

75th Anniversary Year



JANUARY 1963

ROYAL SERVICE

*Commitment
to*

MISSIONS

SOMEONE has said that "in every generation there is one nation above every other that represents the hope and welfare of mankind."

Among us who believe in human freedom, and in the presence of God in human affairs, there can be no doubt about what nation that is today.

It is our own United States. All the people of the world who love freedom look to the United States with hope and expectation. No other nation has the resources and the experience to supply the need at this time.

It is now our move. Should we

fail, it appears that communism, atheism, and chaos will sweep our world. The call is urgent. We all stand only one generation from the evil philosophies, the false religions, and the selfish attitudes that have brought other civilizations to destruction. For us, the call is now or never.

In a very peculiar way this is a call to Southern Baptists. God has been good to us. Southern Baptists have increased more than twice as rapidly as the population. Baptists have ever emphasized the dignity and the competency of the individual. They have espoused man's right to freedom

missions { **home**
and
world

by **Courts Redford**,
Executive Secretary
Home Mission Board



Dr. Courts Redford

Dr. Redford is executive secretary of the Home Mission Board with offices at 161 Spring St., N.W., Atlanta 3, Georgia. This article tells you about World Missions Year which is the Baptist Jubilee Advance emphasis for 1963.

and have emphasized his responsibility to God and to his fellowman for his utterances and his actions. People who are hungry for freedom have a right to expect much of Baptists.

How appropriate that in the midst of a cold war between democracy and communism the great Baptist groups of America should reach the year in the Baptist Jubilee Advance movement designated as World Missions Year!

How fitting that Southern Baptists have this special opportunity of telling the soul-hungry multitudes at home and abroad that Christ is the answer to conflicts within the human soul and to differences between ethnic and cultural groups all about us. It is as though Baptists were carrying the key to the door of a burning house from which people were seeking to escape.

We have the key. We know the answer. We dare not fail those who look to us for liberty and enlightenment.

America cannot give to the world that which she does not have. Only a few years ago Dr. H. Cornell Goerner wrote a book with the title *America Must Be Christian*, in which he clearly declared some of the imperatives that we face in home missions. We needed Christ then; we need him even more today.

We must evangelize. There are about 80 million persons in America who do not even claim to be Christians. There are thousands of others who have some form of religion but who claim no allegiance to Christ as Saviour and Lord. These lost multitudes need the gospel.

We must reach the language peoples in our midst. There are at least 25 million persons in this category and 90 per cent of them are unevangelized. A week never passes that some of these do not say to mission workers, "Why didn't someone tell me of Jesus?"

Paul raised this question in his letter to Romans (Rom. 10:12-14).

"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

"For whosoever shall call upon the name of the Lord shall be saved.

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

How, indeed, shall they hear without a preacher?

How shall the migrants hear? How shall the underprivileged, cowering behind the barriers of racial, religious, or cultural prejudice hear? How shall those who have no churches and those who are out of reach of the gospel message hear? How shall the deaf know? How shall the institutionalized know?

Jesus' last request was that we tell them. "Go tell," "Go . . . make disciples" "Go . . . into all the world"—such are his commands.

World Missions Year is our response to the challenge of Christ's command.

By "World Missions" is meant all missions, from the local church to the ends of the world. The 1963 Emphasis Con-

mittee well delineates the task by its definition—

"World missions is the presentation of the gospel of Jesus Christ to all the peoples of the world, both at home and abroad, with the purpose of leading them to personal faith in Christ and obedience to his will."

The objective is stated as "the enlistment of all our Baptist people, churches, associations, conventions, and institutions in the evangelization of all the peoples of all the world."

This is a clarion call to Woman's Missionary Union to redouble efforts to help make America Christian that through America the gospel may be taken to the people of all lands.

Woman's Missionary Union has already done much to meet this challenge. The Home Mission Board took cognizance of such contributions at its mid-year meeting and passed the following resolution expressing its gratitude:

"That the Board commend Woman's

COMING IN MARCH

Annie Armstrong Offering!

Home Missions
Start saving
for March
Goal: \$3,310,000

Missionary Union and the WMU organizations of the various states for the very excellent programs prepared and given in observance of the March Week of Prayer; and for their prayers and financial support which have contributed so largely to the success of the Board's programs throughout the Convention."

In this special year of her 75th Anniversary, Woman's Missionary Union will do even more in prayer and study and gifts.

There is great need for missionaries in many areas. Workers are needed especially for language group ministries and for mission centers. Well trained, consecrated mission pastors are needed in pioneer areas and the demand for such workers will increase as the 30,000 Movement continues to gain momentum. "Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest."

Spiritual power is needed. There were nearly 5,000 churches with no baptisms last year. More than one-fourth of our members are non-resident. It takes nearly 25 of us working an entire year to bring one person to profession of faith and baptism. The total giving of Southern Baptists represents only about one-fortieth of their tithes. There is great need for deeper consecration and for courageous Christian living.

Additional money is needed. The average Baptist gives to home missions through the Home Mission Board only 56¢ per year—just a fraction more than a penny a week to help support the 96 ministries of the Board.

Every member, and every society and auxiliary, will be praying and working and giving that the Annie Armstrong Offering goal of \$3,310,000 may be reached and exceeded in this World Missions Year.

Truly, this is America's hour of opportunity and World Missions Year presents an additional challenge to sacrifice and service.

Let us do our best for our Lord.

CHRISTIAN WITNESSING

Lead members
into experiences of
Christian witnessing through:

Strengthening of Christian standards
in personal life, in the home, and in
the community

Promotion of individual efforts in
soul-winning

Sustained plans of community mis-
sions that will meet spiritual needs
in the community

by Helen Fling

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BAPTISTS HAVE A BASIC DISTINCTIVE which Dr. Norman Cox ably describes as a concept of "redeemed personality ministering under the Lordship of Christ!" Woman's Missionary Union grasped this principle as early as 1888 when the first watchword was, "Let us consider one another to provoke unto love and to good works" (Heb. 10:24). The organization continues to embrace this concept as projected in one of its aims—Christian Witnessing. Woman's Missionary Union seeks to lead every woman who is a redeemed personality to minister under the lordship of Christ.

Christian Witnessing in one's neighborhood is both the starting point in personal growth and the first step in mission concern. It is impossible to look at world missions through Christ's eyes and not see community missions. Believing that "profession of faith imposes a spontaneous missionary obligation," Woman's Missionary Union also believes that every real need constitutes a call. Christian Witnessing is more than the testimony of convincing lips; it is the response of a convinced life. It is "consecration in overalls," love in action, performing the necessary task at hand without thought of personal preference. It is abiding in Christ and taking up his mission.

It is not enough simply to meet together and shake our heads and cluck our tongues over world conditions. It is not enough to withdraw to our isolated little islands of spirituality. Indeed, to attempt to establish ivory towers of religious experience is a denial of the lordship of Christ.

Let us reach out beyond the cozy confines where we are loved in return to touch the unloved and unlovely for whom Christ also died. Let us periodically examine ourselves and our organizations lest our activities become introverted and our interests ingrown. Let us cease thinking in terms of "church work" but rather consider the work of the church—Christian Witnessing!

Mrs. Robert Fling is Recording Secretary for Woman's Missionary Union, SBC.



Voices from Private Worlds

A Responsive Reading for Two Groups

Use this at your Circle or general WMS meeting in preparation for your Home Mission Graded Series book *The Chains Are Strong*, W. C. Fields, 75c from Baptist Book Stores.

THE VOICES: There is one great world in which all men share a common existence; but there are millions of tiny private worlds, in each of which a single human being thinks, and feels, and has his being. In his private world he fights his fiercest battles, wins his brightest victories, and sometimes, lost in the valley of his fears, stands trem-

bling alone in the dark. We speak to you from some of the private worlds that lie within the galaxy of men. We want to reach you, and we want to be reached, but often you seem far away and the distance between us is cold. Will you try to understand?

PEOPLE OF THE CHURCH: We will try to un-

derstand. We, too, have private worlds, and we know the desolation of holding out hands to empty air. Who are you?

THE VOICES: We are the blind, who live in worlds without color. We cannot see the splendor of summer blossoms, or spinning snow, or the face of our pastor as he prays in the sanctuary. But sometimes, in the beauty of sudden knowledge, we have seen the face of God, and we know that it is kind. He has given us many roads to fulfillment. May we follow them with you?

PEOPLE OF THE CHURCH: We will share with you our laughter, which you can hear, our hymns, which you can sing, and every task to which your hands bring skill. We will not shut you out.

THE VOICES: We are the deaf, who do not hear your songs. But we can see your faces when they smile, and your hands when they are outstretched, and the opening door of the house of God. May we come in and serve with you?

PEOPLE OF THE CHURCH: The door that God has opened is for all men. You worship and your gifts will bless us.

THE VOICES: We are those of crippled limbs and twisted bodies. But in our private worlds our spirits stand straight and tall. Let us show you the stride of our minds and hearts.

PEOPLE OF THE CHURCH: The race of life is to the strong of spirit. Be our pacemakers and blaze the trail.

THE VOICES: We live in the worlds of shame. We are the alcoholics, the narcotics addicts, the prisoners. Our eyes fall before you, and we dare not ask you to be our brothers.

PEOPLE OF THE CHURCH: You need not ask, for we accept you without pretition. We are not the good people, sitting in judgment on the weak and the wicked. We are only seekers after goodness, who sin and fall and rise again, through the grace of God. Your worlds are harsher than ours, and so your

struggles are more grievous. But we see in you a sharpened image of ourselves. Come with us to the altar and let us pray together: "God, forgive us and make us strong."

THE VOICES: We are the aged, who live in the worlds that you will inhabit tomorrow. These are strange worlds not like the shining stars on which we lived when we were young. Sometimes we stumble on the trails and call to the Guide to show us the turning. And often we cry to you in our hearts. Do you hear us?

PEOPLE OF THE CHURCH: Perhaps we have not always heard, but we will try not to fail you again. For you are the selves we soon will be. And we are the selves you once have been. Our spirits cannot be divided.

THE VOICES: We are the many others. We are all men everywhere who live in the stormy private worlds, the worlds of those who are maimed in body, or mind, or spirit.

PEOPLE OF THE CHURCH: But who is not maimed? Who has not been broken?

THE VOICES: Give us the care that we require, and take from us the gifts we offer, for we need both compassion and praise.

PEOPLE OF THE CHURCH: We will give to you, in his Name.

THE VOICES: We will take from you, in his Name.

PEOPLE OF THE CHURCH: We will ask from you, in his Name, not for your sake alone, but because we need you, too.

THE VOICES: And we will respond, to complete the fellowship.

BOTH GROUPS TOGETHER: The distance between private worlds is like the space between planets, and only through God's grace can we cross the awful boundaries. But in his plan all things are possible. He has given us the chart for the journey: he has marked the course we must follow; and the Name of the way is Love.

MY SPIRITUAL INVENTORY FOR 1962

by Garnet O. Jenkins

Most of us have childhood memories of making New Year's resolutions. My list, I recall, used to include such childish items as, "I resolve to get up in the morning when Mother calls. I resolve to do my homework faithfully. I resolve to carry the wood each day for the fire. I resolve to save my money."

• But now that I am older, I still think it is a healthier practice to look back on the past and then resolve, with God's help, to concentrate on doing better during the year ahead. The accompanying checklists have been helpful to me personally.

• To use them, begin by taking time prayerfully to score yourself for last year in terms of spiritual matters. Your score will be between you and the Lord, but be absolutely honest, then turn the page.

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1. My trust has been placed in the finished work of Jesus Christ for my salvation. ☐ Yes ☐ No
2. I have sought to be obedient to the Lord's will this past year as he has revealed it to me. ☐ Yes ☐ No
3. I have endeavored to participate in family altar or have personal devotions each day. ☐ Yes ☐ No
4. I have prayed for opportunities to confess Christ and have sought to be obedient to Spirit-led openings. ☐ Yes ☐ No
5. My personal financial records have been balanced for last year and I have given at least a tithe of my income to the Lord's work, exclusive of charity. ☐ Yes ☐ No
6. I have tried to be faithful in the discharge of my duties connected with any office which I have held this past year. ☐ Yes ☐ No
7. I have endeavored to be present at regular church services, especially prayer meeting. ☐ Yes ☐ No
8. I have endeavored to thank the Lord for every blessing, realizing that every gift originates with him. ☐ Yes ☐ No

MY RESOLUTIONS FOR 1963

by Garnet O. Jenkins

MY SPIRITUAL INVENTORY on the previous page may have left you a little discouraged. But God has seen fit to bring us to a new year with new opportunities. Ought not we therefore to be purposeful in our efforts to do better? At least several of the resolutions in the following checklist may be helpful in your situation.

