walls are reinforced so that a second floor may be built above the present building, and rafters and roofing are so constructed that they may be dismantled and replaced above a second floor.

When this building was dedicated and opened for services, 275 persons packed the auditorium the first evening. Missionary John D. Ratliff writes, "This is encouraging for those of us who remember that four and a half years ago all the Baptists in the area and their friends could meet in a room that wouldn't hold over 65 people."

PRAY for Rev. John D. Ratliff, Honduras, Miss Merna Jean Hocum, Panama-

buca, Brazil, ev.; Rev. Gerald Fielder, Fukuoka, Japan, ed. ev.; Mrs. Douglas Kendall, Surabaya, Indonesia, RN; Mrs. A. S. Patterson, Nigeria, retired.

27 Monday One generation shall praise thy works to another, and shall declare thy mighty acts Psalm 145:4 (Read Psalm 23).

When the Japanese patriarch, Rev. Kamori Shimose, walked haltingly to the platform of the Kumamoto Baptist Church to pronounce the benediction, the congregation stood in reverent silence. Painfully, in a voice almost hushed by paralysis the familiar prayer was pronounced: "May the grace of the Lord Jesus Christ, the love of God the Father, the fellowship and communion of the Holy Spirit, be with you all, now and forevermore. Amen."

For forty years this aged Christian leader had been pastor of the Fukuoka Baptist Church. He was the first president of the Japan Baptist Convention, and had been a tower of strength to the Christians of Japan for many years. Praise the Lord for the older Japanese Christians who have declared the truths of the Gospel to their children.

PRAY for Mrs. W. H. Jackson, Jr., Tokyo, Japan, Mr. James T. Lochridge, Philippines, ev.; Mrs. Jorge Martinez, Las Cruces, N. Mex., ev. among Spanish-speaking; and for annual meeting—Michigan WMU, Lansing, 27-28.

28 Tuesday While I live will I praise the Lord; I will sing praises unto my God while I have any being Psalm 146:2 (Read Psalm 146).

A mother who visited the Stewart Good Will Center in Atlanta, Georgia, wrote to our missionaries there: "I hope your teachings and influence will remain as bright with my children as they will with me. One of my loveliest memories is the day I walked into your nursery and found you tucking each child into bed for afternoon naps. Then you sang a beautiful hymn, and I remember the last lines were 'They shall shine in their beauty, bright stars for His crown.' I believe that some of those stars will be the lives of the children of that nursery, reflecting the ideals of love and service in your teachings." Give thanks for our Good Will Centers and pray for the workers.

PRAY for Miss Sarah Frances Diaz, Granite City, Ill., GWC; Mrs. Leoncio Veguilla,

Havana, Cuba, Mrs. H. E. Renfrow, Sao Paulo, Brazil, ev.

29 Wednesday Kings of the earth, and all people; princes, and all judges of the earth: Both young men, and maidens; old men, and children: Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven Psalm 148:11-13 (Read Psalm 115).

An elderly couple in Argentina were invited to an evangelistic service and professed faith in Christ. They became concerned about two glass cases in their home containing images that had been in the family for years. These idols, they knew, had no place in a Christian home, but how were they to be disposed of? A next door neighbor offered to buy them at a good price, but somehow the new converts felt that this would be wrong. One day the images were taken to the backyard and burned.

PRAY for Mrs. Z. P. Freeman, Buenos Aires, Argentina, Mrs. Robert D. Hardy, Japan, Miss Cathryn Smith, Pernambuco, Mr. Donald J. Richards, Miss Onis Vineyard, Brazil, ev.; Miss Rosemary Lambert, Kokura, Japan, ed. ev.; Miss Annie Rines, Nigeria, Miss Margaret Collins, Dagupan City, Philippines, RN; Rev. Russell Bowren, Gallup, N. Mex., Rev. Victor Kaneubbe, Philadelphia, Miss, ev. among Indians; Mr. Cornelio Rivera, Lordsburg, N. Mex., ev. among Spanish-speaking.

30 Thursday Let every thing that hath breath praise the Lord. Praise ye the Lord Psalm 150:6 (Read Psalm 150).

While working in Oyo, Nigeria, Sarah Lou Henley visited the Baptist church in Ilesia in the northern region, a small mud hut. The pastor was away and a boy of fifteen was in charge of the service. He taught the Sunday school lesson in three languages. A crowd had followed the white visitors to the church and many heard the Word of God for the first time. When some of the men questioned the young teacher it was apparent that he knew his Bible well. Thank God for this boy.

PRAY for Miss Sarah Lou Henley, Nigeria, Mrs. Patrick Hill, Ogbomoso, Nigeria, Rev. Thomas Adkins, Kowloon, Hong Kong, ev.

ev. evangelism  
ed. educational  
DDS dental  
GWC Good Will Center  
HMB Home Mission Board  
med. ev. medical evangelism  
MF Margaret Fund student  
\* on furlough  
RN nurse

## Preliminary Preparation Plans for

### Circle Mission Study

by Gaines S. Dobbins, Golden Gate Seminary, Berkeley, California

The book\* to be studied in April, May, June is primarily an exposition of the teachings of the Bible concerning the Holy Spirit. The author, Dr. J. B. Lawrence, a notable preacher and educator, was called to the secretaryship of the Baptist Home Mission Board during one of the most critical periods of its history. Out of deep personal experience he came to know the presence and power of the Holy Spirit and to rely on him implicitly for guidance in the missionary enterprise. The study is especially timely in the present crisis of missions as we confront the challenge of world need and opportunity and realize that we must have more than human resources for the task.

Study Bible materials carefully and ask all members to read references in their context before each meeting.

