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1964 • Baptist Year of Jubilee



**SERVICE**

JANUARY 1964

# New Year's Aspirations

by Margaret Bruce

Because of the mercy of God  
I have come to a New Year, a beginning again.  
Pondering God's goodness, His compassion.  
I remember Paul's New Year message  
Written in prison, to the church at Philippi.

## FORGETTING

I too, shall aspire to forget  
Those things which are behind,  
Past mistakes, failures, weaknesses.  
He has promised to forgive, and  
He will calm my disturbed heart.

## REACHING

I will reach out expectantly  
For whatever is ahead  
The future will be venturesome,  
With faith in God, in myself and in fellow sojourners,  
I will thrust out and trust His daily guidance.

## PRESSING

I will press onward steadily toward the goal  
Compelled, urged on by each new demand  
Confident that His eternal presence  
Will give power and will  
Continually steady my faltering spirit.

## WINNING

I will win the prize to which  
God is calling me upward  
Through Christ Jesus, the source of my strength.  
Regularly seeking to win others to His life of faith,  
I will walk into the New Year to live triumphantly.

## 1964—Baptist Year of Jubilee

# PROCLAMATION

AS fresh winds stir smoldering fire into flame,  
So God's Spirit swept through Baptist churches  
in North America one hundred and fifty years ago  
to stir Baptist people to a world encircling mission.  
Through two men, Luther Rice and Adoniram Judson,  
the Holy Spirit spoke to the churches.

Luther Rice was the apostle of united support  
for the missionaries. On horseback  
he forded streams, on foot he walked to frontier settlements,  
on ships he sailed to seacoast cities,  
persuading isolated and free-spirited Baptist churches  
that true freedom in Christ  
must be expressed in duties  
that are shared with others. This servant  
of God called the churches together  
in Philadelphia in 1814  
to form the first national organization  
among Baptists of America,  
the General Missionary Convention  
of the Baptist Denomination  
in the United States of America  
for Foreign Missions,  
to support missionaries  
and to act as a responsible national church body.

Adoniram Judson was  
the first evangelist of salvation in Jesus Christ



from the new world to the Far East.  
He signaled the start  
of the stream of missionaries  
who have preached the gospel of Jesus Christ  
and who have served people  
in His name on every continent.

To worthily celebrate  
the victories that Baptists of North America  
have enjoyed in their worldwide purpose  
to serve our Lord Jesus Christ,  
we have engaged for five years in a Baptist Jubilee Advance.  
We have listened anew  
to the word God is speaking to us  
in the Scriptures and in world events.  
We have sought to deepen our daily experience of life  
in Christ. We have engaged with new understanding  
in our ministry of witness  
in the world.

We have invited many people to come  
and follow Christ. We have enjoyed Christian fellowship  
without barriers of race, nation, or denomination,  
looking toward the 150th anniversary year—1964.

Therefore, WE PROCLAIM the year 1964  
a BAPTIST YEAR OF JUBILEE  
among Baptists in North America,  
when we shall give thanks for the fellowship we share  
in the mission God has given us.

We shall examine ourselves and confess and repent  
of those faults within us  
that cause the light of life to burn fitfully  
in this gusty world.

We shall pray  
that the Holy Spirit,  
whose fire burned in Rice and Judson, may give us the light  
that will light every man in the world.

We urge the Baptists of North America  
to join in the Jubilee Celebration  
in Atlantic City, New Jersey, May 22-24, 1964.

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JANUARY 1964

# ROYAL SERVICE

## COVER STORY

In Independence Hall, Philadelphia, there is preserved the Liberty Bell. It was first cast in England in 1752 and inscribed with the words, "Proclaim liberty throughout all the land unto all the inhabitants thereof" (Lev. 25:10).

The bell was rung on July 8, 1776, for the first public reading of the Declaration of Independence. It cracked on July 8, 1835, while tolling the death of Chief Justice John Marshall.

The torch represents many things: Jesus, the Light of the world, the ongoing gospel, the responsibility of a Christian to clasp its base and pass it on to unborn generations.

These are appropriate symbols for the Third Baptist Jubilee which we observe this year, 150 years after a formal organization of Baptists on this Continent was realized on May 18, 1814.

# Building ON THE PRAIRIE

by Jon Wade Lurtz



Mr. Lurtz

**D**W breaks early in our land. This is farm land. Long before sunup the farmers have stirred themselves and so have the cattle, the colliers, and the cats. When the sun peeks over the horizon the

the fields pulling the plows that turn over the warm earth layer upon layer in straight lines across the flat prairie as far as the eye can see.

In western Kansas the eye can see the land until it touches the sky. These are the Southern Plains, the aptly named nineteen counties of southern Kansas—one vast wheat field one hundred and fifty miles square. To this prairie golden with grain America looks for her daily bread. Here in

Mr. Lurtz is a home missionary in Kansas.



O keep us building, Master; may our hands  
Ne'er falter when the dream is in our hearts,  
When to our ears there come divine commands  
And all the pride of sinful will departs;  
We build with Thee, O grant enduring worth  
Until the heav'nly Kingdom comes on earth.

—Purd E. Deitz

the plenteous harvest God has put us to say to the harvesters: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Once we wondered how to accomplish this assignment. There were five little Southern Baptist churches and one mission in all of these nineteen counties. A minimum goal of one church in each county would require a 300 per cent increase—a staggering demand upon our small churches which were with difficulty barely maintaining themselves.

Then one day out of the agony of conflict between inability and mission compulsion, one church stepped out to an adjoining county to take a census of the county seat city of Hugoton. Hearing of these plans several other churches sent workers to aid in the survey. News leaked across the state line to missionary Dan Tyson of Oklahoma's Panhandle Baptist Association where several pastors had been enlisted to help in the census. On the appointed April morning the city of Hugoton was surveyed with these results—a full-fledged mission was established with a full church program of Sunday school, Training Union, preaching, prayer meeting, Brotherhood, and Woman's Missionary Union.

There remained yet the matter of money. A meeting of the churches was called to consider how the new mission would be financed. The mission's mother church asked for financial assistance from her sister churches in the association. A representa-

tive from the Panhandle Baptist Association of Oklahoma said: "Let us help." Subsequently it was agreed that the Hugoton mission should have in addition to a mother church some interested relatives. Thus the First Southern Baptist Chapel of Hugoton, Kansas, a mission of the First Southern Baptist Church of Liberal, Kansas, became a much loved ward of the churches of the Southern Plains Baptist Association of Kansas and of her sister association, the Panhandle Baptist Association of Oklahoma.

To us in the great prairie a mighty mile-

Grain elevators are a part of the landscape in the vast Southern Plains region, a 150-mile square wheat field!



stone had been reached in missions. The seemingly insurmountable mission task of southwest Kansas would be the grace of God be accomplished. What we could not do alone, we would do together. There would be church steeples overlooking the harvest fields beckoning the harvesters to come aside and hear from the Lord that "man shall not live by bread alone."

Soon thereafter the First Baptist Church of Satanta answered the call from Elkhart, in the farthest corner of our Southern Plains, to establish a Southern Baptist church there. From the northeastern part of our association came the call to "come over to Dodge City and help us." A Southern Baptist family moved from Ulysses to Syracuse and sent back word that a Southern Baptist church was needed there. The First Southern Baptist Church of Ulysses responded and her sister churches pooled their resources for another mission venture. In all these mission thrusts God has led us to do together what we could not have done singly.

Now there are ten of us, six churches and four missions—ten lighthouses for God on the prairie. Tomorrow there will be eleven. Then there will be twelve. Then there will be nineteen, one in every county. Together we will build until there is a Southern Baptist church in every city and town in America's breadbasket, calling the laborers from city and farm to come to him who is the Bread of Life.

**THE** fulfillment of a dream—First Southern Baptist Church in Garden City, Kansas, along with other churches—is assisting in organizing churches all across the Kansas plains



These thoughts fill my day. The thoughts crisscross my dreams in the night. Indeed, these are God's dreams—the dream of our people, our pastors, our deacons, our teachers, our young people, our children. We dream that we will claim this land for Christ. Already the fields rippling with ripened grain are His; the cattle on a thousand hills are His. But the people of the prairie, these are not yet all His in Christ Jesus. In our dream we claim them all for Him. Together empowered by the Holy Spirit we propose to make this dream come true.

Now the sun is fully risen. The farmers have long been in the fields. It is time for me to be about my Father's business. Today my station wagon heads for Meade, seventy miles across the plains. In recent days Joe Baugh of Florida and Bob Singleton of Alabama, student missionaries of the Home Mission Board, together with workers from the Emmanuel Baptist Church of Liberal, and the First Southern Baptist Church of Garden City, the First Southern Baptist Church of Ulysses, and the First Baptist Church of Balko, Oklahoma, visited the homes of Meade inquiring for people interested in beginning a Southern Baptist church. Today I must find a place where the mission in Meade can meet to worship. Tomorrow we will build a church in Meade. Then we will be eleven. Then twelve. Then nineteen. Then we will still be building God's Kingdom on the prairie.

## FROM Washington

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



### Trends and Significant Events

**THE CONSTITUTION** or the **SCRIPTURES?** W. Barry Garrett, associate director of the Baptist Joint Committee on Public Affairs, has reminded Baptists that they should base their concepts (and their defense) of religious liberty on the Scriptures, not the national constitution. The Baptist heritage on church-state separation comes from recognition of the Lordship of Christ and the sovereignty of God—and these roots are much deeper and more basic than any political instrument, he said. Garrett sees two trends developing in church-state affairs in America and believes both are "filled with danger." One trend is toward a complete secularization of society, while the other is toward an "official religiousness on the part of the nation."

**A BIBLE for ALL CHRISTIANS.** The Roman Catholic Church has traditionally used a "different" Bible from that known to Baptists and Protestant churches generally. Though the two sets of Scripture are basically the same, there are variations in translations, and the Catholic Bible includes the Apocrypha books omitted in most non-Catholic versions. Now comes a report from Rome that the Vatican Committee seek to enter into cooperation with non-Catholic scholars for a common Bible acceptable to all Christians.

**THE MARCH on WASHINGTON.** The heroic-size statue of a brooding Abraham Lincoln looked down upon 210,000 "marchers on Washington" last August 28. These people, 90 per cent of them Negro, had come to the Nation's Capital to plead for passage of civil rights legislation in Congress and to testify to the nation and the world their hopes for jobs and freedom. Neither the size of the march—about twice what had been predicted—nor the content of the numerous speeches made from the steps of Lincoln Memorial were likely to influence action on civil rights legislation. But one thing is sure: the Negro cause gained favor across the nation and around the world because of the peacefulness of the occasion. The marchers were peaceful people, come to Washington to demonstrate their hopes for equality of opportunity despite the black faces with which they were born. Newspapers, radio, and television recorded the event for all the nation and the world.

**GUEST CHAPLAINS.** So many preachers visiting Washington want to lead the prayer opening Congress each day that the House of Representatives had to adopt a rule on it. Henkelorth, Dr. Bernard Braskamp, the House chaplain, is forbidden to yield the prayer spot more than once a week, despite

the pleas from House members that ministers from their districts be so honored.

**DEVOTION to VIRGIN MARY LAUD-ED by POPE PAUL.** Devotion to the Virgin Mary is one of the most "authentic and fecund signs of Catholic spirituality," Pope Paul VI declared last fall in Rome to some 5,000 participants in the European Congress of Marian Congregations.

"It is an inexhaustible and magnificent source of moral values, capable of giving today's man the energies and experiences which can give his life incomparable fullness," the pontiff said.

"What do men do and seek above all in life?" the Pope asked in his homily. "They seek beauty and Mary is the apex of beauty. Mary has surpassed every ordinary limit in the sense of true greatness."

Pope Paul warned, however, against allowing Marian devotion to fall into "sentimentality" and "exaggeration."

**"PROGRESSIVE POLYGAMY."** A Nigerian bishop of the Anglican faith says that disillusionment has come to African Christians who dutifully abandoned polygamy at the insistence of Western missionaries. Bishop S. O. Oduola of Ibadan told the Third World Anglican Congress in Toronto: "These people [missionaries] have been telling us 'one man-one woman' or what you call monogamy. But when we come to visit you, we find you do not live like that." He accused Westerners of practicing "progressive polygamy" and asserted that the pagan practice of having more than one wife was "more honest" than following the course of marriage, divorce, and remarriage.

**ILLEGITIMACY.** The United States set an all-time record in 1962 for birth of illegitimate children. There were 240,200 of them. This is about one illegitimate child for every 19 births. Almost 150,000 of the unwed mothers were teenagers.

**BRAZIL MAY HONOR VODOO GODDESS.** Brazil, the largest Roman Catholic nation in the world, is considering a sug-

gestion that it issue a series of postage stamps honoring Yemanjá, a voodoo war goddess. Yemanjá is honored each New Year's Eve as thousands of her devotees throng the Rio de Janeiro waterfront, throwing flowers, money, jewelry, and bread into the water.

**WORLD COUNCIL of CHURCHES.** Delegates to sessions of the World Council of Churches Central Committee at Rochester, N. Y., learned that "religious liberty" means different things to different people. The Rev. Dean M. Kelley of New York cited this fact as a major obstacle to international agreement of religious liberty questions. "Churches which are traditionally state churches are concerned about the church's role in national life and are opposed to proselytism by other religious groups," he said. Minority churches, on the other hand, "want freedom to do whatever they think best." Baptists have come to know religious liberty as the freedom of any individual or any group to practice religion according to the dictates of conscience, without interference by any state or ecclesiastical authority.

**GOD ON a THRONE?** Rev. Michael Zhidkov, a Baptist preacher from Moscow, told reporters at a Baptist World Alliance meeting that Cosmonaut Titov, the Russian space adventurer who proudly announced his failure to find God in his spare exploit, was looking for God in the wrong place. Titov apparently had the concept of God as an old man sitting on a throne, Zhidkov said. "We have to find God inside our hearts, not outside," the Russian minister explained. And with a smile he added: "When we find him inside, it is good."

**CAPITAL PUNISHMENT.** Though execution laws remain on the books in 11 states, only 18 states put criminals to death in 1962, according to statistics from the U. S. Bureau of Prisons. A total of 17 prisoners were executed during the year, an increase of five over the previous year but the second lowest total in 20 years.

by  
**Mrs. Andrew J. Hall**

as told to her

by Alaska missionary

Mrs. John R. Isaacs



## A GRAND OLD ESKIMO

**TO MEET AUNT ELSIE WILLOCK** is a treat. To know her is a privilege, an opportunity to learn of the passing Eskimo culture. Her clear memory moves back to being to life many a strange and half-forgotten custom.