1. **I RESOLVE** to show a more Christlike spirit in my own home. Yes ☐ No ☐

Is such a resolution really necessary? I think so. More than one mature Christian I have known has spoken sorrowfully of failing in his home. I remember the motto in my childhood home which said: "We flatter those we scarcely know, we please the fleeting guest; yet deal full many a thoughtless blow to those we love the best." I like the new version of the familiar motto, "Christ is the Head of this house, the Unseen Host [not guest] at every meal, the Silent Listener to every conversation."

2. **I RESOLVE** to read my Bible each day. Yes ☐ No ☐

This is needed because too many of us do not read our Bible every day and because we cannot be strong or instructed Christians without help from the Word of God. God's command to Joshua applies to every believer today: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1:8).

3. **I RESOLVE** to spend some time in prayer daily. Yes ☐ No ☐

Prayer is an area of neglect for many

Christians; yet nothing is more vital to growth and usefulness. I shall certainly include this resolution.

4. **I RESOLVE** to confess Christ at every opportunity. Yes ☐ No ☐

Confessing Christ is vital. Are you winning souls to Christ? If not, regaining the lost art of personal witness can be a blessed goal for you during 1963.

5. **I RESOLVE** to give systematically to the Lord's work. Yes ☐ No ☐

Notice that this is systematic giving. Most evangelical Christians hold the conviction that the tribe is the least they should give. If the Lord loves a cheerful giver, he must love those who give cheerfully and regularly.

6. **I RESOLVE** to try to attend all of the regular meetings in the Lord's house. Yes ☐ No ☐

Some may feel that this resolution is too inclusive. I would reply that as Christians we have an obligation to join with others of like precious faith in the work of the Lord. Such membership incurs a responsibility to attend all regular meetings. Flimsy excuses are not acceptable in the Lord's sight.

Of course we cannot keep such resolutions in our own strength. Let the Scriptures encourage us, however. "I am crucified with Christ," we read in Galatians 2:20, "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 loved me, and gave himself for me." This is summed up elsewhere (Phil. 1:21) in just six words: "For me to live is Christ." And "I can do all things through Christ which strengtheneth me" (Phil. 4:13).



by Cyril E. Bryant
Editor, *The Baptist World*
Publication of Baptist World Alliance

Cocktails for Senators

THE SO-CALLED "SOCIAL COCKTAIL" is apparently an integral part of official Washington life, despite its "unsocial" effects on the people who participate. Generally it appears that social and political leaders accept the cocktail party as an inevitable obligation, with its possible sole advantage being the opportunity it brings to talk with oftentimes loose-tongued governmental associates.

But few people dare waste their time speaking openly against the cocktail practice. It doesn't seem to get them anywhere.

Senator Wayne Morse of Oregon is an exception. He raised a lot of noise last summer against the cocktail party practice and he championed a resolution in the Senate to prohibit the serving of alcoholic beverages in the social rooms of the Senate wing of the Capitol and in the two Senate Office Buildings.

He was able to restrict his bill's provisions to the Senate side, because, fortunately, the house side is already basically dry. The House made its own rules on the matter so many years ago few people remember when.

Senator Morse is a persistent crusader. His name frequently pops up in the headlines when he champions a fight against governmental sacred cows, and he has succeeded numerous times in focusing atten-

tion on traditional practices which need correcting. However, citizens who support him on one crusade may not necessarily agree with him on another.

Temperance advocates across the country have applauded him in his crusade against drinking in the Capitol. They were as disappointed as he when the Senate Rules Committee voted unanimously to "postpone indefinitely" consideration of the Morse resolution.

Here is what happened. Senator Morse introduced his anti-liquor bill early in the 87th Congress. It was referred, as bills are, to a committee. And there it stayed. But the crusading Mr. Morse did not let the Senate or the newspapers forget about it. He found occasion to mention it, and speak for it, about once a week.

He declared, in his Senate speeches, that the serving of liquor in public rooms of the Capitol and Senate buildings constitutes "a desecration of these public facilities." He said that in their cocktail practices lawmakers are setting a bad example for the nation's youth, and that since liquor "involves a moral issue in the viewpoint of many, the serving of liquor in these public rooms should be prohibited."

Senator Morse urged the committee to report the bill out for a vote, so that members of the Congress would be asked to stand up and be counted on the issue. "Let them answer back home for any vote in support of such a desecration of the buildings belonging to the taxpayers of the country," he declared.

The "indefinite postponement" vote of the Rules Committee, of which Senator Mike Mansfield, majority leader of the Senate, is chairman, had the effect of killing the bill. But Senator Morse has not given up, and promised newsmen that he hopes to attach the anti-liquor proposal as an amendment to some other proposed law—thus forcing a vote on it.

"Taxpayers are entitled to have the practice stopped," he said, "and I shall use every power at my command to try to stop it. If I fail, it will not be because I did not try."

IT IS NOT TOO EARLY—in this first month of a new year—to give thought to two important events of this quarter.

We can call these events Diamonds for the King, for if we enter into them in the proper spirit, they will be gifts of great treasure and worth.

The most important of these gifts is that of time and dedication during the Week of Prayer for Home Missions, March 4-8. Even now we must determine that we shall bring an offering of sacrifice of self during these five days. We need to prepare our lives and hearts for sincere prayer, coming to know with assurance that God will answer the prayer of "righteous" women.

So, look toward March 4-8 and bring the rough-hewn diamond of self to God's altar to be made sparkling and lovely. Set aside these days now on your calendar to meet in prayer with other Baptist women in your church. This vow made early will bless all the days which intervene.



THE SECOND Diamond for the King you know already. It is more tangible. It is your Annie Armstrong Offering to be brought during the Week of Prayer for Home Missions. Will you set in motion the possibility of God's blessing on your life by thinking today and during the days before that important week. Will you think, "How much can I possibly give to this home mission offering"? Is there a spring suit or hat, a new car or refrigerator, redecorating of your home or a vacation in Europe that you might forego?

What has been your practice about this and other mission offerings? Have you just opened up your purse and without thought stuffed into an envelope whatever you might have at the moment?

Could you begin today to ask God "O Lord, help me to give a rare gift, as valuable as a sparkling diamond in evidence of my genuine love for Thee. Amen and Amen!"

Give to God these Diamonds and as you bring them rare treasures will be stored up in your heart!

Witness in

YOUR WORLDS

by Kenneth L. Chafin

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MISSIONS IS ONE. the speaker said. It sounded ungrammatical. Then he went ahead to explain. "Whether sending a missionary to East Africa or witnessing to your neighbor—missions is one task." This is why, in addition to weeks of prayer and special offerings for missions, Woman's Missionary Union emphasizes soul-winning as the primary motive for all community mission work.

However, sometimes it does seem easier to study about witnessing in Japan than it is actually to witness in Junction City. doesn't it? Let us look at some principles that can guide as we witness.

FURNISH YOUR OWN PROSPECTS

The vastness of the Great Commission is yet to be fully grasped. Our minds hardly comprehend the breadth of discipling all nations. It is such a big task that we do not know where to start.

We are like the housewife who had just gotten the children off to school and turned to find beds unmade, dishes stacked high in the sink, clothes to be washed and ironed, a den which looked like a cyclone had hit it, and a bank statement that needed to be

balanced. There was so much to do that she did not know where to start. So she just sat down and read a magazine.

When we turn to look at the world which our Lord has instructed us to win, with its 266,600,000 Africans, over 390,700,000 Orientals and millions of unsaved white people, when we approach barriers to be hurdled, we are tempted to sit down and do nothing.

Actually, Jesus did not intend for one person literally to go everywhere. It would be true to the spirit of the Great Commission to say, "Go ye into all your worlds and make disciples." The principle is so simple we are apt to miss it. This is it: we are responsible to God to win people where we are.

We may increase our missionary zeal by a constant study of missions at home and abroad. We may pray earnestly for missionary efforts around the world. We may actually give to missions in a sacrificial way. But none of these relieves us of the responsibility of being a witness where we are. This is our proving task.

Every Christian has worlds in which he or she is God's best opportunity for witnessing. To the housewife the neighborhood

represents a world. When there are children, there are circles of acquaintances which are made through school and related organizations, and there are numbers of persons with whom a housewife has an almost daily contact through shopping and carrying on the work of the household. If she works outside the home, she is in touch with still another world.

What about all the people who inhabit these worlds? What are their names? Do they go to church? What are they like? Why are they irritable? or happy? Are they followers of Christ? Do they know you are a Christian? A good place to begin a witness is in making a list of their names. You are God's permanently appointed missionary in your worlds, as though there was no one else to do his work.

BEGIN WITH PRAYER

After listing the people with whom you already have contact, begin to pray specifically for these people as you visualize each one and his need. There is so much praying about the lost world and so little praying about lost persons! It is much easier to pray when there is a particular person in mind. Prayer is necessary for witnessing.

We must pray that God will help us to love these individuals as he does, even as he loves us. This is vital for two reasons. First, we do not always put others first. Sometimes we become self-centered even when we think about witnessing. Then, not all people are naturally lovable. Some of those for whom we are most responsible may even be unlovely. God can help us to love them. When we witness out of love there is joy, but when we witness out of duty there is drudgery. Only as we continue to pray will we continue to care, and difficulties lessen.

We must pray for opportunities to show our love and interest in persons. An individual has a right to resent an interest in him which is limited only to his relationship to the church. To be an effective witness we must be interested in the person, who he is and what he is.

We must pray for the Holy Spirit to work

in the life of the person so that what we say and do may be used by God to bring the person to desire faith in Christ.

USE NATURAL OPPORTUNITIES TO WITNESS

For some strange reason the idea of witnessing has come to be associated almost exclusively with selling. This is an unfortunate association because witnessing is much more sharing than selling. It is much more relating a personal experience than it is arguing doctrines. Some of the best witnessing is done in a natural way.

Sometimes the very best witness is the sharing of a real concern. It is not unusual for a person to be brought to faith in Christ by the expression of a warm word of interest in his relationship to God. This word should come at an appropriate time. It must be in a serious framework. When a person cares and says so, God uses this concern.

At times, an appropriate witness is the sharing of a personal testimony. Usually when we think of testimony, we think of the conversion experience. This is especially helpful to a person who is already interested in becoming a Christian. However, the sharing of some area of life in which the relationship to Christ has been significant will help also. People are interested in the difference following Christ has made in your life. A personal testimony is firsthand. It is interesting. God can use it.

At other times, bringing a person to a worship service becomes an effective witness. Often it is so difficult to explain all that we would like to share. In a worship service hymns or Scripture passages or sermon are used of the Holy Spirit. Just meeting other Christians adds to the witness. God often uses the faithfulness of his people as a witness.

A person who feels very strongly his limitation in explaining the Scriptures or in discussing the comparative doctrines of the various denominations can still be a witness if he will use in a natural way what he already knows.

Pray that God will make you an effective witness in your worlds.

USING

Social Work

A G E N C I E S

THERE is urgent demand that Christians become more involved in the great drama of pain and heartbreak which is characteristic of our day. Overwhelming need requires that more intelligent preventive and rehabilitation procedures be used by all of us. In order to meet needs we should know of resources available and how to use them.

The Christian woman who wants to serve her neighbor should be intimately acquainted with the larger community, its resources, the problems confronted by her neighbors in the country, town, and city. So often our world of interest and activity is confined to people of like interest, like background, like ambitions. But such a limited vision of service is not enough.

Church workers who become acquainted with the services offered by local social work agencies find that they include family service organizations, child guidance clinics, school social workers, day care centers for children of working mothers, community center programs and recreational agencies, special services for the handicapped, public welfare and health services. Courts which handle juvenile delinquent cases often have social workers on their staffs. Also available are services which furnish diagnostic and consultative services for mental defectives, alcoholic patients and others.

Larger communities provide directories of health and welfare agencies. Yellow pages in telephone directories may include a section on social service organizations. If you have a council of social agencies in your town, a speaker from that group will present to church leadership social work resources.

by Kay Bigham

Some agencies plan guided tours of the agencies. A social worker in a congregation can be helpful in interpreting social work, and, along with the pastor can help establish a file of health and social work resources in your community.

Of course some small communities have few organized resources. But county welfare, state and local mental health departments know of needs in your area.

The concerned woman, knowing the resources of social work agencies and the needs of individuals, can bring the two together with healing results. A friend remarked that a family living nearby had agonized over the mother's plan to place her children in an institution in order to go to work. The father had deserted his family. This friend found out that the Public Assistance Program in her city provided financial assistance to dependent children deprived of parental support. Also that this public welfare program includes financial assistance to needy blind, aged, and permanently and totally disabled. Because of this knowledge she was able to assist this desquiring mother.

Our Baptist Children's Home programs are offering expanded services to families who request placement of their children. After thoughtful, skilled study, some children are placed in the institution. In other situations, foster home care is provided. Oftentimes, the social service department of the Children's Home helps the family work out a plan for keeping the children in their own homes.

Several Baptist Children's Homes are offering limited adoption services. Several programs are now undertaken by Southern

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Baptists for unwed mothers. Many new programs for care of the aged are being initiated through Baptist state conventions.