#### Units of Study

APRIL—Chapters I and II

MAY—Chapters III, IV, V

JUNE—Chapters VI, VII, VIII

Needs to be met will be on behalf of (1) the individual member, (2) the church, (3) the missionary enterprise. It is assumed that each participating person has a deep-felt need to know more about the Holy Spirit and to come into closer and fuller relationship with Him. There is the unquestioned need of every church to claim and appropriate more fully the power and presence of the Holy Spirit. Never more than now was the endowment of the Holy Spirit needed for the guidance and empowering of those directly engaged in the work of missions—mission board secretaries and staff members, the missionaries on the fields, the churches and other institutions in mission areas, and pastors and people to the sending churches. Altogether, we need profound conviction that to evangelize and Christianize our confused and lost generation is utterly impossible through human strength and wisdom alone. We must work by the inspiration and guidance of the Holy Spirit.

Results to be sought are three-fold: (1) the deepening of the spiritual life of each member of the circle; (2) the enrichment of the life of the church as a whole; (3) the advancement of the cause of world missions. By its very nature, this study is intensely

\*The Holy Spirit in Missions, Lawrence, price 75c.

personal. The Holy Spirit is more than a doctrine—He is a person and deals with us as persons. What he does in and through the church and by means of missions is through individuals whom he indwells. Pray that these studies will bring transforming power into the life of each member and thus to the church and the missionary enterprise.

Supplementary materials are available in the form of books from Baptist Book Stores and tracts; some of the most helpful books are:

God Being My Helper, Ralph A. Herring,

\$2.00

The Spirit of God, G. Campbell Morgan,

\$2.50

The Work of the Holy Spirit, W. T. Connor, \$2.25

Tracts from Mondy Press, 820 N. LaSalle St., Chicago, Illinois:

Your Problem Solved, Kenneth S. Wuest, \$2.00 per 100

The Spirit-filled Life, John MacNeil, 35c

God and Missions Today, A. T. Pierson, 35c

#### April study plans for The Holy Spirit in Missions

Theme: "Come . . . with Quickening Power"

Gain attention and create interest by the use of these simple symbols: on a table set a lighted candle beside an open Bible, and, if available, behind the Bible and candle a globe or map representing the world.

As circle members arrive, give each one

a folder (about 3"x5" in size), on the front of which will be sketched a lighted candle, with the explanation:

*In ancient symbolism, the stock of the candle represented God the Father, the wick of the candle, God the Son, the flame of the candle, God the Holy Spirit.*

"The Spirit of truth . . . will guide you into all truth" (John 16:13).

On the inside pages, copy the first stanza of "Come, Holy Spirit, Heavenly Dove," Baptist Hymnal, No. 169.

Copy also key verses for this day's study:

Chapter I—Acts 1:8, 2:4; John 14:26

Chapter II—Luke 1:35, 4:18, 24:47-48.

Begin the study by using the candle as an object lesson. Ask: Which is more important, the stock, the wick, or the flame? Obviously all are equally important if there is to be light. So it is with the triune God—Father, Son, Holy Spirit—one God in three persons, each distinct from the other yet forming an inseparable unity. As the candle would not perform its service for us without the flame, so God the Father and Christ the Son would not carry out their redemptive purpose in and through us without the Holy Spirit.

Concentrate attention on the Holy Spirit's part in beginning of the missionary enterprise at Pentecost. Call for the reading of Acts 1:8; compare with Matthew 28:19-20. Explain the context of each of these commissions: In the first, our Lord tells us what we are to do: Go, make disciples, baptize, teach and train others who will go on and on in ever-widening circles. In the Acts, our Lord tells us how we are to do it: receive power, from the Holy Spirit, be his witness from Jerusalem unto the uttermost part. Recall briefly the story of Pentecost—and after: use key verse Acts 2:4. From John 14:26 explain the power of the disciples to bear witness and to recall the words and deeds of Jesus Christ.

Lead discussion of the person and power of the Holy Spirit. Deal with the question: Is the Holy Spirit a person or an influ-

ence? Show from selected Scripture verses (see below) that the Holy Spirit is revealed as having all the qualities of personality as really God the Father and Christ the Son. Point out some of the designations of the Holy Spirit which assigned to him the nature of a person. Note especially his relation to Christ (Luke 1:35) and his partnership with Christ (Luke 4:18). Emphasize his place in the work of redemption (1) as related to the ministry of Christ, and (2) as related to our witness (Luke 24:47-48).

Connect with crisis in the world today. Illustrate with a pencil balanced on the forefinger—in unstable equilibrium, ready to be tipped in either direction. Is not this a picture of our world? If the weight is thrown on the side of materialistic atheism the result may well be World War III, with consequences of disaster beyond all imagination. If the balance is tipped by the forces of New Testament Christianity, the result may be an era of peace and progress without precedent in human history. What will determine the direction? More than all else, the Holy Spirit's right-of-way in the use of dedicated Christians to carry out the commission of Christ!

Dwell on the truth that the Holy Spirit is indeed "the Heavenly Helper." He helped Mary, the mother of our Lord, to understand the miracle of Jesus' birth and her responsibility in the rearing of the holy child. He helped Christ the Son in the fulfillment of his redemptive ministry. He helped the disciples to understand and to carry out their part in putting into operation the plan of world redemption. He stands ready to help us do our part in continuing that which Jesus "began to do and to teach." In the fulfillment of the Holy Spirit's purpose in us rests the destiny of our imperiled world.

Concluding moments may include (1) quoting from the Scripture verses which refer to the Holy Spirit, by members who have prepared beforehand; (2) prayer for one another that the Holy Spirit may become more real and that each life will be (please turn to page 35)

## PROGRAM

# The Song of the Lord Begun

### PROGRAM OUTLINE

by Carolyn Rhee

Scripture Medley

Sing: "Jesus Calls Us"

The Jews Among Us

Witnessing to Jewish Friends

Conversation or Conversion

Dramatize Jewish Customs (see page 30)

The Deaf Among Us

"Open My Mouth . . ."