Aunt Elsie Willock was born on Decem-ber 20, 1888, at Kobuk, Alaska. She is not only thankful that her mother gave her life but that "she saved her life." One of the relatives said, "If it is a little girl child in, put dirt in her mouth." But her mother would not listen, and with great

love held out and beseeched, "No, no, if it is a girl baby I want to keep it, too."

Mrs. Willock's grandmother prepared the little house to which her mother went to deliver her baby. It was made of willows and mud, and food had been prepared—boiled fish—for the expected labor. The weather was dreary, both snow and rain. The delivery hut was cold and barren and the young mother was left alone. Her "sterile" gown, a dirty old parka—only old clothes were worn, and when birth was accomplished, everything was burned. The

people believed if anyone should use any of these things again she would die. But later when the influence of Jesus' love was brought to the village this tragic custom changed.

As a child of three or four Aunt Elsie recalls being left with her older sister of about five or six—the children all alone in a little snow house erected of available building materials—blocks of snow—on the Kobuk Lake while the mother and father fished to provide the family with food. Shelter was as cozy and warm as the ingenuity and wisdom of the Arctic people could make it. The ice floor was covered with willows and a dry caribou skin made a warm and soft mattress; the blanket covering was a rabbit-skin robe. All day the father and mother fished through the ice, a hole chopped out with a stick to which caribou horns had been fastened. A crude tool, indeed, but struggle for survival teaches men to create from materials at hand. Eskimos are wonderful students of nature!

A fashionable young miss wore a parka made of knitted rabbit fur—with fur on both sides; it is extremely warm and soft. The boots or mukluks (MUCK lucks) were made of seal and caribou skin.

As a very young child, Elsie was taught to be useful and early learned to work with the Eskimo *ootie*, a lady's knife. With this handmade tool of caribou horn she could quickly clean and strip fish as well as other game.

During the short summers all children picked berries and green leaves which were stored in sealskin bags. Careful preparations were made to preserve all kinds of foods—salmon berries, blueberries, cranberries, crooked roots, fish oil, and meat.

"Anybody not lazy can find food in the summer. God made Alaska rich," this from a woman who early learned to find and appreciate the wonderful bounty of our Lord.

On Thanksgiving Day in 1907 Elsie was married to Tom Willock in a simple ceremony at the Swedish Mission in Council,

Alaska, and this union was blessed with fourteen children. All were born at home.

The Arctic breeds strong men and women. Christianity, being new to this generation, God found two people, Aunt Elsie and Uncle Tom Willock, to stand staunch and firm for Him. Their abiding faith in prayer causes us to pause and wonder. She tells us, once long ago, that one of her little boys of five or six fell down on a red-hot iron and so severely burned his hand that his body was convulsed with cramps.

Of course, no doctor or nurse was available, and no present-day medications. So in their utter dependence on God, Aunt Elsie prayed, "Oh, God, we have no doctor or nurse, only you. Help our little boy." Gradually the child became calm, the jerking ceased and wonderful sleep and rest took over. When the child awakened, she testifies, his burned hand was well and he played as though nothing had happened!

Mr. and Mrs. Willock never learned to read or write until late in life. The opportunity of learning by the Laubach method opened to them, and Rev. and Mrs. John R. Isaacs of the Native Baptist Mission in Fairbanks, Alaska, after hours of study and encouragement taught them both to read and write many, many simple words. Elsie was so thrilled that at seventy-four years of age she could write her very first letter to a sister in Kotzebue! The sister, not to be outdone by a younger sister, rushed to the First Baptist Church and demanded of Mrs. John Thomas, the pastor's wife there, "Teach me to read and write."

Today, Aunt Elsie, a widow (her husband died two years ago) continues to lead and guide her people and sets an exceptional example in faithful church attendance, and at every opportunity urges all to trust in Jesus as Saviour.

With voice strong and clear, she loves singing. Her head held up, proud to be a child of God, she is a grand old Eskimo woman an inspiration to all our visiting Baptists and tourists alike. Aunt Elsie says, "Just take my song, take to person faraway; give them my joy."

For five months, January through May, there will be an article in *Royal Service* on those ideals which distinguish Baptists from other Christian bodies. The series is called "Baptist Ideals and Their Current Significance." This is the first one. All are written by distinguished and knowledgeable Southern Baptists of the present day. During 1964, this third jubilee year, it is fitting that we reconsider our historic ideals. *Royal Service* readers will want to preserve these significant articles:

January: "Authority" by W. A. Carleton

February: "The Individual" by T. B. Maston

March: "The Christian Life" by Ralph A. Her-ring

April: "The Church" by Clifton J. Allen

May: "Our Continuing Task" by Herschel H. Hobbs

## Ultimate Source of Authority



by W. A. Carleton

NO edifice is stronger than the foundation upon which it stands.

This is true not only of a building but of an institution, a movement, or fellowship. When a particular group of Christians presents to the world a set of distinctive principles or

ideals it should be certain of this foundation. Immediately the question must be faced, "By what authority doest thou these things?"

This question should be welcomed

*Dr. Carleton is vice president and dean at Golden Gate Baptist Theological Seminary.*

## Ultimate Source of Authority

rather than resisted or ignored. P. T. Forsyth, the British theologian, declared, "The question of authority in its religious form is the first and last issue of life." Man is justified in carefully examining the base upon which he is expected to build for both time and eternity.

Our revolutionary and restless world will not accept human opinions no matter how many great men of earth may have embraced them. A statement of "our historic Baptist position" on theological or even ethical matters may have some influence on Baptists themselves, but not on the great world which we desire to reach. Even Baptists are becoming more and more unwilling to accept tradition as authority—even "Baptist tradition." More fundamental than any ideal which we seek to proclaim is the basis for our proclamation—the authority by which we speak.

This authority cannot be, as some would affirm, "an inner conviction" or intuition. To be effective in reaching others with the gospel the Christian must indeed be possessed with the truth of his message. But he must have an objective basis for the good news which he proclaims in order that his voice may not be drowned in the hopeless confusion of conflicting vagaries.

In an endeavor to escape this danger men have sought to find the ultimate authority in the church as expressed in official decrees or dogmatic enactments. Since all who make up the

church cannot be consulted, then pronouncements must be made by an individual or individuals who are looked upon as custodians of God's truth and whose statements must be accepted without question. History reveals that this speedily results in a religious despotism which goes far to destroy all semblance of a fellowship of Christian brotherhood.

With the Christian there should be no confusion concerning the ultimate source of authority. *It is not a system, institution, nor code, but Jesus Himself. The very essence of the Christian faith rests in the recognition of Jesus as Lord.* Romans 10:9 states that this heartfelt acceptance of the lordship of Christ is the absolute essential to reception of the salvation found in Jesus.

This accords with the specific claims of Christ. We are told that "he taught them as one having authority, and not as the scribes" (Matt. 7:29). He did not hesitate to state that his teaching was absolute in contrast to imperfect or erroneous ideas which his hearers had received from former teachers. "Ye have heard that it was said . . . but I say unto you . . ." (Matt. 5:27-28). Unlike earthly things, his words are eternal. "Heaven and earth shall pass away: but my words shall not pass away" (Luke 21:33). His commandments are the commandments of God for, "I and my Father are one" (John 10:30). Throughout his ministry he both claimed and exercised authority over men, demons, nature, and disca-

iples. His records that this claim was explicitly stated in his final meeting with the disciples. "All power [authority] is given unto me in heaven and in earth" (Matt. 28:18).

This claim was not questioned by the early Christians. The term Lord as applied to Jesus by his followers was an acknowledgment of his deity. Thomas cried out in adoration, "My Lord and my God" (John 20:28). The succeeding generation exhibited this same faith. Ignatius of Antioch, writing early in the second century, repeatedly referred to Jesus as God. Clement of Rome, Polycarp, and the other "Apostolic Fathers" used similar terms. One ancient sermon, known to us as Second Epistle of Clement, which was probably written within fifty years after the death of the last apostle, has as its first sentence, "Brethren, we must think of Jesus Christ as we do of God."

But with the death of those who had heard Jesus and were thus able to communicate to others his authoritative doctrine, there arose the problem of knowing what he actually taught. Human traditions prove unreliable, even if every precaution is taken to hand down an oral message exactly as it was received. God's wise providence made reliance on human memory unnecessary.

By A.D. 100 there was in existence a body of writings which Christians of that day believed to be a means of conveying the teachings of Jesus with authority and power. These writings were used to test the validity of the oral tradition, for Irenaeus wrote concerning the account of Polycarp (69-

155) that he received his teaching "from eyewitnesses of the life of the Word . . . and reported all things in agreement with the Scriptures." Justin Martyr, who was executed in 165, spoke of the New Testament writings as "words filled with the Spirit of God." In one of his works he quoted a New Testament passage with the introductory statement, "Our Christ said."

This written word was called "the word of God" (Heb. 1:12), and was given equal standing with the Old Testament books. The writings were accepted and revered because they conveyed the will of Christ (John 5:39; Acts 18:28). The Holy Spirit inspired the writers, but he testified not of himself, but of Christ (John 15:25; 16:14-15). The Bible then is not to be thought of as an authority separate from Christ. In it we find Christ revealed. One of the reformers spoke of the Bible as "the cradle of Christ."

As an added safeguard God has promised that the Holy Spirit will help us as we seek to understand the truth (John 16:13). His help is essential in the study of the Bible for spiritual things must be spiritually discerned (1 Cor. 2:14).

Baptists may say with Peter, "We have not followed cunningly devised fables." The ideals which we enunciate today are worthy of acceptance because they express the will of our Lord given through the Scriptures illuminated by the Holy Spirit. Today, as in every day, the message needed by men is, "Hear ye Him."



## NEW WORK with Language Groups

**P**OSSIBLY you have noticed the announcement from time to time that the Home Mission Board is entering mission work with people of a language group to whom it had not been ministering. Why had there not been a ministry to these people before? Why now? Many factors determine the Home Mission Board decision.

One is evident need because of number and spiritual destitution. This led in 1851 to Spanish work with Mexicans in Texas, in 1854 with the Chinese in California, in 1888 with the French in Louisiana, in co-operation with Louisiana Baptists, in Cuba in 1886, and in Panama in 1905.

Another factor is immigration of language groups into the territory served by Southern Baptists in years gone by: Germans in 1860 in four states, Italian work was begun in 1908, the Russians and other Slavic people with whom work was opened in 1911.

A significant factor is territorial expansion of Southern Baptist churches into every state in the union. Since 1845 the Southern Baptist Convention in concept and objective has been nationwide. First, however, Southern Baptists were strong in

the Southeast and then expanded west to the Pacific, then north to Canada and then east to New England, also into the two new states Alaska and Hawaii. There not only was need for enlarged work in language missions, but also pressing opportunities among people who had not been reached. For example, many Indian tribes of the Southwest had been contacted by New Mexico and Arizona Baptists. Many nationalities in California had no ministry until the development of Southern Baptist work there after 1912; Japanese work began in California in 1918.

Now in the Great Lakes, Mid-Atlantic, and New England states we find many Spanish, Italians, Russians, and others; also there are millions of Poles, Yugoslavs, Hungarians, Portuguese, and others with whom there has been no work in the immediate past. Going into this area alone almost doubles the language mission opportunities and responsibilities of Southern Baptists, and language people are still arriving every day!

Of course, a determining factor in the beginning of work with a new language group is the availability of suitable work-

ers. It is not too difficult to transfer a seasoned worker among the Spanish in Texas to open Spanish work in California, or from California to New York. But work among people of a language in which no work is currently done requires enlisting and training. Usually persons do not know the foreign language, and often the person who knows the language is not a Southern Baptist! This is why it is not possible to begin quickly a work with a language group even when money is available.

For left, the Golonkas (with Dr. Corder), language work field workers; and left, Rev. Richard Mazanec, missionary to Czechoslovakian people of Florida

Take for example the 500,000 Portuguese-speaking people of California. There is no organized Baptist mission work being done among them so far as we know. We have not found a Portuguese speaking Baptist worker, but God has led a Southern Baptist pastor and his wife, Rev. and Mrs. R. P. Mathews, to learn Portuguese. They will finish language school and begin work in California early this year.

Often initial meetings of Baptist groups are held in whatever buildings are available in the community. In most of the Portuguese communities of California, there is a building similar to the Hanford Fraternal Hall

Dr. Corder is secretary of the Department of Language Groups Ministries of the Home Mission Board.

by Loyd Corder





Rev. and Mrs. R. P. Mathews, appointed in March of last year to serve among Portuguese language people. Dr. Redford at right

This work will take the form of new congregations where these are desirable, and also the winning to Christ of people in these groups who wish to join English-speaking Southern Baptist churches in their communities.

A vital and determining factor in the growth of any home mission work is the availability of funds. It is necessary to carry on the work already begun until it becomes self-supporting, or until it is no longer needed. This new work can be supported as older work becomes self-supporting and as Southern Baptists give additional funds

through the Cooperative Program and the Annie Armstrong Offering.

A vital contribution to any work of the Home Mission Board is for all of us to pray daily and during the Week of Prayer for Home Missions in March. People who know and pray become concerned, then go and give!

There are many factors to be considered by the Home Mission Board and which determine the opening of a new work among a language group to whom it does not currently have a specific ministry. These are some of them.



Polish members of Manhattan Baptist Church, New York City, with Dr. Leobardo Estrada, home missionary at right

## We Get LETTERS



Please send your comments to Letters, 600 North 20th Street, Birmingham, Alabama, 35203. We will not have space to print every letter, but we will select carefully from them, using a variety of subjects.

by Marie Mathis

For some weeks I have meant to write you and express my appreciation for *Royal Service*. The May and June numbers were especially fine!

I am now in my sixty-sixth year, and the work of Woman's Missionary Union is interwoven with my earliest memories.

My mother told us of the programs and the leaders (especially when she attended annual meetings)—what speakers said—how they were dressed—even as children of today are taught about TV stars.

For many, many years I was a Sunbeam leader and at times a circle leader and WMS president. So you can understand my interest in the magazine.

Last week at WMS meeting I was pleased to hear the young woman leading ask everyone to read Mrs. McMurry's article "Our Freedoms" in *Royal Service* for June. I, too, appreciated and endorsed its message but regretted it had not come sooner! R.H.

