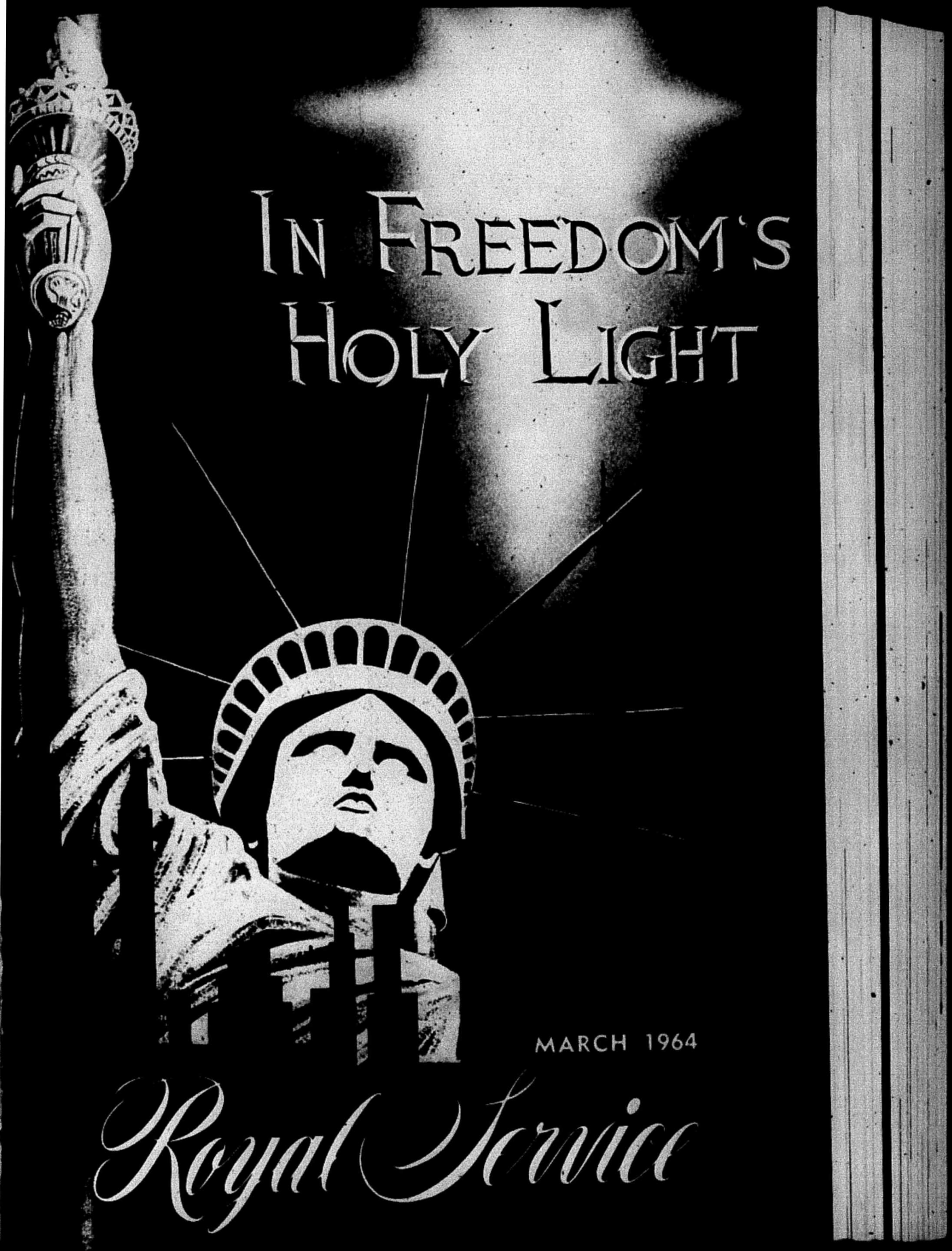
In Freedom's Holy Light



MARCH 1964

Royal Service

Let me Talk with you

by Courts Redford

I WISH I could have a heart-to-heart talk with every one of you. I should like to tell you of the marvelous work being done by your home missionaries, and of the challenge and needs which we now face.

One has only to read our current periodicals to be aware of perils that threaten our land. Materialism, licentiousness, race and class struggles, broken homes, alcoholism, crime, juvenile delinquency, and spiritual indifference threaten our way of life. We may be only one generation from the atheism or communism or some other philosophy that will destroy our freedoms and our spiritual values. It may be later than we think.

There is urgent need for a real spiritual awakening. Our churches need to be shot through and through with evangelistic fervor. Our mission forces must reach out to peoples and areas where there is no effective gospel witness. Our own church members must be informed and challenged to new dedication of life and money.

The Week of Prayer for Home Missions, March 1-8 this year should be an answer to this challenge. In Royal Service much information is given and Christian concern can be generated as you consider victories and needs.

Through prayer, the mighty power of God may be utilized in facing and meeting our needs. Through personal dedication each of us may become a more acceptable channel for Christian service. Through our gifts we may participate in an enlarged and expanded Christian ministry where it is most urgently needed. The Annie Armstrong Offering goal is $3,500,000.

You are urged to make the most of this home mission emphasis in your own life, in your home, in your missionary organizations, and in your church.

When the great score-keeper comes to your name, may he write, "She hath done what she could."

Dr. Redford is executive secretary-treasurer the Home Mission Board.

AMERICA

My country, 'tis of thee, Sweet land of liberty,
Of thee I sing:
Land where my fathers died, Land of the
pilgrims' pride,
From every mountain side Let freedom 'rir

My native country, thee
Thy name I love:
I love thy rocks ar
templed hills;
My heart with rar

Let musir

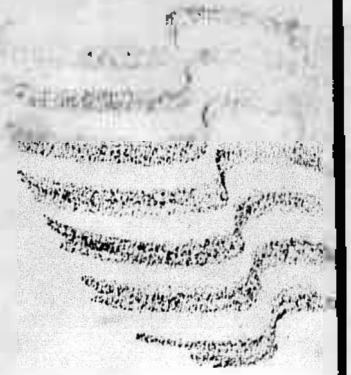
Sweet Freedom's Song

by Ethalee Hamric

"Sweet freedom's song" we
loudly sing, and all aglow,
we smile at those
along the aisle. In
some vague way
we feel serene
and sure,
that all the world
somehow
Can join in
glad acclaim
of liberty—
that every man knows
for his own the
benefits of this gladsome song.

And louder still
our voices sound

and reach through
all the world around—
"Let all that breathe partake."
We with assurance stand
as if by some strange
alchemy the words
produce the fact—
that every man whose
voice is joined
indeed receives intact
the liberty for which he yearns.



"With freedom's holy light,"
we boldly claim
God's protection
"by his might."
And fail to understand
that liberty and
freedom come
to any man
As he allows to every man
the rights he himself holds dear,
and that the price for
his own liberty is
marked quite high—with
humility and fear
of God, who gave
to no man that which
he did not give to all.

But it is for the heart to see
"Land of the noble free."
Thy bounteous blessings are not for me
unless
the possibility of liberty
is made secure
For those whose
thoughts and ways
and skin and deeds
Are strangely alien to me.

CONTENTS

MARCH 1964

ROYAL SERVICE

COVER STORY

March is synonymous with the Week of Prayer for Home Missions—to the members of Woman's Missionary Society. And to the dedicated members of this missionary organization this Week of Prayer means thoughtfulness regarding gifts to the Annie Armstrong Offering for home missions.

God's workers depend upon Christians to serve with them through prayer and giving.

Let us put aside inconsequentials, canceling social engagements, be continuous in prayer and sacrificial in giving.

How desperately our country needs the realization of the love of God in human lives as we serve the risen Lord!

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THE CHRISTIAN LIFE

by Ralph A. Herring

Dr. Herring is the director, Seminary Extension Department of the Southern Baptist Seminaries, Nashville, Tennessee.