Devotional Thoughts

### Suggestions for Presentation

#### Suggestions for Presentation:

The program material spotlights the individual church member's personal responsibility to the Jews in her own community. Use only what is most appropriate for your particular group. Supplement it, if desired, with material from articles appearing elsewhere in this issue.

#### Alternate suggestions:

1. Use Scripture medley to set theme, "Open Their Eyes . . . Ears." For brevity, omit devotional period and use third section to tie together and conclude the program.

2. Use leaflets below to work out brief informational skits on working with Jews and with the deaf. Choose other information from program, closing with "Open My Mouth . . ."

#### On the Jews:

Jewish Fellowship Week, Reach Jews for Christ in Revivals, Suggestions for Visiting in Jewish Homes

#### To Give to Jews:

Many Jews Believed, A Jewish Ruler  
Also use book, Our Jewish Neighbors, Frank Halbeck, 75c from your Baptist Book Store.

#### On Deaf Work:

The Fascination of Finger Talk, You Can Establish a Deaf Mission!, Some Do's and Don'ts for Workers with the Deaf

Secure above leaflets from Home Mission Board, 161 Spring Street, N.W., Atlanta 3, Georgia.

### AT YOUR MEETING

#### Scripture Medley (read impressively)

Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them (Matt. 13:16, 17).

It is not the will of your Father which is in heaven, that one of these little ones should perish (Matt. 18:14).

And ye also shall hear witness, because ye have been with me from the beginning (John 15:27).

The harvest truly is plenteous, but the labourers are few: Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest (Matt. 9:37, 38).

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world (Matt. 28:19, 20).

By this shall all men know that ye are my disciples, if ye have love one to another (John 13:35).

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in

him, the same bringeth forth much fruit: for without me ye can do nothing (John 15:4, 5).

If ye love me, keep my commandments (John 14:15).

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full (John 15:11).

If ye know these things, happy are ye if ye do them (John 13:17).

Who hath ears to hear, let him hear (Matt. 13:9).

Sing: "Jesus Calls Us"

### The Jews Among Us

Chairman: "Open Their Eyes . . ."

It is easier to dream of witnessing spectacularly to those on distant continents

than to see the reality of opportunity at one's doorstep.

We should be aware of and prayerful for our mission work among the Jews in our country, and those in our community to whom there is no "appointed" missionary. The Home Mission Board work among the Jews is directed by Mr. William Mitchell. (Tell excerpts from article on page 12.) Actually, the responsibility for helping Jews to know Christ as Saviour is the responsibility of Christians who live among them, next door and across town. See this woman seated at her desk. Let us hear what she is writing (woman seated at desk pantomiming the writing of a letter. Voice-off-stage reads slowly and distinctively the thoughts (see below) she is expressing on paper).

Dear Jewish Neighbor,

God has made you very real to me tonight and I feel the need to express the thoughts which are surging in my heart.

I have just returned from a special service held at our church as a part of the observance of "Jewish Fellowship Week." I am beginning to realize that God has appointed me His missionary to those within my reach.

How carelessly I have treated that trust. I have been indifferent to you. Your ways have seemed strange to me and I have let them become a barrier keeping me from showing you God's love.

I recognize my personal responsibility to show you Jesus who is God's love made evident in the flesh. Yet I feel great inadequacy in knowing how to witness to you. What can I say? What can I do to help you know Jesus, the Saviour, the promised Messiah?

I know I can pray, and my own prayer life will deepen as I intercede daily for you. I can be your friend, sharing with you a part of the daily experiences that are the common lot of us all. I can live the Christian life before you and in this way demonstrate the depth of my concern.

I can also invite you to the services at my church.

I can study books and pamphlets which will help me to understand your beliefs.

An ever present help is the Bible—God's direct communication to both of us. Its message can open your eyes to see the truth that Christ is the fulfillment of God's promises in the Old Testament and that in Him "your joy can be full," my Jewish friend.

What you do with Jesus after you know of him is your concern. God requires of me that I witness. He requires of you that you choose, of course. You also have responsibility before God for rejecting Jesus.



(Sing to the tune of "Open My Eyes" or read as a prayer.)

Open their eyes, that they may see  
Glimpses of truth that come from Thee;  
Place in their hands the wonderful key  
That shall unclasp, and set them free.  
Silently now I wait for Thee,  
Ready, my God, Thy will to see;  
Open my eyes, illumine me,  
Spirit divine! Amen.

### Witnessing to Jewish Friends

Mr. Belden Menkus, Records Officer of the Baptist Sunday School Board in Nashville and a Christian Jew, states that the

basic problem underlying our witnessing to Jewish people is lack of genuine love and understanding.

"The great misfortune is that we have effectively shut Jewish people out of our social circles. It is not out of a dislike of Gentile people that the average Jew stays to himself in his own community center or social club," Mr. Menkus says. "It is, instead, a defensive move to protect himself from unkind things said and done by some of his Gentile friends and neighbors." As Harry Golden observes in his new book, *Only in America*,<sup>\*</sup> why should he want to

<sup>\*</sup>\$4.00 from your Baptist Book Store

### Dramatize Jewish Customs

Order these from Anti-Defamation League of B'nai B'rith, 515 Madison Avenue, New York 22, New York for dramatic emphasis on Jewish customs and holidays:

1. *How John Learned about Hanukkah.* Story of Hanukkah is unfolded through play-within-a-play treatment. 10c
2. *The Festival of Lights.* Series of ten tableaux portraying the story of Hanukkah. 3c
3. *Holiday Candles.* Radio play. Story of how observance of Hanukkah saved

a life at Christmas time and reduced children's interpersonal and inter-family tensions. 10c

4. *The Light.* How fight for religious freedom, waged by Maccabees, affected course of history. Play deals with adolescent attitudes and behaviors. 15c

5. *Fest of Lights.* Words and music by Elsie-Jean. Charming Hanukkah song for kindergarten and first grade children. Free

6. *Eight Dancing Candles.* Provides easy way for elementary school children to learn Hanukkah theme. Free

Jews in the United States celebrating Passover

Charlotte Brooks for Monkmeier



spend eternity with people who do not want to spend one hour a week with him in the downtown luncheon club.

