

ROYAL SERVICE



JANUARY
1962



Am the Church

I AM THE CHURCH. As you read these words you envision "Old First" or "Macedonia" at the crossroads. Your emotions are warm in recalling deacon Brisbane who sat on the front seat and went to sleep at every service. Names of teachers and pastors and counselors escape you, but in recollection you are confidently aware that innumerable people sacrificed for you in their faithfulness.

You thank God for their faithfulness.

Growing in grace, fellowship of kindred minds, developing foresighted vision—these are all a part of the merging of influences that accrue to your account as part of your church.

Thank God for your church. But for it and those who loved you, it is practically a

certainty that long ago your steps would have faltered.

For in your church, or through the influence of your church you came to be called a child of God. Someone loved you and told you with great certainty that Jesus loves you more—and you were captivated by Him. Thank God for that person.

So today you are a Christian and a part of the church, which makes you an heir of God. An heir has responsibility to God's estate. As a steward of his estate you are left with responsibility for yet others who are outside his church because they do not know personally and surely that Jesus is their Saviour.

"I am the Church." The creator—God in Christ drew up plans for his church. He is its architect, also its Foundation and Corner Stone. He knew so confidently the importance of his church for man; He gave his very life for his church! For it is through the church, by the Power of the Holy Spirit, that every man will come to confess that Jesus Christ is Lord.

This is the day of good news and we are not spreading it

2 Kings 7:9 (Moffatt)

 Say you had an incurable disease. You found a doctor who cured it. And you had a friend who had the same disease. What would you do about him?

 Say, "I don't want to pester him about my doctor?" No. You'd run to him, beat on his door, cry, "Look! Don't die! I've found a remedy for your malady."

 Christians have many characteristics. But a major one is this: They must share the gospel of Jesus Christ with others.

 Sin is a dreadful disease, and a Christian has found a specific against it. He cannot keep back the news from his neighbor! Indeed "this is a day of Good News."

Calvary includes everybody.  Mercy stands at everybody's door. The gospel can save a world—Good News—and yet there are thousands of men who are not beating on doors to shout the news of the sure remedy for sin.

A doctor that can  save a life and refuses to do so is considered a monster. How can we who have found eternal life, and know that all other men may have it also, be excused if we hold back the word of grace?

There are folk in our  churches who, by the light in their joyous faces, are saying, "This is the day of Good News, and we are spreading it." There must be more of them, of us—and soon.

by Lon Woodrum

JANUARY 1962

Royal Service

The Missions Magazine for Southern Baptist Women

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WOMEN WORKING for 30 Thousand



*Prepared by Edna Simpson
Baptist Home Mission Board*

Women enthusiastically accept challenges. They labor long hours to accomplish—and in the proper manner—a job to which they have given heart and hand.

In missionary societies across our land women have responded to God's challenge to Southern Baptists to look with realism at the thousands of lost in our beloved country, and* at the migrating Southern Baptists who, in many instances do not find nearby a Baptist church of any kind in a new community to which they move. The Baptist Jubilee Advance (1959-1964) gives strong impetus to the challenge of providing more Baptist churches and missions throughout our country whereby Southern Baptist can meet needs of lost and unchurched Americans.

In 1955 following the recommendations of American and Southern Baptist Conventions, seven Baptist bodies in the United States and Canada—approximately 19 million Baptists—joined in a five-year Baptist Jubilee Advance to worthily observe the 150th Anniversary of organization of Baptist work on this continent.

... WOMEN WITNESSING by Visitation and Soul-winning

The beginning of a mission or church means personal soul-winning as women visit the unenlisted and the lost; it means surveying the community to see whether there is need for teaching the Sunday school lesson regularly in a jail, nursing home; it means being concerned that all know of God's love



...WOMEN WITNESSING *in Service*



... often there are those in a hospital ward to whom the Bible can be read

Southern Baptist in 1956, accepted as one goal in the Jubilee advance, the challenge to organize 30 thousand churches and missions by the end of 1964.

As God's witnesses in local churches have been moved of the Holy Spirit additional places of worship have been provided.

Since 1959, there have been added to Southern Baptist life more than 12,700 new churches and missions. But there are only three years left for meeting the challenge of 30 thousand! There must be accelerated effort if we are to reach our goal. The years ahead are vastly important, for without the impetus of a difficult challenge we are apt to overlook opportunity.

Members of Baptist churches who look with discernment at subdivisions, housing projects, urban renewal, can find innum-

... the loneliness of Christian women in a nursing home can be alleviated by women who care and can be depended upon to be on hand regularly ... children in a community are often the key to enlisting their parents



Recent reports show that since the beginning of the Baptist Jubilee Advance 8,621 missions and 4,175 churches have been established

able people who have no convenient place of worship.

Of course, the pastor assumes responsibility for leading the church to see needs. He will direct the church missions committee in its responsibilities. Working with associational leadership, a church may help a nearby Baptist group by providing leaders and other assistance as a mission is begun and later a new church is constituted. "A mission" has been defined as "anywhere one or more members are sent from the local church or churches at regular intervals to preach or teach the Word of God." When a community survey has been made there may be evidence of need for a mission in convalescent and nursing homes, rescue missions, fire stations, homes for boys or girls or aging, hospital chapels, prison camps, and in many other places.

As new churches are established women will immediately realize that young people and women need to be provided missionary education. Sunbeam Bands, Girls' Auxiliaries, Young Woman's Auxiliaries as well as a functioning Woman's Missionary Society may well be organized.

The 1962 Jubilee emphasis is church extension, which should give added emphasis to 30 thousand as God directs us in growth for him.

...WOMEN CO-OPERATING *in Organizing Missions and Churches*

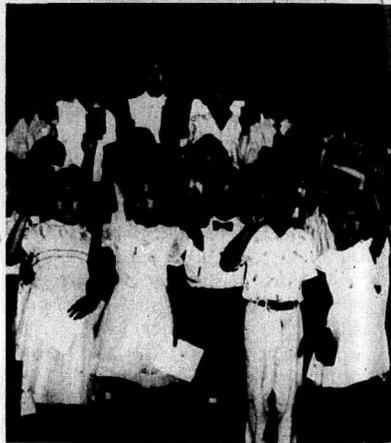


Dedicated Christians in a new housing development often see the necessity to secure property for a future church

A woman may witness by visitation to ascertain need and for soul-winning. She may visit in the name of the Good Shepherd to the lonely who are blessed by being reminded that "He careth for you"; to the ill who have lost their perspective by long days and weeks and years of confinement. As she visits she may quickly see possibilities for regular visits when hymns of faith may be sung, the Bible read, the Sunday school lesson taught, lost new-friends won to Christ. She may become suddenly awakened to the fact that she has discovered in a neighborhood a number of Baptists or Baptist-preference people. She will make notation of her discovery and report to the Missions committee of her church. Out of these visits there eventually may result a strong, self-reliant Baptist church as a lighthouse in the community.

"Every Baptist Church with a Mission" is a good beginning; some churches should witness in many places: whenever there is spiritual need, that is the place to begin. Surely "30 thousand" is just a new way of saying that Christians must witness to every creature wherever he is, whatever his need.

**... EVERY
BAPTIST
CHURCH**
with a Mission



... San Antonio, Texas, women serve in Chinese mission. ... A Woman's Missionary Society of San Antonio supplied 40 Bibles. ... Latin Americans in Miami, Florida, hold mission services in a church building which serves another group of worshippers



ROYAL SERVICE



75 Years ... Together

by Mrs. R. L. Mathis and Miss Alma Hunt

Woman's Missionary Union announces that October 1, 1962 through September 30, 1963, will be observed as the 75th Anniversary Year. We pray that this observance will be a time of thanksgiving to God for the blessings of these 75 years and of achieving goals which will set a quickened pace for the next period in our history.

In 1813, seventy-five years before the organization of Woman's Missionary Union, Luther Rice returned to this country after his brief, historic stay in Calcutta. Fired with missionary zeal and missionary vision unequalled by Baptists in America, he set out to organize missionary societies. These are a part of our heritage. Many of them were women's societies which existed separately. Scattered societies were bound together on May 11, 1888.

Their interest was stimulated by the going out of American women missionaries—Ann Hasseltine Judson, Henrietta Hall Schuck, Harriett Newell and on down the years to Edmonia Moon and her sister

Lottie.

Meanwhile dedicated leadership was emerging in the homeland—Mrs. Ann J. Graves, Mrs. Sallie Rochester Ford, Miss M. E. McIntosh, and Miss Annie Armstrong and her sister, Alice.

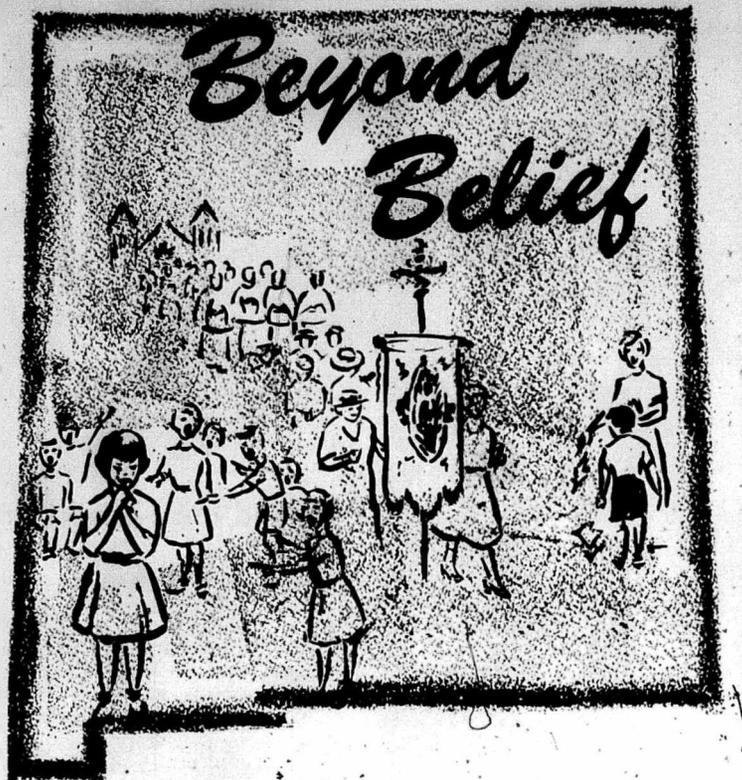
As we look at our 75 years together, these missionaries and women of another generation remind us again of the place of missions in God's plan for the redemption of mankind.

How can this new awareness seize the hearts and minds and energies of our membership? Our 75th Anniversary plans are designed to do this.

The 75 Days of Prayer and the Prayer Retreat are our preparation for the Anniversary Year. The 75-day period begins on July 18 and will be well marked in the Call to Prayer. Guidance will be given in *Royal Service* and in a special leaflet to be sent to each WMU president.

After the preparation period comes the Anniversary Year. The anniversary goals

(continued on page 27)



It is beyond belief to those brought up in some parts of our beloved country to know that persecution by the Catholic church is commonplace in at least one state of these United States—New Mexico!

"But that isn't even a church!" a child said on a playground of a public school in a village in New Mexico as she pointed to a church building nearby. "It is so a church! It is my church!" tearfully insisted a small girl, the lone little Baptist among many beautiful dark-skinned, black-eyed playmates.

Her amazed playmates would not drop the matter. They screamed that her church was where false religion was taught. Like fire before malicious wind, word spread

through the school that she and her sisters were heretics, and heretics were to be persecuted. Small and young as the children were they were adept in finding ways to torment—their sport was loud and vigorous. No restrictions were placed on them by those in authority in the school until the matter finally came to the attention of the parents of the little girls.

This is not an uncommon occurrence, and to people who live in the Land of Enchantment which is called New Mexico it is understood—though not condoned or accepted. It is understood because the history of the state laid the foundation for it. This part of the United States is different from all other parts because it started out

by EVA R. INLOW



that way. When William the Conqueror was rising to power in England, early ancestors of pueblo Indians of New Mexico were living and multiplying in the magnificent cliff dwellings of Frijoles Canyons. Two score years before the founding of Jamestown by the Pilgrim settlers, the first capital of Old Spain was established in what is now New Mexico. Spaniards came searching for gold, and the foot-weary soldiers, under the valiant Coronado, dreamed of riches in gold. They solemnly resolved to spread their "Christian" doctrine to all heathen to be encountered and conquered. It is noteworthy that these soldiers came from every walk of life, the rich, the poor, the adventurer. There were with them also four Franciscan friars, fanatically dedicated to their task, and three faithful, courageous women who were to settle with their husbands in the fabulous land.

To the four friars, Indians rich or poor were unsuspecting candidates for Christianity. Thus they persuaded a discouraged Coronado and his miserable soldiers to continue their march in the name of Christianity.

Through the following years many early missionary priests gave their lives to "convert" heathen Indians. Many became martyrs and shed their blood on the soil of New Mexico. Others replaced them. So vigorous were the methods of "conversion" that in a little less than 100 years some villages were at least temporarily subdued. Slavery of the Indians was introduced. Property was seized in the name of the king of Spain and proud Indians were compelled, in public ceremony, to kneel and kiss the hand of the priest in the name of God in whom they did not believe!

The indoctrination and teaching of

Catholicism among Indians was the driving abolition of the Franciscan priests who accompanied the Spaniards to New Mexico in the sixteenth, seventeenth, and eighteenth centuries. In order to hasten their task, they even conducted mass baptisms. There is a letter preserved which tells of mass baptisms of one village. It is the story as told by an Indian man 105 years of age, as he himself experienced such baptism. To quote from the old man's letter, "When I was young, about ten years old, I and a small Indian girl were taken by force by the Catholic priests. We were then sprinkled and given a white man's name. We cried and fought the priest who was doing the baptizing, or sprinkling. After they released us the first thing we thought of was to wash the sprinkling off. We ran down to the Río Grande and bathed ourselves."

Priests labored unceasingly. Gradually Indians came to comply with certain church formalities which they have neither understood nor cared to understand. This is true today as it has been through all the years.

All this time New Mexico was under the government of Mexico, indeed was considered a part of Mexico. In 1846 Colonel Stephen Kearney came on the scene and claimed this land for the government of the United States. It is of greatest importance for Baptists today to know that in taking over the territory, Colonel Kearney promised that the United States would never interfere with the customs and religion of the land. That promise is the basis for religious persecution of people who wander today from the "faith," for the government is sealed against interference.

By this time, some 250 years after coloni-

BEYOND BELIEF

zation had started, there were about 100,000 people in the territory—and never one evangelical voice had been heard. The Baptists were the first to come, but determined priests had come 250 years before Baptists arrived.