### A Greeting from Europe

I am still very grateful that I had the opportunity of visiting in several meetings in the States in 1960. After I came home I passed out to our women some ways of how I learned that meant a lot to me. When one of the women in the States was

asked to accept a job or a responsibility I never heard: "I cannot" or "I have no time." As we hear these sentences in Europe we tried to learn from you and to say "Yes, I love to do that!" Another valuable thing I learned: I never hear criticism if somebody failed or made a mistake. The third thing I learned: to inspire with courage—I found your way of inspiring so helpful!

Yours sincerely,  
Elizabeth Flugge

(These words were included in a letter of best wishes on the occasion of the 75th Anniversary Annual Meeting which came from the president of the European Baptist Women's Union. Was your group one that she visited? If so, you are to be congratulated on the impression you gave to Mrs. Flugge.)

### Echoes Still Coming In from the 75th Anniversary Meeting!

The 75th Anniversary Annual Meeting of WMCU is over—and wasn't it wonderful! I cannot find words to describe how much I enjoyed it. The program was wonderfully planned and beautifully carried out—the song service based on the WMCU hymn, the call of the trumpets, the use of the gavel, the movement of the WMCU emblem, the blending of past, present, and future as the whole world was covered in the program; the closing meditation at each session with such effective dramatic effects—all were

just right for the occasion we were celebrating. I wouldn't have missed the meeting for anything!

It was simply a wonderful experience being in Kansas City for the WMU Convention, and I wanted to tell you so. M.R.C.

#### Royal Service 'Too Early'

I have spent hours reading *Royal Service* when it arrives, but by the time the month rolls around, I have forgotten what I read!

My complaint is this—we receive our *Royal Service* from the 15th or 16th of January for the month of March. With the rapidity of mail delivery, three to four weeks is ample time for mailing the magazine to any place in U.S. I hope you can understand, that frequently it's misplaced when we need it.

Please consider mailing it later. P.H.

(Thanks for your suggestion. As you know, *Royal Service* goes all over the world and that requires time. Then, in order for presidents and program chairmen to plan and order suggested materials, they need the magazine early. As a suggestion—I stack our magazines on a shelf—in proper order—and they are always there when "the months roll around.")

#### God Uses WMU to Help in New Work

We are happy to inform you that we have participated in taking the Baptist message to the city farthest south in the world.

On February 8 of this year Chilean Baptists inaugurated and dedicated a chapel in Punta Arenas on the Straits of Magellan, within 600 miles of the South Pole. More than 135 persons crowded the chapel for the services. This happened 12 years after the first efforts to establish a Baptist mission in this city of 70,000 inhabitants!

Let me tell you what the WMU had to do with this venture. When Mrs. Marthia

was down here in 1962, John H. Myhre told her about the project to open work in Punta Arenas. She put the news in an article published in *Royal Service*. Miss Gertrude Triplett of Kosciusko, Mississippi, read the article and her heart jumped. She has a nephew in Punta Arenas. She wrote the Foreign Mission Board and asked for the names of the missionaries who were going. The Board gave her our name, and sent us her name, so we got together by mail and received Jack Triplett's address in Punta Arenas. Upon arrival there we looked for him. We found through him and his Canadian wife 12 Baptists and began services in English. They have given almost 80 per cent of the cost of repairing the rented chapel, all because of a brief paragraph in *Royal Service*! Mrs. P.

#### In Appreciation

It was a privilege to work with you during WMU Conference. Your program blessed all of us on the Ridgecrest Staff. The missionary messages were wonderful. May the Lord bless you as you continue to serve him!

Andeth Arnold  
(Pianist for WMU Week and Ridgecrest Staff)

#### A Request

Devote part of *Royal Service* to informing people about the opportunities they have as leaders of WMU youth organizations. Explain that the magazines, *Sambas*, *Activities*, *Tell*, and *The Window*, along with the manuals, et cetera, provide help and suggestions which enable anyone truly dedicated to God's work to learn even though she has not had formal training or experience. So many women seem to feel that they are not capable of doing the work. How I do pray that more women will respond to the need for leading young people in missionary education. J.W.H.



"The seed is the word."

## Call to Prayer

Day by day  
for the World I Pray

Beginning with January, Call to Prayer Bible references will point us to Jesus, the Saviour, as we read through the entire New Testament. Don't miss a single day, and as you read, pray that the Holy Spirit will enlarge your mind and heart to deeper truths concerning God's love for every person.

Prepared by Hannah Plowden

**1 WEDNESDAY** He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. *Isaiah 53:7* (read vv. 7-11).

This day begins a new year. What resolution can we make which will help us to be more Christlike? Let us read again the above verse. It challenges to a year's study of the New Testament. This verse says Christ had every reason to complain but not a hint of it crossed his lips. His difficulties were international, national, religious, social, economic, health family. Yet he opened not his mouth. Faith was the victory for him. It can be for us also.

Pray for Mrs. Peter Chen, San Francisco, Calif. Chinese ev.; J. A. Mosser, Dulce, N. M.; Mrs. J. A. Warren, Granger, Wash., Sp. sp.; Mrs. Dorothy Jemmitt, Balboa, Canal Zone; Rafael Melian, was 66 in Havana, Cuba; a refugee in Miami, Fla.; Preston Penn, Grass, Rock Hill, S. C.; T.M. Cornelia Bruns, Temuco, Chile, ed.; J. D. Luper, Fortaleza, Brazil, M. J. Bradshaw, Hiroshima, Japan; Helen Gilmore, E. Africa, ev.; Mrs. C. D. Ford, Hong Kong, MD; Cecile Lohr, Japan, ref.

**2 THURSDAY** For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder. *Isaiah 9:6* (read vv. 5-8).

A missionary in a "country in ferment" was talking with a group of restless students. The tension was high and there was much at stake. Another missionary came to call. She looked through the glass doors and seemed to grasp the whole situation. The hostess missionary went to the door to speak to her. The guest promised to return. She said as she turned to go, "The government shall be upon his shoulder." That is our message for today!

Pray for Mrs. C. R. Rogers, Indonesia, E. B. Trutt, Aracaju, Brazil, F. E. Halbrook, Jr., Belém, Brazil, M. P. Jones, Paraguri, ev.; G. E. Robinson, Warri, Nigeria, Edythe I. Montague, Nigeria, ed.; Barbara Epperson, Ibadan, Nigeria, pub.; Mary C. Demarest, China-Taiwan, ref.; Christine Gurrera, San Blas, Panama, ev.; C. H. Rankin, Topeka, Kan., Sp. sp.; Truman Granger, Laurel, L. D. Clepper,

Missionaries are listed on their birthdays. Addresses in DIRECTORY OF MISSIONARY PERSONNEL, free from Foreign Mission Board, Box 6597, Richmond, Virginia 23230, and in HOME MISSIONS.

Follow larger Bible references each day and read through the New Testament this year beginning Sunday, January 5, preceded by four days of reading about the coming of Jesus.

Cottunport, La., French ev.; H. Y. Bell, Winnfield, La., Negro ev.

**3 FRIDAY** He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. Isaiah 11:3 (read vv. 1-5).

Because the missionary had won his son to Christ, a Japanese father went to the church one morning. Finding the missionary alone he said frankly that he had come to kill him. There ensued a struggle so long and hard that the missionary despaired of his life. A policeman passing by heard the noise and went in to investigate.

Because the missionary refused to file charges the father began to see what Christianity held for his son. He returned to the church and apologized and enrolled for Bible study. Pray for this father and the missionary.

Pray for C. D. Mullins, Waianae, Hawaii, H. N. Lindwall, Quezaltenango, Guatemala, Mrs. D. E. Merritt, Kaduna, Nigeria, ev.; Mrs. V. L. Frank, Kowloon, Hong Kong, pub.; J. A. Abernathy, China-Philippines-Korea, ret.; E. R. Isbell, Citronelle, Ala., Ind. ev.

**4 SATURDAY** My spirit hath rejoiced in God my Saviour. Luke 1:47 (read vv. 46-55).

Spiritual experience is always very personal. First it is behind the closed doors of one's own heart. Then it is a song or a shout or a poem or a sermon. It somehow finds a way to be shared.

Pray for Mrs. Rafael Fraguela, Matanzas, Antonio Ramos, Havana, Cuba, Mrs. D. A. Morgan, Brooklyn, N. Y., ev.; Mary D. King, Uvalde, Tex., Sp. kg.; J. H. Bicker, Valparaiso, Mrs. C. L. Tribble, Chile, Mrs. M. C. Smith, Montevideo, Uruguay, Mrs. D. W. Morgan, Kowloon, Hong Kong, Mrs. Leslie Watson, Miyazaki, Japan, Mrs. A. E. Spencer, Jr., Naha, Okinawa, ev.; Frances Talley, Japan, ret.; Mrs. R. K. Parks, Indonesia, P. H. Hill, Ogbomoso, Nigeria, Marjorie Spense, Temuco, Chile, ed.; Edith Rose Weller, Brazil, L. R. Brothers, Ibadan, Nigeria, BA.

**SUNDAY  
JANUARY 5**

And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Matt. 1:21 (read Matt. 1).

Among Jewish people it is not unusual to

find a boy named Jesus. It is a sign of hope deferred, of a longing in weary heart. Boys grow to manhood, but alas! they can save no one from sin. Instead they stand as proof of their need of a Saviour. Let us know that it is possible to win Jews to him. He is able to save unto the uttermost!

Pray for Mrs. L. G. Legg, Nigeria, RN, Mrs. H. B. Mitchell, Recife, Brazil, Mrs. J. N. Thomas, Medellin, Colombia, Rogelio Paret, Las Villas, Cuba, ev.; Mrs. Rafael Melian, ev. in Havana, Cuba, now is a refugee in Miami, Fla.; Mrs. Pablo Flores, Ariz., Sp. sp. ev.; Mrs. Sue Pratt, Washington, D. C., MC; Minnie Berry, Ky., ret.

**5 MONDAY** And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him. Matt. 2:11 (read Matt. 2).

Missionaries moved across almost pathless jungles until they reached the hill country of Assam, India. With the aid of "flat country" interpreters they told the old, old story of the coming of the Saviour. To their amazement there was immediate and widespread acceptance of the Lord. When asked why they were so quick to accept, they replied that for several generations they had been waiting for a man with a wonderful Book that would tell them of the Saviour. So when the messengers came they "fell down and worshipped him."

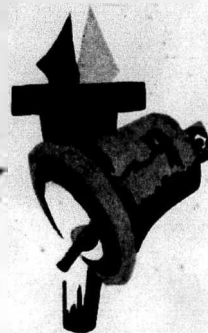
Pray for Margaret Lamberth, Agbor, Nigeria, ed.; Mrs. W. R. Medling, Okayama, Japan, G. A. Nichols, Paraguay, Mrs. A. C. Scanlon, Guatemala, ev.; Mrs. A. G. Virgin, Waco, Tex., Sp. sp. ev.; A. N. Murray, La. ret.

**1 TUESDAY** And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. Matt. 3:16 (read Matt. 3).

An oft-repeated story tells of a church service in Japan where a retired general in splendid attire, with worldly honor and wealth came to the altar accepting Christ as Lord. There came at the same time a black-shoe, poor and of lowly origin to make the same great commitment to Christ. The pastor remarked, "The ground is level at the foot of the cross."

Pray for Mrs. E. P. Bennett, Tokyo, Japan.

FOR  
LIBERTY  
AND  
LIGHT



Since the world today is filled with darkness and bondage, it seems providential that the motto for the Baptist Third Jubilee Advance is "For Liberty and Light." This motto and the symbols being used—the bell and torch—serve as reminders that we are the light of the world and that we are to "proclaim liberty throughout all the land unto all the inhabitants thereof."

Are you proclaiming liberty? Are you letting your light so shine before men that they may see your good works and glorify your Father in heaven?

As we come to the final Year of Jubilee, let us earnestly ask God to help us do more than proclaim and talk about liberty; let us ask his guidance in living and working for the freedom of all people.

Let us pray that our good works will light the way for others to the One who said, "I am the light of the world. . . . Ye are the light of the world."

## FORECASTER

Planned by Margaret Bruce and Elaine Dickson  
January 1964 Volume 7 Number 4

## Madam President

January begins the second quarter of the WMU year and is the first month of the New Year, 1964. We hope that your WMU has gotten off to a good start and that the first three months of this Year of Jubilee have been enriching to every member.

**January points up two goals set for us in the Three Point Program for Progress.**

1. Lead every member to read the New Testament through during the year of 1964. Encourage WMS members to follow Call to Prayer daily. The recommended Scripture passages guide us through the New Testament in a year's time. This reading pattern follows the same outline as that being promoted by other church organizations.

2. Lead every member to participate in personal soul-winning. January 5 is Soul-winning Commitment Day. Talk with your pastor and the Church Council about plans for this significant day. If the church does not plan to observe the day, remind WMU members of the opportunity and responsibility which they as Christians have for personal soul-winning. Lead them to make the prayer of the song writer their daily prayer:

"Lord, lay some soul upon my heart,

And love that soul through me;  
And may I bravely do my part  
To win that soul for Thee"

—Anonymous

You Can Win Souls by C. E. Autrey, price \$2.75, and Soul-Winning. The Christian's Business by

Dorothy C. Haskin, price 75c, will be helpful in Christian witnessing. These may be secured from your nearest Baptist Book Store.

This second quarter brings home missions to our attention. It isn't too early to begin planning for the Week of Prayer for Home Missions and the Annie Armstrong Offering, March 1-8. Lead your WMU executive board to recommend to the church a goal for the Annie Armstrong Offering which is at least a 15 per cent increase over the amount given last year.

February 9-15 is YWA Focus Week. Look ahead to this important week and co-operate with your YWA committee in making it one of the most far-reaching Focus Weeks your church has had. Watch The Window for Focus Week plans.

Use the ideas in this Forecaster or your own to promote at your general meeting:

(1) Enlistment Visitation (2) Study of Apogee (3) Intercessory Prayer League. At circle meetings use promotional ideas: (1) Soul winning Visitation (2) Proper use of the Nine Tenths (3) Preview of General Program for February.

CURRENT COMMENTS will be of help to your community missions, enlistment, mission study, and program committees.

**Include these items in your January agenda:**

**Business**

**Promotional Features** (see suggestions in this Forecaster)

**Call to Prayer**

**Program**

## Strengthen the Link Between Your WMS and Your Circles

The WMS president and circle chairmen can strengthen the links between their WMS and its circles. As soon as a member of the society becomes a part of a circle, the president and circle chairmen, by orientating her properly, can help her understand that circles are units of the WMS and exist to supplement, not supplant, the society.