"The secret is love—Christ's love for the lost. This is not the love of individuals as statistics but as real people. It is a deep Spirit-led conviction and concern about the welfare of the lost individual. We can start by just being good neighbors and friends." The average church member does not know who his Jewish neighbors are. Taking a census to specifically include Jews might be an excellent WMU project. Certainly, the community missions chairman should know where the lost in her community live.

"We need to be deeply concerned with the problems of the individual Jewish person," continues Mr. Menkus. "Don't press for a decision right away; sometimes it takes years of patient concern even to come to a place where Jesus the Messiah can be openly discussed. Show interest in his religion. It won't hurt to visit his synagogue! Don't take the attitude that his religion is worthless, but rather that he needs to go farther—to Jesus!"

"There is actually no special set of Scripture passages to be used in dealing with Jews. Use the simplest of gospel presentations.

"Avoid condescension and any indication of inconsistency in your Christianity. The average Jew will be quick to notice anything that does not rightly relate to your profession as a Christian.

"Let your Jewish neighbor know that your religion is more than just membership in a church—that it is a vital part of your life and that you want to include her in it. Invite her to church services, socials, study courses, mission study, and all the activities in which your church and its members participate. Be sincere and courteous.

"Jews will come to Christ when Southern Baptists earnestly pray and positively witness" (see *Our Jewish Neighbors*, Halbeck, pp. 74-76 and free leaflet "Suggestions for Visiting in Jewish Homes").

Who Are the Jews? page 4. The person who tells this will need to organize it carefully and tell it concisely.

**Jewish Fellowship Week** (Use the free leaflet "Jewish Fellowship Week" for information in presenting definite ways to reach the Jews in your community; see page 24.)

### Conversation or Conversion

An article in the *International Review of Missions* makes this thought-provoking point:

The Jew distrusts Christian missionaries who "want to convert him," but he would be glad to engage in a dialogue regarding religious matters. "Not conversion, but conversation, should be your method," as a Jewish Rabbi expressed it. The matter of conversation and communication is ours, while the conversion of the mind and heart to embrace a new faith belongs to Him who said that he is the Way, the Truth and the Life and that nobody comes to the Father but by Him.

A Jewish Rabbi in America says\*, "It is good for the Christian to rethink his whole approach to evangelizing the Jew, and thereby to revise drastically his methods. It will probably serve the Christian better to live his Christianity to the fullest and so witness to the Jew not through the transmission of literature or the distribution of New Testaments but by making the Testament a living reality in his life pattern. In my judgment the tension in Jewish-Christian relations derives not from the Christian's desire to assimilate the Jew and the Jew's refusal to be assimilated; it goes deeper and beyond. . . .

"Certainly the Christian who anticipates that he can sell the virtues of his faith by condemning another's is only half-taught; he has failed to recognize that in Christian teaching there are to be found other lessons concerning the more effective communication of the gospel, particularly lessons that speak of charity and love and sacrifice.

"I suggest, therefore, that the harm that

<sup>\*</sup>Christianity Today, December 6, 1958, pp. 3, 9

has been perpetrated in the historic relationship between Jew and Christian derives from the sinfulness of man and not from the essential doctrines of the church—particularly that mission to go and preach to the world. Nevertheless those sins already committed in the name of Christ now stand as judgments before the sensitive Christian who will have to acknowledge his failure penitently and in humility."

**Prayer** for our six Home Board missionaries to the Jews, for all of us that we shall learn how to witness to Jews in our communities.

### The Deaf Among Us

**Chairman:** This month we are looking at our responsibility regarding another group of people among whom Southern Baptists work. Dr. A. J. Roddy of the Home Mission Board heads this work. But like the Jew, witnessing to and winning the deaf to Christ as Saviour depends in large measure on the local church and its members. Mr. Roddy defines the deaf for us.

"Who Are the Deaf?" page 1. (Tell this article.)

"Open Their Ears . . ."

A panel discussion can be used here if you wish. See leaflets listed on page 28.

**Chairman:** Miss Helen Keller, world renowned for her accomplishments in spite of the dual handicap of being deaf and blind, has said that if she had the choice, she would be blind rather than deaf, that deafness is the greater affliction because it is so much more difficult for the deaf to be in intimate contact with the people around them. The blind, simply by listening, gain insight into different meanings of words. Miss Keller feels that techniques for learning are more difficult for the deaf than for the blind. One of her keenest regrets today is that her work for the blind has kept her from doing more for the deaf, whom she cherishes equally in her heart.

Let us consider for a moment those among us who are not privileged to hear the gospel of Christ with their ears, but can do so with their hearts, if we will only seek them out in our community.

Many churches witness most effectively to the deaf by establishing a special program for them. Let us now hear of some of these plans.

Our first speaker represents a woman from First Baptist Church, Dallas, Texas.

**First Woman:** It is significant to me that a WMU member initiated the ministry to the deaf in our church. It was some thirty-four years ago. Mrs. Jones, recognizing the need, brought her report to Mrs. George W. Truett's Bible Class, which in turn undertook the project of paying for an interpreter for Dr. Truett's sermons. A section was reserved in the church for the deaf. Now they have their mission, still a part of First Baptist Church. Rev. David Dean is pastor and membership is about 150. They have a church program, including a Woman's Missionary Union. They attend regularly the monthly missionary program meeting at the church.

**Chairman:** Such a plan for the deaf is not limited to large city churches. A college student, Miss Kathleen McCoy has become interested in working with the deaf and serves as interpreter on week ends in First Baptist Church, Joplin, Missouri.

### Motion Pictures on Deaf Work

The following motion pictures on Southern Baptist work among deaf people are available for loan bookings from the Office of Promotion, Home Mission Board, 161 Spring Street, N.W., Atlanta 3, Georgia. These motion pictures may also be purchased from the Home Mission Board for \$20 each.