WHAT IS THE CHRISTIAN LIFE AND WHO ACTUALLY LIVES IT?

In the section of its report dealing with this subject, the Committee on Baptist Ideals brings the thoughtful reader face-to-face with what it means to be a Christian—not just in name, but in fact. It is a soul-searching confrontation, and that is as it should be. The ease with which professions of faith in Christ as Saviour are made and the readiness with which they are accepted make for superficiality. It is a time for Christians to examine themselves whether or not they are in the faith, and to match with the Name they bear the life they lead.

It is not the writer's purpose to repeat the committee's statement concerning the Christian life* or even to elaborate upon it. After reading it one has the feeling that an attempt to add to it would only detract. Elaboration would mean subtraction. This article, rather, is concerned with an answer to the opening question which underlords the committee's report. What is the Christian life and who actually lives it?

Several answers come readily to mind. The Christian life is the life of a man who has been born again. It is the life of the believer in Christ as eternal life. All of these answers are true, of course, but one cannot rest in them. The disturbing question is, "When is a man actually living the Christian life?" The contradiction between the human and divine calls for resolution upon a deeper level. No pat answer is sufficient.

In a familiar verse in the Scriptures the Apostle Paul answers this disturbing question in depth. He is qualified by divine endowment and experience to do so. It was after his labors were added to those of others through a fruitful year of ministry that the "disciples were called Christians first in Antioch" (Acts 11:26). One wishes he might interview the great apostle on this subject and put the question directly to him, "Paul, what is the Christian life and who actually lives it?" His answer would in all probability be only a slight variation from that which he has written, "The Christian life is that life which I now live in the flesh and I live it, as thousands of others do, by faith in the Son of God who loved me and gave himself up for me." A study of this classic statement (Gal. 2:20) in its completeness gives depth and meaning to the "Christian life."

God gives assurance here that the Christian life is a thoroughly human life. It was never intended in His gracious plan of redemption that the Christian should be anything but human—here and through the bright eternity which follows. What morbid and unwholesome expressions of false piety would be averted by an understanding of this sublime truth!

Browning tells a story in "The Boy and the Angel" which reveals the worth of being human as God must see it. A humble lad whose days were filled with toil was continually singing God's praise. In order for him to fulfill his dream of praising God "the pope's great way from Peter's dome," the Angel Gabriel took the lad's place, plying his humble trade and daily singing the lad's song of praise. But—

> *God said, "A praise is in mine ear;*
> *There is no doubt in it, no fear:*
>
> *So sing old worlds, and so*
> *New worlds that from my footstool go.*
>
> *Clearer loves sound other ways:*
> *I miss my little human praise."*

There is something in being human infinitely precious to God. He

*Order "Baptist Ideals," free from state Baptist offices.

This is the third in a series of five articles on Baptist Ideals and Their Current Significance. Read "The Ultimate Source of Authority" and "The Individual" in January and February *Royal Service*. Keep all the articles in your files for reliable reference.

would do nothing to impair it. His grace cleanses and ennobles the human quality of life to the delight of heaven, and Christians will do well to make the most of it here.

In the next place one is impressed with the fact that through the drastic changes which must occur as human life becomes also Christian life, the identity of the individual is preserved. Those radical changes are death and resurrection. Paul states the first and implies the second. "I am crucified with Christ." Death has occurred. "It is no longer I that live." The human life described in the committee's statement as "self-centered and proud . . . in bondage to Satan . . . helpless . . . [in] moral corruption and spiritual rebellion"—this life has been cut off from its corrupted source in Adam, the man that failed. And what a change takes place because of it!

The believing sinner experiences also the quickening of Christ's resurrection. He finds an equally human source for life in the second Adam, the man who more than conquered. Through all these changes, radical as they are, runs the thread of unmistakable identity traced by the oft occurring personal pronoun. "I . . . I . . . I." Paul knows himself to be the same man, but not the same!

Another factor profoundly affecting the Christian life, yet in no way altering its identity, is that of a living union with Christ. "Yet not I," Paul said, "but Christ liveth in me." One thinks of the vine and the branches. The branch is not less but more a branch because the life of the vine is also its life. The secret of its fruitfulness and the promise of its own fulfilment is wrapped up in this truth. An English writer, the Reverend W. S. Jones, in commenting on this passage offers this intriguing suggestion as to what a branch having been grafted into the vine and now bearing luscious fruit might say of itself. "I am separated . . . dead so far as my mother vine is concerned . . . yet I live. I am sure of that, the same little wild branch—still myself. I live—yet NOT I—it is a fair vine that liveth in me, and these beautiful grapes are the product of that vine blessing the Lord of the vineyard through me."

So it is with the Christian. In reality the Christian life is the Christ-life. But this expression must never be understood to be at the expense of human individuality. The nature of repentance and faith upon which that life finds daily expression guarantees the integrity of the individual. Paul was never more himself than when he said, "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Life expresses itself in kind. By its very nature the Christian life unfolds in a Christlike pattern. Thus to consider the quality of the Christian life lends significance to the committee's report. The description of its source, the conditions upon which it is imparted, its ready acceptance of the death-life principle in the cross, its expansion in every relationship godward and manward, challenges the trust in Christian living.

Have You Met These Program Chairmen?

by Mrs. Ralph Gwin

MRS. WANDERER: Wanda doesn't mean to wander but her interests take her far afield, and sometimes she wanders so far away her listeners wonder what the program is about.

MRS. DETAIL: Dee can't bear to leave out anything. She's going to give it all if you stay 'til dark! Dee's opposite is Mrs. Omitter. Omie gives you credit for knowing what's in the magazine and says, "The next part is about so and so, but we'll just omit that. . . ."

MRS. CONDENSER: Connie cuts the program meat down to the bone so it won't be too long. Then you wonder if it is worthwhile to get heeled, hosed, and hatted to go to the meeting.

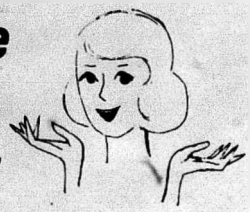
MRS. UP-TO-THE-MINUTE: Uppie is a whiz. She whizzes so fast she leaves everyone in a whirl—or a tizzy.

Note: If you present this to an audience, the names of the women will need to be either on cards before each woman or on placards which each will wear; otherwise, the humor will be lost.

Mrs. Postpone: Posie feels there is always p'enty of time until she wakes up one morning to the disappointing fact that it is too late to have the fancy program she'd been dreaming up. Her sister is Mrs. Good Intender. Goodie meant to present the program in such and such a manner, but so many things intertered. So she just gave out the parts—after you got there!

Mrs. Fluttter: Flutie is never quite sure of herself. "Somebody else could have done this so much better than I could," she says. And she may convince you.

Have You Met These Program Chairmen?

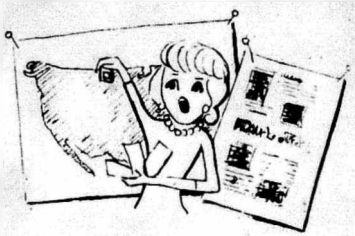


Mrs. Avid Reader: Avie always says, "This says it so much better than I could, so I'll just read it." And you're sorry you already did.

Mrs. Apologizer: Polly always tells you what a poor chairman she is before she starts—then she goes on to prove it.

Mrs. Add A Bit: Addie thinks the speaker has not quite covered the subject. She rounds out the topic by adding just a few words.

Mrs. Cluttter: The program suggests the use of some maps and pictures as the time progresses. Cluttie puts them all up at one time and says, "Now you probably can't see this, but it's a picture of so and so." And sure enough you can't, and you couldn't care less!



Mrs. Sueprse: Sue never gets around to setting the stage or making the posters, flash-cards, or what have you. She says, "Now, just suppose. . . ."

Mrs. Efficiency: Effie is not without her errors, but she wants to improve. She aims at being a good chairman and manages to make it look so easy. You go away wanting to do something about the things you heard. And furthermore, you'd like to give a go at this program thing yourself!