Members must understand that circles are for the purpose of bringing women into vital relationship with the work of the society; that in addition to the happy fellowship, friendship, and sense of belonging offered by the circle, there is leadership development and participation in society activities.

**How can this be accomplished?** There are many ways and here are a few suggestions:

- Have a president that shows equal interest in every circle, visits them occasionally, and gives counsel and encouragement to them

- Arrange executive board meetings at times when every circle chairman can attend

- Provide general missionary program meetings at times when circle members can attend. This may mean more than one WMS in the church.

- Keep executive board and the society informed of the work of the circles through monthly reports

- Keep circle members informed of the actions of the executive board and the activities of the society

- Stress the importance of circle members attending general missionary program meetings regularly

- Implement society plans by carefully planning for circle members to participate in society activities

- Keep circles divided as nearly as possible in number, talent, and ability

- Develop among members an awareness of world need, a desire to pray and to give to the support of missions and to be community missionaries

A society with circles can accomplish its task of missionary education only as the circles understand and co-operate in the attainment of the organization's purpose—to promote Christian missions through a program of mission study, prayer, community missions, and stewardship.

## Dear Circle Chairman,

You can do much to make circle meetings meaningful and inspiring to circle members. You are the one who can make circle members feel a vital part of the Woman's Missionary Society. You are the per-

son that can help every circle member become involved in all that the society seeks to accomplish.

Be regular in your attendance at executive board meetings and

be prompt in getting circle reports to president. Keep circle members informed and interested in all society plans and activities.

Read "Strengthen the Link Between Your WMS and Your Circles," page 3 and Current Comments each month in Forecaster for general information.

As you preside at circle meetings include the following on your agenda:

Call to Prayer from Royal Serv-

ice (Scripture passage; missionary information and prayer)

#### Business

**Promotional Features** (see suggestions for promoting Soul-winning Visitation and Proper Use of the Nine Tenths)

**Preview of General Missionary Program for February Meeting**  
**Circle Program or Mission Study**

## Promotional Features

### FOR MEETINGS

#### GENERAL MEETING

##### Enlistment Visitation

Announce your plans for enlistment visitation. Help every member understand she can have a part. The following poster series might help you do this:

**Poster 1**—Picture of praying hands with caption, "Have Concern—Will Pray"

**Poster 2**—Picture of telephone, with caption, "Have Phone—Will Call"

**Poster 3**—Picture of woman at desk with pen, with caption, "I have Pen—Will Write"

**Poster 4**—Picture of woman in car, with caption, "Have Car—Will Visit"

—Mrs. D. D. Barber, Oklahoma

You might want to introduce the poster series with a brief talk (no more than three minutes), using the permanent WMU watchword, "Laborers together with God," in this outline.

##### I. Laborers

A simple definition of laborers. The joy of laboring in a task which is significant and worthwhile.

##### II. To-get-her

The task is to-get-her (the prospect) by visitation, by phone calls, by written word, by prayer. In this task we work together.

##### III. For God

The importance of reaching the prospect on the highest level of response: not primarily for my society, nor my circle, but for God and for the accomplishment of his purpose in the world.

—Mrs. Walter D. Draughon, Jr., Florida

#### Mission Study

It's time to study Apogee (pronounced AP-o-gee). When is your society doing it—this month or next, in the society or in circles?

Promote your plans for this study at the general meeting.

Since the name of the Home Mission book, Apogee, is a space-age term, you might want to capitalize on space-age terminology in your promotion. Here are some terms to sprinkle in your announcement:

**ORBIT:** "Get in orbit for the study of Apogee."

**APOGEE:** "A term meaning the farthest or highest point. In the book by this title we pause to examine the point to which home mission work has developed—the apogee (highest point) it has reached at this time."

**TRAJECTORY:** "The path for our study is charted clearly."

**COUNTDOWN:** "T minus 5 minutes will find us in our places on

at time  
day in preparation for the '4-3-2-1-blastoff.'"

#### Intercessory Prayer League

If your society has an intercessory prayer group, or if you are thinking of beginning one, this is a good month to inform society members of this prayer plan and to enlist their support. The following is a suggested outline for your presentation of this plan to the society: (3-4 minutes)

**I. Share experiences of answered prayer**

**II. Tell the purpose of this prayer group:** (WMS Manual, page 72)

To pray for national and international affairs having direct bearing on world missions

To pray for urgent needs in the state and community

To pray for causes and individuals in the church family

**III. Tell your plans** for channeling prayer requests to persons com-

mitted to this ministry of intercession

**IV. Extend an invitation** for others to join with these already participating in this plan

#### Spicing Your Program

by Elaine Dickson

Theme: "Southern Baptists in the Northwest and Midwest"

Under the point in the program called "Reports from Pioneer Areas," consider these other ways of doing it:

Have puppets give the reports. Make a cutout map for each area, as the program writer suggests. Cut a hole in the map large enough for a hand puppet to come through. Let people carry the maps on in one hand and manipulate the puppet through the hole with the other hand. A hidden voice or voices could do the talking for the puppet.

or

Decorate the room like a travel agency. Around the walls place maps and pictures and "chamber-of-commerce facts" about the areas to be studied, along with information about Southern Baptist work there. When it comes time for "Reports from Pioneer Areas," let the group mill around in the room and study the displays. Call the group back together and ask them to mention things they learned in "looking." Close with the closing meditation in the program.

#### PREVIEW of General Missionary Program for February

Announce the time of the next general meeting of your society and publicize the program. Here is a suggested announcement:

Did you know that 683 Southern Baptist ministers are now serving full time in the chaplaincy? Chap-

lains, long recognized for their notable service in the Armed Forces, have added new dimensions to their service as they minister in penal institutions and in business and industry. What is the work of the chaplain? How is the Home Mission Board related to the chaplaincy ministry? How does the work of chaplains aid Southern Baptists in their task of world missions? What can our society do to support and strengthen the work of chaplains? Our February general program, "The Chaplain and His Work," will bring us the answers.

Date

Time

## CIRCLE MEETING

### Soul-winning Visitation

Since soul-winning visitation is a basic objective of WMS, urge circle members to participate in the church's plans. Secure names from the church and assign to members at the circle meeting and/or encourage participation in the next regularly scheduled visitation day. (Know the date and time.) Let members give testimonies of experiences they have had in soul-winning visitation.

### Proper Use of the Nine Tenths

Make a brief presentation of the stewardship of the nine tenths. On a piece of posterboard or sheet of wrapping paper, print "What's Left?" Ask circle members this question: "Is a person free to do as she pleases with the nine tenths

of her income that is left after the tithe?" Let the group discuss the responsibility the Christian has in the use of the nine tenths.

### Spicing Your Program

Theme: Citizens of Two Worlds

Use the read-to-tell technique for this program. After the program chairman gives the introduction to the program, divide circle members into two groups to discuss the questions given in the program (for questions may be separated and given to more than two groups).

**Group I—Who is a citizen?** What does the Bible say about the Christian's responsibility?

**Group II—In the complex society of today, we need some guide lines which will help us determine intelligent action as Christian citizens.** What are some of the Christian principles which should determine our actions as citizens? What are the responsibilities of the Christian in the democratic society?

Collect books and magazines which have information about citizenship. Mark page numbers which relate to questions and underline significant information in articles. Select Bible passages from program and list these for reference. Have at least one source of information for each person attending the circle meeting. In the small groups the group leader will give a brief reading assignment to each person in the group and allow time for reading, after which group members will tell what they read and discuss answers to the questions. After the group discussion, the leader from each group reports to the entire circle. The program chairman then summarizes the program and leads the group in prayer (see suggestions in program).

Read the New Testament through during the Baptist Jubilee Year. See Call to Prayer each month.

Participate in personal soul-winning commitment.

## Current COMMENTS

### Community Missions Committee

Have you read in your WMU Year Book that in a typical community of 1,000 there will be found 10 adults who cannot read, write or figure at first-grade level? And that there will be 37 who have not completed the fifth grade, and about 20 aliens? And that many communities have more illiterates than college graduates?

These facts show us that WMU members should be involved in Literacy Missions. But how?

Order the free leaflet, "An Approach to Literacy Missions," from Home Mission Board, 161 Spring St., N. W., Atlanta, Ga. 30303. The leaflet gives information about "A Literacy Workshop" and outlines materials needed by the teacher and the student.

Literacy Missions can begin with you if you pray for guidance in creating interest, preparation, and in discovering and teaching illiterates.

One Christian woman has won many Chinese young people to Christ by inviting them into her home and teaching them English. As they become her friends, she witnesses to each one about Christ.

Read "Exchange: Roses for Words," page 32, January Royal Service.

### Mission Study Committee

Apogee is the suggested Home Mission book to be studied by circles or by the society during January, February, and March, 1964.

The teacher, or teachers, will need the following in preparing to teach the book:

The book, Apogee, Kate Ellen Gruver, editor, 75c

Teacher's Guide, by Dorothy Pryor, 40c

These supplementary materials will help with the study:

Filmstrips, Fruits of Faith in Home Missions, \$3.50; Sharing Christ in Our Land, \$3.50

Order the above from your nearest Baptist Book Store.

From Home Mission Board, 161 Spring St., N. W., Atlanta, Ga. 30303 order:

Slide Set: 1964 Adult Home Mission Book (10 colored slides) \$2.00

Mission Study Supplement for Adult Home Mission Book, free for teachers.

Apogee may be taught by use of the relay method. A relay class meets a minimum of three clock hours and is taught by two or more teachers.

The extensive or intensive method of teaching could well be used since the book presents such a wide variety of subjects as it presents the Home Mission Board's programs of work.

An extensive class meets a mini-

mum of five clock hours. Every member of the class should be encouraged to read the book and participate in class discussion and activities.

An intensive class meets a minimum of seven and one half clock hours. The class should be planned to include outside assignments and group participation. Every member should be encouraged to read the book.

### Survey for:

- Enlargement
- Improvement
- Enlistment

Does your WMS have up-to-date Enlistment Survey information? This information is the foundation on which you build a successful enlistment program. See the *WMS Manual*, page 111, for techniques for the *WMS Enlistment Survey*.

Growth in membership and participation does not just happen; it is planned. Two things, more than any others, will determine the growth of WMS in your church this year.

The first determining factor is **ENLARGEMENT**. This means the provision of enough organizational units, meeting at the right times, to enlist your prospects. Look at your WMS. Do some of your circles exceed 18-20 members? If your answer is yes, this probably indicates it is time to divide these circles and form new ones. There is a built-in incentive for growth when circle membership is smaller. Ten to twelve members is a good number

in beginning a new circle.

Another possibility for enlargement exists in WMS. If you have circles meeting at night and others in the day, if you have women who can meet better on a day other than the day your society now meets, if you have a large group of young married women unenlisted—these might be clues that you need another society in your church. Have you considered organizing a new society?

The second major factor in growth is **IMPROVEMENT**. It is not only necessary to provide enough organizations into which to enlist prospects, but also to create an environment in these organizations which is winsome, attractive, and stimulating to those who join. Improvement is an unending task.

How do you plan improvement? One good way is to take the reasons women give for not belonging to your society and analyze them in the executive board meeting. Are some women saying, "I don't have anyone to keep my children"? This might mean you need a Sunbeam Nursery. Are others saying, "I don't have transportation"? This gives a clue that the enlistment committee should organize help with transportation. Listen. Are women saying, "The programs are interesting" or "You spend too much time on business and not enough on programs"? There are ways to remedy this. To be sure all reasons cannot be overcome. But many of them can be if we are sensitive to our needs for improvement.

When a WMS is alert to the possibilities of enlargement and improvement, **ENLISTMENT** is the inevitable result; growth is steady. And it all begins with an Enlistment Survey.

W. Welch, Brazil, etc.; Mrs. J. W. Pat-Cati, Colombia, ed.; Mrs. J. D. Johnson, Nigeria, RN; Mrs. J. D. Buck, Ariz., Ind. etc.; T. A. Welch, Kentucky, Mo., Negro etc.; Luciano Martinez, Cuba, etc.; Ismael Valdivia, San Antonio, Tex., Sp. sp. ev.

**WEDNESDAY** Thou shalt worship the Lord thy God, and him only shalt thou serve. Matt. 4:10 (read Matt. 4).

For many months Christ was presented to Mr. Chan. She accepted him as her Saviour. Soon she took her gods, altar, and incense into the street and burned them. Now she is ill with a stomach ailment. Her neighbors urge her, "Your new God has no power over demons. Go back to your old gods."

Her son is a useful Christian in one of our churches in Singapore, but her husband joins the neighbors in urging her back to old pagan ways. Pray that she may learn through this experience that all power has been given to him in heaven and earth.

Pray for B. B. Tisdale, Turtac, Philippines; W. E. Lewis, Jr., Tuckey, Tanganyika, etc.; Mrs. B. W. Orzick, Uruguay, ret.; M. A. Sanderford, El Paso, Tex., pub.; Billy Phillips, Louisville, Ky., WDP.

**THURSDAY** Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. 5:16 (read ev. 1-16).

"God has singularly blessed America . . . and has seen fit to lead us to a position of world leadership. Surely our privileged position entails tremendous responsibility. Christians of our nation are trying to share with the rest of the world the abiding blessings which are theirs through Christ Jesus. Our worldwide programs of evangelism, teaching, and healing represent most effective efforts to help the people of other lands and to share the blessings which are ours"—Wilbur C. Lamm, editor *Adult Teacher*.

Pray for Mrs. Louise W. Propst, Atlanta, Ga. GWC; J. W. Bartley, Jr., Montevideo, Uruguay; J. D. Hughey, Jr., Zurich, Switzerland; R. F. Ricketson, Baguio, Philippines, ed.; M. E. Lingerfelt, Baia, Brazil; L. G. Keyes, Sao Paulo Sula, Honduras; Mrs. M. C. Reed, Petah Tiqva, Israel, etc.; Mrs. T. E. Oudry, Monrovia Liberia, MA; J. H. Carpenter, Bandung, Indonesia, MD.

**FRIDAY** Be ye therefore perfect, even as the Father which is in heaven is perfect. Matt. 5:48 (read ev. 17-48).

To pray for another is the best thing we can do for any person. It is good to pray for individual missionaries on their birthdays, calling them by name. It is good to pray for all missionaries daily. It is a two-way blessing for the missionaries and for you who share in their labors.

Pray for Josephine Swaggs, Abanda, Nigeria; Mrs. D. N. Dudley, Nagoya, Japan; S. P. Schmidt, Singapore; Mrs. H. A. Fox, Bangkok, Thailand, etc.; G. A. Bowdler, Sr., Argentina, ret.; Mrs. M. E. O'Neill, Alamo, Tex., Sp. sp. ev.