God's Love, 22 min.  
Greatest Discovery, 28 min.  
Redeemed, 18 min.  
Religion of Joy, 16 min.

**Second Woman:** The membership in the Joplin church is about 1200. The program to the deaf has been operating off and on for about six years and at present ministers to about twenty. The program is financed through the church. There are weekly Sunday school classes. Training Union, visitation, monthly WMU meetings, and socials. There are as yet few Christians in this group.

**Chairman:** The program among deaf has been started in the Holloway Street Baptist Church in Durham, North Carolina, also.

**Third Woman:** Yes, about four years ago, under the leadership of the pastor, Rev. Jack Wilder, an attractive, comfortable room was provided as a meeting place, and Rev. Jerry Potter, North Carolina's missionary to the deaf, was called in to help. Mrs. L. L. Edmondson, who is deaf herself, was elected Sunday school teacher. The church people have been keenly interested and co-operative, and 21 have been enlisted. This church has a membership of 780 members.

**Chairman:** Rev. and Mrs. Reeves C. Dean work among the deaf in Georgia and Florida. Mrs. Dean has two sisters and one brother who are deaf and has longed for their group to be helped. Tell us something of the work with the deaf in First Baptist Church, Tallahassee, Florida.

**Fourth Woman:** I speak for Mrs. Reeves C. Dean of that church with about 3,500 members. It ministers to 200 deaf people in Tallahassee, Florida and nearby Georgia communities. Every second Sunday forty to seventy-five deaf people attend the special services. About fifteen regularly are at morning worship services.

Rev. Bill Ligon, associate pastor at First Baptist Church, became interested in the deaf while he was attending New Orleans Baptist Theological Seminary where a class in dactylography (sign language) was taught. He was instrumental in getting the program started in this church. Deaf people

were reached by personal contact, written invitations, announcements in churches, papers, and public schools through relatives of the deaf, and through the deaf people themselves.

Under the capable leadership of their president the WMS members strongly undergird the program with prayer and also by providing lunch once a month for the large group of deaf who attend the special service. Various circles alternate these responsibilities.

**Chairman:** Miss Barbara Carver of the Baptist Book Store in New Orleans is an interpreter to the deaf at First Baptist Church. How Miss Carver became interested is worth hearing.

**Fifth Woman:** One day a deaf man came into the book store to buy a Bible. Miss Carver communicated with him by pencil and paper. It proved to be such an interesting experience she began to learn "finger talk." She learned interpreting mostly through fellowship with deaf people.

**Chairman:** Now will you tell us more about the work with the deaf at First Baptist Church in New Orleans.

**Fifth Woman:** Seven years ago Mrs. Gertrude Gaiennie, a retired deaf teacher from the State School for the Deaf at Baton Rouge, organized a Sunday school class for the deaf. At present there are 27 enrolled for Sunday school, morning and evening worship services, and Training Union.

Miss Carver works directly through the Missions Committee of the church. The WMU helped greatly in taking a census of the deaf. Another interesting result has been that relatives of the deaf have been reached for Christ. Recently three hearing children of a deaf couple accepted Christ and were baptized. The parents joined the church soon after.

**Chairman:** Mr. and Mrs. Neal Peyton, while attending Howard College in Birmingham, Alabama, serve as interpreters at the Woodlawn Baptist Church. They



also teach a class in the sign language.

**Sixth Woman:** During the Sunday school teachers' preparation period each Wednesday night, those who wish to do so come together to learn the sign language. The Peytons feel that through this class they are building toward a greater understanding and appreciation on the part of both the hearing and non-hearing members of the congregation.

There is a "silent circle" in the WMS with an average attendance of eight. The WMU of the church has been quite helpful in bringing to the women an understanding of missionary activities and in helping them to do something themselves in community missions.

The program for the deaf is an outgrowth of a need felt by the pastor and several of the church members for many years. Mr. David Richardson, serving as a summer student missionary to the deaf while in the seminary at New Orleans, helped with the groundwork. When the Peytons came to Howard College in 1957, they were asked to begin the program. At present there are 54 deaf people enrolled in the Sunday school.

**Chairman:** Today we have gained insight into various church programs for ministering to the deaf. (If your Society or church is doing this type work, at this time give an up-to-date report on it. Be prepared to present practical ways you can lend help requested by the pastor or the one who has major responsibility for it. If there is no such work in your church—what will be your plans as a beginning? Present your church or Society plans at this time.)

Pray for all those who are trying to meet the spiritual needs of this group. Pray for the Home Mission Board's ministry, for the missionaries to the deaf. As heads are bowed soloist sings or reads:

Open their ears, that they may hear  
Voices of truth Thou sendest clear  
And as they know thy love so dear  
Jesus will cleanse, sin disappear.

Silently now I wait for Thee,  
Ready, my God, Thy will to see.  
Open my ears, illumine me,  
Spirit Divine Amen.

**"Open My Mouth . . ." (Chairman)**

Someone has said: "A belief is something I hold: A conviction is something which holds me."

Am I really convinced of the truth that the song of the Lord can begin in the hearts of the Jews and the deaf in my own community only as I, together with other faithful Christians, witness to them?

Am I really convinced that I can and must share in spreading the gospel throughout the whole wide world? Not until I share my money, give my children, witness to my neighbors, and pray the prayer of intercession am I a missionary.

**Devotional Thoughts:** (Two people read, one the convictions, the other, related Scripture passages from Revised Standard Version.)

I am a missionary. My appointment came when I heard Him say, "Go tell others."

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you Matthew 28:19-20.

I feel a compulsion to share my joy in Christ with those who touch my life.

Through us (God) spreads the fragrance of the knowledge of him everywhere. For we are the aroma of Christ to God among those who are perishing . . . We are not, like so many, peddlers of God's word; but as men of sincerity, as commissioned by God, in the sight of God we speak in Christ 2 Corinthians 2:14-17.