Many of us can volunteer for direct service. Some organizations depend heavily upon volunteer help. Community center programs including our Baptist Good Will Centers need interested lay persons for youth and adult club leaders. In some communities, the volunteers bureau of the local Health and Welfare Council sponsors a friendly visitor service for lonely older citizens. The regular visitor brings tremendous joy to a selected older person through sustained contacts. Homes for the Aging need leaders for group activities and craft projects. Leaders committed to long-range responsibility can best serve. Volunteer workers help some organizations transport the sick and handicapped.

We need to know of varied assistance available from social agencies so we can refer members to appropriate organizations. The mother of a handicapped child may not know the help available through organizations especially designed for service to the handicapped.

Parents of a four-year-old cerebral palsied child felt overwhelmed with their added responsibilities. The mother felt extremely confined. The crippled child required most of her time, causing serious neglect of the other children. An interested friend recommended the Cerebral Palsy Center. Here the child received medical treatment, physical and speech therapy and group experiences with other handicapped children. The parents were helped with their own problems. Other children in the home were considered thoughtfully in the long-range plan.

Sharing food and clothing and even gifts with those who do not have them is often good and necessary. But unsound methods can quite easily push a family another notch down instead of stimulating self-respect and growth toward maturity. We must learn to evaluate a situation and with compassion provide help, using community facilities.

A Girls' Auxiliary counselor asked a social work agency for the name of a "needy"

family. The Junior leader felt it was a simple process for the name of a "worthy" family to be handed to her from the files. GAs had spent weeks collecting canned foods and staple groceries. The counselor expected a large group of GAs to deliver on Christmas Eve food, clothing, toys, and a Christmas tree to the "poor" family.

Automobiles filled with children and gifts would arrive at the poverty-stricken home in an underprivileged area. After the gifts were presented, the well-dressed children would stand around awkwardly. There would be no way for the assisted family to escape the contrast between the clothing of the visitors and their own.

Quite likely whispered comments would be overheard about shabby furniture and crowded quarters. After their departure, the family would be left with feelings of excitement about new possessions but with increased feelings of inadequacy and despair.

A social worker can explain to a dedicated counselor that lack of money quite often is only one need among many in a family situation.

After counsel by a trained worker this counselor talked with the Juniors about the project. Several family situations were presented without revealing names or identifying circumstances. The Juniors chose the Smiths, a father with five motherless children. The worker was able to help the counselor in making this experience one of learning by the girls and a time of enrichment for both the girls and the family.

Christmas morning came with the usual excitement. Small gifts were found under a simply decorated tree. The church that helped provide a normal Christmas for the Smith family met a significant need.

Social work agencies are available for use. They are provided by our taxes and our gifts. In situations of need they often are our best resource in rehabilitation and community missions work. We need to use them.

Thrilling, satisfying experiences await Christians who are willing to join forces with other community groups in God's redemptive work.

PROGRAM FOR CIRCLE OR SECOND WMS MEETING

MISSION STUDY BOOK:
*The Chains Are Strong**
by W. C. Fields

Make plans to have this Home
Mission Graded Series book
taught in Circles or Society.

Circle Theme for the Year: "Unto the stature of Christ" Ephesians 4:13.

CHRISTIAN WITNESSING

by Mrs. Louis L. Dabney

Purpose: To lead members to see how experiences in Christian witnessing help a woman develop into a mature Christian.

Interest Center: On a small table display pinkish shears, car keys, a book on child care, lipstick, a Bible, a WMS Manual, *Home Life*, *Royal Service*, and a couple of cookies.

Planned Community Missions: Present at close of the program the soul-winning plans of your society and church. Help every woman to participate in these and other community missions plans. Stress the fact that community missions is not activity; it is the giving of oneself to meet another's need. Make definite plans for your members to participate. Pray together for those who will go in Christ's Name and for those to whom you will go. What are their spe-

cific needs? Discuss how you can meet them.

A Sense of Purpose: What is the motive behind do-it-yourself projects? First of all, there is the desire for some object or product that we do not have. We have seen this object in the possession of another and desire a similar one for ourselves. We feel that our lives will be more complete and satisfying when it belongs to us. Secondly, we wish to increase our skill and know-how; only as we apply what we know and add to that knowledge do we become better workers. Thirdly, as we learn to do for ourselves, we are able to help others in the process of learning toward the goal of a "workman that needeth not to be ashamed."

These same motives apply in Christian witnessing. Were we not led to Jesus Christ in the first place because there was someone, a parent, a teacher, a friend, a pastor who loved us and told us about the Saviour's love? (Ask circle members to tell briefly who it was that had greatest influ-

*Order *The Chains Are Strong*, Fields, 75c; and *Teacher's Guide*, 40c from Baptist Book Stores.

ence on them in winning them to Christ.) When we accept Christ, we feel the urgency of telling others about him. And as we help others find their way to the cross through the power of the Holy Spirit, and as we have fellowship with Christians day by day, we and they grow toward "the full stature of Christ."

Jesus Christ gave us a sense of purpose in his final statement to his disciples and to us down through the ages: "Ye shall be my witnesses" (Acts 1:8). A witness is one who tells what he has seen, one who gives evidence of what has happened to him. The Christian is obligated by the very nature of salvation to be a witness to God's power and grace. And this is attested to by telling others. Jesus told the one from whom he had cast the demons: "Go home to thy friends, and tell them how great things the Lord hath done" (Mark 5:19). A witness "goes"—to her family and to those within her community—with life-saving knowledge. Again, Jesus said after telling of those who had gone with food for the hungry, clothes for the naked, and comfort and understanding to the sick and imprisoned: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40). A witness goes bearing physical necessities as well as meeting spiritual needs.

One other verse reminds us in clear, unmistakable language of the necessity for witnessing. James, a strong believer in good works being living proof of one person's faith, wrote to Christians everywhere and for all times: "Be ye doers of the word, and not hearers only." Community missions activities as led by our society and implemented through our circles in Woman's Missionary Society is Christian witnessing. That is, it is Christian witnessing when women go in love and concern for spiritual needs. Christian witnessing as engaged in by dedicated women is expression of Christ living in us.

A Book of Instructions: If we look long enough and hard enough and in the right places we can find instructions on "how-

to-do" almost anything under the sun. With many present day projects the instructions, once found, are not so clear as we might be led to believe, even though the instructions are plainly labeled: "so simple even a child can do it." This may or may not be true. How grateful we are as children of God that the instructions given in the Bible for Christian witnessing are indeed "so simple even a child can do it." The plan of salvation and the further steps we take as we walk in the paths of the Lord are clearly stated. We need not err therein.

The Bible gives step-by-step instructions in witnessing. In next month's program we shall find and mark the verses of God's way of salvation. Today we are to look at Jesus and his conversations with the lost to see basic principles of knowing the Saviour.

Jesus knew the needs and hungers of people. You remember the conversation Jesus had with the woman at the well (*As a woman tells in her own words the story in John 4:7-26, show that the knowledge which Jesus had of the woman's life enabled him to reach her heart.*)

Of course, we cannot know, as Jesus does, the intent of a person's heart, but we have a very practical and effective means of finding the needs of individuals and of the community. Our WMS suggests a community survey to locate homes and institutions where Christians can be of help. Such a survey is explained in detail in our WMS Manual (*see display at interest centre table*). The Manual suggests that a Community Missions Committee be set up to study the area and co-ordinate activities. Some of these needs can be designated in these broad fields: creating a wholesome recreational atmosphere for our youth, ministering to those in hospitals and nursing homes, bringing about interracial understanding, encouraging interest in good government, personal soul-winning visitation.

Another example which serves as a guide to us is the way Jesus presented eternal truths in terms his listeners could understand. He used familiar objects—bread, water, a sower, birds of the field when he

talked to farmers and fishers. He referred to the law and the prophets when he talked with well-trained Jews. Further, he gave his listeners what they were hungry for, in the physical sense. He fed the thousands bread at midday, as he fed their spirits. He restored physical health as he gave spiritual life. He gave sight to the blind as he presented himself, the Light of the world.

In many cases we must meet physical needs first. When a woman shows real compassion for another she reaches out with whatever physical comfort is required. This is preparatory for the good news of salvation. (The person presenting this discussion can read beforehand "Using Social Work Agencies," page 13 and tell of the public and private resources available in your community.)

Tools for Work: Tools are instruments used in doing work. Here (*indicate table display*) are some objects which we call tools, though I am sure you might question that term in some cases. We can even call cookies tools because cookies are often used as a means to reach Sunbeam-age children or a group of kindergarteners.

A WMS chose as their Community Missions activity the kindergarten in a housing project. Circle four would lead the way. About forty children came every day during the school year. This circle was told by the teacher to serve cookies and fruit juice if they wished. This was done as a sustained service. The women came to know and enjoy the children. They began to inquire about other spiritual training the children were receiving. The teacher taught many Bible verses and she knew that in some cases this was the only Christian training a child received.

At graduation the WMS decided to present a copy of the New Testament to each child. Before presenting the Testaments, one member talked to the children about God's message and great love for each one. She reminded them that this was a very special book, and that they should be sure their hands were clean before they handled the book. One little girl rubbed her hands

vigorously on her dress before holding them out to receive her New Testament.

These women were led to return again and again in follow-up visits in witnessing for Christ to the families of these children.

Here is another tool which may seem strange to you. The magazines have served as a means to reach the spiritually needy. (*Hold up magazines from display.*) Circle number two of another society collects quilt scraps, toilet articles, *Home Life* magazines, and acceptable popular magazines with bright pictures, to take to the county home for the aged. There are over three hundred men and women there, many of them without relatives and close friends. Time is heavy on their hands, and they are anxious for attention.

Some social clubs have visited and brought lovely gifts, but the ministry of circle number two goes beyond mere visitation. They carry religious tracts, *Home Life* magazines, current Sunday school quarterlies, and Testaments. They are sure to take along a pianist, for these senior citizens dearly love the old gospel hymns, and will listen and sing for long periods of time. They try to meet the heart-hunger of these women, many of whom were active in their churches in former days.

These visits month after month have proved rewarding not only to those who live at the home, but to those who go. Circle members have gained a new understanding of the anxieties and fears of older people, and have looked with greater patience at their own aging relatives and friends. They have also been warmed by the grateful response to the gospel, and for many, the renewing of ties with other Christians.

Wherever there are people there is the need for friendship, compassion, and acceptance.

A Continuing Goal: With a do-it-yourself plan we can see the results. We can meet one need and go on to help with another. With Christian witnessing, results are mainly spiritual, and cannot be called complete this side of heaven. For there is always to

be found human needs which call for spiritual help: the sick and aged will always need our love and attention; the imprisoned and lonely will always need an uplifting influence; the hungry and unclothed have physical needs to be met. And so the need for dedicated Christian women will continue and we must increase our concern and ability to meet spiritual and physical need.

As long as the world endures, there will be men, women, and children in need of the Saviour. Some will search earnestly. Some will be indifferent. Some will claim false redeemers. Here, too, the need for Christian witnessing will be a challenge.

The Christian woman has her own intense desire to grow toward the "full stature of Christ." Through participation in heartfelt, compassionate community missions, she grows step by step. As she becomes aware of situations within walking distance of her door which she can meet with Christian love, she finds her own worries and troubles growing smaller and of less significance. As she ministers to others farther away, she extends the hand of the compassionate Saviour in some of the same ways he did—in comforting the misunderstood, in being a friend to the friendless, in supplying physical needs, in showing the love of the Heavenly Father.

Growth toward the full stature of Christ requires exercise in stretching out helping hands to guide others up to a saving knowledge of Christ and to walk in the pathways of righteousness.

Read "Christian Witnessing" by Helen Fling, page 4. Mrs. Fling is Recording Secretary for Woman's Missionary Union, SBC, and the author of the excellent Aims book we studied last summer—*Enlistment for Missions*, priced at 85c from Baptist Book Stores.

Present Community Missions plans of your society and circle for this month or quarter. Make definite assignments so that each person knows what she is to do.

Prayer

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COVER

You can use the cover to illustrate the expanding work of the Home Mission Board for that is what your WMS will be learning about at your general meeting this month.

Through this study your members will have greater appreciation for the varied work done under the direction of this Board.