**SATURDAY** He brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jonas; thou shalt be called Cephas, which is by interpretation, A stone. John 1:42 (read ev. 35-46).

"Much of our time is spent in redefining and rediscovering the Jesus of the Gospels and the saving faith that is revealed in the New Testament. Some have understood . . . and some have not," writes Bill Clemmons from Florence, Italy.

Pray for V. L. Frank, Kowloon, Hong Kong; Mrs. M. F. Moorhead, Kokura, Japan, ed.; Mrs. H. R. Tatum, Kailua, Hawaii, R. H. Stuckey, Bandung, Indonesia; Mrs. C. F. Ryther, Dacca, E. Pakistan; O. D. Martin, Jr., Campina Grande, Brazil; Mrs. J. U. Moss, Venezuela, etc.; J. T. Williams, China, ret.; L. I. Myers, Jr., Saigon, Vietnam, pub.; Mrs. C. H. Farrell, Nuleriga, Ghana, RN; W. W. Boggan, Atoka, Okla., Ind. etc.; S. M. Corradi, Albuquerque, N. M., Sp. sp. ev.; Mrs. M. C. Garcia, Tex., ret.

### SUNDAY JANUARY 12

For if ye forgive men their trespasses, your heavenly Father will also forgive you. Matt. 6:14 (read ev. 1-18).

It was a high hour in the little church group at Petah Tiqva, Israel. There had been dedications and rededications. One girl stood out like a flame in the dark. She was an Arab Christian. She said with shining eyes, "God has called me to be a missionary to the Jews." When she gave her heart to Jesus, she fell in love with his people.

Pray for B. E. Towery, Jr., Kaohsiung, Taiwan; Mrs. M. E. Cunningham, Jr., Lusaka, N. Rhodesia, etc.; Mary Evelyn Fredenburg, Nigeria; Victoria Parsons, Mati, Philippines, RN; Mrs. J. W. Moore, China, ret.; F. B. Huey, Jr., Rio de Janeiro, Brazil, ed.; Lok-Tin Cheung, Houston, Tex., Chinese etc.; Mrs. Delbert Fann, Magdalena, N. M., Ind. etc.; Amelia Rappold, New Orleans, La., GWC.

**13 MONDAY** But lay up for yourselves treasures in heaven, where neither moth nor rust does corrupt, and where thieves do not break through nor steal. Matt. 6:20 (read vv. 19-34).

This is a missionary commitment: "Pray daily for and witness to the lost people of my community, nation, and world."

"Familiarize myself with the need for Christ at home and abroad."

"Give at least the tithe through my church."

Have you made this commitment your own? Pray for yourself and for Mrs. J. S. McGee, Oshopho, Nigeria; Mrs. D. H. Burt, Jr., Campinas, Brazil, etc.; Mrs. S. A. Candal, Kep West, P.O. 50, etc.; L. C. Smith, La. etc.

**14 TUESDAY** Ask, and it shall be given you, seek, and ye shall find, knock, and it shall be opened unto you. Matt. 7:7 (read vv. 8-14).

Imagine the cheer that came into the hearts of workers in Dacca, E. Pakistan, when a stranger came into their reading room and asked for a conference with a Southern Baptist. He told of his educational and religious experiences in America. Church services and BSU activities had so impressed him that he desired to assist in establishing a church in Dacca.

Pray for this man and for Mrs. G. H. Hays, Tokyo, Japan; Mrs. F. S. Wells, Bandung, Indonesia; J. W. Jefford, Jr., Valencia, Spain; D. Clark, Mrs. A. Ben Bedford, Argentina; Mrs. H. L. Hardy, Jr., Temuco, Chile; Mrs. P. Noland, Campinas, Brazil; etc.; J. B. Dotson, Naku Okimera, MA; Daniel Alemu, San Angelo, Tex.; Mrs. Joh. Maldonado, Carlsbad, N.M., etc.

**15 WEDNESDAY** Not a word that hath come into me, Lord, Lord, shall escape thee. The kingdom of heaven, but he that hath the will of my Father which is in heaven. Matt. 7:21 (read vv. 15-29).

In the spring of 1963, months of Southern Baptist preachers and evangelistic workers went to the Orient to commend to the people there the Son who so loved us that he sent of the Father to die in our stead. Thousands heard and committed their lives to Christ. Pray for new Christians.

Pray for J. F. Ray, Japan; Mrs. L. B. Hays, China, ret.; Mrs. E. W. Mueller, Montserrat, Liberia, RN; Duane Highland, Chattanooga, Tenn., MC.

**16 THURSDAY** When Jesus had marvelled, and said to them that Truly I say unto you, I have not great faith, no, not in Israel. Matt. 8:10.

Mr. Van Etanen in Toluca, Mexico, called visiting a mission some distance from the city. The Baptist Book Store manager, Amara, preceded the others, riding on a motorcycle. However, he was quite ill at times. Along the way, a latter second he gathered to prevent workers in the mission from reaching their destination. Fortunately, Mr. Amara managed to convince them that what they were undertaking was wrong. He had the Lord's protection for them, as he stood there surrounded by a mob armed with sticks and stones.

Pray for Mrs. T. E. Halsell, Belem, M. S. A.; Bruce Oliver, Baid, Brazil; H. D. Graham, Tokyo, Japan; C. E. Evans, Keppel, etc.; F. W. Miller, Switzerland, MA.

**17 FRIDAY** I am not come to call the righteous, but sinners to repentance. Matt. 9:13 (read vv. 1-12).

We give thanks for the Japan Sea Life Movement which spread to five other countries. In the Philippines where there were more than 6,000 professors of faith and 1200 dedications, we continue to learn of personal experiences. One is of a young woman who turned as personal workers witnessed to three young people in the yard before her home. After they had knelt and prayed, the young woman called out that she wanted Christ to be her Saviour, too.

Pray for Mrs. J. M. Blanchard, Quezon, P. I.; Philippines; M. T. Bond, Kincannon, Hong Kong; A. J. White, Jr., Bacolod, Arac, A. C. etc.; Mrs. C. D. Clarke, Tokyo, Japan; E. O. McMillan, Jr., Japan; E. O. Bonnette, E. Pakistan; H. J. Kuesel, Jr., Jamaica, M. C.; W. Dickson, Paratiba, Brazil; etc.; Mrs. J. E. Johnson, Georgia, Tex.; Mrs. Charles B. Johnson, Topeka, Kansas; R. B. Rodriguez, Thore, etc.; Sp. sp. etc.; Mrs. Mamie Redd, Gu. S. M. Ind. etc.; W. T. Moore, Tulsa, O. C. etc.; Lucas, Louisville, Ky., Negro etc.

**18 SATURDAY** Except a man be born again, he cannot see the kingdom of God. John 3:3 (read vv. 1-15).

Have you had the joy of leading a soul to the Saviour? It is the greatest Christian blessing. Soul-winning is the primary object of Woman's Missionary Union. Is your society's community missions work challenging you and others in your Woman's Mission?

Mrs. Allegre LaPrairie, New Orleans; Milton Leach, Jr., La. Leabardo Estrada, Long Island, Sp. sp. etc.; Betty Marie Maskrat, Kan. Ind. etc.; G. C. Prock, Wash. D. C., deaf; etc.; Christine Garnett, etc.; R. A. Jacob, China, ret.; B. C. Malaga, Mrs. Minor Davidson, Po. Malaga, G. D. Grober, Belem, Brazil, etc.; V. Fontaine, Kyoto, Japan; L. C. Nigeria, MD; J. L. Walters, Ashaga, Sh. Japan; W. H. Carr, Fr. West Indies; L. E. Thailand; Mrs. J. H. Bauer, Valparaiso, Chile; C. M. Hobson, Colombia, etc.

## SUNDAY JANUARY 19

Then saith he unto his disciples, The harvest truly is plentiful, but the labourers are few. Matt. 9:37 (read vv. 20-48).

Missionary Adrian W. Coleman relates how a modern statesman confesses Christ in Liberia. William B. Talbert, vice-president of his country, said with great enthusiasm, "The interior is open for the gospel. A vacuum is there and it will be filled with something. We must fill it with the gospel. We could use 100 missionaries right now to go there, and would not have enough." Then he said with burning zeal, "I just wish I were two men."

Pray for Mrs. A. W. Coleman, Montfort, Laboon, A. E. Senter, E. Africa; Mrs. LeRoy Abigail, Lilongwe, Nyasaland; M. L. Garrett, Salisbury, So. Rhodesia; Mrs. F. E. Halsell, Jr., Belem, Brazil, etc.; Maudie Murber, So. Rhodesia; Mrs. A. L. Gillespie, Japan, RN; E. L. Metford, Philadelphia, Miss.; Ind.

**20 MONDAY** Whosoever therefore shall love me before men, him will I confess also before my Father which is in heaven. Matt. 10:32 (read Matt. 10).

Southern Baptists are regarded as a great missionary body of Christians. That is partly true. We have more than 1,800 foreign missionaries and more than 2,000 home missionaries, and a larger number of state missionaries. Together they make an army of workers. Compared with the more than 10,000 people who comprise our denomination compared with the vast unmet needs of our land and around the world, the best that we can claim is that we have made a good

beginning. Pray for our young people that they may be moved by the Holy Spirit to look on the lost fields that are already white.

Pray for Mary H. Sampson, Taichung, Taiwan, SW; Mrs. J. C. Rabara, Kowloon, Hong Kong; C. W. Bryan, Cali, Colombia; Mrs. H. T. Cummins, E. Africa; D. A. Bonnell, Jr., Kitee, No. Rhodesia; Mrs. W. C. Lanier, Tel Aviv, Israel; Adriano Robles, Bahian, Canal Zone, etc.; Jeannette Beall, China, ret.

**21 TUESDAY** Come unto me, all ye that labour and are heavy laden, and I will give you rest. Matt. 11:28 (read Matt. 11).

May Belle Taylor tells of going with a companion to an associational meeting in Sergipe, Brazil. Early on the morning of the meeting two couples came riding on two horses, the men in the saddles and their wives behind them. They had left their homes at one o'clock in the morning. Miss Taylor said her heart rejoiced to see their devotion. That evening as they waved goodbye for the long return journey in the rain, their faces were radiant with Christian joy.

Pray for Mrs. S. A. Qualls, Rio de Janeiro, Brazil; Mrs. G. B. Soright, Teresina, Brazil; J. Y. Greene, Seoul, Korea, etc.; Mary Frank Kirkpatrick, Nigeria, BA; M. W. Rankin, China-Malaya-Hawaii; Ines Sanchez, Texas, ret.; Donald Weeks, Pueblo, Colo., Sp. sp. etc.

**22 WEDNESDAY** For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. Matt. 12:40 (read Matt. 12).

"O Love that wilt not let me go,  
I rest my weary soul in thee;  
I give thee back the life I owe,  
That in thine ocean depths its flow  
May richer, fuller be."

—George Matheson  
Pray for J. C. Powell, Nigeria, ret.; W. D. Richardson, Naterigu, Ghana, MD; O. K. Bazeman, Jr., Seoul, Korea, BA; J. L. Green, Malaga, Mrs. I. L. Northcutt, Arequipa, Peru; Mrs. B. O. Gilmore, Campinas, Brazil, etc.; W. E. Hutton, Nassau, Bahamas, etc.

**23 THURSDAY** Who hath ears to hear, let him hear. Matt. 13:9 (read vv. 1-23).

In a revival meeting in Baguio, an old woman, nearing ninety years of age, her body bent and stricken said to the minister with tears rolling down her cheeks, "Thank God, I have heard of Christ even at this late age."

Pray for Mrs. H. W. Barker, Chiayi, Taiwan, RN; G. W. Strather, China-Malaya, ret.; Mrs. J. E. Ingouf, Surabaya, Indonesia, Mrs.

P. Myers, Nigeria. D. N. Mayhall, Ogburn, Nigeria. Mrs. R. R. Morris, Durrus, Nigeria. Tanganyika, or Doris O. Garrett, Ogburn, Nigeria. ed.: B. F. Belair, Okmulgee, Okla. Jaquita Faye Elston, Warm Springs, Oregon, Ind. or Mary Lucy Parsons, Baltimore, Maryland, GWC

**FRIDAY** The kingdom of heaven is like unto leaven, which a woman took, and hid in trep measures of meal, till the whole was leavened. Matt. 13:33 (read vs. 24-28)

Forty years ago some African boys were playing in the street of their village Miss Olive Edens, Southern Baptist missionary to Nigeria came by and said "Come along I have something important to tell you." They followed her to a church where she began to teach that wonderful verse, John 3:16. One little boy asked, "Does that mean us who are poor and are playing in the street?" "If I come will he take me, too?"

"Yes, my son, if you believe on him, he will take you." That little boy was J. T. Ayorinde, now general secretary of the Nigerian Baptist Convention. Mr. Ayorinde recently told his story in Tokyo, Japan. As he lifted up Christ more than two hundred people felt the effectual working of Christ's power in their hearts. Such is God's way of redeeming men.

Pray for Marine Lockhart, Nigeria. Van Gladen, Tarreon, Mexico, ed. Mrs. Van Gladen, Mexico. Mrs. J. F. McKinley, Jr. E. Pakistan. Mrs. R. C. Bruce, Iwami, Japan, or J. L. Temptation, Jr., Kowloon, Hong Kong, BA. Mrs. Napoleon Gomez, San Blas, Panama, or Mrs. F. H. Henry, Hamman, Okla. M. E. R. Ishell, Citronelle, Ala. Ind. or John Nunez, Carrizosa, N.M., Sp. sp. or E. L. Kelley, Tex. D. D. Cooper, Okla. ret.

**25 SATURDAY** Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Matt. 6:33 (read Mark 10:17-22; Luke 19:1-10)

Frank S. Wells of Bandung, Indonesia, said, "We have seen groups of women enter fields of many acres to cut the heads of rice, one by one. How impossible their task seems! Yet how essential in a land where millions live almost entirely on rice."

"Our task also seems impossible at times, with almost a hundred million people here to be reached, one by one, with the gospel of Jesus Christ. Yet how essential. Man cannot live by rice alone." And how glorious that it is God who gives the increase!

Pray for Mrs. D. L. Mitchell, Upolu, etc.

Indonesia, Mrs. Ellen Yancey, No. J. Roberts, Niger, Kenya. Mrs. D. J. Madril, Spain, or Emma Watts, Ogburn, Nigeria, RN. W. E. Allen, B. Worthington, Okla. ret.