Because Baptists came 250 years too late. New Mexico Baptists today can understand but not condone why Catholic boys and girls look with scorn on a Baptist church, and would persecute a little Baptist girl because she loved it.

Some sections of the state of New Mexico are more closely bound to Catholicism than others. "Glorious Glorieta" Southern Baptist's western assembly grounds, is in such a section. And Glorieta's Baptist influence is being felt. Not until our assembly was established had there ever been a Catholic church in the mountain village of Glorieta. Two years after our assembly opened an adequate Catholic church was erected in the village.

Just a few miles away from Glorieta in the delightful age-old village of Chimayo is the famous *Sanctuario de Chimayo*, an old, old adobe church frequently called the "Lourdes of America." It is said to be comparable to Lourdes in France and St. Anne's in Canada. Pilgrims who believe in miraculous cures for illness of the body have come to Chimayo from many states, Mexico and Canada for a pinch or a bucketful of the "magic" dirt beneath the ancient chapel. People of all ages and walks of life visit this *sanctuario* seeking help. Today there is a gaping hole from which generations of the "faithful" have gouged the soil which has been used in many ways for "healing." Some mix it with water and drink it or rub it on deformed and withered bodies.

At one time the walls of this *sanctuario* were lined with crutches, eyeglasses, canes in numbers almost unbelievable. In recent years all of these articles have been removed and the once-fascinating walls are now painted a bare, chaste white.

Santa Fe is of course the "holy" city.

In it lives an archbishop and here we find much that is of historic and current interest and influence. The citizens of Santa Fe claim that the oldest church in the United States is there.

Santa Fe is steeped in Catholic tradition. The city is dominated by a beautiful cathedral. In June of 1960 there was great activity in that Cathedral and in all of Santa Fe. The Most Reverent Egidio Vagnozzi, the apostolic delegate and personal envoy in this country of Pope John XXIII was in Santa Fe. The occasion was the crowning of Mary, La Conquistadora, an honor without precedence for this famed statue of the Virgin Mary. This statue was first brought to Santa Fe 335 years ago. The crowning was witnessed, according to reports, by thousands of people, and was recognized as a "papal coronation." The placing on the statue of a multicolored crown of jewels and a pendant cross, valued at many thousands of dollars was the highlight of the final day of the 10 day celebration of the 350th anniversary of the founding of Santa Fe.

Following this celebration, possibly the biggest religious celebration in the history of Santa Fe, thousands of persons marched in a procession in which the statue was taken to the chapel at Rosario cemetery, where it remained for a week. The marchers included two archbishops, seven visiting bishops, scores of priests, nuns, laymen and women who are holders of high religious honors.

When the crowning of La Conquistadora took place, Glorieta Baptist Assembly was in session just 19 miles away!

Santa Fe is the capital of New Mexico and Catholic influence is very strong there. It is felt in many phases of government throughout the state. For example, the Boosters Club of Ojo Caliente decided to put on a movement to rebuild an old church to preserve it. This was not to be done by donations alone. The principal of the high school in Ojo Caliente was also a state senator. He managed to push a bill through the state legislature au-

thorizing state money be spent for the reconstruction of this Catholic church although as yet it has not been done.

In welfare work Catholic influence is also strong. In recent days a young boy from a Baptist family was sent by the state welfare department to Father Flannigan's Boy's ranch in Nebraska. Every possible effort was made by Baptists to prevent this action, but to no avail, in spite of the fact that there is an excellent, non-sectarian boys' ranch in New Mexico. Pleas and pledges of interested parties and heart-broken parents were ignored.

New Mexico will continue to be a strong Catholic state because constant vigilance is maintained by the clergy. Religious conflicts are nothing new in the state. A few years back the famous Dixon trial shook the state and resulted in the banning of members of Catholic religious orders to teach in public schools. This decision reached international proportions. The following year a district judge made a statement that caused thoughtful people to ponder and brought about tremendous complications. This judge refused to accept a statement made by the pope himself. He defended his stand by saying, "I may be a Catholic, but first I am a citizen of the United States." The unprecedented statement was printed in most of the papers in the United States, and in *Time* magazine. Immediately tremendous pressure was placed on the judge to rescind his assertion. A statement was prepared for him to sign. It was sent to him with a notation that, "if there is no action taken on this matter within ten days" measures according to Canon law would be exercised. "Among these measures, excommunication is not excluded."

To a non-Catholic excommunication brings no fears, but to a Catholic it is a terrifying threat. The judge signed the prepared statement.

Needless to say, Baptist progress among people of this faith is slow indeed. As was mentioned, every safeguard is taken by Catholic leaders to keep their people

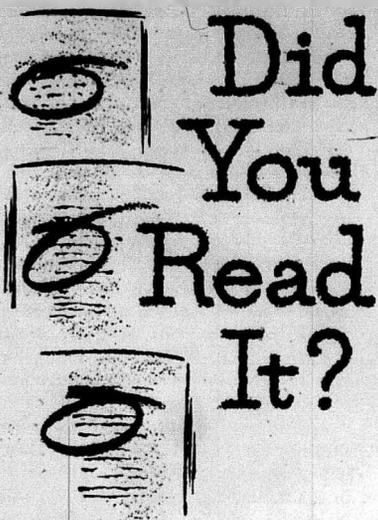
within the fold. Their efforts are not secret, and are determined. Note this statement from a mimeograph bulletin called *San Juan Weekly*, for the 12th Sunday after Pentecost: "A Warning to Parents. Our Lord told us in the Gospels that many false prophets, false religions, would try to take away the Catholic faith of His people. False prophets usually work with children first. False prophets, Baptists, are now working in Ranchitos, by having a school each day for the children. Parents who are sending their children should be warned that you are doing wrong in the eyes of God. In all charity, I ask the people of Ranchitos to show love for their neighbor by warning their neighbors of this evil."

Baptists of New Mexico well know the influence such a statement can have. One day a vacation Bible school will be well attended, and the next day all chairs will be empty. But in the face of such discouraging influences, the work goes on, and God is blessing his witness.

The women of Spain who marched with their men through incredible hardships as they conquered and settled New Mexico helped to establish homes in mountain areas. One home, then two, then a few more soon formed small, growing villages. Every such village today has its Catholic church in the center, and this church dominates all activities of the village. Birth, marriage, death, even all social activities are watched over, controlled by the church.

Some few years ago a missionary and some friends entered a village a few miles from Las Vegas, New Mexico. As they drove around the village the missionary decided to stop the car and talk to a villager. After a few words of conversation a New Testament was placed in the hands of the stranger. He looked at it, turned it over, ran his thumb along the edges and asked, "What is it?" What is it indeed! Just the Word of God! But he, a grown man in the United States of America, had never seen such a Book!

(continued on page 28)



by Mrs. William McMurry

Chinese Shoes

It is not easy to make oneself understood. Careful directions can send an inquirer miles out of his way. Compliments may be taken as insults, expressions of interest as nosy prying.

The pitfalls of communication are vividly illustrated in a story from a paper called Office Girls. A young woman visiting Hong Kong where clothes can be custom-made beautifully and inexpensively needed shoes. She got the name of a shoemaker whose work was highly praised and took him a pair of old shoes to copy. He spoke no English and she no Chinese. Being resourceful she returned to her hotel and asked the clerk to write out her instructions in Chinese characters. She returned to the shoemaker with the note. He nodded agreement. He would copy the shoes exactly. And so he did—every scratch, crease, rip and scuff!

"When you say something, make sure you have said it," wrote E. B. White in The Elements of Style. "The chances of your having said it are only fair."

Are We a Criminal Nation?

In recent months, The Dallas News carried in an editorial page a scathing indictment of modern day society in these United States. In this country we have 18 per cent more people and 98 per cent more crime than we had 10 years ago.

A year ago according to the Federal Bureau of Investigation there was a murder every 58 minutes, a rape every 34 minutes, a provoked assault every 4 minutes, a robbery every 6 minutes. There was one reported arrest for every 26 young persons, ages 10-17 in 1960.

Along with the growth of crime we have many new freedoms—freedom from work, from discipline, from severe punishment for serious crime. Work hours are shorter, weekends longer, and luxuries beyond the imaginings of our grandparents.

The editorial pointed an accusing finger at school and home. Young people under the incitement of lawless agents riot in parks, municipal buildings, and on public beaches. Congress busies itself in paying citizens not to work, not to produce, not to grow food in a world sick and half starved.

Parental neglect ranges from hiring irresponsible baby-sitters to shocking adult delinquency in the presence of children. Juries are bamboozled into leniency. Judges are intimidated by sympathy groups, court dockets are bogged down in appeals to higher courts in efforts to find new escapes for the guilty.

The answer, stated the editorial, is a return to individual

responsibility. A return to discipline in the home and in the school. A return to respect for law and its enforcement. A return to labor as a means of earning a livelihood and growing men. A return to the worship of God.

The Role of the Missionary in Africa

A pungent, well-written article on the role and problems of the American missionary in Africa appeared in the late summer of '61 in The Wall Street Journal.

Changes sweeping Africa are forcing missionaries to adapt to new conditions, but they do not like being pressured to take sides on racial and political issues. In countries already independent, missionaries are pressed to support one faction or another. In countries East and South where whites still rule Negroes, they are subjected to even greater pressure to declare either for the government or for the Africans.

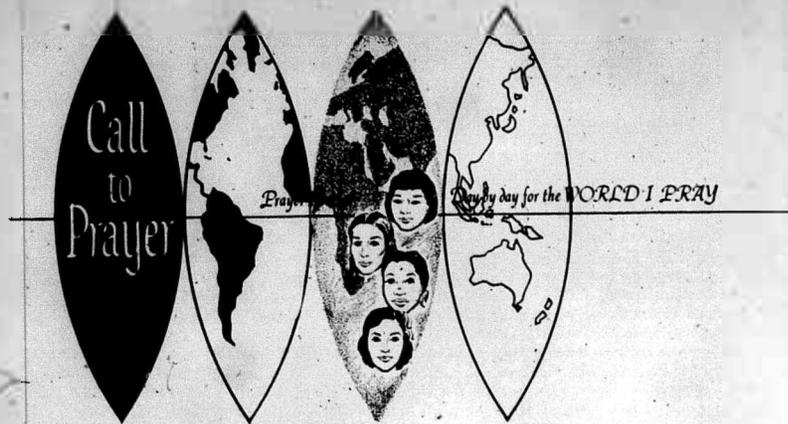
Reporter Gibson states that to a man, American missionaries assert they try "to play the situation down the middle." With most of them, their sympathies are on the side of the African and his demand for equal rights. "We teach and preach the Christian doctrine of the equality of men under God," a missionary is quoted as saying. "The Africans themselves take it from there."

A new slant on change is seen in the notice taken of missionaries by the United States government. Though American missionaries have been in Africa for over 100 years, only recently have US officials begun paying attention to them as potential assets. In Southern Rhodesia, 710 of the nearly 1,100 Americans are missionaries and their families. However, until a few years ago the missionaries never saw anybody from the State Department. This has changed. The consular officer in Salisbury has visited nearly all of fifty American missions in Southern Rhodesia. State Department officials now insert references in their speeches to American missionary activities to prove Uncle Sam's long-time interest in the African Negro. Diplomatic officials approve American missions sending African students to the US for further training as a plan valuable in promoting better African understanding of this country.

But missionaries do not want to be identified in the minds of the Africans with the US government. For this reason, though many missionary organizations are sympathetic to the objectives of the Peace Corps, they are warning their men in the field to keep Peace Corpsmen away from their missions. "Years of careful work by a mission avoiding any suggestion of government association could be ruined by one tied-in Peace Corps project," said a mission board official. "Our success depends on our representing Christ, not the United States."

A further problem pointed out by the author is related to colonial governments still in power. The missionaries feel that as aliens they cannot advocate the overthrow of a government, no matter how unjust or corrupt. In the Portuguese colonies, Protestant missionaries have been merely tolerated for many years, and efforts to out them altogether have been stepped up. In the last few months, missionaries have been arrested by Portuguese secret police. The wholesale slaughter of both Africans and whites was the work of troops sent from Portugal.

An informed woman is well prepared to confront the challenges which are before her. What are you reading these days?



Prepared by MISS HANNAH E. REYNOLDS

1 MONDAY And we know that all things work together for good to them that love God, to them who are the called according to his purpose Rom. 8:28. (read vv. 24-28.)

Miss Cecile Lancaster, retired after forty years of missionary service in Japan, writes from Houston, Texas: "God has opened for me a field of service in this city among Japanese students, doctors and others who have come from Japan to our country for study, research, and business. I covet the prayers of Baptist women on behalf of these fine young Japanese, many of whom will return to their country as leaders in medical, scientific, and business fields. I ask special prayer for Japanese wives of US servicemen. Many have citizenship papers and are endeavoring to rear their children to be good, useful citizens. In most cases their hearts are open to the gospel."

PRAY for Cecile Lancaster, Japan-Hawaii, retired; M. J. Bradshaw,* Japan, J. D. Luper, Fortaleza, Brazil, Rafael Melian, Las Villas, Cuba, ev.; Mrs. Leland Warren, Sunnyside, Washington, Sp. ev.; J. A. Mouser, White-river, Ariz., Ind. ev.; Mrs. Peter Chen, San Francisco, Calif., Chinese ev.; Cornelia Brower, Temuco, Chile, ed.

2 TUESDAY And let us not be weary in well doing: for in due season we shall reap, if we faint not Gal. 6:9. (read vv. 1-10.)

"Over fifty years ago a young French couple moved to Cottonport. Just married, and members of a Baptist church, they began to pray that God would establish a Baptist church in their town. Other Baptists moved into the community through the years and joined this couple in prayer. One sold cosmetics to women of the town. She always took her Bible and often read from it and had prayer with those she visited. Now Cottonport has a Baptist church and a pastor's home. We have won the respect of the community whereas there used to be ridicule. Pray that our small membership may continue loyal to Christ!"—Missionary L. D. Clepper, Louisiana.

PRAY for L. D. Clepper, Cottonport, Truman Granger, Lawtell, La., French ev.; H. Y. Bell, Winfield, La., Negro ev.; Christian Curren, San Blas, Panama, Ind. ev.; C. H. Rankin, La Junta, Colorado, Sp. ev.; F. E. Halbrooks, Jr., Belem, E. B. Trott, Aracaju, Brazil, ev.; G. E. Robison, Pt. Harcourt, E. I. Montroy,* Nigeria, ed.; Barbara Epperson,* Nigeria, pub.; Mary C. Demarest, China-Taiwan, retired

3 WEDNESDAY All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name Psa. 86:9. (read vv. 5-12.)

Home Missions magazine, April 1961, tell:

of home mission work at Indian Assembly near Citronelle, Alabama, where Mr. and Mrs. Isbell are missionaries. An eye witness says,

"About one hundred Indian families were camping on the assembly grounds. I had lunch with 124 Indians, missionaries and other Christian workers. Before each meal an Indian boy or girl read from the Scriptures, another prayed, and we sang the theme song, 'How Great Thou Art.' Indian girls played the piano and sang beautifully for the services. The Isbells have won the hearts of these Indians."