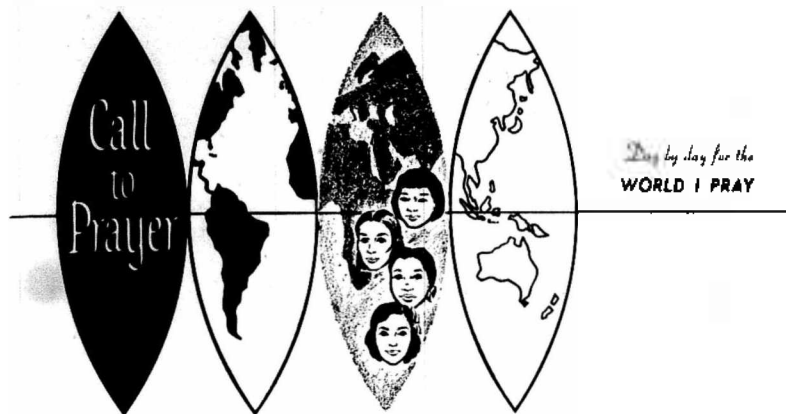
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Prepared by MRS. MICKEY R. JOHNSTON

1 TUESDAY Of a truth I perceive that God is no respecter of persons Acts 10:34. (Read vs. 38,43.)

Pray for Mrs. Peter Chen, pastor's wife, Chinese Southern Baptist Church, the largest and youngest church of all denominations in Chinatown, San Francisco, Calif.—a ministry to over 40,000 Chinese; Rafael Melian was ev. in Cuba, now he and his family are refugees in Miami working with Earlington Heights Baptist Church; J. A. Mouser, Wagon Mound, N. Mex.; Mrs. L. A. Warren, teacher, Sp.-sp. kindergarten, Sunnyside, Wash.; Preston Pendergrass, Rock Hill, S. C., Negro ev.; Cornelia Brower, teacher, Baptist College, Temuco, Chile; J. D. Luper, exec. sec. for the state of Ceara, and a pilot with an airplane ministry, Fortaleza, Brazil; Cecile Lancaster, retired 1961 after 41 years in Japan, and in a ministry to Japanese, Houston, Texas.

2 WEDNESDAY He guideth me in the paths of righteousness Psalm 23:3. (Read Psalm 33.)

Pray for Edythe Montroy, injured in a car accident in Nigeria in 1961, has had many operations since with more to come; G. E. Robinson,* Warri, Nigeria; Barbara Epper-

son, journalist, editor of Nigerian Baptist, Ibadan, Nigeria; Mary Demarest, retired 1959 after 40 years of teaching in China and Taiwan; E. B. Trott, exec. sec. for the state of Sergipe, school board member for two schools, field missionary, North Brazil; F. E. Halbrooks, Jr., field missionary and teacher, Theol. Inst., Belem, Brazil; H. Y. Bell, teacher-dir. for the past 13 years of three extension training centers for Negro pastors in La.; two who minister to the Fr.-sp., almost all of whom are Catholics, La.—Truman Granger, pastor, Lawtell, and L. D. Clepper, pastor of First Baptist Church, Cottonport; C. H. Rankin, pastor to Sp.-sp. Hatch, N. Mex.; Christina Guerrero, teacher Bapt. School, Mula-tuppu, San Blas, Panama.

3 THURSDAY Teach me thy way. . . And lead me in a plain path. Because of mine enemies Psalm 27:11. (Read Job 1:20-22.)

Pray for J. A. Abernathy and wife retired 1961, served 36 years in China, Philippines.

Missionaries are listed on their birthdays. Addresses in DIRECTORY OF MISSIONARY PERSONNEL, free from Foreign Mission Board, Box 6592, Richmond 30, Virginia, and in HOME MISSIONS.

Korea; Mrs. Elton Moore and husband, missionaries Bandung, Indonesia; Mrs. V. L. Frank, writer and editor, Baptist Press, Kowloon, Hong Kong; C. D. Mullins, ev. work in Waianae, Hawaii; Mrs. D. E. Merritt, homemaker and teacher in the pastors school, Kaduna, Nigeria; H. N. Lindwall, field missionary, youth, TV, radio-TV work, Guatemala; E. R. Isbell, directs work of two missions, associational missionary type ministry to Indians, Citronelle, Ala.

4 FRIDAY He brought him unto Jesus John 1:42. (Read vv. 40-42.)

Pray for Mrs. A. E. Spencer, Jr.,* pastor's wife, Central Baptist Church, Naha, Okinawa, where she and her husband minister to American military personnel and families; Mrs. Leslie Watson and her husband, rural ev. program, Miyazaki, Japan; Mrs. R. K. Parks, homemaker for her seminary prof. husband and three children, and teacher Bapt. Theol. Seminary, Semarang, Indonesia; P. H. Hill, app. 1949, prof. of Christian Ethics and Sociology, Baptist Theol. Seminary, Ogbomoso, Nigeria; L. R. Brothers, app. 27 years ago, now ed. sec., Nigerian Bapt. Convention, Ibadan; Marjorie Spence, app. 1925, housemother, girls dormitory, science and Bible teacher secondary school, Temuco, Chile; J. H. Bitner, dir. of three book store outlets, teacher Bible, grammar, and sermon writing in lay-preaching-training program, Valparaiso, Chile; Edith Weller, bookkeeper, Rio de Janeiro, Brazil; Mrs. M. C. Smith, app. 1961, homemaker for three small children and husband as he begins teaching at the Theol. Inst., Montevideo, Uruguay; Mrs. Rafael Fraguera, who works with her husband, Jovellanos, Cuba; Antonio Ramos, ev., Havana, Cuba; Mrs. D. A. Morgan was in Canal Zone and Panama, now pastor's wife, Brooklyn Chapel, New York City, to over 890,000 Panamanian and Jamaican peoples; Mary King, teacher, Sp.-sp. kindergarten, Uvalde, Texas.

5 SATURDAY Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us 1 Peter 1:3. (Read vv. 3-9.)

Pray for Mrs. J. N. Thomas and her husband, one of two couples in Medellin (pop. 579,000), Colombia, where they are experiencing strong Catholic opposition as they pioneer in a Baptist witness; Mrs. H. B. Mitchell, Recife, Brazil, mother of two sons and wife of the exec. sec.-treas. for the state of Pernambuco; Mrs. L. G. Legg, nurse-home-

maker, wife of missionary-advisor in the remote mission post, Zaria, Nigeria; Eugenio Paret, served in Cuba for more than 20 years, Santo Domingo; Mrs. Rafael Melian, refugee from Cuba in Miami; Minnie Berry, retired after many years teaching in mountain schools, Kentucky; Mrs. Pablo Flores, Sp.-sp. people, Yuma, Ariz.; Mrs. Martin Pratt and her husband, GWC, Washington, D. C.



6 SUNDAY Whosoever believeth on him... have eternal life John 3:16. (Read Matt. 19:27-29.)

Pray for Mrs. W. R. Medling, pastor's wife in Okayama, Japan, assists MK husband in gen. ev. twin sons seminary students in the States; Margaret Lamberth, music and science teacher, acting principal, Baptist Girls' School, Agbor, Nigeria; G. A. Nichols, teacher, Paraguayan Bapt. Theol. Inst., Asuncion; Mrs. Clark Scanlon, homemaker for son and husband who teaches at the Theol. Inst. and directs book store, Guatemala; Domingo Fernandez, ev., Havana, Cuba; A. N. Murray, retired, was field worker among Negro pastors, Louisiana; Mrs. A. G. Virgin, who with husband witnesses to Sp.-sp., Dallas, Texas.

7 MONDAY Lord, teach us to pray Luke 11:1. (Read vv. 1-4.)

Pray for Mrs. J. D. Johnston of Kaduna, Nigeria, on medical furlough because of illness of one of two children; Mrs. E. P. Bennett, ev., Tokyo, Japan; Mrs. J. W. Patten, teacher English and sacred music, International Bapt. Theol. Seminary, Cali, Colombia; Mrs. David Jemmott, kindergarten dir. and wife of stewardship-ev. dir. for the Panama Convention; Luciano Marquez, RA work for 15 years, and Eng. teacher Bapt. Seminary, Havana, Cuba; T. A. Welch, beginning his 13th year among Negroes, Western Baptist Bible College, Kansas City, where he is dean of Bible dept. and advisor to students. Pray

J. D. Back, app. six months ago to Indians, Whiteriver, Ariz.; Isais Valdivia, Sp.-sp., San Antonio, Texas.

8 TUESDAY So believ cometh of hearing, and hearing by the word of Christ Romans 10:17. (Read vv. 16-21.)

Pray for M. A. Sanderford, writer and rel. ed. dir., dir. of distribution, Baptist Spanish Publishing House, El Paso, Texas; B. B. Tisdale, area missionary Tarlac Province, Philippines, where he works with and trains national workers and pastors; W. E. Lewis, Jr., area missionary, Tanganyika; Mrs. B. W. Orrick, pioneer with 37 years in Uruguay, retired 1957.

9 WEDNESDAY Come over into Macedonia, and help us Acts 16:9. (Read vv. 6-10.)

Pray for J. D. Hughey, Jr., pres Bapt. Theol. Seminary, Zurich, Switzerland, app. 1943 to Russia, he studied Russian but door never opened, served in Spain 3 1/2 years before going to Zurich, 1952; Mrs. Marcus Reed, mother of three children, beginning first assignment in Israel; J. H. Carpenter, surgeon Kediri Bapt. Hospital, Indonesia, first term with MK wife and two children; R. F. Ricketson, app. 1936, China 9 years, now professor at Philippine Bapt. Theol. Seminary and Bible School, Baguio; L. G. Keyes, field missionary, San Pedro Sula, Honduras; Mrs. J. E. Lingerfelt, corresponding sec. and treas., Bahia state WMU, mother of six children, beginning 25th year, Brazil; J. W. Bartley, app. 1952, teacher, Uruguay Bapt. Theol. Inst., Montevideo; Mrs. Louise W. Propst, week-day teaching program, GWC, Atlanta, Ga.

10 THURSDAY I pray not that thou shouldst... take them from the world John 17:15. (Read vv. 13-15.)

Pray for S. P. Schmidt, app. 1961, studying the very difficult Mandarin Chinese in Singapore; Mrs. D. N. Dudley, first-term missionary, Nagoya, Japan, piano teacher, mother of five children; Josephine Scaggs, app. 24 years ago, pioneered in Eastern Nigeria; G. A. Bowdler, Sr., retired 1956 after 37 years in Argentina; Mrs. M. E. O'Neill, Chinese, Alamo, Texas.

11 FRIDAY Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven Matt. 6:1. (Read vv. 1-6.)

Pray for Mrs. C. H. Favell,* mother of four children, nurse returning to Ghana for a second term; L. I. Myers, Jr., pub. work in Saigon, Vietnam; Mrs. C. F. Ryther, app. 1962 for East Pakistan; R. H. Stuckey, app. nine months ago to Indonesia; Mrs. M. F. Moorhead, mother of three children, teacher Seinan Jo Gakuin, Kokura, Japan; V. L. Frank, treas. Hong Kong Mission, seminary prof., dir. of audio-visual work, Hong Kong; J. T. Williams, retired with 39 years in China; O. D. Martin, Jr., app. 1961, field missionary, Campina Grande, Brazil; Mrs. J. U. Moss, ev., Valencia, Venezuela; Mrs. H. R. Tatum, pastor's wife, Kailua Baptist Church, Kailua, Hawaii; Mrs. M. C. Garcia, retired HMB, whose husband was pastor of the Calvary Mexican Church in San Antonio, Texas, for nearly 50 years; W. W. Boggan, working with Choctaw and Chickasaw Indians for about 13 years in and near Atoka, Oklahoma; S. M. Corradi, an ex-priest, now pastor to Sp.-sp., Albuquerque, N. Mex.

12 SATURDAY A little child shall lead them Isaiah 11:6. (Read vv. 1-6.)

Pray for Mrs. M. E. Cunningham, Jr., mother of two sons, training for radio-TV work, Ruschlikon; Mary E. Fredenburg,* supv. of nurses, teacher, Baptist Hospital, Eku, Nigeria; R. E. Towery, Jr.,* field missionary who is beginning new churches in two cities in So. Taiwan; Victoria Parsons, staff nurse and administrator, Mati Baptist Hospital, Philippines; F. B. Huey, Jr., app. 1960, teacher So. Brazil Theol. Seminary, Rio de Janeiro, Brazil; Dolores C. Phillips, ev., Canal Zone; Lok-Tin Cheung and his wife among Chinese people, Houston, Texas; Mrs. J. W. Moore, reared four children during 31 years in China, now in Waco, Texas; Mrs. Delbert Fann and her husband, work with more than 100 Indian students and others on Alamo Indian reservation, Magdalena, N. Mex.; Amelia Ruppold, converted at Rachel Sims Mission, New Orleans, La., has returned as a kindergarten teacher since seminary graduation.



13 SUNDAY Continue steadfastly in prayer, watching therein with thanksgiving Col. 4:2. (Read vv. 2-5.)

Pray for Mrs. S. A. Candal and her husband, who have a church ministry and radio ministry among Sp.-sp., Key West, Fla.; L. C. Smith, retired after a ministry to French in La.; Mrs. J. S. McGee, homemaker for two sons and missionary advisor husband, Nigeria; Mrs. D. H. Burt, Jr., and her husband to be reassigned to pioneer work in Brazil when they return from furlough next month.