Sometimes my world is very small, and I seem to let it lessen the glory of my calling.

And as he was getting into the boat the man who had been possessed with demons begged him (Christ) that he might be with him. But he refused, and said to him "Go home to your friends, and tell them how much the Lord has done for you, and how he has had mercy on you." And he went

away and began to proclaim in the Decapolis how much Jesus had done for him; and all men marveled Mark 5:13-20.

But then the love of Christ constrains me and under the power of the Holy Spirit I am pushed out into glad service.

"But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" Acts 1:8.

My prayers can bring the influence of God's power into every corner of the earth.

You also must help us by prayer, so that many will give thanks on our behalf for the blessing granted us in answer to many prayers 2 Corinthians 1:11.

"The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest" Matthew 9:37, 38.

Through my money invested in the lives of God's representatives, I can go into all the world preaching the gospel to the deaf, to the Jew, to the lost everywhere.

Their (the churches of Macedonia) abundance of joy and their extreme poverty have overflowed in a wealth of liberality on their part. For they gave according to their means . . . and beyond their means, of their own free will, begging us earnestly for the favor of taking part in the relief of the saints . . . but first they gave themselves to the Lord 2 Corinthians 8:2-5.

Now concerning the contribution for the saints: as I directed the churches of Galatia, so you also are to do 1 Corinthians 16:1.

And always there is the open door before me and the assurance that Christ will go with me.

Lo, I am with you always, to the close of the age Matthew 28:20.

Such is the confidence that we have through Christ toward God. Not that we are sufficient of ourselves . . . our sufficiency is from God, who has qualified us to be ministers of a new covenant 2 Corinthians 3:4-6.

As heads are bowed soloist sings to the tune of "Open My Eyes" or reads:

Open my mouth and let me bear  
Gladly his truth—out everywhere  
Open their hearts and help them to know  
Love which the Saviour came to show.  
Silently now we wait for Thee,  
Ready, our God, Thy will to see.  
Open our hearts; illumine me,  
Spirit Divine Amen.

## TODAY

(Continued from page 15)

which aims at helping people to help themselves. The United States, Canada, and Great Britain have joined with fifteen Asian nations in its membership.

Why are we in it? Secretary Dulles answered that question also in his Seattle address:

"It took the tragedy of two world wars to prove that we live in a community of nations, with each member dependent in varying degrees on the other. We have learned that there is a kinship between the worker in the Seattle aircraft plant and in the steel mill of India; between the farmer of Kansas and those who tend the rice paddies of Burma. Unless all can feel they live in an environment of progress, none will in fact be able to count dependably upon that progress."

The end result, Mr. Dulles hoped aloud, is that "we will make a world more secure and more prosperous than anything yet seen by man."

## CIRCLE MISSION STUDY

(Continued from page 27)

yielded more fully to his guidance; (3) for your church, that in all its work and worship it may be led of the Holy Spirit; (4) for missions and the missionaries, that the Holy Spirit will open doors, remove barriers, inspire greater faith and courage, and give fruitage to witness and service.

Sing "Come, Holy Spirit, Heavenly Dove."

Preview the study for May, based on chapters III to V of the book, attention being called to supplemental reading.

# Time is running out running out running out



by Ruby Torrance

ONE SPRING MORNING I was gathering beans in the midst of droning sounds from busy insects. The day was lovely, perfect! Yet the warm sunshine hadn't absorbed my blue mood. The evangelistic campaign had ended in our church. The evangelist had preached with fervency, but no souls had been saved.

My heart was burdened. An aged man, Mr. Samuel Orland, living in our community was still lost. It was sad to see him, knowing without doubt that his days were numbered.

As the heap of beautiful green beans grew larger in my bucket a verse from the Scriptures came to mind. I had learned it somewhere along the road of daily living: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isa. 55:8).

A bee lighted on my hand. Brushing it off, my mind flitted back to my teen years. I remembered a brush arbor meeting that

my great-uncle, Walter Payton, had held.

Uncle Walter wasn't trained in a school of theology. Neither would he rank with Moody, Sunday, or Graham as an orator. Actually he delivered his sermons in a stammering way—the way God made him.

Often Uncle Walter walked for miles through the hills to preach a sermon. And he served without pay. His supreme compensation was a soul won for Christ. I remember when he paid for the new roof for the church where he was pastor.

While still a young man, Uncle Walter was left a widower with three children to bring up. He made his living farming a rocky hill farm. Oftentimes he was forced to take a job in town to make ends meet.

Obviously many people flocked to the little brush arbor meeting for entertainment, not spiritual food. I know I was more interested in my latest "crush." One night we were singing, "When We All Get to Heaven." One boy shook a sapling and

substituted, "We'll sing and shout and climb a tree," for "We'll sing and shout the victory." The young folks thought this was mighty funny.

But despite the sacrilege, Uncle Walter's preaching convicted me of my sins. Yet I fought it for almost a year before I went to the altar in our Baptist church and fully surrendered my heart to Christ as Saviour. The pastor harvested where Uncle Walter had sown.

As I stood up with my bucket filled with beans, I wondered what the present might have been if Uncle Walter had despaired because of our irreverence. I was glad that the talent God had given him for perseverance hadn't been buried beneath inferiority. His only goal had been—that Christ be glorified through him.

Suddenly it came to me that I was not as faithful as Uncle Walter. Many times I have almost despaired as a Sunday school teacher because the children are naughty.

I have suffered from self-contempt because I thought I didn't measure up as a teacher.

But God has taught me a very real lesson. Now I know that "God's ways are not our ways." I gather beans in April—in the spring. However, the one spoke truly who said, "God doesn't make a full settlement in the spring," or in the fall either.