## SUNDAY JANUARY 26

And when he saw the multitude, he went up onto the mountain, apart to pray; and when evening was come, he was there alone. Matt. 14:23 (read Matt. 14)

Following a time of revival in Japan, this news came from Miss Florence Moore, Japan. "Our pastor personally made 121 calls to contact persons signing cards. In some cases, especially those of junior high school students, he was allowed to talk with them." She says, "As your prayer released power in making many decisions possible, we ask that you continue to pray now that the power of the Holy Spirit may continue to operate. The largest number possible may be brought to full acceptance of Jesus as Savior, and then led into effective Christian witness."

Pray for Mrs. J. L. Watters, Aki, 88, Japan. Mrs. J. R. Ransom, Chanthaburi, Thailand. J. E. Throver, Rio de Janeiro, Brazil, or Wilma Gemmell, Brazil, M. L. Moore, L. Cooper, Buenos Aires, Argentina. J. C. Ogburn, Nigeria, ed. D. A. Balle, Los Angeles, Calif., Ind. or J. D. Lamson, Tokyo, Japan, La. French, or Pablo Martinez, Mexico, or Cuba, or.

**27 MONDAY** Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that hour. Matt. 15:28 (read Matt. 15)

"Ask in his name," according to him, and your petition is granted. You have who has given us his Son will not be hesitant to trust us with lesser things.

Pray for Mrs. E. T. Day, Trinidad, Sp. sp. or Lillian Rae Withers, Cuba. Mrs. L. C. Topping, Medellin, Colombia. W. C. Richter, Jr., Roma, Italy, or Mr. Caprice, Board-Portugal, ret. Panama, or Nigeria, ed.

**28 TUESDAY** O ye little faith, which sayest thou, Thy Lord is here, and thou hast brought us hither? Matt. 16:8 (read vs. 12)

The mayor of Manila has requested

given to pupils for textbook use of his program to make Manila "A democracy." The first phase of this is putting a Bible in the hands of teachers, administrators and of each high school in the city's eighteen high schools. So far Gospels of John have been given to all other students. Pray for the

D. J. Hall, Manila, Philippines. J. Beecher, Quezon City, Philippines. Rieves, Bangkok, Mrs. J. E. Patten, Thailand. Mrs. L. G. Breeden, Barro Colorado, Mrs. R. H. Pinder, Los Angeles, R. C. Moore, Santiago, Chile. J. H. Royce, Japan, Board DeMorgan, J. E. Taylor, Chatterton, Fla. or Annan, R. Campbell, Panama.

**29 WEDNESDAY** And Simon Peter answered and said, Thou art the Christ, the Son of the living God. Matt. 16:16 (read vs. 20-28)

In the dawn of the Christian era we find men strangely like ourselves. Jesus called them to be with him and then he sent them to preach. First they needed help in teaching, patience, humility and love. They like our day needed to pray, needed to know how to pray. We find that they had means and valleys in their spiritual experience. In today's Bible passage Peter rose to the heights. We like those disciples need to catch and pray, "grow in grace," "be comforted one to another."

Frank Ramirez, Tampa, Fla. or Mrs. Frances Moreno, Kingsville, Tex. or Mrs. Hattie Fisher, Brigham, Utah. or Clifford Bentley, Miss. or Mrs. Obo, Nigeria, ed. Mark Louise, F. Africa, or Mrs. R. L. Shelton, Thailand. Mrs. G. C. Martin, Manila, Philippines. P. A. Taylor, Cordoba, Argentina. Mrs. H. C. McConnell, Chile. F. L. King, Jr., Kediri, Indonesia, DDS.

**30 THURSDAY** And as they came down the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. Matt. 17:9 (read Matt. 17)

Churches have been co-operating with Home Mission Board in resettling refugees in our country. One person

to Robert Freick, 3318 N.W. 17th Ave., Miami, 42. Your church wants to help these families who have worldly goods to flee communism.

helped a Luis Miguel Acosta, who works in the office of H. C. Roy, Seattle, Washington. Dr. Roy is a dermatologist and pastor of Brooklyn Avenue Baptist Church. Thanks to the help and interest of the church, the family has re-established their home and now the father has congenial work to do. The pastor reports that the family is already self-supporting and is an asset to the community.

Pray for the Aguilera family and their church. Pray for Mrs. J. A. Mooser, India, N.M. Eugene Wolfe, Los Angeles, Calif., Sp. sp. or Mrs. C. F. Yarnall, Jr., Malibu, T. O. G. Japan. Mrs. D. L. Butcher, Jr., J. G. Martin, Bangkok, Thailand. M. W. E. Taylor, Jr., Tokyo, Tanganyika. B. O. Gribble, Camaguey, Havana, or S. A. DeRosa, Anshu, Tanganyika, ed. H. P. McCormick, Nigeria, Hawaii, ret.

**31 FRIDAY** For where two or three are gathered together in my name, there will I be with them. Matt. 18:20 (read vs. 1-19)

We rejoice in the closeness of the family of believers, as expressed in the above verse, also in the social and physical and spiritual interdependence. We are children of the same Father which is in heaven, as Jesus loved to speak of him. Each member of the family is free to come to the Father at any time. An established privilege is that of coming to him in small groups, two or three—claiming the great promise that Christ will be in the midst of them. Christ knew what that would do for those who prayed together. It would strengthen the faith of each. It would clarify purposes. It would unite their efforts in prayer and service. It would draw them closer to one another. The fact of his presence would give power to their prayers.

A prayer made is a precious possession. Do you have one?

Pray for Mrs. J. D. Carter, Quapaw, Okla. Ind. or M. R. Demerise, Denton, Colo. or Mrs. H. D. Martin, Oyo, Nigeria. J. A. Tulenberg, Dur es Salazar, Tanganyika. Mrs. W. M. Clanson, Torreon, Mexico, or Mrs. W. J. Ferguson, Kaduna, Nigeria, ed.

BA	bus administration	ret	retired
DDS	dentist	RN	nurse
ed.	education	sp	social work
ev	evangelism	Sp. kg	Spanish kindergarten
GWC	Good Will Center	Sp. sp	Spanish speaking
Ind	Indian	SW	student work
MA	missionary associate	TM	teacher missionary
MC	Mission Center	WDP	weekend program
MD	doctor		tyrrough
pub	publication		

# Once in a Lifetime

NEARLY lightly cast off once-in-a-lifetime opportunities. Two are coming up in 1964 and one in 1965.

The 1964 opportunity is truly such, for the 100th Anniversary of organized Baptist work on our continent will never recur—and of us do not anticipate attending the centennial. The Baptist Jubilee Meeting in Atlantic City, May 18-24, 1964, promises an opportunity for fellowship with Baptists at other conventions on our continent.

The 1965 congress of the Baptist World Alliance to be held in Miami Beach, June 25-30, is not exactly a once-in-a-lifetime occasion and yet for many it is. The congress is to be held in the United States for the first time in fifteen years. Many Southern Baptists can never attend a congress abroad. There is no assurance that another congress will be held in the States in the next fifteen years. So the 1965 congress may well be classified as a once-in-a-lifetime opportunity. It will offer us occasion for fellowship with Baptists from all over the world.

We who have been privileged to visit Baptists in other parts of the world are impressed by the price they pay for Christian fellowship.

When Mrs. Mathis and I visited the Orient and Africa it was not unusual, in areas where there were few Baptists, to find the churches filled at the time for a meet-

ing. These meetings were often scheduled at times we would consider awkward. They had little choice in the matter for the meetings, if held at all, had to be fitted into our itinerary. And yet they came. Why? To receive the Christian visitors and to enjoy Christian fellowship. They place a value on Christian fellowship, which I fear we who live in the midst of so many of like faith no longer recognize.

In Salisbury, Southern Rhodesia, we were moved by a manifestation of this value of fellowship. We attended a scheduled meeting followed by a reception, both beautifully planned and executed by natives. We expressed our appreciation and said our farewells before the reception was over as we had to return to Salisbury in order to hold to our itineraries. Just as we were about to step into the Land Rover jeep one of the missionaries there to see us off saw two women walking along the road toward us. He recognized them and told us to stop and speak to them. Our hearts sank when he realized they had missed the meeting.

We met them and could be understood nothing while the missionaries talked with them in their language. Thoughts ran through my mind! They must have been misinformed about the time. They would be upset at having walked the rough road without receiving the benefits of the meeting. These and other thoughts ran

by Alma Hunt



through my mind as they communicated in sounds beyond my ability.

My tears were calmed because everybody looked happy and voices sounded pleasing. A missionary explained to us. They had not understood the time. They had underestimated how long it would take them to walk the eighteen miles from their home. They had left home in the early morning and were so happy they had reached Salisbury in time to greet the Christian visitors. I can never forget their faces!

In the Baptist World Alliance Congress in Rio in 1960 some people traveled over the rough roads of Brazil as much as a week in trucks with boards for seats. Mrs. Mathis, in reporting on her trip to Guadalajara, Mexico, for the meeting of the northern section of the Latin American Baptist Women's Union said that forty-two women from Nicaragua traveled eight days to attend the meeting. Because the Pan American highway is incomplete it was necessary at times for them to get out of their bus

and walk beside it along stretches of muddy road. Why did they subject themselves to such rigors of travel? They hungered for fellowship with other Baptists.

Perhaps most of us have not experienced the hunger of Baptists in areas where they are a minority group. Perhaps we are missing a blessing which comes to them when they sacrifice to satisfy that hunger. Let us remember the blessings are available to us and we need them whether or not we recognize our need.

Let us think large thoughts now while there is yet time—thoughts which will bring to these fellowship meetings our pastors, our church leaders, our WMC leadership, our families, ourselves.

The Jubilee meeting in Atlantic City is May 18-24. You will want to include in the trip the Woman's Missionary Union Annual Meeting, May 18-19 and the meeting of the Southern Baptist Convention, May 19-22 with the meeting together of seven Baptist groups following.

## Write now for reservations.

Write letters to SRC, Housing Bureau, 16 Central Pier, Atlantic City, New Jersey. The Baptist World Alliance Congress in Miami Beach is June 25-30, 1965. Address letters for reservations to Mr. H. Volpe, manager, dLido Hotel, Miami Beach, Florida.

## CIRCLE PROGRAM

### OR FOR SECOND WMS MEETING

MISSION STUDY BOOK-  
Apogee", (see Cover 3)  
Kate Ellen Gruver, Editor  
Make plans to have this Home  
Mission Graded Series book taught  
in circle or society

## Citizen of Two Worlds

by Mrs. Louis L. Dabney

### OUTLINE FOR MEETING

Circle Chairman in Charge  
Call to Prayer (reading Scripture passage,  
giving missionary information, and  
praying for missionaries)  
Song: Choose one appropriate to Scrip-  
ture passage  
Business Period  
Promotional Period (see Forecaster)  
Song  
Program Chairman in Charge

**To the Program Chairman:** This is the first  
of three programs in our study of Christian  
Citizenship. Why not consider today's pro-  
gram as the first phase of a three-stage  
rocket? We need to be "up in the air" about  
this matter of our citizenship but not "out  
of this world." You may wish to use a child's  
toy rocket as part of an interest center.

Perhaps some artistic circle member would  
make a poster showing the three stages of  
firing of a rocket and labeling each phase  
with the names of the three programs.  
Through our "liftoff" today we hope to  
gain the height and momentum needed to  
carry us into full orbit of Christian love  
behind a "Citizen of Two Worlds." Chris-  
tian and American flags may be used in a  
display; check on proper way to place them.

**Introduction:** Long before bells began to  
ring in the new year of 1961 we were all  
conscious of the fact that this is the presi-  
dential election year. News media have been  
busy for months discussing candidates and  
issues. Eyes turn toward the local polls on  
voting, the first Tuesday in November, and  
at the end of the day, whether the candi-  
date of his choice has been elected or re-  
fused, many an American will sigh with  
relief and say: "Well, I'm glad that is out  
for another four years! Now maybe we can  
get something good on TV and in the news-  
papers!"

One so clearly fought for Americans  
taken so lightly. During the last  
national election only about half of  
the voters even bothered to go to the  
polls, and an even sadder fact is that some  
Americans feel that by casting of votes they  
have fulfilled their civic duty in a noble  
way. Perhaps we need a new and fresh ap-  
proach to this matter of the citizen's allegi-  
ance to his country—and to his God.

Today we are going to examine the basis  
of our citizenship and try to establish some  
criteria by which we can make intelligent  
and practical decisions on matters of local  
and national concern. Perhaps the best way  
to stimulate our thinking is to suggest some  
questions and then seek the answers to-  
gether.

**Question: Who is a citizen?**

The word "citizen" comes from the Latin  
word *civis*, meaning a member or citizen of a city. In  
early Greek and Roman city states, the popu-  
lation was divided into three groups:  
aliens, slaves, and citizens. Aliens had al-  
most no rights at all, slaves had very few,  
but citizens had extensive rights—and cor-  
responding responsibilities. Men were ex-  
pected to vote, to attend the assembly or  
legislature, to serve on juries, and give mili-  
tary service. When the Roman Empire was  
at its height, the position of citizen was not  
taken lightly. Paul, you will remember, was  
very proud of his Roman citizenship and  
found it to be advantageous. Through the  
centuries the privileges of the citizenry were  
enjoyed more extensively.

Today one becomes a citizen of the  
United States by birth or by naturalization.  
Anyone born on American soil or to Ameri-  
can citizens in another country becomes an  
American citizen. One born in another  
country can become naturalized by meeting  
certain requirements and asserting first  
allegiance to the United States of America.  
The Fourteenth Amendment to the Consti-  
tution, adopted in 1868, provides a dual alle-  
giance—to the national government and to  
the state in which one resides.

We consider citizenship in our study,

let us include also the allegiance one owes  
his city, his own community, and his neigh-  
borhood, for it is as we recognize respon-  
sibilities to those within our sight and sphere  
see also that we can strive for justice and  
liberty on a national scale.

**Question: What does the Bible say about  
the Christian's citizenship?**

We are indeed "citizens of two worlds."  
We owe allegiance to our nation and state,  
but an even greater allegiance to the spiri-  
tual kingdom of God. A Baptist minister  
of many years ago spoke of this dual set of  
loyalties and showed the necessity of per-  
forming the "duties of the earthly citizen  
in the spirit of the heavenly citizen." And  
he saw Jesus as the "bond of union" sealing  
the two aspects of life.