FROM Washington

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

How The Court Makes Up Its Mind

HOW does the United States Supreme Court arrive at decisions?

The visitor to Washington gets a picture of the Supreme Court as a majestic marble-faced building with a beautiful winding staircase. Readers of history think of the Court in the "nine old men" terminology of the Franklin Roosevelt era. Neither image is true. The Court is composed of nine judges, currently ranging in age from 46 to 77, each of whom was appointed by the President in office at the time a vacancy occurred. The justices are appointed for life and serve until they retire or die.

Justice William J. Brennan, Jr., a member of the Court since 1956, recently attempted in a speech to tell how the Court makes up its mind.

In the first place, he said, the Court does not make decisions on social, political, economic, or philosophical grounds. Its decisions are entirely, according to Justice Brennan, based on law. It is the Court's job to determine what the nation's Constitution and its legislative statutes really say. Congress and the people make the law.

The Court can handle only about 150-170 cases a year, though as many as 2,800 petitions were filed in the Court last year. The justices must, first of all, study these petitions and determine which cases they will "hear." After that is determined the justices receive briefs from the lower courts and listen to arguments by lawyers on the opposing sides.

When the justices assemble for their discussions, the nine judges are the only ones present. Clerks, secretaries, and all other employees are excluded from the room. The junior justice—the man most recently named to the Court—serves as guardian at the door to receive or deliver any message between the Court and the outside world.

The Chief Justice begins the discussion of each case and each justice speaks in turn, in keeping with his seniority. But when the time comes for expressions of opinion, the youngest justice speaks first and so on up to the Chief Justice. The purpose here is to keep the younger men from being influenced by the stated opinions of their elders.

When all judgments are in, the Court actually has nine separate and distinct opinions rather than one overall judgment. Each justice has studied the case personally and voted his own decision. Then once the vote is taken, one of the majority justices is picked for the task of writing the Court's opinion. A justice dissenting from the majority can in turn write a dissenting opinion.

After the man assigned to write an opinion has satisfied himself that he has an unanswerable document, it is printed and distributed to the other justices. Each in turn writes his criticism of the draft. The paper is then revised and revised—sometimes through as many as ten rewrites—until it becomes the opinion of the Court.

Sometimes, Justice Brennan says, the justices may change their original "vote" after they have studied drafts of the majority and dissenting opinions. But there is one uniform rule, he emphasized. Judging is not delegated. Each justice studies each case in sufficient detail to resolve the question for himself. "In a very real sense," he said, "each decision is an individual decision of every justice."

Thus it is, these nine justices seek democratically to preserve the law of the land in the country's highest tribunal.

Only FIVE People Came

by Alma Hunt

"ONLY five people came during that week of prayer. But every day my pastor, his wife, the WMU president and two women were at the church to pray together."

These were the words I heard from an earnest individual as he stood in the entrance to my office. The young man and his wife were traveling through Alabama. They had hurried through Birmingham's late afternoon traffic, and managed to reach headquarters just before the lock was turned to seal the building for the weekend.

The couple asked for a staff member with whom the wife had attended Carver School. My co-worker took them over the building, coming last to my office door.

I rose to meet these missionaries of our Home Mission Board. I expressed appreciation for the interest which had prompted them to come our way. Facetiously I addressed the husband and said that we always appreciated such expressions of interest on the part of gentlemen.

His response was quick and oh so sincere!

"I owe much to Woman's Missionary Union. I'm sure I wouldn't be where I am today had it not been for the Week of Prayer.

"Only five people came during that week of prayer. But every day my pastor, his wife, the WMU president and two women were at the church to pray together.

"As a result of their praying I [illegible] served."

A few minutes earlier the Friday afternoon weariness had led me to look at my watch. Silently I had resolved to close the day's work on the stroke of five. A few minutes later I changed my mind. I didn't feel quite so tired. By the time the staff member [illegible] asked if [illegible] could pass them for dinner I felt quite alert [illegible] again.

The [illegible] hours saw the unfolding of the dreams of two dedicated people who with their young daughter lived on a lonely mission field in the USA. Neither of them had the [illegible] loneliness. That description was given to me later by one who had seen them on his mission.

All through the evening I remembered the five: the young man's pastor, his pastor's wife, his WMU president, and the two other women who responded to the plan to pray during that week.

Such a week comes again this month. Such an opportunity is available in nearly 11,000 church communities. It's true Woman's Missionary Societies are organized in less than [illegible] of these. But even in the small church communities and mission centers there are no doubt five who would respond as did the pastor, his wife and their women. Perhaps all that is needed is for someone living close by to give this March issue of Royal Service to the pastor or his wife or a woman in the congregation with this article and the program material marked. It will remind the recipient that God's blessings are upon small groups as well as large.

Another evidence of this came last year in a hand letter from "the unknown," that is unknown to me. On the outside was the name of the sender followed by four lines of letters and numbers, only three of which made sense to me—APO. This clue let me know that the check on the Chase Manhattan Bank of New York was from somebody in the Armed Forces. "San Francisco, California," following the APO number, convinced me uncertainty as to the Pacific theater.

The message was simple, stating that the enclosed check was from the WMU of a mission.

"Our goal was set for $75 and we were really thrilled to attain our goal and go so far over it.

The check enclosed was for $112.34.

Yes, God's blessings abound even in small prayer groups. Praying and giving for the evangelization of America became ours in the Week of Prayer for Home Missions. A pastor in a pioneer area wrote: "No greater return will you get from a mission dollar than what will come back to you through your increased giving to the Annie Armstrong Offering this March. Our entire Pioneer Program is waiting upon the pulpits and the pews throughout our Convention to make this the greatest offering ever."

The call goes out to large churches and small, to adults and young people, in the whole church family. All who will are invited to pray and to give. The Sunday school will distribute Annie Armstrong Offering envelopes on March 1. The WMU will schedule observances of the Week of Prayer all through the week. The Training Union and Brotherhood will give emphasis to home missions and Sunday, March 8, will be Home Missions Day in the Sunday school, the offering becoming a part of the Annie Armstrong Offering for Home Missions. We respond to our united pastoral efforts and pray individuals will pray and give.

We do not know what God will do as a result of prayer until we pray. We do not know what he will do with gifts until we part with them. We know America needs prayer and a strengthening of our home mission efforts. Not only does our land need concerted praying and our gifts, but we need the spiritual blessings which a week of concerted effort in praying and giving will bring to our own hearts.

A new day at River Falls

by Joe Youngblood

I DO NOT REMEMBER the date, but I do remember the experience. And the latter is by far the most important for in the telling of it, I realize anew that God was working mightily among us.

This is the way it happened. Our WMU president had been pressing me and others in our fellowship to give more attention to missionary work, and especially to the Week of Prayer for Home Missions, or as we usually say, "The Annie Armstrong Mission Offering."

Our church had never really taken an interest in this special emphasis, and to say the least, the men of the church were reluctant to surrender one prayer meeting night to the ladies for the purpose of telling us about home missions.

But our president and other workers pushed slowly, but steadily and stubbornly ahead. They set a date for the *church* to participate in the Week of Prayer.

About this time our Associational Brotherhood scheduled Dr. Courts Redford, executive secretary of the Home Mission Board, to address its next meeting. I went that night to the associational meeting along with five or six other men from the church.

Dr. Redford brought a wonderful message and placed before us a large challenge for home missions. In his message he told of a little boy, who had tried to save enough money to support for one minute the entire work of the Home Mission Board. This was relatively a small amount: $9.56.

The thought occurred to me that we all could surely give that much, and so after the meeting I called the five or six men to the front of the church and asked them if they would be willing to give enough to support the work of home missions for one minute as the lad had done. They all responded in the affirmative and enthusiastically, I might say.

We went back to our church and told our WMU president of these plans and also announced to the church that an opportunity would be given for every member of the church to have a part in the effort. That, of course, was what the women had been talking about all along.