PRAY for E. R. Isbell, Citronelle, Ala., Ind. ev.; J. E. Alvarez, Mill Valley, Calif., Sp. ev.; C. D. Multina,* Hawaii, H. N. Lindwall, San Jose, Costa Rica, Mrs. Elton Moore, Surakarta, Indonesia, Mrs. D. E. Merritt, Kaduna, Nigeria, ev.; Mrs. V. L. Frank, Kowloon, Hong Kong, pub.; J. A. Abernathy, China-Philippines-Korea, retired

4 THURSDAY Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men Psa. 107:8. (read vv. 1-3.)

Let us give thanks to Almighty God for leading Southern Baptists to lengthen their cords and strengthen their stakes in many lands where until recent years we had no witness. Indonesia is one such land. Last June, carefully planned city-wide evangelistic services were held in Djakarta, a city with a population of 3 million. The city's largest auditorium with seating capacity of 4 thousand was secured. A 14-voice Texas Baptist Student Union Choir sang at night services. Some of these young people gave wonderful testimonies of Christian experiences. Missionaries did the preaching. Pray that the impression of this mighty effort in a heathen city may continue to bear fruit.

PRAY for Mrs. R. K. Parks, Semarang, Indonesia, P. H. Hill, Ogbomoso, Nigeria, Marjorie Spence, Temuco, Chile, ed.; J. H. Binner, Valparaiso, Chile, Mrs. M. C. Smith,* Uruguay, Antonio Ramos, Havana, Mrs. Rafael Fraguela, Matanzas, Cuba, Mrs. A. E. Spencer, Jr., Naha, Okinawa, Frances Talley, Matsuyama, Mrs. Leslie Watson,* Japan, ev.; Mrs. D. A. Morgan, Brooklyn, New York, Sp. ev.; Mary D. King, Uvalde, Texas, Sp. kg.; Edith R. Weller, Rio de Janeiro, Brazil, L. R. Brothers,* Nigeria, BA

Missionaries are listed on their birthdays. Addresses in DIRECTORY OF MISSIONARY PERSONNEL, free from Foreign Mission Board, Box 6597, Richmond 30, Virginia, and in HOME MISSIONS

5 FRIDAY If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved Rom. 10:9. (read vv. 8-15.)

Mrs. H. Barry Mitchell wrote from Brazil two weeks after returning from furlough in the states: "I want to tell you about a boy's growth in his Christian faith. Will you pray that more of our Christians may mature as he has. Two years ago Milton came to work for us as a yard boy. He was not a Christian but attended church services. One day he said, 'Kona Laura, I want to become a Christian when I learn to read.' I read and explained to him Romans 10:8-9. The next Sunday he accepted Christ publicly and was later baptized. After furlough, I found him reading his Bible, attending school at night, singing in the choir, and interested in all church life. A radiant smile is always on his face. To be happy wherever we are is to show outwardly the difference Christ makes in our lives. How we need more really happy Christians!" Pray for Milton's witness.

PRAY for Mrs. H. B. Mitchell, Garanhuns, Brazil, Rogelio Paret, Mrs. Rafael Melian, Las Villas, Cuba, ev.; Mrs. Pablo Flores, Casa Grande, Ariz., Sp. ev.; Sue M. Pratt, Washington, D. C., GWC; Mrs. L. G. Legg, Koutagora, Nigeria, RN; Minnie Berry, Ky., retired

6 SATURDAY Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth Psa. 46:10. (read vv. 1-11.)

From Japan Mrs. W. R. Medling expresses the burden of her heart for Japan, which has a literacy rate of 97 per cent. Religiously many Japanese seem to feel no longing for the one true God and Jesus His Son. She writes,

"I pray for a spiritual awakening here among my people. They worship many gods of wood and stone and nature, the ashes of loved ones. But they are unaware of their need of Christ and are unconvinced that the message we bring is Truth. Pray that the scales may fall from their eyes and they may realize their lost condition. Pray that we who have come to tell of Christ may speak and live in a way that will glorify Jesus, the only Saviour."

PRAY for Mrs. W. R. Medling, Okayama, Japan, G. A. Nichols, Asuncion, Paraguay, Mrs. A. C. Scanlon, Guatemala, Domingo Fernandez, Habana, Cuba, ev.; Mrs. A. G. Virngen, Dallas, Texas, Sp. ev.; S. M. Weaver,

Houston, Texas, Negro ev.; Margaret Lam-berth, Agbor, Nigeria, ed.; A. N. Murray, La., retired



7 SUNDAY And herein is that saying true, One soweth, and another reapeth John 4:37. (read vv. 34-38.)

Mr. Walker Knight, editor of *Home Missions*, calls Panama "the danger zone of the world." He writes in *Home Missions*, "Short, black-haired women with rings through their noses, straw-hatted men with thick-bladed machetes, English-speaking West Indians, US citizens in military or canal service, the Panamanian of Spanish descent—these are the church members of Panama. These are Baptists in a danger zone of the world. And these people have a diverse heritage. There were first the original Indians, many of whom are still without contact outside tribe. Next came the conquering Spanish, then English-speaking West Indian Negroes, and finally the French who failed to build the canal, and later US citizens. Mix these in an internationally important territory and you have Panama. Against such a background Southern Baptists have projected a mission program, bright indeed in prospect. The program must mould divisive factors into a strong witness for Christ among that Republic's million and a quarter people."

Pray for our missionaries in this tropical land of fascinating beauty and challenging opportunity.

PRAY for Mrs. David Jemott, Balboa, Canal Zone, Luciano Marquez, Havana, Cuba, Mrs. E. P. Bennett, Japan, ev.; Isaias Valdivia, San Antonio, Texas, Sp. ev.; T. A. Welch, Kansas City, Mo., Negro ev.; Mrs. J. D. Johnston, Kuduna, Nigeria, RN; Mrs. J. W. Patterson, Cali, Colombia, ed.

8 MONDAY Commit thy way into the Lord; trust also in him; and he shall bring it to pass Psa. 37:5. (read vv. 1-3.)

"I believe very much in the power of united prayer, and more than once I have felt extra strength on my birthday, knowing that those

in the homeland were praying for me in a special way on that day. I would like to request prayer of members of Woman's Missionary Union for a special conference on religious education. These countries are represented: Uruguay, Argentina, Paraguay, Chile, and perhaps Bolivia and Peru"—Matthew A. Sanderford, recently transferred from Uruguay.

PRAY for M. A. Sanderford, Bap. Sp. Pub. House, El Paso, Texas, pub.; B. B. Tisdale, (Tarlac, Philippines, W. E. Lewis, Jr., Tukuyn, Tanganyika, ev.; Mrs. E. W. Orrick, Uruguay, retired

9 TUESDAY I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loveth me, and gave himself for me Gal. 2:20. (read vv. 15-21.)

Missionary Leslie G. Keyes of San Pedro Sula, Honduras, asks that we pray for the young people of his church as they enter into a wonderful new project for the Lord. He writes, "Our young people wish to begin a mission in another part of the city, in which they will serve as superintendent, teacher, and even preacher. It is a bold move for young Christians, as well as an important one in their lives and in the life of the young mother church. Pray for them as they share their faith with others."

PRAY for L. G. Keyes, San Pedro Sula, Honduras, Mrs. M. C. Reed, Notanya, Israel, Mrs. J. E. Lingerfelt, Salvador, Brazil, ev.; J. W. Bartley, Jr., Montevideo, Uruguay, J. D. Hughey, Jr., Rushlikon, Switzerland, R. F. Ricketson, Philippines, ed.; J. H. Carpenter, Orient, MD; Mrs. Louise W. Propst, Atlanta, Ga., GWC

10 WEDNESDAY I can do all things through Christ which strengtheneth me Phil. 4:13 (read vv. 7-13.)

"Due to the changing economy of Japan, domestic help is becoming non-existent. This is an important factor in the lives of missionary mothers who are trying to study the language and those who must teach their children at home. Without help it is impossible to attend language school and very difficult to study at home. Missionary mothers need five to eight hours a day with their children, five days a week, to give them the right kind of educational foundation and spiritual training. Without someone to help with the daily chores, it is very difficult.

God will provide an answer to this problem, but we need your prayers"—Mrs. Dwight N. Dudley, Japan.

PRAY for Mrs. D. N. Dudley, Tokyo, Japan, S. P. Schmidt, Malaya, Josephine Snaggs, Nigeria, ev.; Mrs. M. E. O'Neill, El Paso, Texas, Chinese ev.; G. A. Bowdler, Sr., Argentina, retired

11 THURSDAY Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance Acts 2:28. (read vv. 21-28.)

A couple from Japan now living in Hawaii found no comfort in the hollow ritual of Buddhist religion. They knew no real happiness until one day the wife discovered in a rubbish can a portion of the Bible in Japanese. She read it over and over and found a strange peace in its words. Invited by a business man to attend evangelistic services in Honolulu, this couple became so interested to be present they drove 70 miles, four successive nights. They then attended a Japanese Bible class and Japanese church services. Soon they accepted Christ publicly, were baptized. They are now diligently seeking to introduce the Lord to others through the Book that was discovered in a trash can.

PRAY for Mrs. H. R. Tatum, Kailua, Hawaii, L. I. Myers, Jr., Saigon, Vietnam, O. D. Martin, Jr., Brazil, Mrs. J. U. Moss, Valencia, Venezuela, ev.; W. W. Boggan, Atoka, Okla., Ind. ev.; S. M. Corvadi, Albuquerque, N. Mex., Sp. ev.; V. L. Frank, Kowloon, Hong Kong, Mrs. Marion F. Moorhead, Itozu, Japan, ed.; Mrs. C. H. Favell, Tamale, Ghana, RN; Mrs. M. C. Garcia, Texas; J. T. Williams, China, retired

12 FRIDAY For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's 1 Cor. 6:20. (read vv. 15-20.)

At the eleventh annual Philippine Chinese Baptist Youth Conference in Baguio 67 young people met in the Chinese Baptist Church of that city. "You are the temple of God" they were told. 1 Corinthians 6:19-20 was used as Scriptural background for the conference. The daily program included watch service, Bible Study, handicrafts, music, and soul-winning, all led by pastors and missionaries with the assistance of Dr. Winston Crawley, Foreign Mission Board, and the Baptist World Alliance.

Afternoons were given to sight-seeing, recreation, music, and vespers. At the eve-

ning services, attended by many local people, nine professions of faith and fourteen other decisions were recorded.

Filipino young people on the islands of Mindanao and Luzon have similar annual conferences. Pray for the Baptist young people in the Philippines.

PRAY for Victoria Parson, Mati, Philippines, Mary E. Fredenburg, Eku, Nigeria, RN; Mrs. M. E. Cunningham, Jr., Bulawayo, So. Rhodesia, B. E. Towery, Jr., Kaohsiung, Taiwan, ev.; Lok-Tin Cheung, Houston, Texas, Chinese ev.; Mrs. Delbert Fann, Magdalena, N. Mex., Ind. ev.; F. B. Huey, Jr., Brazzil, ed.; Amelia Rappold, New Orleans, La., GWC; Mrs. J. W. Moore, China, retired

13 SATURDAY Brethren, my heart's desire and prayer to God for Israel is, that they might be saved Rom. 10:1. (read vv. 1-10.)

On our prayer list today is Rev. Lucien Smith, known and loved among Southern Baptists as "the Apostle to the French." Himself a Frenchman, he gave his heart to Christ after he was married and had a family. Desiring training for God's work, he and his wife sold all they owned and moved to Pineville, Louisiana to enter Louisiana Baptist College. At the age of thirty he entered the sixth grade. Ten years later he graduated with a Bachelor of Arts degree and later attended Baptist Theological Seminary, New Orleans. His warm heart, innate culture, and complete spiritual dedication have made friends for the Lord wherever he has gone. Many hard places have been opened to the Lord through Brother Smith's prayer, persistence, and preaching. Always his prayer to God for the French people of Louisiana has been that they might be saved. Pray for the French in Louisiana.

PRAY for L. C. Smith, La., retired; Mrs. S. A. Candal, Key West, Fla., Italian ev.; Mrs. J. S. McGehee, Nigeria, Mrs. D. H. Burt, Jr., Goiania, Brazil, ev.; L. G. Lane, Ibadan, Nigeria, BA



14 SUNDAY He that goeth forth and weepeth, bearing precious seed, shall doubtless

come again with rejoicing, bringing his sheaves with him Psa. 126:5. (read vv. 1-6.)

There are more than four million Spanish-speaking people in our land, most of whom have never learned the true way of salvation. Southern Baptists feel a grave responsibility toward them. The Home Mission Board has missionaries serving in many states, seeking to win them. Will you pray for them? Mrs. Job Maldonado, writes from New Mexico, "Please pray for me to be more dedicated to our Lord's service." Certainly each missionary listed today wants us to pray for him. May each of us bow in humility of dedication as "laborers together with God."

PRAY for Mrs. Job Maldonado, Carlsbad, N. Mex., Sp. ev.; C. C. Fuller, Tenn., Negro ev.; Mrs. A. B. Bedford, Argentina, Mrs. H. L. Hardy, Jr., Chile, J. W. Mefford, Jr., Valencia, Spain, Mrs. G. H. Hays, Tokyo, Japan, Mrs. F. S. Wells, Indonesia, ev.

15 MONDAY Cast thy bread upon the waters: for thou shalt find it after many days Eccl. 11:1. (read vv. 1-6.)

The years come and go and we hear only bits of news about Christians in Communist China. A roll call of faithful former missionaries to China would include many now scattered abroad in other countries where there are groups of Chinese people. Some missionaries now retired from active service, are at home continuing to witness and to pray that China may yet regain her freedom and that Christians may be privileged to worship God openly.

PRAY for Mrs. L. B. Olive, China, J. F. Ray, Japan, retired, Mrs. E. W. Mueller, Monrovia, Liberia, RN; Duane Highlander, Chattanooga, Tenn., GWC

16 TUESDAY And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul Acts 16:14. (read vv. 13-15.)

This is the birthday of two missionaries in Brazil, Mrs. Oliver in Campinas, a city of 125 thousand people, where Southern Baptists have 15 missionaries, and where language school is located, and Mrs. Halsell, one of six missionaries in Belem, the capital of the state of Para, a seaport city of 260 thousand. Pray for the multitudes of lost in these two Brazilian cities.