14 MONDAY I will sing aloud of thy loving-kindness in the morning Psalm 59:16. (Read vv. 16-17.)

Pray for J. W. Mefford, Jr., app. 1953, the past year prof. of Christian Ethics and Theology, supt. of student mission activities, Bapt. Theol. Seminary, music dir., First Baptist Church, Barcelona, Spain, now in Valencia, Spain, doing ev. work; Mrs. A. B. Bedford,* pastor's wife, Eng.-sp. church for business and oil industry people from the US and other countries, Comodoro, Argentina; S. D. Clark, app. 1962, after language study, teacher International Seminary, Buenos Aires, Argentina; Mrs. H. L. Hardy, Jr., director GA work, Temuco, Chile; Mrs. P. W. Noland, app. 1962 for Brazil, Mrs. F. S. Wells, language study, Bandung, Indonesia, with two daughters and preacher-draftsman husband; Mrs. G. H. Hays, studying Japanese, homemaker for three children and husband who is treas. of Japan Mission; Mrs. Job Maldonado, pastor's wife, Carlsbad, N. Mex.

15 TUESDAY Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth Acts 1:8.

Pray for Duane Highlander, pastor-missionary, GWC, Chattanooga, Tenn.; Mrs. E. W. Mueller, nurse-dir., Ricks Inst. (boarding

school) clinic, returning to Liberia soon; Mrs. L. B. Olive, reared three children during 26 years in China, retired Raleigh, N. C.; J. F. Ray, app. 1904 to Japan, served 38 years before retirement.

16 WEDNESDAY Who will render to every man according to his works Rom. 2:6. (Read vv. 1-6.)

Pray for C. E. Evans and his wife, Kitale, Kenya; H. D. Griffin, who felt God's call while a marine overseas, app. 1962 to Eng.-sp. pastorate in Japan; Mrs. T. E. Halsell, teacher, Equatorial Bapt. Theol. Inst. where her husband is pres., homemaker for four small children, Belem, Brazil; Mrs. Bruce Oliver,* homemaker on the Amazon River, Brazil, for her four children and her third-generation missionary husband who maintains a river launch ministry

17 THURSDAY Here am I, send me Isaiah 6:8. (Read vv. 6-8.)

Pray for Mrs. C. W. Dickson,* teacher, Bapt. Inst., Joao Pessoa, Brazil, replacements during their present furlough were not available; A. J. Glaze, Jr., prof., International Bapt. Theol. Seminary, Buenos Aires, Argentina; Mrs. C. D. Clarke, mother of three children, and wife of assoc. sec. of Dept. of Evangelism, Japan Baptist Convention; V. O. McMillan, Jr., teacher, Seinan Gakuin, Fukuoka, Japan; W. J. Moorhead, app. 1962, teacher Philippine Bapt. Theol. Seminary and Bible school in Baguio, upon completion of language study; M. T. Bond, app. 1961, teacher of engineering, Hong Kong Baptist College; E. O. Bonnette and his wife, will complete language study this spring in E. Pakistan; W. T. Moore, dir. of Negro work, Tulsa, in ed. center which conducts extension classes for local workers, the first man to dir. the Tulsa work, requested by the Negroes; Mrs. F. W. Johnson, Sp.-sp., Groves, Texas; Clarence Lucas, Negro ev., Louisville, Ky.; Mrs. H. I. Redd and her husband, new mission-

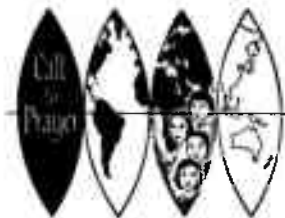
aries among Navajos, Gallup, N. Mex.; Mrs. C. H. Rankin, pastor's wife to Sp.-sp., Hatch, N. Mex.

18 FRIDAY I shall walk at liberty; for I have sought thy precepts Psalm 119:45. (Read vv. 45-48.)

Pray for W. H. Cain and wife, app. 1961, in language study in France preparing for pioneering the first work, French West Indies; A. V. Fontnote, obstetrician, Baptist Hospital, Kyoto, Japan; Mrs. R. A. Jacob, retired, reared five children during 34 years in China; Mrs. Minor Davidson, teacher, Malaya Bapt. Theol. Seminary, Penang; L. E. McCall, publication ministry, Bangkok, Thailand; L. C. Smith,* surgeon, Baptist Hospital, Ogbomoso, Nigeria; Mrs. J. H. Bitner, WMU advisor for two missions, Jr. TU, Int. SS supt., homemaker for three children and pastor book store dir. husband, Chile; G. D. Grober, teacher Theol. Inst., state exec. sec., a ministry to 15 churches, Belem, Brazil; Christine Garnett, retired HMB, but still working in Matanzas, Cuba; Milton Leach, Jr., dir. of Sp.-sp. work in Miami, Fla.; Mrs. Allegra LaPrairie, dir. Sellers Baby Home and Adoption Center, New Orleans, La., a rehabilitation ministry; G. C. Prock, ministry to deaf, Northern California, Oregon, and Washington with a major work with the 485 children in the Berkeley school for the deaf where he reported 32 conversions last year, teaches sign language at Golden Gate Seminary; Mrs. Tom Muskrat, Ind. ev., Lawrence, Kansas; Leopardo Estrada, dir. language mission work, New York City, N. Y.

19 SATURDAY What doth it profit, my brethren, if a man say he hath faith, but have not works? James 2:14. (Read vv. 14-26.)

Pray for R. L. Mefford and his wife, Philadelphia, Miss., a 12-county ministry to 12 Indian churches and the 3,500 tenant farmer-sharecropper Choctaws; Johnnie R. Reid, on staff of Carver (Negro) GWC, New Orleans, La.; Mrs. A. W. Coleman, homemaker, registrar, bookkeeper and home economics teacher, Ricks Institute, Monrovia, Liberia; Monida Marlar, app. 1952, first nurse app. to So. Rhodesia, only missionary nurse at the 78-bed hospital; M. L. Garrett, app. 1951 to Nigeria, now assoc. missionary, Gatooma, So. Rhodesia; Mrs. LeRoy Albright* and her husband, pioneers in Nyasaland; Mrs. A. L. Gillespie and her husband, missionaries, Osaka, Japan; Mrs. F. E. Halbrooks, Jr.,* state YWA leader, Belem, Brazil.



20 SUNDAY Fear thou not, for I am with thee Isaiah 41:10. (Read vv. 8-10.)

Pray for C. W. Bryan, Central Field Representative for work in Peru, Venezuela, Colombia, Ecuador, and Caribbean area; Mary Simpson, app. 1945 to China, now BSU dir. and Eng. teacher at government Provincial College of Agriculture in Taiwan, where some professors are interested in Christianity; Jeannette Beall, retired physician with 34 years service in China; Mrs. J. C. Raborn,* teacher Eng. phonetics and speech at Hong Kong Bapt. College, mother of six children; D. A. Bonnell, Jr., app. 1961, Kitwe, No. Rhodesia; Mrs. H. T. Cummins, homemaker, kindergarten teacher for area MKs, Faridpur, E. Pakistan; Mrs. W. C. Lanier, app. 1960, mother of four children, studies Hebrew five hours a day, six days a week, Petah Tiqva, Israel; Adriano Robles, a San Blas Indian, Cuna-dialect ministry to his people, Balboa, Canal Zone; A. K. Bonham and his wife, in isolated Hoopa, Calif., ministering to Indians.

21 MONDAY If we died with Christ, we believe that we shall also live with him Rom. 6:8. (Read vv. 1-17.)

Pray for Donald Weeks and his wife, who have been blessed of God in soul-winning among Sp.-sp., Pueblo, Colo.; J. Y. Greene, with BSU experience in US to promote student work, Seoul, Korea, upon completion of language study; M. W. Rankin, retired 1962 after 39 years service that included China, Malaya, and Hawaii; Mary F. Kirkpatrick, pub. work, Ibadan, Nigeria; Mrs. S. A. Qualls, teacher, pastor's wife, mother of five children, Brazil; Mrs. G. B. Seright, ev., WMU advisor, and mother of three children, Teresina, Brazil.

22 TUESDAY Be ye therefore imitators of God Eph 5:1. (Read 4:25-5:1.)

Pray for O. K. Bozeman, Jr., engineer-builder maintenance, remodeling and repair work throughout Korea, adviser to 22

Challenge circle members in January to plan toward setting aside March 4-8 to meet for prayer together during the Week of Prayer for Home Missions. Help them make plans now to give thoughtfully and prayerfully to the Annie Armstrong Offering. See "Diamonds for the King," page 10.

churches; J. C. Powell, retired 1956 after 37 years in Nigeria, where his only daughter now serves; W. D. Richardson, app. 1961, physician, Bapt. Medical Center, Naterigu, Ghana; Jessie L. Green, advisor for five churches, SS dir. in several villages, dir. and founder of kindergarten for Buddhist children, Kuala Lumpur, Malaya; W. E. Haltom, app. 1947, transferred in 1961 from Hawaii to the Bahama Islands, teacher Bahama Theol. Inst.; Mrs. I. L. Northcutt, WMU advisor, Arequipa, Peru; Mrs. B. O. Gilmore, app. 1962, mother of two small sons, language study, Campinas, Brazil.

23 WEDNESDAY *Thou shalt not make unto thee a graven image* Exod. 20:4. (Read vv. 4-6.)

Pray for G. W. Strother, 32 years in China and Malaya, retired, a daughter-missionary in Indonesia; Mrs. J. E. Ingouf, app. 1960, homemaker for two small daughters and husband, Bandung, Indonesia; Mrs. H. W. Barker and her husband, app. 1959, beginning first work since language study in Taipei, Taiwan, as field missionaries; Mrs. R. R. Morris,* dir. WMU work, No. Jordan; Doris Garrett, teacher, Abeokuta, Nigeria; D. N. Mayhall, teacher Nigerian Bapt. Theol. Seminary, Ogbomoshosho, Nigeria; Mrs. Allen Elston and her husband, who are our only missionaries to federated tribes on Ind. reservation, Warm Springs, Oregon; B. F. Belvin, app. 1947, Choctaw Indian, outstanding in ministry to Creek and Seminole Indians, Okmulgee, Okla.; W. B. Minor, ev. to Sp.-sp. in a rented residence, Flagstaff, Ariz., plus services at Williams, Ariz.; Lucy Persons, dir. GWC, Baltimore, Md.

24 THURSDAY *Go ye therefore, and make disciples* Matt. 28:19. (Read vv. 18-20.)

Pray for Rev. and Mrs. Van Gladen, Torreon, Mexico, where he is pres. and New Testament prof. Mexican Bapt. Theol. Seminary, and she is seminary choir accompanist, and choir dir. in a church, and homemaker for four small daughters; Mrs. J. F. McKinley, Jr.,* pioneer East Pakistan; Maxine Lockhart, teacher, Reagan Girls High School, Yaba, Nigeria; Mrs. R. C. Bruce and her husband, who will be completing language study this spring in Japan; Mrs. Napoleon Gomez, teacher, pastor's wife, San Blas, Panama; Julio Nunez, ev. Sp.-sp., N. Mex.; E. L. Kelley worked with Sp.-sp. before HMB retirement; Mrs. F. H. Heinney, a pastor's wife in Indian church, Hammon, Okla., where the people

have shown marked progress in two short years; Mrs. E. R. Isbell, homemaker and assistant to her husband in an Indian ministry, Citronelle, Ala., to five churches and four missions.

25 FRIDAY *He will not fail thee, neither forsake thee: fear not, neither be dismayed* Deut. 31:8. (Read vv. 6-8.)

Pray for Emma M. Watts, supv. of nurses, Bapt. Hospital, Ogbomoshosho, Nigeria—one of 6 Bapt. hospitals and 14 clinics in Nigeria, home on emergency leave because of illness of parents; Mary E. Yancey, exec. sec. Nigerian WMU, Ede, Nigeria; W. J. Roberts, new app., East Africa; Mrs. Leon Mitchell,* music teacher, WMU advisor, TU leader, and hostess for 15-30 guests of the mission each month, Indonesia; Mrs. D. R. White, mother of two small daughters, pastor's wife, Madrid, Spain; W. E. Allen, retired 1962 after 41 years of ev.-teaching, Brazil; A. Worthington, HMB retired after a ministry to Indians, Okla.

26 SATURDAY *Seek good, and not evil, that ye may live* Amos 5:14. (Read vv. 14-15.)

Pray for D. A. Dalby and wife, missionaries in Indian Center ministry in Los Angeles area; Pablo Martinez, Las Villas, Cuba, for the last eight years; C. L. Martin, Jr., BSU center work, Tokyo, Japan; Mrs. J. R. Brunson* and husband will begin new work in heavily populated Sentul, Malaya; J. C. Pool,* pres. and prof. Bapt. Theol. Seminary, prin. Bapt. Day School, assoc. advisor, Ogbomoshosho, Nigeria; J. E. Thrower, app. 1958, supv., printing shops, Bapt. Pub. House, Rio de Janeiro, Brazil; Mrs. W. L. Cooper, music teacher at the Int. Bapt. Theol. Seminary where her husband is pres., Buenos Aires, Argentina.