The goal of our Woman's Missionary Union was only $35 and this was a [illegible] per cent increase over receipts for last year. But when we had counted the money that [illegible] day, when the church gave together we found that we had received four times the goal—$140!

I took that I could say that this experience really set our church on fire for missions but it did not. However, many people expressed great joy over having the opportunity to give specifically for home missions and our WMU workers were really thrilled!

I am sure that this year we will adopt a "Support Home Missions for One Minute" program, and with adequate planning and promotion behind it, of course, the entire church will take part and I believe we will give five per cent more than our gifts of last year.

This seems to me a worthy slogan or goal for churches to use all over the country. Look at what could be done if every Baptist would give $9.56, enough for a full minute share on Home Mission Board's work. There are 10,193,952 of us, you know. I believe that people will respond if they are properly challenged. This did in our church and as I say, I believe we will do far better this year.

Perhaps $140 for the Annie Armstrong Offering seems small to many, but it is a tremendous increase over the $35 of the year before! We are pleased over this victory for the Lord in our "missionary" Baptist church.

For whatever it may be worth, our church has only 153 resident members and many of these never attend and do not support our church with their money. Yet in 1962-63 our total gifts were $11,867 and 15 per cent of this went through the Cooperative Program for all mission causes.

Please pray for us that we may do more for Him and for those who need Him.

Rev. Joe Youngblood is pastor of the River Falls Baptist Church, River Falls, Alabama.

PROPOSED DISTRIBUTION of the 1964 Annie Armstrong Offering

For operation distribution to the various departments	$2,700,000
Student evangelism	50,000
Inner-City (Including mission centers and Juvenile Rehabilitation)	100,000
Added mission pastoral aid	50,000
Latin American Refugee Relief	30,000
Church Site Fund	200,000
Mission Buildings	370,000
Total Goal	**$3,500,000**

MOTIVATED for MISSIONS

by Lewis W. Newman

"A Church Development Ministry is just what we have been hoping and praying for in mission work," exclaimed Bailey Sewell, Oklahoma language missions superintendent, to Lewis W. Newman of the Home Mission Board. They were on their way to Anadarko, Oklahoma, "The Indian Capital of the World," to review progress of a pilot program in the Church Development Ministry.

"Yes, indeed," Sewell continued, "Church Development Ministry has certainly proved its effectiveness at the Indian Capital Mission."

When the two arrived in Anadarko, they were keenly interested in comments by Joe Prickett, area missionary. "I've been a missionary for several years and I really want to serve the Lord effectively. We were doing a pretty good job here at Indian Capital, but we needed something to motivate us. We needed to get moving. The chance to serve in a "pilot" program in the Home Mission Board's Church Development Ministry proved to be a wonderful opportunity.

"The First Baptist Church of Anadarko sponsors us and does all it can for us. We have good sponsorship and good leadership and help in Dr. Sewell, our language mission superintendent. But we just were not able to get the Indian people deeply involved in the Lord's work. Now we all are working, thanks to this ministry."

"In fact," Prickett continued, "when we started in the development ministry we were meeting in a frame dwelling. We lifted it and then moved to this property with a brick building. Although the building isn't finished inside, we are using it, praying with thanksgiving for the help of First Baptist, Anadarko, the state mission board, the Annie Armstrong Offering, the Home Mission Board, and other friends who have helped."

Prickett then spoke of plans for the future. "We hope to finish the bapistery, install plumbing and build a chur lot. Sunday we hope to have folding doors to divide more classrooms, a church kitchen, and a fellowship room." As he talked the Oklahoma sun was reflected in the eyes of the enthusiastic missionary. Dreams, hopes and disappointments are familiar emotions to missionaries, Prickett continued. "We recently lost two of our best workers. Every died of heart attacks."

Mrs. Edith Hutcheson knows all too well of the death of one of these workers. He was her husband. Mrs. Hutcheson [illegible] a Bible circle in the Woman's Missionary Union of the sponsoring church. She was [illegible] interested in the mission. She and her husband visited it, saw the mission and [illegible] the call of God to service.

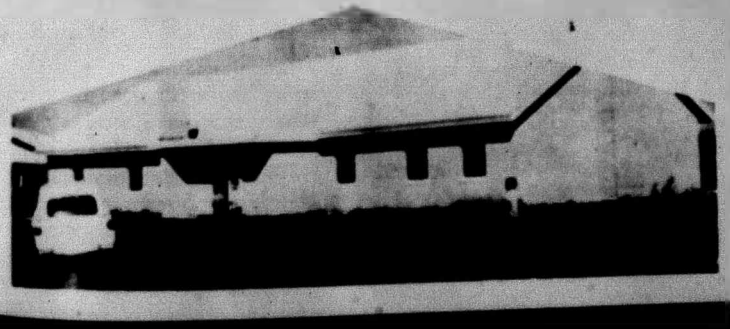
"Here is our study, teach, and pray for [illegible] then refuse to obey the will of God?" Mrs. Hutcheson asked. "We are [illegible] to God's call and found places of service here." Mr. Hutcheson, a carpenter, was able to help with the unfinished building and taught the men's Bible class. Mrs. Hutcheson began working with Prickett.

One Sunday in May Mr. Hutcheson filled the pulpit in the absence of Mr. Prickett. He preached about the saving grace of Jesus. The following Tuesday night he worked on the unfinished building. The next evening Mr. and Mrs. Hutcheson were back at the mission for prayer meeting. Thursday morning they read the Bible together and Mr. Hutcheson led in prayer. He spoke to God of the mission needs. Soon after the prayer Mr. Hutcheson died and went on to be with his Lord. His death has meant a real loss to the mission.

"I hope God will answer our prayer and make it possible to start a mission to one of these dwelling Indian homes," Mrs. Hutcheson said.

Glenda Pocumkat, a Wichita Indian woman, has new experiences as a result of Church Development Ministry projects. She began working with Sunbeam Band and took the leadership course at First Baptist Church, Anadarko. After that she went to Falls Creek Assembly (Oklahoma Baptist state assembly grounds) and took advanced training in Sunbeam Band work. "I enjoy teaching the children about Jesus," she declared. "They love to come, too. We have [illegible] enrolled now and hope to have more soon. We enjoy tithing because we know that we can have a part in helping missions throughout all the world as our tithes are used through the Cooperative Program. We enjoy knowing that we are helping other boys and girls who need the gospel."

Bertha Proctor has been a Christian longer than most of the women of the church. She has also had more experience in WMU work. Her life has not always been easy or cheerful, yet she has been faithful to the Lord and to her promise to continue mission work among her own people. Community missions is close to Mrs. Proctor's heart. "We have to get out and work," she remarked. "It's not enough to read and study, we must go to our people and help them. Sometimes it is clothes, other times it is food and other things, but



Dr. Newman is associate secretary in charge of Church Development and In-Service Training at the Home Mission Board.

always it is Christ we take with us. He keeps us going."

And so she goes! Out into the red hills of Oklahoma. Down dusty roads and paths helping, praying, witnessing, winning. "I am seventy-one years old," she said, "and my health is failing some, but I feel I must get outside help. Sometimes I just ask the Lord to lease me up so I can go on serving him. That's all I live for—just serving him."

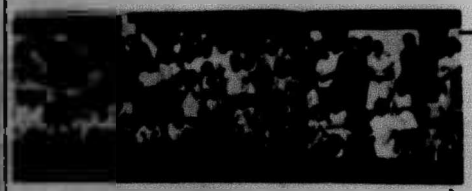
Blossom Beard, a Kiowa Apache and Comanche Indian, is a relatively new Christian. She has been a WMU member for only two years. Baptist life was strange to her, yet she was anxious to learn. She knew that there was more to being a Christian than just "coming on Sunday." The fellowship of the other women was a blessing to her life. Not having a Christian background, she wondered how she could learn of Christ and of his work. Which she bought a notebook, paper, and pencil. She came to WMU as one would to school. Her husband once asked her, "Blossom, why do you have to go to school so much—at your age?"