PRAY for Mrs. A. B. Oliver, Santarem, Brazil, Mrs. T. E. Halsell, Belem, C. E. Evans,

Kitale, Kenya, ev.; D. R. Mendoza, Roswell, N. Mex., Sp. ev.

17 WEDNESDAY For by grace are ye saved through faith: and that not of yourselves: it is the gift of God Eph. 2:8. (read vv. 1-10.)

A missionary from Argentina writes of the 28 faithful church members. Four young Christians offered to visit homes in the area of the church in preparation for their first revival meeting. Two by two, timid and a bit frightened, they started out. Later they returned with faces aglow with joy. No door had been closed to them and only one person had refused to accept the offered tract. God had richly blessed their efforts. Let us pray for these new converts and other Christians of Argentina.

PRAY for A. J. Glaze, Jr., Buenos Aires, Argentina, M. T. Bond, Hong Kong, ed.; Mrs. C. W. Dickson, Joao Pessoa, Brazil, Mrs. C. D. Clarke, Tokyo, V. O. McMillan, Jr., Fukuoka, Japan, E. O. Bonnette, E. Pakistan, ev.; Mamie E. Redd, Gallup, N. Mex., Ind. ev.; W. T. Moore, Tulsa, Okla., Negro ev.; Mrs. C. H. Rankin, La Junta, Colorado, Sp. ev.

18 THURSDAY They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever Psa. 125:1. (read vv. 1-5.)

"The task of evangelism is so great that often it seems as though we are losing ground instead of advancing. With a world so filled with turmoil it is sometimes difficult to see the undergirding, everlasting arms of the Lord. It is difficult to win souls to the Lord in Japan today, but Japanese Baptists seem to be catching a vision of the thrill and responsibility of the evangelization of this country"—A Missionary in Japan

PRAY for Audrey V. Fontnote, Japan, L. C. Smith, Nigeria, MD; Mrs. Minor Davidson, Taipei, Taiwan, G. D. Grober, Brazil, ed.; L. E. McCall, Bangkok, Thailand, Mrs. J. H. Bitner, Valparaiso, Chile, ev.; M. S. Leach, Jr., Miami, Fla., Sp. ev.; G. C. Prock, Berkeley, Calif., deaf ev.; Mrs. Allegra I. Prairie, New Orleans, La., RM; Christine Garnett, Cuba, Mrs. R. A. Jacob, China, retired, W. H. Cain, Ala., new appointee

19 FRIDAY Neither pray I for these alone, but for them also which shall believe on me through their word John 17:20. (read vv. 10-21.)

Southern Baptists began work in Brazil

in 1881. The Brazilian Baptist Convention was formed in 1907. Its 20 states and federal district are organized into three areas, each with its own Baptist Mission through which the Foreign Mission Board functions. In our Call to Prayer today we will remember Mrs. Fred E. Halbrooks, Jr., serving with her husband at Sao Luiz in the Equatorial District. This is a state capital with a population of more than 81,000. We have only four missionaries in this strategic area.

PRAY for Mrs. F. E. Halbrooks, Jr., Belem, Brazil, Mrs. A. W. Coleman, Liberia, M. L. Garrett, Gatooma, So. Rhodesia, Mrs. LeRoy Albright, Lilongwe, Nyasaland, ev.; R. L. Mefford, Philadelphia, Miss., Ind. ev.; Monda Marlar, Gatooma, So. Rhodesia, Mrs. A. L. Gillespie, Tennoji, Japan, RN; Johnnie R. Reid, New Orleans, La., GWC

20 SATURDAY But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you Matt. 6:33. (read vv. 28-34.)

"Religious freedom in Pakistan means that each person has the right to remain in the religion of his birth. Religious loyalty among Muslims and Hindus is the source of testing and persecution for those who forsake Islam to follow Christ. The president of Pakistan recently made the statement, 'Without Islam there is no other reason for the existence of Pakistan.' The government, schools, priests and families are being urged fervently to teach and preach Islam in the Bengali language of the people. A campaign is being waged to make Pakistan a stronger Islamic country. Pray for our 14 missionaries among people of this militant religion"—Mrs. Harold T. Cummins, E. Pakistan.

PRAY for Mrs. H. T. Cummins, Faridpur, E. Pakistan, Mrs. W. C. Lanier, Petah Tiqua, Israel, D. A. Bonnell, Jr., No. Rhodesia, C. W. Bryan, Cali, Colombia, Mrs. J. C. Raborn, Kowloon, Hong Kong, Adriano Robles, Balboa, Canal Zone, ev.; A. K. Bonham, Hoopa, Calif., Ind. ev.; Mary H. Sampson, Taichung, Taiwan, SW; Jeannette Beall, China, retired



21 SUNDAY And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us 1 John 5:14. (read vv. 10-15.)

Miss Mary Frank Kirkpatrick in Nigeria asks a prayer for Baptist students who in January will be leaving their homes to go to distant towns and cities to attend secondary schools, that churches in towns where schools are located may be able to help them grow spiritually. She requests special prayer for Edward Ayo who is teaching school in another city. She says of him, "He attended our Baptist student group regularly during his last year at the Government Secondary School in Ibadan. He says he is trusting Jesus Christ for salvation, yet has never followed through with church membership. Now that he is in a position of leadership, I am concerned that he may be a living witness before students." Pray for Edward Ayo.

PRAY for Mary F. Kirkpatrick, Ibadan, Nigeria, BA, M. W. Rankin, Honolulu, Hawaii, J. Y. Greene, Korea, Mrs. S. A. Qualls, Rio de Janeiro, Mrs. G. B. Seright, Teresina, Brazil, ev.; Donald Weeks, Pueblo, Colorado, Sp. ev.

22 MONDAY And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice John 10:4. (read vv. 4-8.)

Mrs. Northcutt is in Peru, where at the time of writing, she and her husband had been missionaries for only three months and Southern Baptists had been working only six years. She writes, "I am really happy here for I know this is God's place for me. Araquipa is said to be the strongest Catholic city in South America, and we are the only Southern Baptist couple to witness to 150 thousand people. John 10:4-8 is ever with me and I know the Lord came before us into this city. My prayer request is that you pray that the Christians here may become truly dedicated to the task. Thank you for your prayer, your offerings, and your strong arms of faithfulness and love. This helps keep the missionaries going."

PRAY for Mrs. I. L. Northcutt, Araquipa, Peru, J. L. Green, Ipoh, Malaya, ev.; G. K. Bozeman, Jr., Korea, BA; W. D. Richardson, Ghana, MD; W. E. Haltom, Hawaii, ed.; J. C. Powell, Nigeria, retired

23 TUESDAY But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is

the kingdom of God Luke 18:16. (read vv. 15-17.)

Mary, Junior, and Brenda attended our Nursery School here at the Kathleen Malory Good Will Center. Billy, the younger brother, comes to Sunday school. These children were deserted by their mother. Their father cannot hold a job, and when he does work he spends his money on drink. The children live with their grandmother, a good Christian but she is unable to do many things for them. These children are hungry many times when they come to Good Will Center. One day the younger children were to have a vacation Bible school picnic at a nearby park. The grandmother sent a note saying the children could not go because she did not have anything for their lunch. We provided a lunch so they could go with us. Physical hunger is distressing to us, but the great spiritual hunger here is appalling! Pray for this home and these lovely children, for those to whom we try to witness day by day"—Mary Lucy Persons, Baltimore

PRAY for Mary L. Persons, Baltimore, Maryland, GWC; W. B. Minor, Flagstaff, Ariz., Sp. ev.; Juanita F. Elston, Warm Springs, Oregon, B. F. Belvin, Okmulgee, Okla., Ind. ev.; Mrs. E. J. Palmer, Panama City, Panama, Mrs. R. R. Morris, Ajloun, Jordan, D. N. Mayhall,* Nigeria, Mrs. J. E. Ingouf, Bangkok, Thailand, ev.; Mrs. H. W. Barker, Taipei, Taiwan, RN; Doris O. Garrett, Abeokuta, Nigeria, ed.; G. W. Strother, China-Malaya, retired

24 WEDNESDAY For whosoever shall call upon the name of the Lord shall be saved Rom. 10:13. (read vv. 8-15.)

The Van Gladens have the same birthday. They have moved from Sahilillo, to Torreon, Mexico, where Mr. Gladen is now president of the Baptist seminary. Their prayer request is two-fold: "Please pray that more Mexican young people will answer God's call to the ministry, despite the certain suffering which faces them if they do so. Please pray that the Mexican Baptist Seminary of Torreon may be enlarged physically and deepened spiritually to minister to more students."

PRAY for Mr. and Mrs. Van Gladen, Torreon, Mexico, Mrs. R. C. Bruce,* Japan, Mrs. J. F. McKinley, Jr., Comilla, E. Pakistan, ev.; Mrs. Napoleon Gomez, San Blas, Panama, Mrs. F. N. Hainey, Hammon, Okla., Mrs. E. R. Isbell, Citronelle, Ala., Ind. ev.; Maxine Lockhart, Ft. Harcourt, Nigeria, ed.; E. L.

Kelley, Texas, D. D. Cooper, Okla., retired

25 THURSDAY If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you John 15:7. (read vv. 1-8.)

"There is no WMU training school or religious education department in a Baptist theological seminary on the continent of Africa. Churches, good will centers, Woman's Missionary Union, the home and foreign mission program of our convention, and other phases of denominational life need well-trained young women. Our Nigerian Theological Seminary has proposed to develop such a department but lacks adequate personnel for it. Will you pray that God's chosen one may be found to answer the request of this seminary for a woman with a degree in religious education who will head this religious education department. African women must have this opportunity for Christian training so they may help win Africa for Christ"—Miss Mary Ellen Yancey, Nigeria
PRAY for Mary E. Yancey, Ede, Nigeria, Mrs. D. L. Mitchell, Djakarta, Indonesia, Mrs. D. R. White,* Spain, ev.; W. E. Allen, Rio de Janeiro, Brazil, pub.; Emma Watts, Ogbomoso, Nigeria, RN; A. Worthington, Okla., retired

26 FRIDAY Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine 2 Timothy 4:2. (read vv. 1-5.)

When the rich soil of the Mississippi Delta brought prosperity to that region, Chinese migrated from other sections of the United States to set up shops and businesses. Small groups settled in Cleveland, Greenville, Vicksburg, and other growing Delta cities.

A six-year veteran missionary to China returned to Mississippi as pastor of Cleveland's First Baptist Church in 1930. As R. D. Evans led his congregation, he was not unaware of the Chinese in the area.

The Chinese mission was organized as church in 1959. In 1960, it joined the Bolivar County Baptist Association and now takes an active part in denominational life. Pray for this town.

PRAY for J. D. Langley, Welsh, J. N. Langley, Gibson, La., French ev.; J. P. Newton, Graceville, Fla., deaf ev.; D. A. Dalby, Los Angeles, Calif., Ind. ev.; Pablo Martine Las Villas, Cuba, Mrs. J. R. Brunson, Kuala Lumpur, Malaya, J. E. Thrower, Rio de J.

neiro, Brazil, ev.; Mrs. W. L. Cooper, Buenos Aires, Argentina, J. C. Pool, Ogbomoso, Nigeria, ed.; C. L. Martin, Jr.,* Japan, SW

27 SATURDAY So, as much as in me is, I am ready to preach the gospel to you that are at Rome also Rom. 1:15. (read vv. 14-21.)

A few years ago Mr. and Mrs. W. C. Ruchti visited Baptist work in Italy, and were impressed with pressing need for more laborers on that field. God used that realization to impress them with his call to them as his overseas missionaries. They left a pastorate in Rome, Georgia, to become missionaries in Rome, Italy where Mr. Ruchti is pastor of a church for those who speak English. Mrs. Ruchti writes: "The city of Rome from ancient times has been a center of religion. Here is the seat of the Roman Catholic church, for the pope lives here. Ancient gods were worshiped in the shadow of the Coliseum where later Christian martyrs died for their faith. Pray that the faith about which Paul wrote in his letter to the Romans may be lived out in the hearts and lives of Italian Baptists, the missionaries, and those of you who come to see the marvels of ancient and modern Rome this year."

PRAY for Mrs. W. C. Ruchti, Jr., Rome, Italy, ev.; Mrs. L. C. Turnage, Pereira, Lilliar R. Williams, Barranquilla, Colombia, ev.; Mrs. E. F. Day, Clayton, N. Mex., Sp. ev.; Pauline Mgrtin, Abeokuta, Nigeria, ed.; Mrs. A. R. Crabtree, Brazil-Portugal, J. W. Fielder, China, retired



28 SUNDAY How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him Heb. 2:3. (read vv. 1-10.)

Today we remember among others having birthdays, Mrs. Agnacia B. Campbell in Panama City. Beautiful Panama has been described as "the big little republic that curves gracefully to connect Central America with South America, and so unites the two continents." Southern Baptists did not under-

take work in Panama until many North Americans were stationed there. Our Home Board now has approximately 80 missionaries in the Panama-Canal Zone area.

PRAY for Miss Agnacia B. Campbell, Panama City, Panama, Mrs. L. G. Breeden, Barranquilla, Colombia, Mrs. J. E. Patten, H. P. Reeves, Bangkok, Thailand, ev.; Geraldine Woody, Abilene, Texas, Sp. ev.; J. E. Taylor, Okla., migrant ev.; R. C. Moore, Santiago, Chile, pub.; Frank DiBiaggio, La., Mrs. J. H. Rowe, Japan, retired; Mary W. Reider, Ala., new appointee

29 MONDAY Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest Matt. 9:38. (read vv. 35-38.)

"The doors of opportunity in Cuba are wider open and at the same time nearer to being closed than ever before," reported Loyd Corder, secretary of the Home Mission Board's language groups ministries department.

"The reception of people to the gospel is greater, probably because they are very much aware of the threat of atheism.

"At the same time there are rumors the government plans to establish a national church. With such a church they would pay the preachers' salaries and thereby attempt to control the content of their message." Pray for Cuba Baptists.

PRAY for P. A. Taylor, San José, Costa Rica, ev.; Frank Ramirez, Tampa, Fla., Sp. ev.; Frances Moreno, Kingsville, Texas, Sp. ev.; C. P. Bruffey, La., deaf ev.; E. M. Fine, Oyo, Nigeria, ed.; Mrs. H. C. McConnell, Santiago, Chile, pub.; E. L. King, Jr., Kediri, Indonesia, DDS; Mary L. Hobart, Dar es Salaam, Tanganyika, Soc.

30 TUESDAY And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples Matt. 9:10. (read vv. 9-13.)

The rapid movement of our world to an urban culture is making the role of the downtown church a difficult one. As the inner city dies and changes, and as the people move to the suburbs, the downtown church must fight for survival.