27 SUNDAY *Love your enemies, do good to them that hate you* Luke 6:27. (Read vv. 22-28.)

Pray for Mrs. L. C. Turnage and husband, first-term missionaries, to open student work at government-owned univ. in fanatically Catholic Medellin, Colombia; Lillian Williams, app. 1946, elementary ed. worker, Barranquilla, Colombia; Mrs. A. R. Crabtree and husband, retired 1959 after 37 years in Brazil and 1 year in Portugal; Mrs. W. C. Ruchti, Jr., app. 1960, now pastor's wife in Eng.-sp. church, Rome, Italy; Pauline Martin,* teacher, Bapt. Women's Training College, Abeokuta, Nigeria; Mrs. E. F. Day and husband, laboring among Sp.-sp., Trinidad, Colo., without trained adult leadership and ed. space.

28 MONDAY *All things are possible to him that believeth* Mark 9:23. (Read vv. 14-27.)

Pray for Mrs. L. G. Breeden, mother of four sons, doctor's wife, statistician, Bapt. Hospital, Barranquilla, Colombia; R. C. Moore, app. 1919, pioneer in Chile, radio and pub. work; Mrs. J. L. Reeder, app. 1961, homemaker for her two sons and doctor husband, language study, Manila, Philippines; Mrs. J. H. Rowe, app. 1915 to Japan, retired 1935; Mrs. J. E. Patten, mother of three children, first term, Bangkok, Thailand; H. P. Reeves, in field ev. in Thonburi, the city across the river from Bangkok, Thailand; J. E. Taylor, who has reported 2,000 conversions since 1957 in witnessing to the migrants, Okla., Texas, Fla., and S. C.; Agnacia B. Campbell, ev., Panama City, Panama; Geraldine Woody, kindergarten teacher Sp.-sp., Beeville, Texas; Frank DiMaggio, La., retired HMB.

29 TUESDAY *Suffer the little children to come unto me* Mark 10:14. (Read vv. 13-16.)

Pray for Mrs. H. C. McConnell, wife of seminary pres., Santiago, Chile; P. A. Taylor, first-term missionary, Cordoba pop. 545,000, Argentina; E. M. Fine, science teacher, Bapt. Boys High School, Oyo, Nigeria; Mary Louise Hobart,* kindergarten teacher GWC, Dar es Salaam, Tanganyika; E. L. King, Jr., app. 1959, a dentist with 11 years experience, now staff member Bapt. Hospital, Kediri, Indonesia, with his wife and six children; Mrs. G. C. Martin, mother of three children, app. 1962, Philippines; Mrs. R. L. Shelton and her husband, app. 1962, first Midwestern Seminary graduates to be app. by the FMB, serve in Thailand with four children; Frances

Moreno, kindergarten teacher Sp.-sp., Kingsville, Texas; Frank Ramirez, Sp.-sp. migrants, Fla.

30 WEDNESDAY *Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest* Luke 10:2. (Read vv. 1-2.)

Pray for J. G. Morris, pres. Bapt. Theol. Seminary, Bangkok, Thailand; Mrs. O. L. Butcher, Jr., and her surgeon-husband, completing language study this month in Bangkok, Thailand; T. O. Cox, pastor Eng.-sp. church Tokyo, Japan; Mrs. C. F. Yarnell, Jr., mgr. book store, teacher Malayan Bapt. Theol. Seminary where her husband is pres., Penang, Malaya; S. A. DeBord, pres. Bapt. Theol. Seminary of East Africa, Tanganyika, where the 15 men come from 8 tribes, some of whom were won to Christ only 3-5 years ago; Mrs. W. E. Lewis, Jr., mother of four children, Tanganyika; H. P. McCormick, retired 1960 after 40 years Nigeria and Hawaii; B. O. Gilmore, app. 1962, Brazil; J. A. Mouser and husband, Ind. ev., Wagon Mound, N. Mex.

31 THURSDAY *These all with one accord continued steadfastly in prayer* Acts 1:14. (Read vv. 3-14.)

Pray for Mrs. H. D. Martin,* teacher, Bapt. Boys High School, Oyo, Nigeria, mother of a four-year-old son, and triplets; W. J. Ferguson, acting sec. in charge of work, No. Nigeria; J. G. Tidenberg, app. 1962, ev., East Africa; Mrs. W. M. Clawson, music teacher, Bapt. Theol. Seminary, Torreon, Mexico; Mrs. M. R. De Mere and husband, deaf ev., Denver, Colo.; Mrs. J. D. Comer, Ind. ev., Okla.

All Bible verses, American Standard Version.

app. appointed
BSU Baptist Student Union
Eng.-sp. English-speaking
ev. evangelism
Fr.-sp. French-speaking
gen. general
GWC Good Will Center
Ind. Indian
mgr. manager
MK born of missionary parents
pub. publication
Sp.-sp. Spanish-speaking
SS Sunday school
TU Training Union

A Boy and a Coat

Sometime ago, Frank Belvin, home missionary, wrote an inspiring story in the little paper he edits called The American Indian Voice. On a bitterly cold day, the missionary stopped to pick up a high school boy who was walking rapidly toward his home seven miles away. Few words were spoken between them as they drove along the frozen road. Words among Indians are not necessary to fellowship and understanding. When Mr. Belvin stopped to let him out, the boy opened the door slowly "as if he dreaded to face the cold north wind that clawed like a hungry coyote at his thin jacket."

Fortunately the missionary had in the car some clothing which friends had sent him. He reached over and drew from the back seat an overcoat. The boy's eyes sparkled with pleasure. He rubbed the coat with his boyish hands and as he slipped it on said more to himself than to the missionary, "I never had an overcoat before."

"I watched him for a moment as he hurried on his way and thanked God for friends whose benevolence has helped us so much. I do not know who gave the coat but God knows. Whoever it was may take comfort in His promise, 'Whosoever shall give to drink unto one of these little ones a cup of cold water only . . . he shall in no wise lose his reward.'"

Bread Alone

This winter bids fair to be a hard one for people behind the Iron Curtain. "We have carried out a great revolution to give the people all the good things of life," said Khrushchev in a recent journey into the Ukraine. "If these good things are not available, people will be asking what the revolution was for. We must feed the people." The hard fact is that the worst winter in Eastern Europe since World War II is expected. Meat and milk production is likely to fall short of its goal by 10 per cent. There is enough bread for the Russian people but there is not enough fodder crops to feed the cattle.

The situation is grimmer in the satellite countries. East Germany's crop is down 43 per cent. Travelers are urged to take their own potatoes with them because none may be had in the countryside. In Czechoslovakia, the best-fed Communist nation in the world, increasing shortages of pork, beef and other meat products are provok-

DID
YOU
READ
IT

by Mrs. William McMurry

ing angry protests from housewives and workers. This year's harvest in Hungary is off at least 10 per cent.

An important aspect of the food shortage is its effect on Soviet policies in underdeveloped areas abroad. Food production is one of the chief problems in Africa and Asia, and Soviet failures at home are making a deep impression on the leaders of the nations Russia is doing its best to impress.

Most irritating of all to the Kremlin is the fact that Poland, least Communist of Russia's satellites, is not seriously affected by the food shortage. Only one per cent of the arable land in Poland has been collectivized.

There is also an example of what non-collectivized farming can produce right in the Soviet Union. Small private plots of about one acre are still allotted by the state to individual farmers. On the state-owned farms the Russian peasants work only as hard as the boss makes them, but "their private plots look like show pieces hand-tended by a 4-H Club team!"

These private truck farms alone provide 50 per cent of the Soviet Union's meat and milk, 80 per cent of Soviet eggs and 46 per cent of the country's green vegetables. What further need for witnesses against collectivized farming?

Who Flies Alone?

When Charles Lindbergh made his historic solo flight across the Atlantic, there appeared this stirring editorial in The New York Sun:

"Is he alone at whose right side rides courage with skill within the cockpit and faith upon the left? Does solitude surround the brave when adventure leads the way and ambition reads the dials? Is there no company with him for whom the air is cleft by daring and the darkness is made light by emprise? True the fragile bodies of his fellows do not weigh down his plane; true the fretful minds of weaker men are lacking from his crowded cabin, but as his airship keeps her course he holds communion with those rarer spirits that inspire to intrepidity and by their sustaining potency give strength to arm, resource to mind, content to soul. Alone? With what other companions would that man fly to whom the choice were given?"

Each in his own way, astronauts Glenn and Carpenter have answered the editor's rhetorical questions and given assurance that they did not orbit alone.

White Wings of Splendor*

It is not often that a book of devotions turns out to be devotional, missionary, and autobiographical. This slender volume is all three. Written by Rosalee Mills Appleby, missionary to Brazil for 36 years, these perceptive meditations are in language both simple and beautiful. Each devotion, beginning with a verse of Scripture and ending with a related Bible reference, is complete on one page. They are suitable for personal use or worship services.

*\$1.95 from Baptist Book Store

Come on to

by Mrs. John Maguire

I AM right now making plans to go to the WMU Annual Meeting in Kansas City, Missouri, May 6-7, 1963. This is our 75th Anniversary year, and I wouldn't miss it. I'm sure I'll be too old to attend our Centennial meeting 25 years from now. This diamond anniversary is my golden opportunity, and I want to make the most of it. And I hope that you'll be there to join in the celebration, too.

Our goals for Anniversary Year require steadfast effort but planning to reach "Representation at association, state or Convention-wide anniversary meeting," if we start planning now, should be easy, and will bring real joy and blessing to many.

I suppose I'm a Chronic Convention-attender. I inherited the tendency from my mother. I've often wondered if perhaps I were born at an Alabama WMU annual meeting, which is always held just after the middle of March, for my birthday comes that month. I've teased Mom by saying I was sure she'd never let a mere baby keep her from anything she loved like she does that gathering!

When I open my Memory Chest of Happy Hours to inspect them and relive them, so many are centered around WMU meet-

Mrs. Maguire is Jubilee Advance director for Florida Women's Missionary Union

KANSAS CITY

CITY LIMITS

POP. 475,539

"I want to go to a WMU Annual Meeting sometime."

How often have you said this—or heard another WMS member so express herself? This is the year to go!

ings, both state and Convention-wide. How well do I remember my first WMU annual meeting in Alabama. I was a junior in college, and my expenses to the meeting were paid, plus a cash gift of \$10, because I was the winner of a Write-a-Tithing-Story contest promoted among college YWAs. I came across the yellowed copy of that old story a few months ago and decided as I reread it that if that story won first place I must have been the only contestant!

But how fortunate I was to attend that meeting in 1928, when WMU work was 40 years old. I remember several ambitions that were awakened:

1. I wanted to grow old enough very soon, to wear a black velvet ribbon around my throat, as did Mrs. Carter Wright, president of Alabama WMU.

2. I wanted to experience the same zeal in my Christian service that these dedicated women evidenced.

3. I wanted to go to the Seminary following my college days, to learn how to serve the Lord in a more acceptable manner.

I remember another state WMU meeting held in Dothan, Alabama, about ten years later. By this time I was married, and my husband was a pastor. I had just learned to drive a car, and I felt that I should take a car load of women to this meeting. Oddly enough, the women, one by one, found rea-

sons to stay at home when they learned I would be driving! Finally, the stout-hearted WMU president was my only passenger.

How quickly I realized, when I reached the Dothan traffic, that I was far from an accomplished driver. I managed to kill my engine at every red light. The car horns blew and my confusion increased. My new flowered hat slid down over one eye as I frantically stepped on the gas and flooded the engine. I wonder how many traffic policemen in Dothan decided to resign from the force after those days when women drivers visited their city!

Each year, no matter how hard it was to leave home, husband, and children, I kept attending WMU meetings. I was eager to meet missionaries who had been only names on the prayer calendar before. I renewed friendship ties with college and seminary schoolmates. I heard fresh-from-the-field mission reports which enlarged my understanding of the meaning of Christ's commission to his followers. And I learned to love WMU work and leaders more deeply.

It was fun, too, to chat with our state paid personnel, and to laugh together at things that had happened when they visited in our home. One of the favorite stories concerned an admonition our small son had called through the bathroom door to a state WMU worker. His father had repri-

manded him severely for letting the bar of soap stay in his tub of water while he was bathing. The worker was in the process of taking a bath, refreshing herself after a long trip. He rushed to the bathroom door and warned: "Miss Betty, Miss Betty, don't use much soap. Daddy will get you if you do!"

But it was not all fun. Lasting impressions for good came to me. If Tennyson's words are true—"I am a part of all that I have met"—I became a finer person, for I met choice souls. I determined to be of service in my church and association. I am convinced that great purposes are born of God at conventions.

Convention-wide meetings were even more wonderful than state meetings. I remember the WMU Annual Meeting and the Southern Baptist Convention in Houston in 1958. Mrs. Mathis and Miss Hunt outlined with posters the plans for our Baptist Jubilee Advance. I recall vividly the thoughts that chased through my brain: "This is the greatest concerted effort Baptists of America have ever made. Thank you, Lord, for letting me be here to hear it presented. And please help me to do my part in the effort. Don't let me be one who stands on the sidelines to watch others perform thy work. Impress on my soul that I'm on the team. Alert me to opportunities to win souls."