In the life of Jesus we find one specific  
incident concerning our obligation to par-  
ticipate in an earthly government. When  
he was questioned about the necessity to  
pay taxes to a pagan emperor, Jesus an-  
swered: "Render therefore unto Caesar the  
things which are Caesar's; and unto God  
the things that are God's" (Matt. 22:21).  
Jesus taught here that the man of God is  
not relieved of his duty to the government  
under which he lives; conversely, neither  
is he relieved of his duty to his God. Man  
can and should have many allegiances, but  
his first is to God.

Paul, in his letter to Roman Christians  
living under the shadow of pagan palaces,  
saw the state as God's instrument to pro-  
mote order and well-being (*read Romans  
13:1-8, 10*). Listen again to the truth verse:  
"Love does no wrong to a neighbor; there-  
fore love is the fulfilling of the law" (RSV).  
Should this not be the motive in all our  
actions, and especially in the matter of  
citizenship? We live in society as respon-  
sible adults, and our Christian influence  
should permeate every level of government  
from hometown to state to national with  
the intelligent, selfless love of Christ.

Peter, in four short but all-inclusive sen-  
tences, speaks of our relationship with gov-  
ernment on all fronts: "Honor all men

A new commandment I give unto you. That ye love one another; as I loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. John 13:34

Love the brotherhood. Fear God. Honor the king" (1 Peter 2:17).

James reminds us that refraining from evil is not enough. Christianity is a positive force. One must do good, also. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). Could we not interpret this in the light of our discussion today and say that the Christian citizen must be a positive force for good in society, not simply a spectator in a safe, neutral corner?

**Question:** *In the complex society of today, we need guidelines which will help us determine intelligent action. What are Christian principles which should determine our actions?*

1. Since God is Creator and Sustainer of all mankind, we must seek justice and respect for all men. This has been declared a "nation under God," and such a nation is obligated to seek his will for the welfare of every citizen.

2. We are commanded to love our neighbor. This love must be expressed in actions insuring others their rights which are identical to ours. We cannot dwell on spiritual equalities and ignore, ostrich-like, civil and economic inequalities which prevent all our countrymen from enjoying the hard-won fruits of liberty. And, of course, this includes the Oriental, the Spanish, other language groups, and Negroes, most of whom are native-born.

Flon Trueblood, in *The Life We Preach*, writes: "Important as is the acceptance of responsibility for ourselves, it cannot end there. Individual peace is not enough and individual integrity is not possible unless it includes concern for our neighbors far and near. It is essential to the good life . . . that we are our brother's keepers. It is not

that we must interfere, in a meddling way with what is the business of others, but rather that we recognize that which our lives are inextricably mingled."

3. God calls men to repentance not for personal sin but for the complicity of the nation. As responsible Americans have libented our sensitivity to basic moral standards, high divorce rate, racial terrorism which serves as a status symbol. The Bible says "sin is a reproach to our people."

4. Belief in the individual worth of every person makes it imperative that we work earnestly for the welfare of all. The Puritans have made great contributions to the development of the ideal of a true democracy and the idea of personal complicity as the basis of this type government. It has been said that "the basic moral rule which there is no possible exception to treat every person as a person and not as a thing."

5. The principle of the second commandment be applied in the realm of citizenship. When we give what is required of us no more, we have acted as good men; when we go beyond necessity, we act as Christians.

**Question:** *What are the responsibilities of the Christian in the democratic society?*

A statement from President Ken Inaugural Address caught the imagination of many Americans. Ask not what country can do for you, but ask what you can do for your country. This is not challenge that every one of us should upon. Someone has suggested that we should recognize that our government not made up of the three branches we accepted but so long the executive, legislative, the judicial, but that we

add the fourth branch, the citizenry. Unless this concept of the government is upheld and reinforced by thinking, acting people, the democratic ideal of a nation "of the people, by the people, for the people" is a sham. Among modern nations it has been said that those democracies which are made up of responsible, thinking participants.

Let us name some of the responsibilities of citizens in our land. *Ask each member to mention some you may add these or others: obeying laws, paying taxes, getting along with neighbors in trials, defending the country against internal and external enemies, teaching children respect for law and government, running for office if qualified.*

Here are some ways in which Christians take part in community and national affairs. We will have occasion to discuss them in more detail in our next two programs, but perhaps as we mention them today they will show us just how broad a field we have in which to practice our Christian faith.

1. The Christian must be informed about his government and about the processes by which it functions. By remaining alert to conditions which may create unrest and lawlessness he may seek godly answers to earthly problems.

2. The Christian should work actively to choose the officials at every level in government and should make his wishes known concerning policy. Dr. George Truitt in a sermon entitled "Civic Right-mindedness" said: "Oh, we need not sit under the willows and hang our harps upon the bushes and cry our eyes out if our city has men of authority of low ideals who do not care to magnify such authority. The citizens themselves are at fault, and the citizens themselves are responsible."

3. The Christian must believe in and help bring about justice, freedom, and equality for every citizen, removing forever the color placed on some through "second-class citizenship." Any judgment against a man because of race, creed, or color is unworthy of the Christian.

4. The Christian must strive to possess the qualities of leadership when he is capable and qualified. The term "dirty politics" will be a fact unless good men seek office. Trueblood writes: "What will change the world for the better, if it is changed, is the action of men who accept, without complaint and without excuse, their own measure of responsibility for the state of the world and who believe that, by taking thought, a difference can be made."

5. The Christian must weigh in God's scales any policy or force which tends to deny men their fundamental rights. He must be willing to speak out against such forces.

6. The Christian should support actively his church and other groups which stand for good. He should work with those who are interested in building up the moral fiber of their country. Parents have one of the greatest opportunities to serve their country through instilling in their children respect for law and love of America. The traditions that have made America great are still the foundation on which we continue to build: love of God, love of religious liberty, a better way of life for all men.

The writer, Thomas Mann, applied for citizenship papers to become an American. He was asked what America stands for, and he replied, "The ability to search, think, and speak for the truth." Jesus spoke of himself as the Truth. Can we not hear the divine call to live in the spirit of Christian love with the neighbor next door as well as the millions whose faces we have not seen?

**Prayer (you may wish to use the words in the fourth stanza of "America"):**

Our fathers' God, to Thee, Author of liberty,

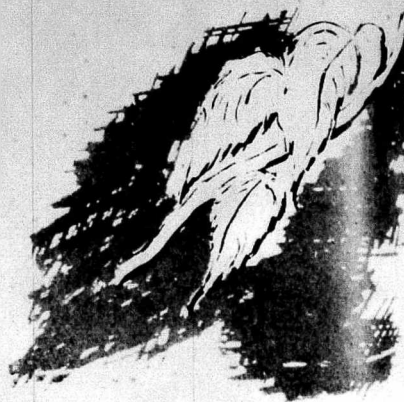
To Thee we sing:  
Long may our Land be bright With freedom's holy light;

Protect us by Thy might, Great God our King!

— Samuel F. Smith

\*\$3.00 from Baptist Book Stores

*Is your society  
engaged in  
literacy work?*



## Exchange: Roses for Words



by Irene W. Bark

**I**t was a clear bright Indian summer day when I received beautiful American Beauty roses. A little card bore the words, "Thank you, Love, Maria." Maria's name took me back to the previous spring, and the day I just

didn't want to go to a WMS meeting. Of course I knew that once I went I would receive a blessing. But I simply did not want to go! Maria and

*Miss Irene W. Bark teaches at Birmingham Union in Centerville, Alabama.*

John were really expert in receiving a blessing. Finally I went and as I listened to the speaker my entire life changed!

"How could the speaker have predicted I would talk especially for me! As she spoke I kept inwardly talking to myself. 'Now listen, you don't have time for another job. You have enough to do, what with John three and Joy nine. Besides you already have a job in practically every organization of our church, as well as an office in the Associational WMR. And besides that, being the preacher's wife is enough! Don't listen to her. She isn't really talking to you. She's talking to that woman in the blue hat or the one by the window in the yellow dress. Just don't listen to her.'" But Miss Mildred Blankenship continued to talk. Suddenly I realized that she really was talking to me—directly to me.

She told us that one out of every eleven Adults in the United States is a "functional illiterate." Emotion welled up within as I was awakened to the fact that eleven persons in every one hundred cannot read their Bibles and are thus limited in Christian service and witness. The Bible is closed to them; they must depend on others. Also helpful study materials are closed to them. Like *Hand Service*,

Continuing, she pressed her point by saying that to teach a person to read can be missions. She presented the joyful point that through community missions we could discover those who want to learn to read and write. Many need a Christian friend to help them in the great discovery of the meaning of words. By now I

knew what I had to do. I had to do this work—not tomorrow or next week but now!

Forgetting about other responsibilities, in words something like these I whispered: "God, please let me reach someone to read and write. I don't know how I'll find the time and you know I don't know anything about literacy work, and besides, I don't even know anyone who cannot read and write. But please open the way for me to do this service. I want to, and somehow I feel I must."

When the program ended I made my way to the front not only to express appreciation to Miss Blankenship but to ask her when I could begin preparation for teaching.

It was unbelievable—that with only sixteen hours training I would be ready—but it was true, because I did it.

Miss Blankenship instructed me to purchase *Streamlined English* by Frank C. Laubach for \$1.11 and the Teacher's Guide for Frank C. Laubach's *Streamlined English* for 50¢ plus 25¢ for postage and handling from Foundation for World Literacy, 201 Hickman Building, Memphis 3, Tennessee. After getting these, I thought, "My, such an important job, and to be able to begin with so little training, expense, and no experience!"

Learning was enlightening. I was amazed at the simple way Dr. Laubach had developed this technique of "Each One Teach One." Not only was it enlightening but it was fun.

Near the end of my training with Miss Blankenship, she told me about an inquiry for a teacher and asked if

I would be interested. The thought was frightening.

This was not at all what I had expected. I thought about it and wondered if I could do it. I doubted it! But it was too much of a challenge to say no. So I stepped into one of the most exciting experiences of my life.

My class was one pupil. Her living room was the classroom. The couch and coffee table served as our study chair and desk, where a cup of steaming black coffee was at my hand.

My pupil was not one who had never learned to read or write. She was highly educated in Spanish. She was a beautiful young woman of culture and exceptional background. Maria had just come to the United States from Bogota, Colombia, less than a month before to be with her husband who was a dental student studying in a nearby medical center.

While driving from Miami to Birmingham where they were to make their home, both were conscious of the language barrier Maria would encounter. Soon after their arrival they contacted Miss Blankenship in search of a teacher and I was it!

You probably think I speak Spanish, but I couldn't even say *buenos dias* nor could Maria say "good morning." The first morning I went to her apartment I was met at the door by a smiling young man who greeted me in a pronounced accent.

"I am Irene Bark," I said cheerfully, "and Miss Blankenship sent me to help Maria with her English." Again he smiled as he introduced himself and then introduced me to his attractive wife. I must admit the butterflies were

fluttering all over me and as I entered the apartment. Her very calmness soon came, over a cup of coffee and a friendly chat with Maria through her husband who served as interpreter. Our first lesson was underway. Soon I found myself looking forward with real excitement to our next lessons together.

At the second meeting there was no interpreter but through expressive gestures, magazine pictures, we accomplished a great deal in an hour together. One hour a day, two days a week continued, and communication became less difficult because Maria was learning to speak English, as well as to read and write it! Every time I drove the sixteen miles one way to Maria's apartment, I found myself whispering a prayer of thanks to God for this opportunity of service.

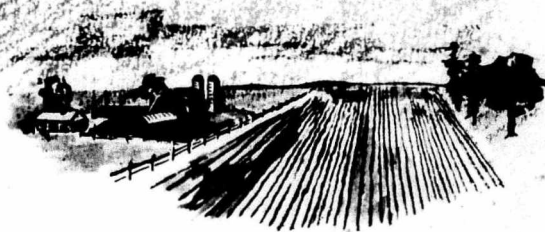
I was helping Maria learn to read, write, and speak our language, but I was also asking God to help me impart the spirit of Christ in every encounter.

In the meantime she gave me a better understanding of her country, people, religion, and her very soil. It was a mutual learning situation.

This was the beginning of a friendship which did not end when our classes ended, nor did it end when her husband completed his study at the university and they returned to their home in Bogota. Letters, Christmas cards, birthday greetings—all we have continued coming and going between us. However, nothing has meant quite so much as that simple card on which was written, "Thank you, I love Maria." It expresses my feeling toward Maria, too!



## Northwest and Midwest



MARY PROGRAM

by Mrs. Bradley Allison

## PROGRAM OUTLINE

Song: "America the Beautiful"

Bible Study

Prayer, using Call to Prayer

Program

Introduction

Pioneer Mission Program of the Home Mission Board

Baptist Church in McCook, Nebraska

Reports from Pioneer Areas

Southern Baptist Tentmakers

Closing Meditation: What Can I Do?

**To the Program Committee:** The following is a checklist of items needed for program.

*Request:* Urge women to bring them.

*Missionary:* Request for program participants. *Home Mission Board:*

*Missionary:* Home Mission Board. Use the name you have on order from Home Mission Board, 1st Spring Street, N.W., Atlanta, Georgia 30301. From same address order one copy of Pioneer Mission Program of Home Mission Board.

*Prayer:* Request for prayer. You will make a prayer.

*Prayer:* Request for prayer. You will make a prayer.

*Prayer:* Request for prayer. You will make a prayer.

### Presenting the Program

Before the Bible study program participants are seated informally at front of room. At time of Bible study, they look at magazines on table, and the leader proceeds without introductions. The program is followed with three participants. If society is small, one hour is large, more.

Use maps of home mission fields with the reports from pioneer areas if you members have received news from friends who live in these areas. The leader may locate each area as women carrying out mission in persons bearing names of areas,

give reports. A small society will give the leader and other participants.

**Bible Study:** Choose verses from Acts 16:1-15 and briefly discuss the Missionary call as applied to a Christian and church today.

**Prayer:** That each may seek daily the leadership of the Holy Spirit in what he should do. Use Call to Prayer.

### Introduction

Many teachers and professional people are needed in pioneer areas where Southern Baptist work. In small and large communities, dedicated Christian adults and young people could contribute uniquely in all areas of life. They are needed for their influence in bringing people into the influence of churches.

In one county in the Northwest more than 10,000 school youth do not attend Sunday school. Perhaps God is calling you to move to the West as a pioneer in a new field. Perhaps he will call you today, as you listen.