Not all are surviving; not all are growing, and not all are staying downtown.

We need these churches in the inner city for the spiritual impact they have on the

(continued on page 28)

from WASHINGTON

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

Peace Corps Gets Underway

Church-state separation is one of the hottest issues ever to pop up in Washington. The arguments pro and con on government assistance to parochial schools killed President Kennedy's proposals for broad federal aid to public education. It looked for a while that the issue might endanger the Peace Corps bill as well, and the truth is that Congress passed this legislation only after Peace Corps Director R. Sargent Shriver issued definite assurances on the church-state matter.

There was basis for the apprehension. It was evident almost from the start that the Peace Corps would find it expedient to work through already established agencies in the foreign countries where it sought to accomplish teaching and technical aid objectives. And it was equally apparent that these established agencies might be mission schools, hospitals, and agricultural centers. After all, the churches have been doing for years the same general type of educational and vocational training as planned by the Corps.

Two of the first projects to be announced bore this out. There was a contract with Notre Dame University, a Roman Catholic institution in Indiana, to train a Peace Corps group marked for rural education projects in Chile, with the further provision that Notre Dame will name the director and be responsible for work in Chile.

There also is a proposed project wherein the Peace Corps will provide a large number of teachers for Nigerian schools—and the point rises that Nigeria's school system is made up in large part of mission schools, including those of the Southern Baptist Mission in Nigeria. The Peace Corps agreement, let it be said, is not with the schools but with the Nigerian government which will in turn distribute the youthful

American teachers to those schools which need them.

Peace Corps spokesmen declared: "We recognize that . . . we may not give financial aid for religious undertakings or to promote religious dogmas." They pledged too that the Corps will "not contract with any US voluntary agency for any project involving religious proselytizing or propagandizing among either Peace Corps members assigned to that agency or among the citizens of the host country." Nor, they said, will the corps cater to the whims of any contracting agency to "limit volunteers to the membership of one faith or race or exclude members of any race or faith."

Agencies which will not accept these requirements of open recruitment and no proselytizing will not be allowed to participate in the Peace Corps program.

Mr. Shriver, the President's brother-in-law and White House-appointed director of the corps, chose a Baptist, Paul Geren, as his deputy director. Whether or not he picked a non-Catholic for the job deliberately to offset criticism on the church-state issue, he could not have done better. Dr. Geren, formerly executive vice-president of Baylor University, was at one time an American Baptist missionary to Burma and has served the US foreign service in diplomatic posts in India, Syria and Jordan. At Baylor he helped establish the J. M. Dawson Studies for Separation of Church and State.

The test for the Peace Corps is yet to come—on the field. The aims are high and almost noble as objectives for peace stand in sharp contrast to much more expensive preparations for military defense. The project is a pioneering one with many hurdles. It will take time to prove itself.

FIRST BAPTIST IN BEAVERTON, OREGON is a miracle of co-operation. It is located at the center of School District 48, where new residents are moving in every day. This residential area is in development stage, with new streets to be opened up in the immediate vicinity.

Within a few blocks of this church there are four schools, including Beaverton High. The manpower of church and community banded together to produce for a cost of

Baptist Church of Portland. Beaverton is a suburb of Portland. Mr. Holloway has been pastor since March 1959. Over a two-year period there has been fine growth in church membership and Sunday school enrollment.

Not only has the church had financial support from its members, but a local bank assisted with a loan, the first building loan by this bank to a Southern Baptist church!

The Home Mission Board, churches in

IN THE HEART



OF DISTRICT 48

\$10,000 a church building plant estimated at \$25,000 in value.

Reverend E. B. Holloway is pastor of this first Southern Baptist church in Beaverton. Mrs. Holloway works full time in a secular job in addition to her church work. This sacrifice allows the pastor to work full time on this church field where opportunities are unlimited.

Beaverton First Baptist was constituted a home in 1955 by the First Southern

Texas and interested friends, in addition to the enthusiastic members have made it possible to erect this building so greatly needed. The church hopes to be entirely self-supporting this year. And five years hence the main church will be erected with the present structure then serving as an educational plant.

Beaverton's story is not unlike thousands of other new churches being constituted, and erecting buildings for the glory of God.

There are now Southern Baptist churches in 50 states of the Union. Wherever a redeemed soul finds lost men who are unreached for Christ, there is obligation to minister to them.

Out of the 30,000 Movement surely Southern Baptists will be able to more adequately fulfill the obligation God has placed upon us to "tell every creature."



Everyone in a family can find a job to do when a Baptist church needs building. At Beaverton great blessings from God followed this experience.

TO BEGIN A NEW CHURCH

Decide now that when you move to a place that needs a Baptist church, you will take the initiative in establishing one.

A Baptist family wanting to begin a church in a new area should:

(1) Contact the nearest Southern Baptist pastor—he will help.

(2) Write the state mission secretary or an area missionary.

(3) Write the Southern Baptist Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia.

(4) By all means, let your family and as many other families as will join you. Begin having Sunday school in your home immediately.

—J. D. Brannon, Fort Worth, Texas



(continued from page 9)

call for enlarging our organizations, our giving, our missionary reading, our effectiveness as Christians and as organized groups. These goals include those adopted as a part of the Baptist Jubilee Advance. In order to strengthen the goal relating to the Cooperative Program, a special presentation of it will be prepared for use during the year. This will be sent to WMU presidents well in advance.

Already we have adopted goals calling for a five-day observance of the two weeks of prayer and a 15 per cent increase in the Lottie Moon Christmas Offering and the Annie Armstrong Offering. In keeping with these the membership goal has been given definiteness by making it 15 per cent increase in membership.

Our undergirding of the 30,000 Movement during this year will be continued in the anniversary year as we work toward the goal to organize or participate in the work of at least one mission.

Our five-year study program will bring for the Anniversary Year a new WMU history and another book in the Aims Series—this one *World Awareness*.

In order to point a way whereby our jubilee goal of 750,000 people reading a book listed in *The World in Books* catalog can be reached, the goal for local organizations has been made "75 per cent of members reading a book." This is in keeping with the goal earlier adopted for 1962-63—that the number of subscriptions to the magazines equal 75 per cent of the membership.

Throughout the five-year Jubilee Ad-

vance period we are striving to increase the number of Honor Woman's Missionary Unions. In the Anniversary Goals we have "At least one organization achieving Honor recognition."

So that the benefits of the Anniversary planning will reach the people in the societies and youth organizations, a goal has been set "Representation at associational, state, or convention-wide meeting." We hope that many who have never attended an annual meeting will have the blessing of the 75th Anniversary Annual Meeting in Kansas City, Missouri, May 6-7, 1963. We hope that enlarged numbers of people will join the Anniversary observance in their state annual meetings. We know that attendance at the Associational Anniversary meeting will be possible for most members.

At this point we can anticipate your questions. Yes, we are producing a 75th Anniversary Chart which will be sent to WMU presidents free. No, you do not have to reach all the goals for the Anniversary Award—only 12 out of 16. No, the members of the society do not achieve the goals alone. The youth organizations help if members of the youth committees and of the society help them to increase in membership, to receive the magazines, to increase the total amount from the church through the Lottie Moon Christmas Offering and Annie Armstrong Offering. Yes, members reading at least one missionary book can include even Primary Sunbeam Band members if they are guided by their leaders and mothers. No, the magazine subscription goals do not apply to Sunbeam Band members. No, Sunbeam Band members are not expected to represent you in associational, state or convention-wide meetings but YWAs and GAs can. Yes, any WMU organization qualifying for Honor recognition meets the anniversary goal.

No, we do not have the anniversary materials ready yet. Anniversary plans will unfold for you month by month in a feature in *Royal Service* entitled "75th Anniversary."

BEYOND BELIEF

(continued from page 13)

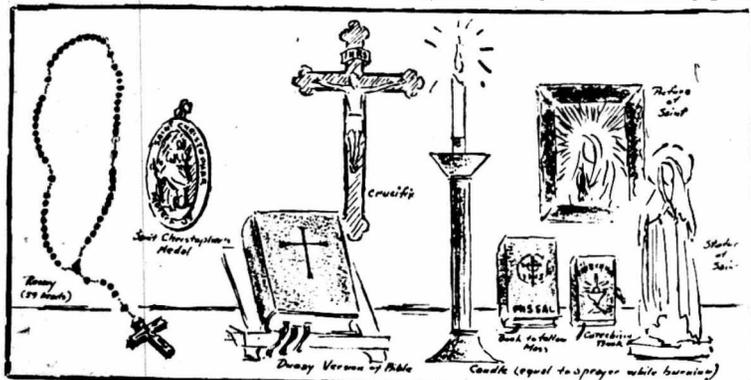
In one mountain village there lives a small boy, an undersized boy who is beloved by the missionaries. Juanito will serve as a name for him. Unlike his family and friends there is in Juanito a knowledge of Jesus. His parents have refused to grant permission for him to be baptized, but he begs the missionary to do it anyway. He knows the sting of punishment for going to the Baptist Mission. He knows very well what it means to have his schoolmates jeer at him. Even so, in spite of the efforts of his family and friends, there lives within this small boy a spiritual yearning.

The missionary provided him with a New Testament and his delight was unbounded. Proudly he carried it with him everywhere. He, who hasn't had too much experience with cleanliness, guarded its newness with fierce pride. Proudly he took his Book to the public school.

CALL TO PRAYER (continued from page 23)
city. Pray for city missionaries.

PRAY for E. S. Wolfe, San Ysidro, Alfonso Garcia, Montebello, Calif., Sp. ev.; Mrs. J. A. Mouser, Whitewater, Ariz., Ind. ev.; Mrs. C. F. Yarnell, Jr., Penang, Malaya, S. A. DeBord, Arusha, Tanganyika, J. G. Morris, Bangkok, Mrs. O. L. Butcher, Jr., Thailand, Mrs. W. E. Lewis, Jr., Tukuyu, Tanganyika, T. O. Coz, Tokyo, Japan, ev.; H. P. McCormick, Nigeria-Hawaii, retired

31 WEDNESDAY He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ John 1:41. (read vv. 40-42.)



There disaster struck. As he fingered it lovingly, it was snatched from his hands by the teacher. Anger sparked from her eyes and tightened the voice of the teacher. "Where did you get this?" she asked.

"Is good book. The missionary gave it to me," replied the child.

"It is not a good book for you. You are a Catholic. You are not to read this Book." With that the teacher pulled it apart and threw it in the wastebasket. Juanito cried in vain. "Give me my Book. Do not destroy the Book. Is good Book."

"There," stated the teacher, "now you remember you are never to read the Book again."

Yes, it is beyond belief that in New Mexico, many have never seen the Book, many have never read the Book. It is beyond belief that many would not dare read it even if they could. Even so, the Book must be placed in their hands, for indeed it is the good Book.

One may be truly grateful that during the past six years Southern Baptists have given \$8½ million per week to the Lord's work.

But we wonder why they give only one-fourth of their tithe and why the local church keeps nearly 83 cents of every offering plate dollar.

Why do Southern Baptists give relatively so little to missions? What is your answer?

PRAY for Mrs. M. R. Demeree, Niceville, Fla., deaf ev.; Mrs. W. M. Clawson, Torreon, Mexico, ev.; Mrs. H. D. Martin, Oyo, Mrs. W. J. Ferguson, Nigeria, ed.

(Key to Missionary Classification on page 39)

PROGRAM FOR CIRCLE OR SECOND WMS MEETING

Unit Theme: *Examining Roman Catholicism*

Circle Program topic for January:

WHAT DO ROMAN CATHOLICS BELIEVE?

by Frances and Carl Conrad

Suggestions: Display on a table a few objects of the Roman Catholic Church, such as a Douay (dew-aye) version of the Bible, a rosary, a crucifix, a candle, a prayer book, a Catholic medal, a small statue of a saint, a catechism book, picture of a priest, nun, or the pope, Missal (a small book containing the ritual of the mass). These may be obtained at Catholic book stores, which are in most cities. Some may be found at dime stores.

Books for Information: Available from Baptist Book Stores.

The People's Padre, by Emmett McLaughlin, autobiography of a former priest, \$3.50.

Romanism and the Gospel, by C. Anderson Scott, an analysis of Catholic doctrines, comparing them to evangelical Christianity, \$2.50.

The Baptist Faith and Roman Catholicism, by Wendell Rone, a comparison of the doctrines of the two churches, \$2.00.

Also article, "Beyond Belief," page 10.

Booklets, Tracts, and Periodicals:

Order from Lutheran Press, 2112 Broadway, New York 23, New York. "The Split between Roman Catholicism and Christ,"

booklet giving a chart showing the development of the Catholic Church, 25c.

Order from Zondervan Publishing House, Grand Rapids, Michigan, "Mixed Marriages" by George Sweeting, 35c.

Order from Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia. "Was Peter Pope?" "Winning Roman Catholics"

PROGRAM OUTLINE

Fellowship Period
Call to Prayer
Business Session
Sing "Jesus Saves"
Scripture Reading
What Do Roman Catholics Believe?
Prayer

Fellowship Period
Call to Prayer, remembering those on prayer calendar

Sing: "Jesus Saves"

Scripture Reading: Copy these verses and read as a unit. Revelation 22:18-19; Mark 7:13; 2 Timothy 3:16; Matthew 23:9; 1 Timothy 4:1-3; Hebrews 10:12, 14; Matthew 6:7; 1 Timothy 2:5; Acts 4:12; Ephesians 2:8.

WHAT DO ROMAN CATHOLICS BELIEVE?

(Four women sit in a semi-circle or at a table with the Catholic objects displayed. They face the members; woman at left guides the discussion.)

First Speaker: We hear and see much of the Roman Catholic Church these days. Through a super organization and by careful planning, this church is kept before the world and particularly the American public by means of television and radio, in newspapers and magazines. Their leaders speak out on current matters. The pope is constantly in the news. Championing Catholic causes is popular, particularly such matters as federal aid to parochial schools.

For three months we shall study this vast and powerful denomination. This month an analysis of the beliefs will be considered. The February program will deal with the Catholic plan to win America, and in March suggestions for winning Catholics will be presented.

A great need today is to understand the hierarchy's design to make America Catholic. Boldly they are hammering away at the basic American principle of separation of church and state. If a non-Catholic protests, he is called a bigot. Sadly enough many people have been brainwashed and withdraw faintheartedly. It is late in the day for Baptists to become fully aware of the threat to this precious heritage. They must protest vigorously and justly against these efforts or little by little the strong holds that remain will be broken down.