It was at an association WMU meeting that Blossom began to see her Christian responsibility. WMU materials became a guide for her life. "I learned that being a Christian was more than just coming to church and sitting around. We get out and ask our people to come to our mission to hear about Jesus. We must go out after them or they won't come. We have a nice church for them to come to. We all are so happy in the Lord."

As one would expect, expert guidance in WMU work has helped the mission in its development. Mrs. H. C. Grimsley has given this leadership. Although retired from Home Mission Board employment, she has certainly not retired from mission work. "This year on the Church Development Ministry our WMU work has really grown," she says. "Our women have become aware as never before of world missions.

"Interest and knowledge lead to increases in the mission offerings and to deepened spiritual lives. As a church development project, our WMU proposed to reach twelve of the sixteen goals. We accomplished these objectives through the cooperative efforts of the women and the blessings of the Lord."

On our way back to Oklahoma City from Anadarko, Bailey Sewell reflected on the Church Development Ministry. "Yes, the Indian Capital Baptist Mission has proved that the Church Development Ministry is the technique of mission work we have been praying for. It allows the church or mission to analyze its own work and potential," he commenced, "and then set up its own program to meet the needs of the church, community and world," he continued. "Why, this ministry has helped here as much as at Putnam City, First church, or Crown Heights Baptist Church, in Oklahoma City." He smilingly added, "Yes, sir, it has helped us in Oklahoma—as much as it has helped churches like Oakhurst in Decatur or Jefferson Avenue in East Point, Georgia!"



Indian Capital Baptist Mission, Anadarko, Oklahoma. Rev. Joe Prickett is pastor.

For information and material about Church Development Ministry, write to your state Baptist office or to Dr. Louis W. Newman, 161 Spring Street, N.W., Atlanta, Georgia 30303.

We Get LETTERS

by Marie Mathis

Mrs. R. L. Overstreet

75 Faithful Years

Mrs. R. L. Overstreet is one of our most faithful and active members, even though she is just ninety years of age. Our WMU honored her on the 75th Anniversary of WMU because she had been in the Woman's Missionary Union since its very beginning 75 years ago. She started as a fifteen year old girl, attending the meetings with her mother, who was a pastor's wife. We felt that this would be of interest to the women across the country in the WMU for we did not imagine that there were many women still living, especially still very active in their church life, who have been in the organization from the very beginning.

Mrs. Overstreet seldom misses a service in our church. She is still mentally alert, physically active, and is community missions chairman at this time for our WMU.

W. M. Pratt, Jr.
Pastor, First Baptist Church
Greenville, Texas

It has been the privilege of working with Mrs. Overstreet in Texas WMU. She was president of her association for many years and was faithful in attendance at all state executive board meetings, as well as annual convention. She has been an inspiration to me.

CHRISTIAN GREETINGS

It was with great joy that we received greetings from our beloved sisters on the occasion of the Golden Jubilee of our organization in the year 1963.

We are grateful to God and to you, our sisters, for your cooperation, not only through the precious lives of the missionaries in the past but also those of the present, and also for the financial cooperation for our institutions and all our work in general.

May God continue to bless you as you carry forward your work in our heart's desire.

I embrace you, cordially, in name of the Executive Committee of the Woman's Missionary Union of the State of Rio, Brazil.

EVR

The New Sunbeam Activities is Wonderful!

I work with Primary Sunbeams in our First Baptist Church. I have been looking over our new *Sunbeam Activities*. I am so pleased with it that I wanted to write and tell you how much I like all the new information.

We also would like to have some information. We have so much difficulty in bringing our children to know the missionaries. They just tend to be names mentioned for prayer or in a story. We thought if we could have more large pictures of our missionaries this would help. The pictures in our Album of missionaries are so small they just do not interest primaries.

Thank you again for the wonderful activities. May God bless you all.

Mrs. H.

• *(The "new look" for Sunbeam Activities begin with the 1963 Fall issue. I wish every mother of small children would subscribe to this magazine—$1.50 per year from Woman's Missionary Union, Birmingham, Ala. 35203. It would help her to see just how much it would mean to every child under nine to belong to Sunbeam Band.)*

ANNIE ARMSTRONG

Congratulations on the book, *Annie Armstrong.*[*] The warmth, realistic and missionary treatment make this book of inestimable value to missions. The basic principles dealt with in telling the story of her life, the many new items regarding Miss Annie will cause this book to live and be a blessing to all missions until Jesus comes.

LOG

I opened my copy of the book *Annie Armstrong* and sat quietly looking at the picture of Miss Annie. I knew her through the years and appreciated her wonderful leadership. Her very life was one of sowing and witnessing and inspiring all who knew her.

GED

• *(Let me recommend this fine book for your personal bookshelf. And it is a must for every church library.)*

Concern That We Express Our Convictions

Thank you for some very fine statements about the responsibility of the churches and individual Christians to improve race relations. As a Southern Baptist, I have deplored the fact that our churches and denomination have given so little constructive leadership in this important area of Christian concern.

ED

ALASKA—1963

Our 1963 conventions were great. The Alaska GA Convention attracted a total of 105 girls plus 27 counselors and program personnel. The "Royal Diadem" coronation with 60 girls from 14 churches was lovely and impressive. Results have been thrilling. I have received numbers of letters from girls and counselors expressing appreciation for the spiritual influences of the Convention. Three Intermediate girls have surrendered their lives for special mission service and one Eskimo girl made public profession of faith.

The state WMU convention attracted 114 messengers and visitors. Missionary messages were excellent and well received by our people. God is richly blessing our work for which we are so grateful.

Louise Yarbrough
WMU executive secretary, Alaska

A QUOTE

We would like to pause to thank God anew for His abundant blessings to us . . .

For the privilege that is ours to share the glorious assurance of life eternal through Christ with men and women in this part of the world whose hearts are so stupid in the darkness of unbelief. . . .

For you, our friends at home, who make our presence here possible through your continuing prayer and gifts. . . .

For recent victories which we have witnessed in the work here. . . .

A missionary family in Africa

• *(And, so, "we are laborers together with God.")*

[*] *cl. $1.50, pa. 85c from Baptist Book Stores*

CIRCLE PROGRAM

OR FOR SECOND WMS MEETING

Mission Study Book: *Apogee*[*]
Kate Ellen Gruver, Editor
Make plans to have this Home Mission Graded Series book taught in circle or society.

I Must Act

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 Scripture passage)
- **Business Period**
- **Promotional Period** (see Forecaster)
- **Song**

Program Chairman in Charge

INTRODUCTION

This is the last of three programs in the unit on Christian citizenship. Former programs presented the Biblical basis for citizenship and the need to be an informed citizen. Today we suggest ways of "acting out" our citizenship. In doing so, we shall use verbs of action: obey, vote, serve, teach, and pray.

We live in a rapidly changing world. Within the past few years even the definition of words has changed. "Space" used to mean an unlimited area or place: now it is also that expanse outside the earth's atmosphere where present and future action may well become as important as what happens here on our familiar earth.

The keynote of living, both in the earth and in space, is "action." The astronaut is a man of action, not simply a robot strapped helplessly into a capsule, and at the complete mercy of automatic controls. He is alert and active during his orbiting.

All the training he has undergone, the intricate mechanism surrounding him will count for little unless he involves himself in certain assigned tasks. He must make decisions, read and record impressions and experiences, test his spacecraft's ability to be directed manually. He is responsible to a great degree for the success of the trip.

We can compare the position of the astronaut with that of the Christian citizen entering into the full orbit of adulthood. All previous training and experience in human relations count for little unless he

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

uses these activels in his position as a "citizen of two worlds."

The negative or passive side of today's topic was well expressed many years ago by Edmund Burke. "The only thing necessary for the triumph of evil is for good men to do nothing." (Record for emphasis.)