Occasionally we farmers sow but never harvest. Yet that which is sowed for Christ is never lost. Isaiah confirmed this when he said, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

Today I took a bowl of beans down to Mr. Orland—and two yellow-brown corn bread muffins. He and I had a good visit and we talked about God's gift of Spring. We will talk about God's supreme Gift one of these days very soon, for time is running out for my friend, Mr. Orland.





## Honoring the Lord's Day

by Mrs. Lamar Jackson

Sunday has been considered for centuries as a day of prohibition. Attitudes have been more negative than positive in regard to its observance. Before the program, have five minutes of fun with a negative game. Give each one present five toothpicks. Then, in turn, let each tell something she has not done that others present might have done. If one has done this, she must surrender a toothpick. The one with the most toothpicks wins. Statements can range all the way from the ridiculous to the sublime: "I have never chewed gum in public" to "I have never attended a Sunday movie."

### Devotional Time:

A pious Sunday school teacher saw a barefoot boy going fishing one Sunday morning as she was leaving for church. "Son," she said, "don't you know that this is the sabbath, the one day that God commanded us to rest and worship?" "Yeah?" he replied. "Well, I ain't tired."

Neither the boy nor the teacher had the right attitude toward the Lord's Day. Paul maintained in his writings the sacredness of all our days and all our time. We have a stewardship of each hour that we live. Not many Christians have reached his lofty conception. He wrote, "The letter killeth, but the spirit giveth life." We honor God most acceptably when we are "in the Spirit on the Lord's day," as the apostle John wrote.

Some maintain that Paul set aside the Lord's day as a concession to Jewish Christians and their ancient sabbath habit. He encouraged the use of the first day of the week as a time for special worship and the collection of money for charity and the

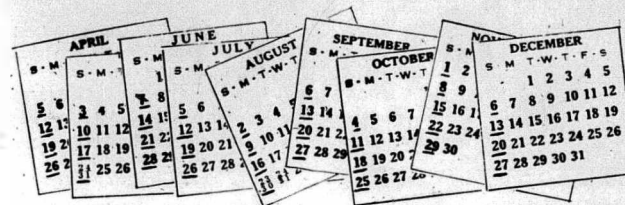
support of evangelistic work (Read Acts 20:7, 1 Cor. 16:2). Observance of this day rested upon human conscience (Read Rom. 14:5,6). The day was made for man. It ministered to his physical and spiritual needs.

A missionary told of traveling from Sao Paulo up across the tablelands to Rio. He passed through a poverty-stricken small village located at the foot of a great waterfall. This could have furnished the populace with hydroelectric power sufficient for all their needs. Yet at the base of this waterfall these poor Indians had lived for centuries, plying crops with broken sticks, grinding corn between two stones, and carrying it on their backs two hundred miles to the sea.

God has power available for us if we will take and use it. Because of the complexity of modern life, we need a definite time to focus our attention upon a power sufficient for all our needs. The observance of the Lord's day reminds us of the sacredness of all time and the spiritual power which furnishes the dynamo for our Christian living.

Read or Sing: "O Day of Rest and Gladness," No. 11, *Broadman Hymnal*.

The Sabbath: "In the beginning," God made the sabbath. The story of creation tells how he rested the seventh day "from all his work." Did God rest because he was tired? The Bible tells us, "God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary." We presume then that God was setting an example which he intended for man to follow. Jesus said that God made the sabbath for man. The American Federation of Labor



resolved that "there is no necessity for Sunday work. The laboring people demand, not as a privilege, but as a right, that they should have the sabbath for their own use. It was made for man."

The religions of primitive people show an insight into the rhythmic repetition of nature, both in man and in the world about him. The Semitic ancestors of the Hebrews wrote on cuneiform tablets about their "sabbatum, a day of rest for the heart." This came in the middle of each month at the time of the full moon and was dedicated to the moon god, Sin. It was a day when all the gods rested from their anger, and so the heart of man could rest from fear. The importance of the god Sin remains in the name Sinai where the Ten Commandments were given. The old Semitic word *Ahalla* which means "to greet the new moon" is connected with the Hebrew word, *hallelujah* used for festal joy.

God gradually revealed, however, to his chosen people a conception of divine government utterly different from that found in primitive religions. The fixing of the sabbath at the end of six days resulted from an attempt to break away from all moon worship. The difficulty in doing this is shown by references made in the Old Testament (Read 2 Kings 4:23, Isa. 1:13, James 5:5, Isa. 66:23, Hosea 2:11).

The teaching of sabbath rest as a preliminary to worship was clearly demonstrated by the giving of manna in the wilderness (Read Ex. 16:23-30). No manna fell on the seventh day. It is interesting to note this history of sabbath observance before the giving of the Ten Commandments. Notice the difference in statement of the fourth commandment from the others (Ex.

20:8-17). The word used is "remember," not one of the "thou shalt not's." It was a holiday (holy-day) for the working classes and a glad memorial of the goodness of Jehovah in the history of Israel (Read Deut. 5:12).

### The Lord's Day

By the time of Jesus, the sabbath had lost its pleasing character and had become a day associated with tabus (forbidden things) that had little religious or moral value. The Psalmist of old had asked, "Who shall ascend into the hill of the Lord?" and had answered, "He that hath clean hands, and a pure heart." By Jesus' day, however, it was "one who has not eaten shell fish or pork or opened his shop on sabbath or touched a dead body or used a spoon handed him by a Gentile without first washing it," etc. There were thirty-nine kinds of work forbidden and 1,521 activities. The rabbis said that God had created the human race that he might have someone to keep the sabbath.

What was the attitude of Jesus toward this day? He observed it by attending services in the synagogue "as his custom was" (Read Luke 4:16). He performed miracles of healing on the sabbath. Seven of thirty-three recorded miracles were on this day. The Jews sought to kill him because of this (John 5:18). He accepted an invitation to dine at the home of a Pharisee. In summary, he used the day for worship in the house of God, for works of mercy, and for social fellowship with conversation pertaining to the kingdom of God.