The actions of the Catholic Church can be explained by what they believe. What they believe about the authority of the pope and the church is a basic explanation for other beliefs. We will ask the second speaker to explain the Catholic view of authority.

Second Speaker: In the early history of the Catholic Church there were continual struggles to gain authority and power. In the fifth century a bishop named Innocent

made a claim of universal authority and power. He engaged in a struggle to gain dominance over all the other bishops, which he was able to do with some success. Later he became a pope over a church not at all the Roman Catholic Church as it is today. It was over a group of churches in a stream of Christianity that began to flow in the direction of salvation by works and ceremonies, totalitarian church government, belief in a universal church, union with the state and control of it. This church did not emerge fully formed at its beginning. It has developed and added doctrine after doctrine through the centuries. By the end of the sixth century, the Catholic Church was fairly well established and formed.

The structure of the church is patterned after that of the old Roman Empire, which fell in AD 476. This is particularly reflected in the idea of a pope who is an absolute ruler as was a Roman emperor, the 70 cardinals like the 70 Roman Romans (advisors), and the multitude of saints like the many Roman gods. There are other similarities.

Even as late as 1950 the teaching of the Assumption of Mary (her body resurrected and taken to heaven) was added officially. There is talk now of adding another about her—that of proclaiming that she is redeemer with Jesus Christ. Although Catholics believe they cannot be saved now without the help of Mary this would make her equal with Christ in saving souls.

The Catholic Church says the Bible is insufficient as an authority. They add tradition, that is, the writings of religious leaders who lived through the centuries. They also follow as inspired the decrees of popes and church councils. The writings of Thomas Aquinas in the thirteenth century are the chief basis for Catholic theology. But there never had been an official formation of Catholic doctrines until the sixteenth century at the Council of Trent. In all of the teachings written at this council they voiced stern opposition to "Protestants" and others.

Thus the Catholic Church has developed a system of rigid authority, with that authority originating at the Vatican City in Rome, Italy. The pope claims divine right and has absolute power. No one can question his authority in the church. From this stems the authority of the priest whose supposed spiritual powers lead to firm control over Catholics, who must believe they cannot get to heaven without his ministrations. He claims to be "another Christ" who can forgive sins and to have power to change into Christ's body a wafer and wine used in the service called the Mass and also used for communion, known to us as the Lord's Supper. The people are allowed, but not encouraged, to read the Scriptures and are forbidden to interpret them: They are schooled to accept without question the teachings of Roman Catholicism, regardless of what the Scriptures teach. Fear is instilled into a Catholic both by teaching and by the rigid church government.

First Speaker: Will you please explain the Catholic idea of salvation?

Third Speaker: A Catholic is never completely saved. Salvation is not a matter of God's mercy and the forgiveness of all of one's sin by trusting in Christ. Instead, the usual thing is for an infant to be christened by a priest just as soon as possible after he is born, because parents are taught to believe that the infant has "original sin" and is lost.

To a Catholic salvation is channeled through the church. The priest christens a person and this makes him a child of God and heir of heaven. But this does not mean he is entirely saved. He must perform certain duties prescribed by the church and continually add "grace." Also he must go to confession and do penances for his sins committed after baptism. In spite of this, all Catholics, including popes, must spend a season in Purgatory (a place of suffering for the dead like hell) and be purged of their sins that remain. They might remain there many years. That is why Catholics

pray for the dead and pay for Masses (the regular Sunday service) to be said for the dead's release from Purgatory. It is a routine matter on certain Sundays to remember the dead in prayer. Catholic church bulletins often carry the names of the dead to be included in the special prayers.

Catholics are required to confess their sins at least once a year to a priest, who will give them certain duties to do as a penance or "temporal punishment" for sins. This might be saying the Rosary a certain number of times or giving up some activity or food for a season. The priest also gives the members communion at mass, which is the wafer only. Wine is drunk only by the priest. This adds "grace" or makes the person a little more saved. Every Catholic greatly fears coming to the time of death without a priest near to give him Extreme Unction (last rites performed by anointing with oil and saying prayers). This is to remove sin. It also is considered effective in healing the sick and might prevent one from dying.

First Speaker: Now let us consider how Catholics pray. It is vastly different from our manner of praying. Will you give us an explanation of this?

Fourth Speaker: Catholics usually say memorized prayers, most frequently to Mary on the Rosary.

The Rosary is a string of 59 beads with a crucifix attached to it. Most of the beads are placed in groups of ten with one bead placed separately between these groups. The beads are held between the fingers as each prayer is repeated. Although several short prayers are used in saying the Rosary, the "Our Father" (Lord's Prayer) and the "Hail Mary" are separated beads and 53 times "Hail Mary" is said on the grouped beads. This is only one use of the Rosary.

Mary is called chief of the saints. She is believed to have been born sinless, given birth to no other children than Jesus, and to have been resurrected from the dead and ascended as did Christ. Thus she is called the chief mediator (or mediatrix) between

man and Christ. Catholics pray to her to approach Christ for help.

There are hundreds of other saints to whom one may pray. Most of them are assigned a spiritual duty and may be called upon for a specific service, such as safety in travel or in a time of illness. The Catholic Church makes saints. They study the life of a person who died, usually many years previously. If he is considered worthy, the leaders in Rome in special service "beatify" him (engage in preliminary stages of making him a saint). Later they "canonize" him or officially proclaim him a saint of the church but represents the conception of its authority.

First Speaker: That is quite revealing. But there are other things to learn. _____, what is the difference between the Ten Commandments as believed by Catholics and non-Catholics?

Second Speaker: The Ten Commandments in the Protestant and Catholic versions of the Bible as found in Exodus 20:3-17 are exactly the same, because the Bibles are almost exactly alike. But the Catholic doctrines omit entirely the second commandment, "thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them . . ." (Exod. 20:4, 5). How do they get ten commandments? They divide the last one into two and have two commandments on coveting, one regarding coveting a man's wife and the other about coveting his goods. The reason for changing these is obvious. Catholic churches are full of expensive and beautiful images. They have them in their homes, sometimes in the yard, in their cars, in schools, hospitals, and in any institution with which they are connected. They disclaim that they worship them. They say they venerate them only. But the Second Commandment forbids their existence as objects of worship.

Third Speaker: Let me explain the Seven Sacraments of the Catholic Church. These are Baptism, Confirmation, Holy Orders, Penance, the Holy Eucharist, Matrimony, and Extreme Unction.

A sacrament is an outward or visible observance which Catholics believe to have saving power or adds more saving grace to the soul. The first three named are observed only once but the last four may be repeated.

Baptism is sprinkling (or christening) by the priest and is believed to have saving power. Confirmation is a special consecration service for children where holy oil is placed upon the forehead by the bishop to strengthen one in confessing his faith. Holy Orders is ordination to the priesthood. Penance is the "temporal punishment" imposed upon a person for his sins after he goes to confession. The Holy Eucharist is the Catholic Lord's Supper. The priest claims to have power in the mass to change the bread and wine into Christ's flesh and blood. The appearance of these does not change but the transformation is said to occur anyway. Some may "take communion" or receive a wafer afterward in the service. Extreme Unction is a last rite given just before death or in extreme illness. It is an anointing with oil and saying of prayers.

Fourth Speaker: The Catholic Church claims to be the only true church and that all others are false. Protestants along with all other non-Catholics are called heretics. The Catholic Church yearns for a time when all groups will "return to the fold" (the Catholic Church) on their terms. Not only do they desire this but also claim authority over governments and all areas of life. They deny other religious groups the freedom to worship as we know it in America now. The reason, they say, they do this is because error (all non-Catholic belief) has not the same right as truth (the Catholic belief). This, of course, repudiates the principle of religious freedom and separation of church and state.

Actually is the Roman Catholic system

only a church? By no means. It is a political state. The seat of leadership and government is Vatican City, a 108-acre area in Rome, Italy, autocratically ruled by the pope. He possesses full legislative, executive, and judiciary powers (comparable to the Congress, president, and the courts in the United States.) The Vatican has its own flag, police force, issues postage stamps and currency and exchanges representatives with more than 40 governments of the world.

First Speaker: We have had a revealing discussion of Roman Catholic teachings. I am sure we are better acquainted with what they believe. We can compare our beliefs with theirs in the light of the Bible, which is our final authority.

At this point, a searching question comes to us. It is this: Are Roman Catholics saved? If they are, let us leave them alone or perhaps join them, since they make such bold claims and say we are in error. The answer, however, is quite clear. No, they cannot possibly be saved by the teachings of their church; although no doubt some are saved in spite of it. Catholics trust in the ministrations of a priest and in the church for salvation that is never complete. They do not teach Christ as the only Saviour. His place to save the soul is taken over by ceremony, the sacraments, and the priest. Even Mary is placed out in front of Him. Christ's image may be on their crucifixes and crosses on the churches, but actually he is not vital in their beliefs.

God's word is clear in its teachings that no one can be saved apart from Christ, and nothing else is needed but Him to bring about salvation. (Read Acts 4:12.)

The duty of Baptists is obvious. We are commanded by Christ to give the Good News to all unsaved people, even religious ones including Catholics. Then the matter of accepting or rejecting the Saviour is an individual's responsibility, not a church responsibility. (Read Acts 15:11.) Let us pray for them to open their hearts to Jesus Christ, the only Saviour.

Prayer

PROGRAM PLANS

To be ordered:

From Home Mission Board, 161 Spring Street, N.W., Atlanta 3, Georgia, large home missions map (if you do not have one).

From your state Convention office, one copy each of tracts relating to the 30,000 Movement for display. Use suggestion about member participation and request enough copies of "The 30,000 Movement in a Nutshell" and "Woman's Missionary Union in the 30,000 Movement" to distribute to all members.

Advance Program Preparation

Map: Display a large home missions map surrounded by tracts on the 30,000 Movement, with Christian and United States flags at either side. Prepare the map by lightly coloring the states in the Southern Baptist Convention as it was in 1940, include border states of Arizona, New Mexico, Oklahoma, Missouri, Southern Illinois, Kentucky, Virginia, and Maryland.

Make the lettered strip suggested in part on "Pioneer Areas," page 37.

Trace from the map and cut out an outline of the six-state convention of Colorado, and letter as directed in part on Six-state Convention.

Make placards with names of churches for "Some of 30,000," page 39.

Member Participation: Secure participation in the part The 30,000 Movement by giving each member a copy of the tract "The 30,000 Movement in a Nutshell" along with a walnut shell which contains a question to be answered from the tract (Remove nutmeat, insert question, and glue shell together.) Program leader may introduce the topic, then ask the questions.



"Caring Not for the Ways of God"



30,000 CHURCHES AND MISSIONS

"Caring Not for the Ways of God"

by Mrs. Ralph Gwin

PROGRAM OUTLINE

Sing: "Bring Them In" (first verse)
 Devotional Thoughts
 Prayer
 Sing: "Bring Them In" (third verse)
 Baptist Jubilee Advance
 The 30,000 Movement
 "This Is My Country"
 Pioneer Areas
 A Six-state Convention
 Some of 30,000
 Conclusion
 Sing: "To God Be the Glory"
 Closing Prayer

program

"That Thy Way may be known"

about the other road. Someone must place a crossroad on the low way so the wayfarer there may have the opportunity to change his route.

Listen to the voice of one on the high road. She is one of those who chose the way Isaiah spoke about when he said, "This is the way . . ."

First Hidden Voice: I am one on the high way. I chose to follow Christ and my life was changed. Now everything I do revolves about a great central force in my life. My children are reared in an atmosphere of Christian love and devoted service to God, to one another, to the church and community. My civic and community activities are motivated by a Christian desire to make my town a better place to rear today's children, who are tomorrow's responsible citizens. Having chosen the high road, the center of interest in my life is the church where I find avenues of service, in the name of Christ, where I may help others find this high way. Here, too, in the church, I find spiritual food which strengthens me in my daily journey.

Narrator: Now hear one speak from the low way. This one ". . . caring not for the ways of God . . ." needs to be shown the high way.

Second Hidden Voice: This is not a happy way to go. There is selfishness and greed, and no man seems to care for the other.

Many others travel the same way, but I feel so alone. Life has little meaning, and I am weary. My home is not a happy place. Each member of the family seems to go a separate way. No common interest holds us together. The club meetings I go to are a bore. They are always raising money for some good cause. This isn't much of a town. The politicians run everything. My vote won't change things, so I don't bother.

I don't like to go to church, either. Oh, I always get new clothes for the family and we go on Easter, but I don't know anybody there. Some other holiday would be a more convenient time to go. On Sundays we usually go to visit the folks, or go sightseeing, or spend the day at the beach. Every Sunday night there's a wrangle about which program to look at on TV. I always get a headache on Sunday.

Narrator: Can you show this woman the way to the high road? Perhaps the reason she does not care for the ways of God is that you have not taken the trouble to show her the way. She needs help. Is she your neighbor? She needs to make the choice. She needs to change roads. Are you the one who should give her that choice? She needs Christ.

Narrator and Hidden Voices (in unison):

" . . . To every man there openeth
 A High Way, and a Low,
 And every man decideth
 The way his soul shall go."

—JOHN OXFENHAM

Prayer for mission vision and evangelistic fervor in Southern Baptist churches

Sing: "Bring Them In" (third verse)

BAPTIST JUBILEE ADVANCE

Helping people to make a life choice about the way they should go was the chief concern of Baptist leaders in the United States in 1811, when they met in Philadelphia to bring about some organization through which the churches and associations could co-operate in the enterprise of carrying the gospel to other parts of the world. The name adopted was "The Gen-

eral Missionary Convention of the Baptist Denomination in the United States for Foreign Missions." Little wonder the convention came to be called by the handier title "Triennial," a name descriptive of its meeting every third year. Several Baptist groups in America date their beginning from this organization. The year 1961 will be a significant one in our denominational life as Southern Baptists join with other Baptist conventions to celebrate the 150th anniversary of organized Baptist work in America.

Seeking a way to celebrate such a historic date, a conference of representatives of all the major Baptist bodies in the United States was called. After approval by their respective conventions, representatives of seven Baptist groups met to discuss objectives of a program of advance to culminate in 1964. There was no thought of organic union, but after full discussion the conference adopted a statement of purpose which is summed up in three concise points: To work co-operatively; to witness effectively; to celebrate worthily. Each convention was to work out its own program to achieve the purpose and goals through its existing organizations.

The five-year Jubilee Advance Program began in 1959, preceded by a year of intensive preparation, promotion and prayer. A different emphasis planned for each year provides definite direction of activities. Already in the first three years of the Jubilee Program Southern Baptists have benefited from emphases on Evangelism; on Teaching and Training; on Stewardship and Enlistment. The emphasis for 1962 is Church Extension, when Southern Baptists have set a goal of 6,000 new churches and missions, 2,000 churches and 4,000 missions. The year 1963 will be one of emphasis on world missions, giving equal thought to local, state, home and foreign missions. The climax of the Jubilee Advance will come in a joint meeting of all the participating conventions in Atlantic City, N. J., in 1964, following individual meetings in the vicinity.