We may be well served in current conditions in our community and our nation. We may be capable of leadership in worthy causes. We may feel very deeply the need for a moral reawakening within our land. But unless we are willing to *act* upon knowledge, we are deceiving ourselves as to our response to our obligations as Christian citizens.

God created man to live in community with others, in social situations. We have in our democracy a fertile field for serving God through just, humane relations with others.

Let us consider ways in which we can "activate" our citizenship. In doing so, let us utilize action verbs to stress the fact that our beliefs determine what we do in a given situation. What actions should the Christian take in his capacity as a citizen?

OBEY

The Christian must obey the law of the land. The American Creed, written by William Tyler Page contains these thoughts: ". . . it is my duty to my country to love it; to support its Constitution; to obey its laws. . . ." Surely as we look at America today we are touched by a mixture of pride and humility in this "nation under God." There is room for pride because God has blessed it with natural resources and a citizenry which proclaims its belief "in liberty and justice for all." But there is humility for we fail in so many ways to live up to the Christian standards our founders and our God set for us (read pages 1 and 2).

Love of country cannot be enforced, but obedience to its laws can be. We are told that today there is an undercurrent of lawlessness, the basis of which is a lack of respect for law and its enforcement agencies as well as irresponsible statements and actions by those now holding public offices. "Honest graft" has become a term to smile at. "Getting by" with illegal acts, distortions, traffic violations, political corruption, misleading advertisement, all have become "interesting" topics for conversation. A longtime judge of juvenile offenders stresses the fact that there are no "little" laws which can be broken; they are all big laws. For the deliberate breaking of a known law represents a choice to do wrong and is the seedbed for future lawlessness.

Some laws may seem excessive, unfair or even morally wrong. If so, they need be changed by legal means, not by open flouting of that law. One of the leaders of the civil rights cause last year defended the right to disobey a law he considered "morally wrong."

A basic belief of our democracy, however, is that our laws are made for the benefit and welfare of the country as a whole. Disobedience is not the answer. It can well result in infringement on the rights of others. Herbert Hoover in his memorial address stated the truth we must recognize: ". . . If citizens do not like a law, their duty as honest men and women is to discourage its violation; their right is speedily to seek for its repeal. . . . The duty of citizens to support the laws of the land is coupled with the duty of their government to enforce the laws which exist." Our system of laws has been developed for the protection and welfare of all men, and as such demands our respect and obedience.

VOTE

The voting booth has become the symbol of the American way of life. And it is well be, for it is here that all men stand on equal ground. Every vote has the same value, whether it be cast by the President or the newly turned twenty-one house-wife. Voting represents a decision reached and activated, whether in the choice of a candidate for public office, approval of a bond issue for local schools, or change in the form of a city government.

The importance of a single vote in elections proves an interesting study. The admission of Texas to the Union was made by a majority of one vote. The impeachment proceedings against President Andrew Johnson failed for lack of one vote. Every qualified citizen should recognize the responsibility he must assume in casting his ballot, his one action through voting.

In the last presidential election approximately [illegible] per cent of qualified voters cast their ballots. Do we take the privilege of voting too lightly?

Only for the past forty-four years has the American woman had the right to vote. Today there are more women registered to vote than men, and it is not impossible to imagine the outcome of a presidential election hinging on the faithfulness with which women accept responsibility at the ballot box.

Women must also vote their convictions on matters which threaten their homes—the sale of alcoholic beverages, obscene literature, narcotics, gambling. The woman with her vote can wield a great influence for good in her nation and neighborhood.

SERVE

The verb "serve" can be used to denote an action which suggests physical involvement as a citizen. At the Southern Baptist Convention in 1963 the Sunday School Board sampled opinions of delegates on many different subjects. One concerned the degree to which Christians should become involved in political affairs. The answers ranged from complete involvement to abstinence from participation except through voting. The statement accepted by 87.9 per cent of those answering the poll read: "Christians should be willing to involve themselves in the professional, general process and specific issues of politics." Almost nine-tenths of those responding recognized the need and obligation of Christians to preserve and preserve society through individual effort, just as Jesus Christ called his followers to be the "salt of the earth." When we fail to take a stand for what we believe to be right, we fail our Lord.

On hearing of racial violence in her city one woman asked her husband: "Why do these things have to happen?" His answer was: "Perhaps because those of us who consider ourselves reasonable people have not wanted to get involved; we have wanted peace at any price, but the price has proved too high." When we refuse to face issues and hide our eyes from the cause of unrest we sometimes reap the results in a tragic way.

Our service should include speaking out on the stand we take, and in writing to those whose influence affects our lives. Elected officials in the Senate and House of Representatives are interested in helping the people whom they represent. A voter may have information which could help the official come to a decision on the measure before him. A Senator was questioned as to why he voted against a certain measure. He asked for the file of correspondence concerning the bill, and emptied it on his desk. Four letters fell out; only four voters from his state had bothered to write their approval of the bill.

Service may also include becoming a member of a political party and working for the election of particular candidates. A survey made in 1960 showed that of the total adult population of the country only twelve per cent gave money to help finance either of the two largest political parties. Only eight per cent attend political rallies and meetings, and only three per cent belong to a political organization.

A comment on the survey brought this startling fact to our attention: "Those who actively participate in the two major parties in the United States are actually fewer in number than the members of the Communist Party in Russia."

Baptists believe in a complete separation of church and state, it is true, but this is never to be construed as meaning a complete separation of the Christian from his nation's need and his obligations for a society in which Christian principles prevail. Only as Christians become part of society can they expect to have the penetrating in-

fluence that a nation must have to be a Christian nation.

Service may include running for public office if one is qualified. A young pastor of a vigorous, growing church resigned from his church to enter politics. In the letter of resignation he gave this reason for his decision: "I am concerned about the future of our country. . . . If our nation is to survive the crises of our time, there must be in public office and in private life, men who will themselves seek to be a part of her greatness and her strength. We can no longer afford corruption, dishonesty, or moral laxity in any walk of life or at any level of government."

Becoming a candidate for public office is not an easy decision to make. It may mean sacrifices, being misunderstood by friends, facing the necessity of compromises with persons whose motives are questionable, the risk of financial security for one's family. There are many elements to consider on the negative side; but there is also the positive reward of becoming a force for good, if the candidate is well qualified and motivated by a sincere desire to serve God through government.

Other services we may perform include military service, jury duty, being alert to internal as well as external enemies of our democracy, paying taxes, supporting law enforcement agencies with respect. We must also work to stamp out injustices wherever they occur, that every man and woman might have his inherent right and opportunity to freedom and happiness.

TEACH

The home has been called the "launching pad for future citizens." As parents we have great obligation to instill in our children a basic respect for our country, its principles and its claim upon our allegiance.

Children learn by our actions and attitudes. The example of parents who vote regularly, discussing and participating in community affairs, total respect for law and order, consideration for the rights of others, responsibility in regard to action and decision of elected officials—all of these are ways we reveal to our children our appreciation and understanding of America.

Patriotism as a divinely directed love of country is part of the heritage we owe citizens of tomorrow. We cannot afford to leave training in citizenship to the schools any more than we can leave all spiritual training to the church. These twin responsibilities are so important God has laid them where they rightly belong, on the parents in our homes.

PRAY

As citizens of two worlds we undergird all our other actions with prayer. We sing the prayer "God Bless America" in times of stress and crisis; we complain that the tune of the national anthem is too difficult, failing to recall, perhaps, the great trials of revolution and civil strife that our country has endured. But we dare not accept lightly the treasure of freedom without appreciating the sacrificial efforts of those who have gone before us.

We should pray for public officials as a part of our daily duty as Christian citizens. We should pray that our land might be God's instrument for blessing all men. We should pray that our leaders might be motivated by unselfish dedication. We should pray that every man, woman, and child might find the right balance of privilege and responsibility, and respond with love in seeking just privileges and rights of all our citizens.