He clearly pointed out that the later ideas of the sabbath were unknown in ancient times and were developed by the

priests (Matt. 12:3ff) and that the scribes themselves allowed exceptions in the interests of worship (Read v. 5) or humanity (Read v. 11). This showed, he reasoned, that the day had been originally devoted to the welfare of mankind. It was made for man.

It has been said that the coming of Jesus changed many things. "Baptism took the place of circumcision; the Lord's Supper of the Passover; the priesthood of all believers instead of descendants of Aaron; the witness of the Spirit in the heart of the individual instead of the Shekinah in the Holy of Holies; and the Lord's Day in place of the sabbath." The theology of this statement might be questioned, but the fact remains that the New Testament Christians changed the day of worship to the first day of the week. It was the day Jesus arose from the dead. In the three New Testament references to its observance, we find Paul urging money to be set aside (Read 1 Cor. 16:2), preaching services held (Read Acts 20:7), and the name changed to the Lord's Day (Read Rev. 1:10).

#### The Christian's Sunday

Books have been written about man's use and misuse of Sunday. We all are aware of the way it is being challenged today with the opening of stores and places of amusement and the long week end resulting from the five-day week. We need to remind ourselves that in the beginning the day was made for man to minister to his body, mind, and spirit.

It is a law of life recognized in the business world that rest must adequately balance exertion. In a study made at a Bethlehem Steel plant, men loaded 12½ tons of pig iron per day. When proper adjustment was made of rest and work, they loaded 47½ tons per man per day. In a bicycle factory, thirty-five girls did the work formerly done by 120 after a scientific adjustment of work and rest periods was made. Mental, nervous, and physical breakdowns are often due to disregard of

God's gift created for man. Enforced rest due to these breakdowns have been called "Sundays in arrears."

It is an American tradition to use Sunday for the development of man's mind. The French statesman de Tocqueville said the secret of America's strength was "chiefly because the spirit of the Pilgrim Fathers has so permeated the people that as a whole they take one day in seven to stop and reflect and worship." It has been shown that maps of the nations which observe Sunday coincide with maps of nations in which are found the "purest type of Christianity, the finest forms of civil liberty, and the greatest measure of material prosperity."

Dwight Moody said, "You show me a nation that has given up the sabbath and I will show you a nation that has the seeds of decay." The same is true in the life of an individual. Man is spirit as well as body and mind. Sunday was given to him as a day of spiritual acknowledgment and rest. He is weakened spiritually and physically when he fails to observe it.

How can we secure an honoring of the Lord's Day? *First*, we can keep it ourselves as Jesus did for worship, fellowship, and deeds of mercy. *Second*, we can reestablish it in our family life. We can make church-going a family habit. We can encourage constructive reading by our children on this day. *Third*, we can perform our church duties (teaching a Sunday school class, arranging flowers, furnishing music, greeting worshipers) in a joyous and worthy manner so that attendance at church services will be a rewarding experience. *Fourth*, if members of our family are non-Christians, we can witness to them through our reverence for the day. As homemakers, we can carefully prepare for Sundays, even "getting up a great while before day" to see that food is prepared and the day is one of calmness and peace (*Ask members to suggest other ways*).

**Pray:** for those on Calendar of Prayer and for more effective Sunday observance. Pray for yourselves.

## KNOW

### Your Missionaries

#### DON AND INA FRAZIER OF NIGERIA

by Lila Belle Hopkins



My husband pulled the blue "aerogramme" air letter from the mailbox. "Letter from Don," he said. It had come all the way across the Atlantic Ocean and the United States but the opening paragraph gave the name and address of a lady just a few blocks from our home. "She accepted the Lord in her home," Don wrote, "and I baptized two of her children, but she never made her profession public. Will you please visit her?"

It was not the first such letter we had received from Don. When the Fraziers went to Nigeria as missionaries, my husband followed him as pastor of the West Santa Rosa Baptist Church in Santa Rosa, California. A continent and an ocean separated him from us, but Don was unable to forget those in the homeland he had been praying for.

Don and Ina are both from Tennessee. They attended Carson-Newman College and married while students. Don served as associational missionary for the Grainger County Association for three years before they drove west to Golden Gate Seminary.

During Seminary days they were impressed with the mission field of the Bay Area. Santa Rosa had but one small Southern Baptist church and a population of 30,000. Co-operating with the College Avenue Baptist Church they organized a mission on the west side of town. Several Sundays Don and Ina and their baby daughter were the only people present. Ina recalls that sometimes they drove to Santa Rosa not certain that they would have the money for the return trip to Berkeley. As soon as possible they moved to the field and Don commuted the 65 miles to school each week. By the time he graduated, a

growing church was established. Like many churches in Northern California, West Santa Rosa Baptist Church was unable to pay a full salary. Don supplemented the salary by working as a carpenter.

Don and Ina loved the mission opportunities of the West but he says, "The conviction that God was calling me to foreign mission service increased with the passing years."

Finally they resigned the church and in July, 1956, they were appointed to Nigeria by the Foreign Mission Board.

The trip to Africa in November was rough and choppy on a freighter. "No description of seasickness has ever been adequate for what we all experienced," Ina wrote. Interesting and amusing letters returned to America.

The Fraziers did not sever all relations with the church where he formerly was pastor. We urged them to give us a personal account of missions overseas. They have written even to Primaries telling of the clothes the Negro children wear (more truthfully, of the clothes they do not wear).

Our Woman's Missionary Society was packing—of all things—dried pinto beans to mail the Fraziers. Suddenly one of the women turned to me and said, "You know, it is a shame you did not know Ina. You would have loved her."

"On the contrary," I replied, "I do know Ina very well. I probably know her better than anyone else in the church—for I have tried to fill her shoes for three years!"

On their first furlough home, they have promised to be our guests in the beautiful parsonage they led the church to plan. We look forward to seeing Don and Ina Frazier and their four lovely children.