THE 30,000 MOVEMENT

The 30,000 Movement was adopted at the Convention meeting in 1956. The greatest challenge in Southern Baptist history, the organization of 10,000 new churches and 20,000 missions, became a part of our Jubilee Advance Program. Responsibility for promoting the Movement was committed to the executive secretaries of the Sunday School Board, Home Mission Board, Woman's Missionary Union, Brotherhood, and the state Conventions. The slogan, "Every Church with a Mission," has been put into action by many churches, some having not one, but several missions. The accomplishment of the goal of 30,000 will result in the Southern Baptist denomination becoming the largest Protestant group in the United States. Let us pray that Southern Baptists may be humble in following Christ's commands in the years ahead.

What progress has been made thus far in the 30,000 Movement? More than 12,790 new churches and missions have been constituted, an average of nearly 50 each week! The report of August, 1961, shows the states with the largest number of new churches: California 248; Texas 325; Florida 208; Alabama 183; Illinois 173. California reported the largest number of new missions, with Illinois a close second (*a poster showing above figure would be effective.*)

The theme song of the Baptist Jubilee Advance, "To God Be the Glory" is indicative of the pivotal point of the 30,000 Movement—soul-winning and enlistment. The victories thus far are commendable, for which we give thanks to God and sing His praise, but the time has not come to rest on our successes. A look at our country with its unchurched multitudes should spur us on to complete victory in reaching the goals.

"THIS IS MY COUNTRY"

The United States of America is the richest and most productive nation on the globe. In no other place do all the factors

such as climate, terrain, soil and mineral resources interact so favorably to produce the wealth that is ours. Yes, this is my country—the richest, the freest, the healthiest, the best nourished; the most democratic, the most traveled with the most means of communication; high in literacy, culture and education.

My country claims the title "Christian America," but there is so much in America that is unchristian! However, many of the blessings we enjoy are the result of the Christian foundation upon which our nation is built. We enjoy complete religious freedom. Religious acts inaugurate the sessions of the representative assemblies, and no public function would be considered complete without them.

On the other hand, in spite of our Christian heritage and religious freedom, we are an under-churched nation. According to the 1961 *Britannica Book of the Year* only 62.6 per cent (which includes five and one half million Jews) of our population belong to churches. We wish it could be said that all church members are active in their churches. Every church has on its roll names of members whose whereabouts are unknown, as well as some who rarely attend the services, who contribute little in money and take no active part in the affairs of the church. These, too, can be counted among the unchurched.

The presence in the United States of missionaries representing Islam, Buddhism, Hinduism and other non-Christian sects and cults, should increase the challenge to evangelize and Christianize our country. A visitor to a Buddhist temple in the United States asked the guide whether its members were mostly Japanese or Chinese. The answer was, "Neither—it is almost completely English-speaking Anglo!"

PIONEER AREAS

(*Use map of USA.*) A question which is often asked is, "Why are Southern Baptists going into Northern, Eastern and Western states?" One reason is that we have a shifting, mobile population. More than a mil-

lion Southern Baptists now reside in the pioneer states, and more than half of these have never joined any church since moving there. They need churches. Another reason is that lost people are everywhere. They need to be won. We are not in competition with any other Baptist group. Southern Baptists feel an obligation to America and its lost millions.

The term "pioneer" takes on new meaning for Southern Baptists as churches are organized in areas where Baptist churches of any kind are few and far apart. For us the word applies to states where Southern Baptist work has been established since 1940.

These are the Southern Baptist Convention states (*point out on the map*) which have been colored to show the Convention as it was in 1940. Originally there were fourteen states, but as early as 1906 Southern Baptists began to move out of the South, going into Oklahoma and Illinois. California was added in 1940 (*use canyon to color California*). We now have Southern Baptist work in all the states. We expect by 1961, to have at least 40,000 churches.

Our pioneer areas then (*indicate on map*), include this vast section of thirty states across the top of the map, stretching from Maine to Washington, and including Alaska, where more than 93 million people live. (*Attach lettered strip below map and call attention to it.*)

1941: 78 churches—1960: 2,900 churches

The population will increase to 112 million by 1970 if predictions materialize. Pioneering pastors and church workers are needed who have real mission vision and the determination which characterized the pioneers of an earlier age.

The need for churches in pioneer areas is tremendous. Progress in many places is most encouraging. Work in New York and the Northeastern states is almost phenomenal for its four-year history, yet the need is so great that Dr. A. B. Cash, secretary of the Home Mission Board Department of

Pioneer Missions says: "To bring the Northeast on a par with North Carolina would take all the 30,000 churches and missions we are trying to establish by 1964."

In the Pacific Northwest, Oregon and Washington are organized into a state convention. Extraordinary obstacles must be overcome in this area where a smaller percentage of the population attends church than anywhere else in our country. In spite of difficulties, a rugged pioneer spirit prevails and in addition to the work in the two states, the Oregon-Washington Convention is providing one missionary to give assistance to Baptist churches in British Columbia, Canada.

Churches in the Great Lakes Area of Minnesota and Wisconsin are organized into an Association affiliated with the Texas Baptist Convention. The Home Mission Board co-operates with the Texas Convention to undergird this work in a financial way. The Minnesota-Wisconsin Association is now able to share the budget responsibility and will, in time, carry on the work with only the assistance of the Home Mission Board.

Much time could be spent recounting the interesting growth as well as the countless needs of many pioneer areas. One detailed study will suggest needs common to all.

A SIX-STATE CONVENTION

One of the very large pioneer sections is the Colorado Baptist General Convention composed of churches in Colorado, Wyoming, Montana, North and South Dakota and Western Nebraska, an area with a population of 4 million. (Attach cut-out map of the six-state area to the large map and call attention to these statistics lettered on the cut-out.)

Churches now	156
Missions	49
Population unchurched	67%
Churches needed	1900

Ten years ago you could have found only seven Southern Baptist churches in Colo-

rado, and not one in the other states of this convention. Organized only six years ago, the Colorado Convention has strong denominational leadership, self-sacrificing pastors and consecrated laymen who lead the way.

Miss Niecy Murphy, executive secretary of the Colorado WMU discusses three handicaps, or tests:

1. The test of isolation is acute. Some people travel more than 100 miles to have fellowship with other Baptists. Many pastors drive 900-1000 miles to attend a state meeting. When eighteen charter members started the church at Casper, Wyoming, the nearest Southern Baptist church was 400 miles away at Salt Lake City, Utah. Now there are four other churches in Casper. The first church in Billings, Montana, started with a nucleus of two Southern Baptist families, one of them living 70 miles west of the city. A family in Colorado used to drive 104 miles round trip every Sunday to go to church.

2. The test of inadequate buildings and space must be overcome. A traveler through this area would not look for the finest building in town in seeking a Southern Baptist church, for it would probably be meeting in a garage, store building, lodge hall, home, or rented quarters. In some pioneer areas the use of Seventh Day Adventist church buildings has been possible. Churches are financially unable to build until their membership increases, but they find also they cannot increase without providing adequate space!

3. The test of personal pride comes when one is a member of a minority group. "Who and what are Southern Baptists?" is asked. Southern Baptists, grateful to God for increasing numbers and organizational efficiency; blessed with an ever-expanding overseas mission program in 46 countries; increasingly aware of potential growth in the field of home missions, must face the fact that many people are unaware of us as a denomination, and of our contribution to the cause of Christ both at home and abroad.

These difficulties are being overcome—the first by establishing of more churches to shorten distances; the second by construction of adequate facilities; the third by better understanding in communities as people are won to Christ and more and more churches are available.

A superintendent of missions in one area suggests that one important way you can help in the pioneer work is to send names and addresses of friends, relatives, military personnel, industrial workers, students and educators, who already belong to a Baptist church, to the superintendent of missions in the place where they have moved. The name of one family in a city may result in starting a church where none has been.

SOME OF 30,000

The plan of the 30,000 Movement works but it is dependent for its success upon already established churches and their mission vision. In a recent report, Dr. C. C. Warten, director of the 30,000 Movement, emphasized the need of more new work—faster. "Every Baptist Church with a Mission" will be stressed more than ever in this year of Church Extension. What type of mission should your church start? Let us listen to reports from some of the new work. (The storyteller will speak in the first person and hold placard with name of church or mission.)

TEMPLE BAPTIST CHURCH, KENOSHA, WISCONSIN. I am the largest Southern Baptist church in two states of Wisconsin and Minnesota. Many Mississippians who moved here to work in the automobile industries are my members. My present membership is 317. My presence in this large city has helped bring Christ to the city. The story of one family will illustrate the good I have done. There was little or no religious emphasis in a home where the mother and children were not Christians, although the father was a Baptist. Stirred by the Holy Spirit and the witness of church members, all the family became Christians and entered my membership. They felt they should tithe their income after they joined.

but they had just bought a new home and a new car. How could they afford to tithe and keep up payments? The answer for them seemed plain. They sold the new car and bought a second-hand model, and now give their tithe regularly!

SCREVEN MEMORIAL BAPTIST CHURCH, PORTSMOUTH, N. H., AND NORTHBORO BAPTIST CHAPEL, NORTHBORO, MASS. I speak for myself and also for the mission which I sponsor. We are a historic pair. I am named for William Screven who organized a Baptist church in Kittery, Maine, just across the bridge from Portsmouth, where I am located. Persecution drove Baptists southward in 1681 and Mr. Screven planted the first Baptist church in the south at Charleston, South Carolina. Now Southern Baptists have returned and I am the northernmost church in the Southern Baptist Convention! At my beginning I was a mission of the South Hill Baptist Church, Roswell, New Mexico. You see, a mission does not have to be nearby—not even in the next state. My members had been transferred from New Mexico with a bomber wing. Later on I was sponsored by the Manhattan Baptist Church, New York City. My first full-time pastor came from Georgia just two months before I was constituted into a church with 125 members. I looked forward to repeating my history and sponsoring a mission just as soon as possible. Who knows, I thought, how far back toward the west I might be able to reach? But it was to be closer than that.

Northboro, Massachusetts, the birthplace of Luther Rice, whose efforts greatly influenced the organization of Baptists in America, was to be the location of my first

Missionary Classification for Call to Prayer

BA	business administration	pub.	publication
DDIS	denominational	RM	Rescue Mission
ed.	education	RN	nurse
ev.	evangelism	sw.	social work
GWC	Good Will Center	Sp.	Spanish
Ind	Indian	SW	student work
Lg.	linguistics		on furlough
MD	doctor		

mission. Members of a family from Northboro, visiting in Florida, were converted and on their return home expressed an interest in having a Southern Baptist church. The area missionary made contact with the couple. After a series of fellowship meetings in homes, a minister serving in the Army was obtained as pastor. When the pastor was transferred, laymen from Screven Church traveled through cold and snow to preach on Sunday. Now Northboro Mission has another pastor, a graduate of Southern Seminary, who is a graduate student at Harvard. New members are joining and a full program is being developed.

AN INSTITUTIONAL MISSION. I am an institutional mission. The members of the Brotherhood in a church nearby have sponsored services for a long time in the prison where I am located. Many of the prisoners have found Christ in the services. Institutional missions may be maintained in many other places—hospitals, convalescent homes, detention homes, homes for senior citizens. I will not become a church, but a mission is "anywhere one or more members are sent from a local church at regular intervals to preach or teach the Word of God." The 30 million people who populate the institutions of the nation need the spiritual help which can be brought them through such a ministry.

ROCK RIVER, WYOMING. I am the Southern Baptist Church at Rock River, Wyoming, and I owe my beginning to two summer student missionaries who directed a vacation Bible school here in August, 1959. During the school the pastor at Laramie preached in a revival at night in the community building. Mimeographed handbills were distributed and numerous personal visits were made. Among the professions of faith were four members of a family: the parents and seventeen-year-old twin sons. The boys had never heard a gospel message. A Sunday school was started and a student pastor was called. When the work was just a year old 77 people had been baptized. A firm Baptist witness is established. A vacation Bible school can be

the beginning of a new mission for your church, too.

A HOME FELLOWSHIP. I am a Home Fellowship, a temporary type of mission which grows into a church. I am very informal. My meetings on a week night, held in a community where a church is needed, are preceded by a visitation in the neighborhood when people are invited to attend "as they are." Laymen are often used to lead my services so that a mission pastor is not needed at first. Many new churches in the 30,000 Movement started with me. I will be glad to help your church start a mission program.

CONCLUSION

Miss Pearl Caldwell, retired China missionary, visited some of the Southern Baptist work in the Northwest. After seeing the great need and the rapid growth, she said, "If I were young I would return to the Orient, but my heart is aching for my own beloved homeland." Would that all Southern Baptist hearts would ache for the lost in our land.

Is there a new suburb or housing area in our community? We can start a mission. Are there members of your church who live such a distance as to make it inconvenient to attend your church? Start a mission. Is there a jail, hospital, or other institution in our vicinity where there is no witness for Christ? We can start a mission. Is there a church, perhaps in one of the pioneer sections, that needs financial assistance and sponsorship. That could be our mission. When the Jubilee climax comes in 1964, will our church have a share in the victory? We can start that mission now! (Your church missions committee, after studying needs in your community, may recommend places where your society can teach the word of God or help establish a mission.)

Sing: "To God Be the Glory"

Closing Prayer for victory in the 30,000 Movement, for your church and its part in helping to establish new churches and missions.

NEW CHURCHES FOR OUR TIME



HOME MISSION GRADED STUDY SERIES

"New Churches for our Time" is the theme for our mission study this quarter. The study of the book, **GLIMPSES OF GLORY**, will be strengthened by your Woman's Missionary Society missionary program in January. These two—your missionary program and the mission study book—should stimulate each society to survey your community to see whether new churches or missions are needed.

A KITE FOR BILLY CHING,
by Jester Summers,
50c for Sunbeams

BAYOU BOY,
by Ashley V. Pickern,
50c for Junior GAs

VICTORS IN THE LAND,
by Lila Hopkins,
50c for Intermediate GAs

STEEPLES AGAINST THE SKY,
by Edith Limer Ledbetter,
75c for YWAs

GLIMPSES OF GLORY,
by C. C. Warren,
75c for WMS

TEACHER'S GUIDE for each book, 40c

Order all books and guides from Baptist Book Stores.