We should pray for ourselves, that we might free our hearts from prejudice and intolerance of others, and become active forces for justice and righteousness, and we should pray in gratitude for the past, for guidance in the present, for spiritual strength at all times to do the will of God in our capacity as Christian citizens.

Read thoughtfully and slowly Romans 13:1-8 in the Amplified New Testament.

Pray concerning Christian citizenship responsibility.

In America

A "City" of 10,000 Without a Church

by Francis M. DuBose

THINK of driving through an American city of 10,000 people and not seeing a church.

A city of [illegible] in the United States without a single church? Incredible? Incredible but true!

There is such a city in Michigan.

In Michigan's largest city, the city that put the world on wheels, there is a city within a city. In fact, there are several cities within the city of Detroit—Dearborn, Highland Park, Hamtramck.

There is a unique city within the greater city, however, which differs from Dearborn and other municipalities. Actually, it is not a city in the sense of having a separate government.

It is a city, however, in a more primary sense—in the sense of a large, distinct community within a given geographical area. This community is a distinct population area of approximately 10,000. How many thousands of American municipalities have a smaller population than that?

Only a few blocks from the heart of downtown Detroit and just West of the John C. Lodge Expressway, one of the main arteries of the city, there is a community of some 10,000 Negroes residing in over a dozen fourteen-story "high-rise" apartments and numerous smaller units. This community, built a little over eight years ago and situated on forty-seven acres, is called the Jeffries Housing Project, named after a former mayor of Detroit.

Here are forty-seven acres of souls—ten thousand strong—forming a city-size community, in a sense completely distinct from and yet existing within the inner-city of America's fifth largest metropolis!

The most startling fact about this city-size community, however, is not that it is housed on forty-seven acres. The most startling fact about it is that there is no church on any of its streets. Most startling, yes and most disturbing!

Mr. DuBose is Superintendent of Missions, Metropolitan Council.

How many churches would be found in the average American city of this size? Probably at least ten. In the South a city of 10,000 would probably have at least three or four Southern Baptist churches, with a large "First" church averaging several hundred in Sunday school each Sunday.

In the *Detroit Free Press* last year, the director of this housing project was quoted as saying: "There are no religious activities in the project, and it won't open up to any. We can't play favorites: there are church facilities close by."

"Church facilities close by." Yes, there are churches on the periphery—outside this city's limits!

Stranger than driving through a city of 10,000 people and finding no church is driving beyond the city to discover that the churches which are supposed to serve a "city" are located outside the city. Schools are in the city. Everything is in the city—everything but churches!

A vital matter completely overlooked (or completely ignored) by too many city planners and builders is the fact that churches form an integral part of the American community. Of course, there can be no favoritism. But what about making property available to churches at the proper cost on a "first come first serve" basis? Then let the most aggressive groups—those alert enough to take advantage of the opportunity—minister to the spiritual needs of the community.

Concerning the "church facilities close by"—it must be realized that the churches in the surrounding communities, beset by the complexities of inner-city problems, are doing well to minister adequately to their own immediate communities.

There are churches near this housing project, and most of them ministered to their communities long before the advent of this new nearby "city": Trinity Episcopal, Trumbull Presbyterian, Cass Methodist, and St. Dominic and St. Therese Roman Catholic. These religious groups have reached some of these people but very few.

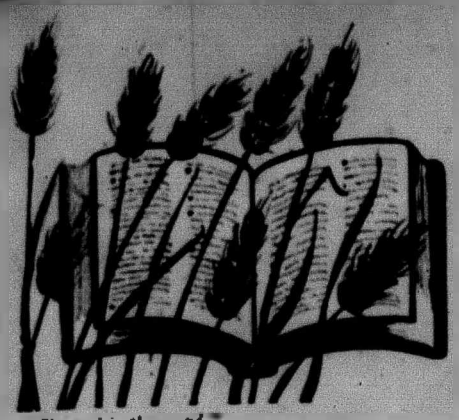
Are there not Negro churches to reach these people? In the general area. However, Negro congregations have had little more success than the older congregations in reaching this vast community. This is not to say that these older congregations and the relatively newer Negro churches have not tried.

The fact remains, however, that here is a city-size community which is virtually untouched by a spiritual ministry. The supreme reason seems to be that there is no vital witness "within" the community. No matter how many churches surround a community and no matter how aggressive they may be, they will never be able "from without" to reach "within." At least, in almost a decade, they have not made any impact in this community.

When it was rumored that a spiritual ministry existed in this community, closer observation revealed that a Protestant denomination had a working relation with the YMCA for a recreational program for some of the children of the community. Is this somebody's idea of an adequate spiritual ministry to 10,000 people?

Detroit's new Southern Baptist city missions program faces this challenge, and the only hope for an adequate ministry to the churchless city seems to be a return to the New Testament principle of the "church in the house." Through the Cass Park Baptist Church, which is housed in the facilities of the new Baptist Center, an approach has been made, at least to the extent of having services in the homes. But in light of the limited facilities of each apartment, how many "house-churches" would it take to minister to 10,000 people even to the extent that they are ministered to in the average American city of this size? Moreover, who feels that what the churches of the average city are doing is adequate for our times?

In a school of missions in Louisville, Kentucky, the challenge of this need was presented. A Southern Baptist missionary to Africa said: "If I don't get to go back to Nigeria, I would like to go to Detroit as a missionary to that city of 10,000 Negroes."



"The seed is the word."

Call to Prayer

Day by day for the World I Pray

Prepared by Hannah Plowden

SUNDAY MARCH 1 *For he said unto him, Come out of the man, thou unclean spirit.* Mark 5:8 (read vv. 1-20).

Dr Curtis Bedford speaking of the Home Mission Board work of the Southern Baptist Convention says "There remaineth much land to be possessed," and the Lord is counting on Southern Baptists to move forward and possess the land God expects us to take the mountains, the plains, and the cities. The HMB is the agency through which to accomplish this. They are our representatives in places where many of us are not equipped to serve. However, we through our prayer, our gifts to the Cooperative Program and through the Annie Armstrong Offering may stand beside every one of these workers. God is counting on us for the task is only begun. Today we begin the Week of Prayer for Home Missions. Pray that our churches may become greatly burdened for the spiritual growth of our country.

Pray for Ruth E. Bentley, McAllen, Texas, Jo Ig. Mrs. E. R. Conrad, Newkirk, Okla., Ed ce. J. R. James, Fairbanks, Alaska, Mrs. B. A. Forrester, Venezuela, ev., W. D. Lockard, Cuba Sc. Rhodesia, J. W. Patterson, Cali Colombia, D. N. Knapp, app. Oct. 1963 to E. Afr. ed., Director Ruth Neel, Brazil, ret.

2 MONDAY *And when he was come to, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.* Mark 5:39 (read vv. 21-43).

While nation-wide race conflicts are shaking the foundations of our society, North Carolina Baptists have found ways of keeping lines of communication open and continued co-operation in spite of prejudices on both sides. The Negro State Convention composed of 1,700 churches and the white Convention composed of 3,600 churches have voted to hold a joint afternoon session in 1964. *Let us pray for Dr. W. R. Grigg, Sec. of Dept. of Interracial Cooperation of the North Carolina Baptist Convention.*

Pray for Marcia Joan Poole, New Orleans, La., Sellers Home, Mrs. H. A. Bryan, A. Y. Napier, China, ret., Mrs. J. P. Satterwhite, Kyoto, Japan, RN, J. W. Carney, Dorra, E. Pakistan, MD, Mrs. J. E. Lee, Nigeria, Mrs. D. C. Dorr, Gaza, W. W. Lee, Guadalajara, Mexico, Mrs. T. S. Green, Paraguay, ev., *M. C. Smith, Montevideo, Uruguay, J. E. Humphrey,* Nigeria, ed.

3 TUESDAY *And he went out from thence, and came into his own country; and his disciples follow him.* Mark 6:1 (read vv. 1-29).