Because I was deeply moved, I left the convention hall a few minutes before the

session adjourned. This meant that I was the only passenger in the taxi back to my hotel. The taxi driver began immediately: "You know, I'm not a Christian. A preacher that I drove yesterday said that I should accept Christ. I promised him I'd talk to Dr. K. Owen White (a Houston pastor)." First I breathed a prayer of thanksgiving to God that he had shown me so quickly that opportunities for soul-winning are all about us. Then I tried to tell a wistful cab driver about the altogether lovely Saviour.

I told no one but my husband of this wonderful experience. How hard it is to speak calmly of things that touch us deeply. But I was not at all surprised when a few weeks later, I was asked to be Jubilee Advance director for our state Woman's Missionary Union. Because I had received this deep impression at the Annual Meeting about the importance of our Jubilee Advance, it seemed only logical that God would have me lay these challenges on the hearts of others.

So, it's time now to plan to attend our 75th Anniversary meeting in Kansas City, Missouri, May 6 to 7. I shall try to prepare for it calmly, not repeating the mistakes I've made before, such as forgetting my cosmetics, packed and ready and waiting on the dresser, or backing out of the garage in such excitement I neglect to notice the door had not been opened. I shall go hoping to see you there!

This is the year to go to Woman's Missionary Union's Annual Meeting—for the 75th Anniversary National Meeting of Southern Baptist women. From Hawaii to Maine, from Alaska to Florida, and from Michigan to Texas members of Woman's Missionary Unions in our churches will gather in Kansas City, Missouri. There we will join in singing mighty hymns of praise to God for the privileges of being laborers together with Him in his world redemption task.

WILL YOU COME? The dates are May 6-7, 1963.

Headquarters: Hotel President
Kansas City, Missouri

Retrospect

1888 - 1963

*THE MISSIONARY CHARTS, with their great black pall of heathenism, are saddening our eyes, and weighing upon our hearts." So read Mrs. John Stout from her paper, "Shall the Baptist Women of the South Organize for Mission Work?" in our organization meeting in 1888. These words helped stimulate to action the women in attendance 75 years ago.

For those of us who through study and prayer have a growing awareness of today's world, Mrs. Stout's words can be paraphrased: "The missionary charts, with their black pall of 'isms' are saddening our eyes, and weighing upon our hearts." The need for mission advance presses heavily upon us.

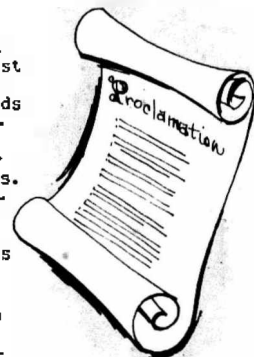
THE YEAR 1963 has been designated by seven major Baptist bodies on this continent as "The Year of World Missions in the Baptist Jubilee Advance." The words of the Baptist Jubilee Advance Proclamation should stimulate us to action necessary to meet today's challenge. It reads:

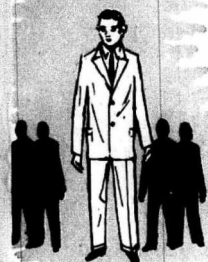
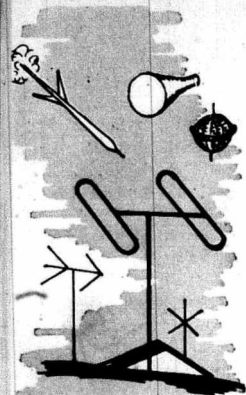
"WHEN THE OLD YEAR DIES and the new is born, then is the time to examine the world we live in and to think again of our mission. We are the Baptist churches with missions and missionaries in the far places of the earth. We are the Baptist churches who share with all Christians the responsibility for declaring the good news of God in Jesus Christ to all men in the world.

"OUR WORLD is the world of man who is of the same nature in America and Asia and Africa, in Europe, Australia, and the islands of the sea.

"THIS MAN IS ENCHANTED with adventure in space. He reaches farther and farther into the unknown, eager to know more, fearful of what he will find, and even more fearful that another nation will get there first.

"THIS MAN IS OBSESSED WITH THINGS. He wants the gadgets that our sincere ef-





forts and technology have produced, he wants the suburban house with the green grassy lawn, he wants every symbol that spells status or success.

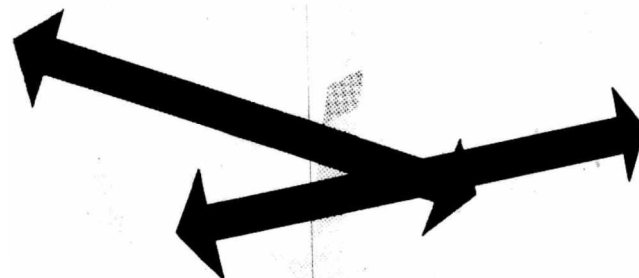
"THIS MAN KNOWS at last that he is a person, and he wants other persons to respect him. No longer will he stoop down so that others may stand on his back to rise above him; he now demands a level place to stand with other men. No longer will he live and move and have his being as a slave to a machine; he believes that he was created to learn, to believe, to love, and to be loved; he wants opportunity to be merciful as well as to be the object of mercy. Man wants to change his lot, and often he chooses to make the change in violent ways. He follows blindly the man who promises to give him food and land but who does not tell him that the price of it is his enslavement. This man of the world does not know that there is one Lord who will make him free if he will become a servant of Jesus Christ.

"THEREFORE WE PROCLAIM 1963 to be a year of special outreach by our church in world missions. In this year we shall deepen our understanding of the word of God for the world. We shall study to learn the character of our world and the needs of the world's peoples. We shall obey our Lord in our daily living, so that our lives will illustrate God's word even before we speak. We shall send missionaries and give our tithes and offerings to support them, so that people everywhere may learn of Jesus Christ and confess him as Saviour and Lord."

The approaching Week of Prayer for Home Mission and the Baptist Jubilee Advance program provide us channels for action.

Alma Hunt

EXPANSION



for an Enlarged Ministry

by Mrs. Ralph Gwin

Program Map and Poster Suggestions

Use the large map available free from the Home Mission Board, 161 Spring Street, N.W., Atlanta 3, Georgia, or any wall map of the United States. Trace the map on white cardboard and cut out the states like a jig-saw puzzle. Some pieces should be single states, some groups of states, according to the discussion "Home Mission Map—Then and Now," page 36. Attach puzzle pieces over the map using tiny bits of Plasti-tak, Base-tape, or other removable adhesive. Remove each jig-saw piece as that state, or group of states, is urged to the Convention. Show also the "outposts" of Cuba and Panama. Add Alaska and Hawaii.

Make seven blue flags about five inches in length. Print on each, one of the seven programs of the Home Mission Board (see pages 27-39). Attach these at the top of the map as each is presented. The two "Then" parts may be given by a member in costume of the early 1900's.

Program Outline

Opening Song

Call to Prayer

Introduction

Home Mission Board—Then and Now

Home Mission Map—Then and Now

The Expanded Organization

The Seven Programs

Concluding Meditation

Prayer of dedication to the home mission task

SING: "To God Be the Glory"
PRAYER: Use Call to Prayer
INTRODUCTION

"Every man's work is a portrait of himself." So said Samuel Butler. Applying this proverb to the Southern Baptist Home Mission Board, the portrait must be one of many facets or features, for the work of the board includes 94 ministries. An enlarged organization has become necessary to meet the demands of expansion of our witness in the United States.

It was not always so. From a sketchy concept of work in 14 slave-holding states in the Deep South, the work of the Home Mission Board has grown into a portrait of nationwide proportions. Even a superficial survey of the history of this Board will help us to an appreciation of its growth and progress and an appreciation for its continuing tremendous contribution to Southern Baptist life.

HOME MISSION BOARD—THEN AND NOW

Then. The Home Mission Board had its beginning with the organization of the Southern Baptist Convention at Augusta, Georgia, on May 8, 1845. Introduction to the constitution adopted by the Convention declared its purpose to be "for the propagation of the Gospel." To that end the Convention voted to establish a Board for Foreign Missions through which the churches could witness abroad. At the same time, recognizing that any foreign mission enterprise must be supported by a strong home base, there also was established the Board for Domestic Missions, now the Home Mission Board. Two resolutions of the Convention instructed the Board of Domestic Missions to "take all prudent measures, for the religious instruction of our colored population . . ." and "to direct its effective attention to aid the present effort, to establish the Baptist cause in the city of New Orleans. . ."

In the years immediately following this organization our nation came into an era of expansion. The population shifted west-

ward from the Atlantic seaboard. Texas came into the Union. Mexico ceded a vast territory to the United States. "Gold!" was a magic cry which almost emptied some eastern sections of population. Railroads made the West and other isolated places more accessible. For Southern Baptists these were golden years and they eagerly seized opportunities to spread the gospel message.

Despite lack of funds, in less than 25 years, the Home Mission Board had commissioned 1,189 missionaries for work in every southern and southwestern state, the Indian territory and California. Missionaries had baptized 18,598 converts.

Then came war! Devastating for the South, the Civil War was also destructive for Baptist mission work. However, soldiers needed attention and this door was opened for one new activity. A small number of chaplains were appointed, and many pastors gave time to ministry in camps and on battlefields. The reconstruction period following the war was hardly less difficult, bringing problems both financial and political, as well as spiritual.

Certain progress, nevertheless, was made during the first 25 years of the Board's history. Only a few missionaries gave full time to Negro work, but pastors and church members helped and 100,000 Negroes became members of white churches. Later these churches assisted their Negro members in organizing their own churches and in constructing buildings.

City work prospered in New Orleans and spread to other cities. J. Lewis Shuck, formerly a missionary in China, was sent to work with Chinese in Sacramento, California. He later became general missionary in the area. The work of the Indian Mission Association was taken over by the Board, the debts paid off, and efforts extended. Work in Texas was eminently successful.

The annual report of 1890 shows that the Board was making a permanent place for itself in Southern Baptist life. The report said: "Year by year . . . the brethren of churches are enabling us to expand our operations and reach further into the wild

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fields of destitution found within the borders of the Convention." The states in the Convention at this time were Alabama, Arkansas, District of Columbia, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, Missouri, North and South Carolina, Tennessee, Texas, and Virginia.

The dawn of the Twentieth Century found work quite firmly rooted with new activities added. We had work in Cuba, a church loan fund, Negro educational work, mountain mission schools, and a new emphasis in Indian, language, and city missions. The period of expansion which followed in the first quarter of the Twentieth Century is reflected in an increase in the number of missionaries from 616 to 1,656.

Like a pendulum swinging, came national economic depression, bringing drastic decreases in Home Mission Board funds. Many pledges to the \$75 Million Campaign (launched in 1920) were unpaid. Debts piled up and outlays were unavoidable. Again much of the work was discontinued. By the end of 1929 only 106 missionaries remained, their salaries paid almost entirely by designated Woman's Missionary Union offerings.

Determining to pay every dollar of the debts, the Board in 1931 outlined a program having two objectives: pay the debts; maintain a mission program. The emphasis was three-fold: win and baptize converts, establish new churches, strengthen weak churches. By 1940 missionary personnel was increased to 391. Near an anniversary of the Board's organization—May 12, 1943,

just two years short of the Centennial—the last payment wiped out the debt.

A new day was at hand!

Now. The "now" of the Home Mission Board began in 1940 when liquidation of debt was in sight and expansion could begin. But already Europe was torn by war. The United States Armed Forces began calling for chaplains and the Convention authorized the Chaplains' Commission. And Negro work was enlarged, the Department of Evangelism was reestablished and city mission work reactivated.

The Board faced changing social conditions of the Forties with a new zeal for additional fields awaiting its ministry. California Baptist churches came into the Convention in 1942, and in a few years the Convention lifted all limitation, leaving the Board "free to serve as a source of blessing to any community and to any people anywhere in the United States."

Population shifts brought on by industrial changes, military necessity, and the desire for economic improvement, carried many Southern Baptists into "pioneer states." They wanted churches like those back home and called on the Home Mission Board for help. Later the 30,000 Movement increased the appeals. Working in close co-operation with state and associational boards, surveys of mission fields were made in order to make the best use of resources in the most needy places.

New ministries were added, such as industrial and institutional chaplains, migrant work, student missionaries, Tent-

makers, Woman's Missionary Union work in pioneer areas, juvenile rehabilitation, international student work, literacy projects.

By 1959 the "pioneer" movement had gathered such momentum that the Convention instructed the Board to devote its major efforts in the newer states. By 1961, every state had at least one Southern Baptist congregation.

HOME MISSION MAP—THEN AND NOW

(Refer to directions for use of map, page 33.)