Ted and Joanne Williams decided to go to the Northwest. They answered the call of a pioneer area, resigning from positions as teachers in Waco, Texas. Through teachers agency, they applied for openings in schools and began to make arrangements to move. But friends discouraged the venture. After all, they were in debt and had no money for moving. With unwavering faith in God's leading, when teaching positions were offered at Kluckwitz, Washington, a small town of 1,000 population, they accepted it once. Through the generosity of friends, God supplied money, and Ted and Joanne were on their way to a new field of service.

That was the beginning. Finding no church at Kluckwitz, they drove 25 miles to assist in a struggling mission at White Salmon, Washington. In the meantime, Ted and Joanne felt so strongly that God wanted a Baptist church in Kluckwitz that they put up a sign asking those interested in such a venture to contact them.

Their heartwarming response led to their efforts and the mission church began in November, 1960. In August, 1961, forty people joined the church. A loan from the Home Mission Board and donated labor made possible a \$40,000 building that cost less than \$10,000. Ted has taught school, and Joanne a pastor without salary through the years, so that the money they had might be applied on the building.

Reflecting on their experiences, Joanne comments: "It hasn't been an easy task, but it has been so rewarding! We have seen God's miracles! Would you believe it? Once when we were out of money we received an anonymous gift of \$2,500. How Ted wishes he could work on the field full-time. What challenges, what opportunities await. Yet each day ends so soon. We have our unsaved families here who are good prospects. The fields are so white and the laborers so few."

### Pioneer Mission Program of the Home Mission Board

**Second Person:** Twentieth century "Southern" Baptists are "scattered abroad," their employment taking them from the conservative, traditional South into every section of our wonderful country. It has been estimated that more than 600,000 members of Southern Baptist churches have migrated in the last few decades. Many now live in the West.

In new environments, migrating Baptists often find themselves in communities with no Baptist witness within easy reach. With a background of training that taught the Christian's obligation of establishing Baptist churches in communities where there was no Baptist witness, or a church too far removed, these Baptists have responded to God's calling.

The Home Mission Board, receiving calls for help from West, North, and East, began a Pioneer Mission Work in 1952. It has developed through the years and now the work moves rapidly forward in cooperation with state mission boards and conven-

tions with which churches in pioneer areas are affiliated. In a few instances, it has been necessary to work directly with a church for a period of time. The board gives encouragement and aid by providing funds and counsel for the work, and improves the employed workers.

An example of how pioneer mission work is conducted is found in Iowa where Southern Baptist churches are affiliated with the Missouri Baptist Convention. Under direction of the Office of Missions of Missouri, in cooperation with the Home Mission Board, many of the 42 Iowa churches and preaching stations are sponsored by Missouri churches, and are achieving commendable records. Their ratio of baptism is 1 to 7; per capita giving through the Cooperative Program is \$7.51, while per capita gifts to all causes reached \$91.10 last year.

Rev. J. Ferguson, Idaho, like other area missionaries in the Northwest and Midwest, is largely responsible for establishing new work. He answers calls from unchurched areas, supervises surveys and assists in finding an established church to sponsor new work. The mission may meet at first in a home, store building, garage, or some other accessible building. In Hallock, Minnesota, services on Sundays are conducted in a bank building, and in a home during the week. The Calvary Baptist Church in Rock Springs, Wyoming, was organized in the sheriff's office. An area missionary also assists in securing a pastor and arranges for a salary supplement.

Secretary A. B. Cash of the Department of Pioneer Missions states that the 30,000 Movement of the Baptist Jubilee Advance has served to focus greater interest on all pioneer fields. It is hoped and expected that Southern Baptist churches in these areas will number more than 6,000 in 1965. Many of these churches are located in the Northwest and Midwest where our attention is focused today.

**Baptist Church in McCook, Nebraska**

**Third Person:** You recall in November

that our program chairman requested that we write relatives and friends living in the Northwest and Midwest and ask about Baptist work. I want to share a letter I received from a friend in McCook, Nebraska (takes letter from envelope).

Dear \_\_\_\_\_

It is a joy to tell you about the Egan Park Baptist Church. It was started when Missionary Paul Jolly and others came and preached our city. Decision was made to start a mission, and the Sidney Baptist Church voted to help us. Homer Kennedy was called as pastor and a revival meeting in the city auditorium resulted in gathering a few people together.

God opened the way for us to have a valuable piece of land for our church. One day Missionary Jolly and the pastor, accompanied by a real estate agent, were searching for a home to rent for the pastor. Passing a large tract of land near a new school building, Mr. Jolly exclaimed, "This is the place where Southern Baptists ought to have a church!" They inquired and found that the property could be purchased for \$20,000.

Back at the hotel, the missionary and pastor prayed together that God would provide the money. Then they got to work. They made phone calls but no money was found. Finally, the pastor put up \$500 in order to hold the property until the money was secured. Later, God answered their prayer when a Baptist layman from Colorado bought the land, deeded a large tract to our church, and sold the remaining for a profit.

On August 11, 1949, we were constituted into a church with 19 members. A pastorage and a lovely church building have been built and we owe less than \$50,000 on property valued at \$80,000. During these years, we have not forgotten others for we have organized ten missions which are thriving churches now.

You will never know what blessing this church is to us and the people here. Pray for us that are ministering daily to the many unevangelized. Come to see us, and send us letters. Baptists who have moved to our area.

Isn't this a wonderful letter? It is a brief report from any who have received letters from friends in other areas. Share information about a pioneer.

Pray for these new churches and Christian people in pioneer areas.

#### Reports from Pioneer Areas

**Leader:** Let us hear about some of the pioneer mission areas in the Northwest and Midwest. Note suggestions, page 1, presenting reports.

**Washington-Oregon:** Southern Baptists were in the majority in the Oregon Territory before the Civil War. The first Baptist church west of the Rockies was organized May 1841, thirteen miles from where Portland is now located. The modern Southern Baptist work grew out of the roots of the old beginnings. In 1945, seven churches formed the first Southern Baptist Association and affiliated with the California convention. The work has grown principally by baptisms. In 14 years, they baptized more than 18,000 and the number of churches and missions grew more than 200.

Some of the current needs are for skilled, dedicated, and trained men of faith with resources for building, and tools with which to work. The Northwest is no one nation; distances are so great, opportunities are boundless, obstacles are appalling. The God is leading, and he is performing miracles!

**Utah-Idaho:** Southern Baptist work in the area is 49 years old, and there are 11 churches and 18 missions. In Utah, only 1 out of every 100 persons is a member of an evangelized church. One out of every 100 is a member of a Southern Baptist Church. Mission opportunity is unlimited.

#### END OF PRAYER for Home Missions

ARCH 18, 1964

...ance of this prayer season is from Sunday to Sunday this year. All church members can be encouraged to pray these eight days. Surely our country must seek God's ways during this tragic period!

Armstrong Offering

Goal: \$3,500,000

are more than 100 communities and towns in Idaho where there is need for a Southern Baptist witness. Plans are progressing for the Utah-Idaho Fellowship to be a state convention by January, 1965.

Pray that the new work needed will be started this year.

**Colorado:** Seeking to minister to spiritual needs in Colorado, Southern Baptists have planned 100 churches and 22 missions, with a membership of nearly 22,000. While the progress made is commendable, Baptist leaders of this state believe that only a start has been made. Thirty-five Colorado cities of 1,000 to 5,000 population are without a Baptist church. Colorado ranks among the best in the nation in church membership with only 11 per cent belonging to any kind of church. Prospects for the future are bright.

Pray that this pioneer mission field may become a stronghold for Baptists.

**Nebraska:** The 7 churches with 100 members in Western Nebraska are affiliated with the Colorado Baptist General Conference. Immediate need is for at least 25 churches and 30 missions. Twenty-two cities of more than 1,000 population are devoid of Baptist witness. The door of opportunity is wide open in Nebraska.

portunity is wide open in Nebraska.

**Wyoming:** A group of people from 100 members of Southern Baptist churches in other states started the first Southern Baptist work in Casper, Wyoming, in 1941. Since then more than 2,000 people have been baptized. Eight years ago there were 12 Southern Baptist churches in the state and only 5 of them had buildings, which they could call their own. Today there are 48 churches and all of them own their buildings. The primary need in Wyoming is for God-called men to answer the call of this pioneer field.

**South Dakota:** Prospectors in search of gold were attracted to South Dakota as early as 1874. It was 79 years later before Southern Baptists came to win souls. In a home, provided by an admiral from the Ellsworth Air Force Base, the First Southern Baptist Church of Rapid City was constituted on March 26, 1953, with 21 members. Now there are 8 churches and 5 missions with almost 1,000 members. Conditions existing in this state should awaken our concern. Sioux Falls, a metropolis of 75,810, started its first Southern Baptist mission last September, with a pastor on the field.

**Montana:** There is a tremendous need for Christ to be preached in this state with a population of 675,000 and only 26 Southern Baptist churches and 5 missions. There are five liquor outlets for every grocery store and ten for every church in Montana. Only 34 per cent of the people are affiliated with any church and the Southern Baptist voice is not heard in 27 of its 56 counties. Baptist leaders request that we pray for the more than 200 churches and missions that are needed now.

**Iowa:** At one time, the Church of Christ wanted to go to new work in the A. S. but God closed the door and opened it in Iowa. During the years, the Church of Christ needed in this state by holding schools, pastoring missions, and doing evangelistic work. Today a mission meets in their home.

with services in the basement and a nursery in the kitchen. Other pioneers have joined the Dowells and the 32 churches and preaching stations reveal the response of the people.

### Southern Baptist Tentmakers

**Second Person:** The days of pioneering for Christ in our homeland are not passed. Modern pioneers known as "Tentmakers" are serving in fifteen of the western states. The Tentmaker Program of the Home Mission Board is designed for Southern Baptists who are willing to go and live in one of these states and work in missions and churches while employed in secular work such as in education, medicine, office secretaries, and other skilled professions. The Apostle Paul gave us an example of providing his necessities by tentmaking, but Paul's burning ambition was to preach. The Home Mission Board will assist those who can qualify as tentmakers in locating in a permanent position and place of service.

The Tom Cavenders are among those who felt God leading them to become tentmakers. In May, 1958, Tom was graduated from Southwestern Seminary in Texas with a Master of Religious Education degree. With his wife, he set out for Oregon. For three years they worked as education-music youth director while teaching school 60 miles away at Glenwood. Conscious of the need for Southern Baptist work at Glenwood, they joined two other families, by faith bought a lot and prayed for a pastor.

In their search for a pastor, they contacted 21 ministers of the 1961 graduating class at the Texas seminary. One of the three who expressed an interest was T. E. Randall. After a visit to the field, the Randalls agreed to come to Glenwood, teach school, and pastor a mission church. A \$10,000 loan from the Home Mission Board made possible an adequate building which was opened in January, 1965, with 82 present in Sunday school. God is blessing in so many ways the lives of Southern Baptist

tentmakers.

God could use many more Southern Baptists in this way. Dedicated Baptists and skilled workers are needed in the hundreds. Is God calling you to be a tentmaker?

### What Can I Do?

(closing meditation)

**Leader:** The needs that we have heard today are not from a foreign field, but from our own country. Facing the fact that many people in pioneer fields are lost, we ask ourselves a very personal question: What can I do?

We dare not be complacent about spiritual poverty within our own homeland. We will give you a pencil and a paper. *(Give time for papers to be passed.)* Here is a list of suggestions of what you could do. Listen as I read them.

*(Read slowly, intentionally, giving women time to write each statement and do.)*

### What Can I Do?

1. I can pray daily for the work of Southern Baptists in pioneer areas.
2. I can be a faithful steward of my own possessions.
3. I can undergird pioneer mission work by giving a worthy gift to the Annual Mission Offering in March.

4. I can ask God if he wants me to serve as a tentmaker or a home missionary.
5. I can influence Baptists whom I know who live in pioneer areas to be concerned about establishing missions and churches.
6. I can encourage my church to be faithful in its gifts to the Cooperative Program.

Solo: "Speak to My Heart"

Will you keep this list as a reminder of your responsibilities? Please bow your heads.

**Prayer:** Pray for all associated with the Pioneer Mission Program. Ask God to lead adults and young people to answer the call of service to serve in the Southwestern

# by Apogee?

by Kate Ellen Gray

SLIGHTLY THE MOVEMENT OF THE FLASHLIGHT ceased. Suspended on a cord from the ceiling, the instrument hung motionless in mid-air. On the floor beneath it, the photographer placed his camera, set the time exposure. He straightened, turned on the flashlight and very gently flicked it with his finger—just enough to cause the light to move slightly.

Almost at the same moment, as the gravity of the earth took over, controlling the swing of the instrument, the photographer opened the shutter of his camera. As the flashlight swung round and round—each orbit with its own apogee, its own farthest point from the center—the camera photographed for us its path of light.

Thus, the cover of the new 1964 Adult home mission book came into being—a perfect interpretation of its title, *Apogee*.

This was the last step in a process that began almost four years ago when the Home Mission Board first began to plan for the 1964 Home Mission Graded Series. Once the theme for the year, "Fruits of Faith," was selected to correlate with the denominational emphasis on the Jubilee year, the next step was to translate that theme into a book.

It seemed appropriate to pause in the midst of this year of celebration to consider what the Home Mission Board and its work had become today—a consideration not of the past or of the present, but of the high point of achievement to which God has led us *at this time*. So the book came into being, a depth study of the Home Mission Board and its work *at this time*.

To arrive at the title of the book was not—and never is—an easy matter. It needed to be definitive, but it needed also to be in keeping with the special year Southern Baptists are celebrating. It needed to be something fresh, current, bespeaking the spirit of the time in which we live. Perhaps nothing was more current, at that moment, than the space flights of the astronauts, and out of their amazing accomplishments an old word was heard with new emphasis. For over and over again reports of their flight mentioned that "the apogee of this orbit was . . ." or "the apogee, the highest point of this orbit was . . ." And so the title of the book came to be: *Apogee*. The apogee of home mission work is higher than it has ever been before. The path of service leads on to a new orbit. Christ Jesus.

*Apogee*, 75c, and *Teacher's Guide*, 40c, from Baptist Book Stores.

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8, 1964

17 p.m.

# Week of Prayer for Home Missions



Circle your NEW calendar

Sunday through Sunday

March 1-8, 1964—for the Week of Prayer for Home Missions

✓ Cancel social engagements for this week.

✓ Prepare yourself to pray and be quiet in meditation as you "pray without ceasing" at home and when you gather with others from your church.

• Surely every Christian woman is deeply concerned over the quality of her Christian witness in our troubled country. Let us pray.