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Woman's Missionary Union's 75th ANNIVERSARY YEAR

begins October 1, 1962
and will continue through
September 30, 1963



Girls' Auxiliary's 50th
Anniversary coincides
with Woman's Mis-
sionary Union's Anni-
versary dates

Woman's Missionary Unions
in churches throughout the 50 states will observe these
significant Anniversaries. Plans will be presented in
Royal Service, Tell and the 1962-63 WMU Year Book.

**WMU 75th Anniversary Year October 1, 1962 -
September 30, 1963**

THIS MONTH

President
All Committees
Out of the Mailbag
Enlistment Committee
How to Have a More Effective Circle

Program Committee
Mission Study Committee
Prayer Committee
Community Missions Committee
Stewardship Committee
Youth

Forecaster

We face a brand-new year, 1962! Christmas has passed and there remains joy in our hearts because of the giving and receiving we have experienced. As we face the new year of 1962 let us continue this warm glow of sharing.

Consider some of the priceless gifts which we may share throughout this new year.

The gift of brotherhood to those discriminated against.

The gift of a friendly greeting to strangers.

The gift of blood to strengthen those in need.

The gift of patience and love for those who may have opinions differing from yours.

The gift of moderation in speech and good example in conduct.

The gift of comfort for those in distress.

The gift of good citizenship to your community.

The gift of an understanding and happy home life for your children.

The gift of wholehearted response to your duties as a family member, as a worshiper at church, an employee or employer and as a citizen of this free country.

The gift of daily thanks to the source from whom all gifts flow.

You may find these gifts while shopping. But they will be at no counter. You will find them in your own heart.

JANUARY 1962

Volume 5, Number 4

Prepared by Margaret Bruce, WMS Director



President

Things to Do in '62

It's time to tear off the last page of the 1961 calendar and to hang up one for 1962. As you circle days to remember and things to do there will be executive board meetings, general missionary program meetings and circle meetings, community missions activities, WMS Leadership Courses, and many other important dates to record. Among these will be:

March 5-9, Week of Prayer for Home Missions with the Annie Armstrong Offering

July 26-August 1, WMU Conference at Glorieta, New Mexico

August 9-15, WMU Conference at Ridgecrest, North Carolina

July 18-October 1, 75th Anniversary prayer period

December 3-7, Week of Prayer for Foreign Missions with the Lottie Moon Christmas Offering

The 75th Anniversary of Woman's Missionary Union will begin October 1 and continue through September 30, 1963. The emphasis for the year will be World Missions in keeping with the Baptist

Jubilee emphasis.

The 75 days mentioned above (July 18-October 1) will be a period of prayer for the Anniversary year. Prayer retreats will be held by local Woman's Missionary Societies, in associations and in states.

There will be 75th Anniversary mother-daughter socials on May 11, 1963 in recognition of the organization of Woman's Missionary Union on May 11, 1888, and in recognition of the 50th Anniversary of Girls' Auxiliary.

At the 1964 Annual Meeting recognition will be given those organizations which have had the distinction of being Honor WMUs for the previous five, four, three, or two years. Keep all of these important matters before your WMU executive board and make every effort to have an Honor WMU in your church.

Directives for these and for the prayer retreats will be given in *Royal Service* and in the 1962-63 WMU Year Book.

All Committees

Did You?

Did you have an annual planning meeting of your committee before or during the first quarter of 1961-62? Remember that after broad plans have been made for

the year your committee must meet regularly each month or each quarter for specific planning.

You may want to mimeograph the suggested report form given on page 44, *WMS Manual*, for your

committee reports to the executive board. This form gives (1) summary of plans implemented by committee since last executive board meeting, (2) committee plans for month (or months) ahead, (3) recommendations and plans which need approval of executive board.

Plan-making is important and necessary but worth nothing unless the plans are carried out. Be sure that all plans which have been coordinated by the executive board and approved by your Woman's Missionary Society are carried out effectively by the society or circles.

Out of the MAILBAG



Do you have questions concerning WMS? If so, send them along and we will try to answer them.

Q. When a member of one circle visits another circle meeting is she counted in the attendance of the circle visited or only listed as a visitor?

A. She is listed as a visitor since each member's individual record is kept in the circle to which she belongs. You will recall that basic objective three and elective three, under Aim VI, refer to attendance at the ten general missionary program meetings of the society.

Q. Why does not the first basic

objective under Aim 1, include Season of Prayer for State Missions . . . and qualify as meeting the requirement of a general missionary program for that month?

A. The Season of Prayer for State Missions is observed differently in each state. The states set their own date, prepare materials, adopt offering goals, and observe the Season of Prayer in their own manner. Since there is wide variance in time and program, WMS Aims for Advancement does not provide for the State Mission Season of Prayer to replace one of the general missionary program meetings of the society.

Enlistment Committee

Try These Ex's

Are there women in your church who do not belong to the WMS? Why do they not belong? Do they have good reasons? Have they all been invited and urged to attend? Do some feel that they do not "belong" to the group?

Are there those whose schedule does not fit the society schedule? Is there need for another circle or society?

Enlistment committee, try the

following Ex's and make an effort to enlist every woman in WMS.

Explore—the possibility of enlisting every woman in your church in WMS. Use the Enlistment Survey Card, 50 for 30c; 100 for 50c, (packaged only as listed) from 600 North 20th St., Birmingham 3, Ala. Discover the reasons why every woman does not belong.

Examine—these cards after the

survey is made. Look at the reasons women have given for not joining WMS. What can you and other WMS members do about these? Which days and hours are most convenient for the majority of your women? Is there a need for a Sunbeam Nursery at the time of WMS meetings? Or a Sunbeam Band for preschool age children?

Expert—to succeed in your efforts to enlist every prospect. Recognize the potential of these unenlisted women, then recommend to the WMU executive board that an organization be structured to meet their needs—morning, afternoon, and evening circles and more than one WMS, if needed.

Extend—Christian fellowship to the unenlisted. Welcome them wholeheartedly into the society. Help them feel a vital part of the organization. Show them what they can mean to the society and what the society can do for them.

Explain—the purpose of Woman's Missionary Union. Be sure that every woman understands that through the Woman's Missionary Society she can help promote Christian missions through mission study, prayer, community missions, stewardship, and the missionary education of youth.

Try these five Ex's. They should help you enlist more and more women in WMS.

HOW TO Have a More Effective Circle

Have a circle chairman who is co-operative, presides well, and helps circle members understand that the circle is a vital part of the Woman's Missionary Society.

Have a circle chairman who will attend meetings of executive board regularly.

Provide leadership training for all circle members.

Be sure that each meeting is well planned, with a program from ROYAL SERVICE or recommended mission study.

Urge members to attend regularly.

Enlist new members.

Develop circle and society enthusiasm.

Encourage members to participate in every phase of circle work.

Name your circle for a missionary.

Become a friend to missionary for whom circle is named.

Meet regularly. Do not change date and time of meeting except in emergencies.

Begin on time, close on time.

Make circle plans early and have them carried out by circle leadership.

Program Committee

Winning Roman Catholics

The circle program unit for this quarter is "Examining Catholicism." Remind WMS members that in order to win Roman Catholics we must:
"Approach them as individuals
Exhibit true friendship and kindness

Be clear and positive
Never censure
Avoid sensationalism
Learn what they accept as truth
Use the Roman Catholic Bible
Constantly resort to prayer."
—from leaflet, "Winning Roman Catholics," Home Mission Board.

Mission Study Committee

A CHURCH for Every American

The 1961-62 Jubilee Advance Emphasis is Church Extension. The book, *Glimpses of Glory* (75c from Baptist Book Stores) was written by Dr. C. C. Warren to wake up Baptists and to urge them to accept responsibility for providing "new churches for our time."

Listed below are background books and teaching aids which will be helpful to teachers of the book, *Glimpses of Glory*. These may be secured from your nearest Baptist Book Store.

Background Books

Edge of the Edge, T. E. Matson, paper, \$1.50, cloth, \$2.95

The Future Won't Wait, Harvey A. Everett, paper, \$1.75, cloth, \$2.95
Steeple Against the Sky, Edith L. Ledbetter, 75c (YWA book in Home Mission Graded Series)

Victors in the Land, Lila Belle Hopkins, 50c (Intermediate book in Home Mission Graded Series)

Teaching Aids

Filmstrips—My Church Reaching Out, \$3.50

The Way to 30,000, \$3.50

Puzzlemat—The Church and the Times, 20 for 75c

Map—Picture Map of the United States, \$1.25

Are You One?

More than 3,000,000 US citizens work or travel overseas. The US government employs 39,500 citizens in foreign countries and American corporations, 24,500. 30,000 citizens go abroad on business. One million US troops are stationed overseas. All of these and others make up this tremendously important group

which interprets America to the rest of the world.

Are you one of this number? Or is some member of your family overseas? Americans living or traveling overseas not only interpret America to the rest of the world but they also interpret Christianity. Pray for these interpreters.

For Those Who Plan Ahead!

Long range planning calendars for either 1962 or 1963; 28 large-size pages (8 1/2"x11") durable buckram cover, spiral binding; based on SBC Calendar of Activities; plenty of space to plan or schedule your WMU activities; each month's calendar on separate page. Price \$1.00 each from your Baptist Book Store; available after January 1.

Don't Forget

January 7 is Soul-winning Commitment Day. Co-operate in your church plans for observing the day.

Prayer Committee

Pray

A world in crisis needs united intercessory prayer. The Intercessory Prayer League is for the purpose of uniting those who are concerned about the lost of the world and are willing to become intercessors. Is there an Intercessory Prayer League in your church? If not, see chapter 4, *WMS Manual*, and learn how to begin the League and how to keep it functioning effectively.

Often the largest service we can render is through intercessory prayer.

Dr. Frank Laubach in the book, *Prayer: the Mightiest Force in the World*, (\$1.00 from Baptist Book Stores) says that—

"We are needed as channels between God's power and the world's need. Prayer will enable God to unlock in the spiritual realm the only power that can save the human race from destroying itself."

Ask members of Intercessory Prayer Leagues to add to their prayer lists the following requests taken from the book, *Prayer: the Mightiest Force in the World*.

"Pray that American Christians may become large-visioned enough soon enough to pour out their prayers, their money, their love, and their youth over all the world."

"Pray that people with war bonds may convert them into peace bonds by giving them to mission boards—enough bonds to meet the emergency."

"Pray that the white race may become color blind."

"Pray for missionaries! Every missionary needs ten thousand praying backers."

Just 2 Months

March 5-9 are the days scheduled for the Week of Prayer for Home Missions. Encourage every WMS member to set these days apart for prayer for America and for the work of our Home Mission Board. The goal for the Annie Armstrong Offering for Home Missions is \$2,910,000.

Co-operate with the enlistment, stewardship, publicity committees, and with other needed committees to make this five-day observance of the Week of Prayer for Home Missions a far-reaching prayer period.

Community Missions Committee

20,000 + 10,000 = 30,000

It is estimated that every year one million more people are added to the 66 million Americans who already are on no church rolls.

Every year more than one out of every five Americans play the "all-American game of housing hopscotch."

In 1956 The Southern Baptist Convention accepted the challenge to organize 20,000 missions and 10,000 new churches by 1964, the year of the Third Jubilee celebration. This challenge became known as the 30,000 Movement and has been one of the yearly Jubilee Advance goals of Woman's Missionary Union.

It is the responsibility of the community missions committee to keep before the WMS the opportunity of co-operating in church plans for establishing missions and supporting the SBC movement to organize 30,000 churches and missions.

A new leaflet, "Woman's Missionary Union in the 30,000 Move-

ment," points up the fact that this effort is a "natural" for WMU organizations because of our community missions activities.

Urge WMS members to participate in a survey to discover places where missions should be established. Then lead them to establish missions in these areas.

Study the leaflet, "Woman's Missionary Union in the 30,000 Movement," and begin looking at the "neglected sections of your community, the overlooked rural areas nearby, the forgotten minority groups, institutions housing lonely people of special need." The leaflet may be secured free from your state WMU office.

13 Sundays

During the first 13 Sundays of the new year the Televangelism Series will be presented. Keep WMS members informed of the time and station in your community which will present evangelism by television.

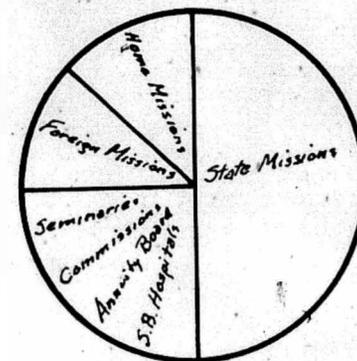
Stewardship Committee

The Magic Circle

In your childhood you read about the magic carpet and in imagination you have traveled the world over on it. Today Southern Baptists go around the world by way of a magic circle—the Cooperative Program.

Present this magic circle at society and circle meetings and show how giving through the Cooperative Program WMS members "go into all the world and preach the gospel."

Make a large circle and show WMS members how their tithes and



offerings are used when given to missions through the Cooperative Program. Secure information from your state convention office giving your state's distribution percentages of Cooperative Program funds.

On pages 96-97, *WMS Manual*, you will find information which may be used in explaining this magic circle, and may be helpful in encouraging your church to increase its support of the Cooperative Program.

Stewardship Committee

It's Time

It's time to promote the Annie Armstrong Offering for Home Missions. The Week of Prayer for Home Missions is March 5-9 and the Annie Armstrong Offering goal is \$2,910,000. This is a 14 per cent increase over the amount given last year. Your WMS will challenge the church to accept a 14 per cent increase in its goal and work and pray that we may reach this high goal for home missions.

Youth

Connecting Links

How strong are the connecting links between your WMS and the WMU youth organizations? Your YWA committee, GA committee, and Sunbeam Band committee are these connecting links. How strong are these youth committees and how well do they function?

The YWA, GA, and Sunbeam Band directors serve as the chairman of their respective committee. Committee members are counselors or leaders, assistants, and one to five WMS members appointed by the president.

The duties of these committees are outlined on page 35, *WMS Manual*, and pages 73, 92, 115-116, *WMU Year Book*. In these committee meetings all phases of youth work are discussed and plans are made which the counselors or leaders and assistants carry out in their respective organizations.

Plans for the youth organizations

are presented by the YWA, GA, and Sunbeam Band directors at the WMU executive board meetings. Requests for help from the society are also brought by the directors, and fostering assignments are made by the president to circles or individuals. These youth committees are essential in helping the society adequately care for the missionary education of youth in the church.

The YWA committee will be making plans now for YWA Focus Week, February 11-17. Each of the youth committees will be preparing to study their book in the Home Mission Series and will be making plans for the Week of Prayer for Home Missions with the Annie Armstrong Offering.

Help strengthen these connecting links and be sure that every WMS member recognizes the importance of fostering YWAs, GAs, and Sunbeam Bands.