Then. Records show that 236 "delegates" were registered at the historic organizational meeting of the Southern Baptist Convention. A table of state conventions in the current *Southern Baptist Handbook* shows that ten conventions were in existence prior to 1845: Alabama, Georgia, Kentucky, Maryland, Mississippi, Missouri, North and South Carolina, Tennessee and Virginia. (Remove puzzle pieces.)

By another ten years Arkansas, Louisiana, Texas and Florida had formed state conventions. (Remove puzzle pieces.) Thus, you now see on the map the 14 states which were defined by the Convention as home mission territory.

District of Columbia was organized in 1877. Oklahoma and Illinois were organized in 1906 and 1907 (remove puzzle pieces). New Mexico followed in 1912. Arizona joined the ranks in 1928, making 19 states in the Convention (remove these). How proud we were, and how grateful to God we were to have work established in the outposts of Cuba (1886), and Panama (1905) (point to these).

MARK YOUR CALENDAR

Mark your calendar and stretch your budget as you get ready for the Week of Prayer for Home Missions, March 4-8, and for the Annie Armstrong Offering. Both require thought and planning for maximum result.

Now. The present tremendous expansion of Southern Baptists into pioneer areas began about 1942, with organization of the California convention.

Hawaii Baptists, then under the Foreign Mission Board, organized a convention in 1943. Since becoming a state in 1959 Hawaii receives the same attention from the Home Mission Board as other states, and now that Hawaii is a state the Foreign Mission Board is withdrawing assistance there.

Work in Alaska was started by Southern Baptists who were there on military assignment. The convention was formed in 1946, the same year Kansas Baptists were organized.

Oregon and Washington joined together in 1948 to form one convention. Ohio Baptists organized a little later (1951).

The Colorado Baptist Convention (1956) includes Colorado, Wyoming, Montana and the Dakotas, making a five-state convention. A few churches in Western Nebraska are affiliated with these states. Several churches in Eastern Nebraska are affiliated with the Kansas Convention.

In 1957-58 Michigan and Indiana organized conventions. But this is not the end. Southern Baptist congregations are found in all the other 16 states. Scattered churches in Idaho, Utah, Nevada and Iowa cooperate with an established convention or association. Wisconsin and Minnesota churches are affiliated with Texas Southern Baptist churches. Ten in the New England states, extend down through New York, Pennsylvania and West Virginia, most of which are affiliated with Maryland Baptists. Surely God has called Southern

Baptists to do work for him in making all of America Christian.

THE EXPANDED ORGANIZATION

Rapid changes in cultural, economic, social and religious patterns of American life, together with the phenomenal growth of Southern Baptists, led the Convention, a few years back, to ask for a professional survey of its organizational life. Subsequently the Home Mission Board was encouraged to do six things:

1. Place a major emphasis on work in pioneer areas and in the weaker states where state conventions can less readily support an aggressive mission program.
2. Co-operate with the states in certain areas of work where Convention-wide support is especially needed.
3. Survey fields and opportunities and reveal relative mission needs and prospects.
4. Help enlist and train workers for mission fields in the homeland.
5. Inform the Baptist constituency as to programs, accomplishments, achievements, current needs and opportunities for mission work in the homeland.
6. Assist through conferences, literature and other educational media to help create interest, enlist support and coordinate the efforts of Southern Baptists in a general home mission program. In general, these are the principles underlying all the work of the Board.

With its expanded activities and ministries, it began to appear that the Home Mission Board, like a house without a plan, "just grew" as need arose and the Convention gave direction. A re-organization was needed for more efficient operation. The master plan providing for future growth and adjustments, adopted in 1958, has proved satisfactory in every way.

The key word in the total Home Mission Board effort is co-operation. The trend is toward co-operative agreement with state conventions. Work is jointly supported, with direction being given by the local group. This replaces the earlier method of direct mission work in which the Board



Want to practice your Spanish? Then go to the Mexican Baptist Church—Iglesia church-Baptista (Baptist)-Mexicana (Mexican)—at Shelly, Mississippi.

employed, directed, and supported missionaries. Twenty-five states have entered into such agreements with the Board.

With such a heritage of triumph through trial; with such an organization perfected to carry out its objectives, with "such a day as this" in America, there is unlimited opportunity for the work of "spreading and propagating" the gospel, provided the Home Mission Board has the whole-hearted prayer and financial support of Southern Baptists.

THE SEVEN PROGRAMS

The original charter of the Home Mission Board, adopted in 1883, has been changed somewhat, but the original purpose of spreading the gospel is carried out in all its mission enterprises.

We will consider briefly the work of five of the Board's mission programs. The other two, Language Ministries and City Missions, will be discussed this year in WMS programs for February and July.

Work with National Baptists. The minister of a National Baptist church (Negro) was speaking to his people. "I stand here today as a representative of Jesus Christ in your midst and as your pastor largely because of the co-operative work between

Southern Baptists and National Baptists.

"As a lad I was converted in a summer camp for boys. I was trained as a Royal Ambassador in a center program. I found God's will for my life in a college BSU program on religious vocations. I received scholarship aid while studying in the seminary in preparation for my life's work." He turned to the guest speaker, the Home Mission Board's director of Work with National Baptists, and said, "Dr. Bellamy, will you thank Southern Baptists again and again for me?"

Through co-operative effort with National Baptists, the Board is working in the fields of evangelism, Christian education, and enlistment, with the purpose of strengthening all areas of National Baptist church life, and of developing Christian leadership.

In nine states a state director has general oversight of this program. Thirty-five teacher-missionaries teach Bible and related subjects in Negro colleges. Educational and extension centers bring training opportunities to pastor and people. Many pastors have not had the privilege of college training. A Baptist Student Union director is employed jointly by the Home Mission Board and the Negro conventions. He works with more than 29,000 Baptist students enrolled in 50 Baptist Student Unions. Of these, 2,500 are preparing for Christian vocations. Over 100 students receive scholarship aid and 50 serve each year as student missionaries.

Chaplaincy. General George Washington called for ministers to meet the spiritual needs of his soldiers in the American Revolution. The Continental Congress created the Army chaplaincy in 1775—the Navy chaplaincy in 1798.

In 1960, Southern Baptist chaplain Guy Leonard became the first chaplain to ride a Fleet Ballistic Missile Submarine—the USS *George Washington*. Chaplain Leonard said, "We [chaplains] will have an unparalleled opportunity to work with the personnel. The Navy's Submarine Program will take its place as one of the most potent

defense weapons we have. A rewarding aspect of the work is our ready acceptance by submarine personnel. Since they have never had chaplains with them, we are somewhat a novelty, but we have had numerous opportunities to work with the men and their families." Prior to this assignment, Chaplain Leonard went to sea once a week in different submarines to boost morale and provide personal counseling. Chaplains ride the subs only on sea trials for there is not room enough on actual missions. Religious services are then conducted by lay leaders who are aboard.

Southern Baptist ministers are serving around the world in the military chaplaincy, making positive contributions to Kingdom work in a ministry to military personnel and their families. The chaplain is pastor, teacher, evangelist, preacher, counselor, administrator, and representative of his denomination. He is free to preach according to his beliefs and the doctrines of his church, bringing men to a personal faith in Christ.

The ministry of the chaplaincy program has been extended to include institutional and industrial chaplains. The Chaplains' Commission seeks to be of help to any Baptist minister in any phase of the chaplaincy, and to any agency or institution desiring its services.

Baptist chaplains in the service of our country are helped by the Home Mission Board



Pioneer and Associational Missions. Baptists have been challenged by the program of pioneer missions in the northern half of the nation, where there are more people but far fewer churches than in the south, and where we have over 200 missionaries at work. The majority of these are mission pastors. Some of these salaries are paid entirely by the Board and local forces, a few by state mission boards; others by both Boards. The missionaries are elected and directed by the state boards. Aid to mission pastors is given for a limited period because most of the new churches are self-supporting after one year. Perhaps the greatest needs are for loans for building sites on which new churches can start suitable buildings, and for additional funds for pastoral salary aid.

An evidence of God's blessing on pioneer churches is the enthusiasm they show for starting other churches and missions. You may have read about the Screven Memorial Baptist Church of Portsmouth, N. H. It started as a mission of a Roswell, N. Mex., church, then came under sponsorship of the Manhattan Baptist Church in New York City. Since becoming a fully organized church in 1960, Screven Memorial Church has started six missions, four of which have already become churches.

Closely related to pioneer missions is the Department of Associational Missions. The purpose of this department is to strengthen and correlate the work of more than 1,152 Southern Baptist associations. In addition to the general associational work, the department promotes church-centered missions, mountain missions, pastoral mission programs, conferences for missionaries, associational moderators, rural pastors, mountain workers and literacy workers.

Another helpful activity is the Church Development Ministry. Growing out of an emphasis on rural missions, it is designed to help a local church analyze its needs and set goals for advancement. Over 2,000 churches are participating in it.

Church Loans Program. One story will

illustrate how the funds operate.

The First Southern Baptist Church of Omaha, Nebraska, had no property when it was constituted in February, 1957. The Board appropriated \$13,300 from the church site fund to buy lots, the Board holding the title. The church bought adjoining lots on a contract basis. The subdivision developer was so interested in the project that he gave the church clear title to sufficient land to enable the building to get under way. The Board then granted \$25,000 from church construction loan funds. The loan proved inadequate, so the church, with the Board's consent, issued bonds. The property is now valued at more than \$116,000, and church membership has grown to 307. Total gifts last year amounted to \$33,569, of which \$4,700 went to mission causes.

The Omaha church sponsored a mission at Bellevue, Nebraska. A \$25,000 loan was granted there also, and the mission became the First Baptist Church only a year after the Omaha church was formed. Bellevue's membership reached 391 in three years. Their property is valued at \$82,733. Last year's gifts totaled \$38,113, with \$1,873 going to missions.

These churches could not have made such rapid progress without the loan facilities of the Home Mission Board. Since it began, the Church Loans Program has assisted nearly 3,400 churches in construction of buildings. Disbursements from the several funds last year amounted to \$3,209,517.

Evangelism. Like a picture frame which enhances every feature of a portrait, the program of evangelism is part and parcel of every effort of the Home Mission Board. Believing that any person without Christ is lost, and that there is no other way of salvation, the Board seeks through every program, but particularly through the program of evangelism, to win the lost.

The Director of Evangelism explains that it is the purpose of the program to keep the fires of evangelism burning in the hearts of Southern Baptist pastors; and to keep fires of compassion for the lost blazing in the

Plan with leaders of your church for World Missions Week April 22-26, 1963

souls of all our people. The program consists of mass evangelism in which all sorts of revivals are promoted, including simultaneous crusades; and personal evangelism.

The newest effort in evangelism is the Cultivate-Commitment Witnessing plan. Using this plan, the Maplewood Baptist Church, located in a largely Lutheran and Catholic suburb of St. Louis, enrolled 75 new members in Sunday school. The fall revival, which climaxed the effort, resulted in four times as many additions to the church as had ever been received in a fall revival.

The purpose of Cultivate-Commitment Witnessing is to lead our members to witness to unchurched people.

The Division of Evangelism is committed to the task of encouraging continuous soul-winning efforts through the churches, using all the church organizations.

CONCLUDING MEDITATION

"Blessed is the nation whose God is the Lord" (Psalm 33:12). America needs to be Christian for two reasons. First, to save herself. Second, to save the world. The basic aim of the Home Mission Board is to bring people in America to faith in Christ. The America of tomorrow depends on this.

The average life of the world's great civilizations has been 200 years. Nations have progressed in this manner: From bondage to spiritual faith, to great courage, to liberty, to abundance, to selfishness, to complacency, to apathy, to dependency, and back again into bondage. Only a few years remain until the United States will be 200 years old. If this cycle is to be averted in America, Christian people must do it. If our nation is to play a role in the salvation of the world, we must build a stronger Chris-

tian America. Southern Baptists are helping to do this. But we need to do more, and we need to do it faster.

Dr. Courts Redford points out that new churches at home assure missionary advance. New churches grow faster and win more people than older churches. They enroll more in Sunday school. They baptize more into church membership. They give more. When Southern Baptists reach their goal of 30,000 new churches and missions, it is estimated that membership in these will be 1,700,000, and they will annually baptize 200,000 converts. Total gifts of these churches and missions will amount to \$143 million each year, \$16 million of which will go to mission causes. Thus, it is easy to see that advance abroad depends on advance at home.

You have heard the expression about "getting into the swing of things." Remember from your childhood the big swing under the oak tree or at the playground? The forward sweep of the swing depended upon the height of the back-swing, and extra thrust of power was available as you forced your weight and strength into the swing just as it began to descend.

The forward thrust of Southern Baptists will go no higher and no farther than the height and force of our back-swing. The energy which pushes us out to mission fields around the world must be the strength which we generate here at home. Every WMS member, along with every Southern Baptist, has an obligation to "get into the swing."

"Let us go up . . . and possess it [our own land for Christ]; for we are well able to overcome it," as God leads and the Holy Spirit empowers us.

Close with prayer of dedication to the task of winning America to Christ.