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.

ag.	agriculture	MD	doctor
app.	appointed	med.	medical
BA	business administration	pub.	publication
ed.	education	ret.	retired
ev.	evangelism	SM	rescue mission
GWC	Good Will Center	RN	nurse
Ind.	Indian	Sp. kg.	Spanish kindergarten
Int.	International	Sp. sp.	Spanish speaking
JR	juvenile rehabilitation	SW	student worker
MA	missionary associate	*	furlough
MC	mission center		

Miss Gladys Farmer says, "In our homeland our 'inner' cities are filled with complex problems . . . poverty, illiteracy, broken homes, delinquency, prostitution, alcoholism . . . I thank God for the privilege of serving in a Good Will Center in a big city. You too can have a real part in this work as you pray . . . Not long ago nineteen of our teen-age group were arrested and carried to an industrial school or to the state penitentiary . . . Today, several of these same young people are fine citizens, some are now in my Sunday school class on the Lord's Day in a nearby mission, and a few have made professions of faith in Jesus Christ. Pray for these youths . . . Pray especially for two boys who have volunteered for mission work and for four others who chose crime and returned to the penitentiary."

Pray for Ruben Gonzalez, Las Cruces, N. M., Sp. sp. ev.; J. C. Ware, Guadalajara, Mexico, BA; J. E. Walker, Mbeya, Tanganyika, MD; Mrs. C. L. Culpepper, Jr., Taiwan, ev.

4 WEDNESDAY *He looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. Mark 6:41 (read vv. 30-56).*

Richard F. Massnec, pastor Masaryktown Baptist Church, Masaryktown, Fla., says, "Did you know that there are about 20 million people in the US who are a part of some language group and that only about 10 per cent are being evangelized? At least 40 major languages are found among them. Through your Home Mission Board you help to support over 910 missionaries serving among some of them. Mr. Massnec works among Czechoslovakian people. *Pray for him. Pray for a greater outreach to the total community.*

Pray for Mrs. E. L. Kelley, Texas, ret.; Mrs. Bertolome Burgnet, Cuba, L. D. Wood, Canal Zone; Mrs. E. R. Martin, Arusha, Tanganyika; Mrs. C. E. Evans, Kenya; *H. H. Holley, Malaysia; Mrs. B. E. Tessery, Jr., Kaohsiung, Taiwan; J. S. Perkins, Belo, Brazil, ev.; Mrs. J. B. Hughey, Jr., Zurich, Switzerland.*

5 THURSDAY *There is nothing from without a man, that entering into him can defile him: but the things which come out of him, these are they that defile the man. Mark 7:15 (read Mark 7).*

The Bethany Home and Adoption Center depends for successful continuance on the love and support of Southern Baptists. Mrs. Maria Poole, housemother, recognizes the delicacy of her task as she deals with unwed mothers from all parts of America. The workers know that the women who come have great spiritual need. Jesus showed compassion on such women when he was here among us. Most of the women go out from Bethany Home to make courageous Christian living and witnessing.

Let us pray for the women there today and for the thousands of unwed mothers who have no Christian guidance nor help.

Pray for D. L. Jester, Iowa, Nigeria, ed.

6 FRIDAY *He asked his disciples, saying unto them, Whom do men say that I am? Mark 8:27 (read Mark 8).*

Dr. Courtis Redford says, "God has been good to Southern Baptists. Much land has been possessed. With almost 33,000 churches and over 10 million members we have entered every state in the union, preaching the gospel of Christ. Over 2,500 churches have been constituted in new areas, many missions established, ministries extended to many language groups and others of special need. We now have over 2,100 missionaries serving in the homeland. Won't you join us as we pray and as we give. God is counting on us."

Pray for Mrs. J. M. Goodner, Wichita, Kansas, ev.; Mrs. G. C. Prock, Calif., deaf ev.; Mrs. Frank Ramirez, Tampa, Fla., migrant ev.; D. E. Merritt, Kaduna, C. E. Ford, Ogoja, Nigeria, ev.; G. M. Fatle, Jr., Nalerigu, Ghana, MD; Mrs. M. J. Anderson, Kowloon, Hong Kong, RN; Mrs. J. R. Allen, Brazil, ret.

7 SATURDAY *If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 1 John 1:7 (read John 9:13-17, 24-25, 33-38).*

Robert Lawson home missionary working with the Santee Baptist Association, Bamberg, S. C., speaks for the missionaries serving over 1,182 associations throughout our Southern Baptist Conventions, and urges you to pray for the associational missionaries as they labor in the field of rural mission. The Superintendent of Missions is concerned that all Christians be involved in a worldwide witness.

Pray for Mrs. Herbert Caudill, Havana, Cuba, ev.; L. [illegible]phers, Calif., Japanese ev.; Mrs. J. L. T[illegible]ton, Jr., Kowloon, Hong Kong, ev.; Mrs. H. [illegible] McMillan, China-Bahamas, ret.; H. D. Mor[illegible], Ogbomosho, Nigeria, ed.

SUNDAY MARCH 8 *And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. Mark 9:3 (read vv. 1-29).*

Our Week of Prayer for Home Missions ends today. Perhaps you have not given your gift yet to the Annie Armstrong Offering. Perhaps you feel you can give more. The time to give yourself is now. The door of service is swing wide. We have "an opportunity to share a magnificent missionary witness for Christ with millions of Americans and to build a strong home base for missions abroad." Pray about your gift and your Christian witness.

Pray for Mrs. Merred Bowers, Yankton, Texas, Sp. sp. ev.; Mrs. Felix Torres, Havana, Cuba; Mrs. G. C. Bond, Accra, Mrs. W. D. Richardson, Nalerigu, Ghana; T. N. Chakravarty, Londrina, Brazil, ev.; Mrs. W. C. Taylor, Birsal, ret.; Mrs. J. A. Roper, Jr., Ajloun, Jordan, MD.

8 MONDAY *[He] saith unto them, If any man desire to be first, the same shall he last of all, and servant of all. Mark 9:35 (read vv. 30-50).*

Dr. Crawley says, "As I think of difficult, rugby, challenging Pakistan, I find myself thinking of Caleb whose spirit was such that he asked the privilege of taking in the Lord's name a mountainous area, full of strong giants and fortified cities. Through East Pakistan is low-lying delta, spiritually it is a mountain of difficulty and challenge. Surely God has young Southern Baptists many young preachers who will say with Caleb, 'Give me this mountain.' There is now only one preacher missionary for each two and a half million people in East Pakistan."

Pray for V. A. Greene, Makati, Philippines, ev.; J. S. Rounds, Ohio, ret.

9 TUESDAY *And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard it is for them that trust in riches to enter into the kingdom of God! Mark 10:24 (read vv. 1-31).*

William Carey was born in England August 17, 1761. He is known as the father of the modern missionary movement. Largely through his philosophy of expecting great things from God and attempting great things for God he was appointed to go as a missionary to India in 1793. He spent 41 years in missionary service without returning to his homeland. His faith stands as a noble challenge to Christians in all lands. His example calls us to give of our best for the Master.

Pray for C. B. Clark, Caracas, H. R. Tucker, Jr., Venezuela; Mrs. D. C. Johnson, Chile, *ev.; Mrs. J. E. Brown,* Nigeria, *MA; C. L. Culpepper, Jr., Taipei, Taiwan, ed.; Milton Morris, San Blas, Panama, ev.; Mrs. L. F. Maynard, Ala., ret.; North Carolina WMU annual meeting, Durham, 10-12.*

10 WEDNESDAY *They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. Mark 10:37 (read vv. 32-52).*

Mr. and Mrs. Thomas Adkins turned away from successful business careers to go as "special" missionaries to Hong Kong in 1960. Both were excellently prepared by training and experience to carry on a good work for the Lord, lending a hand to the missionaries in the heavy business end of that task where the fields are white and the laborers are few.

Pray for Mrs. Adkins, E. W. Mueller, Monrovia, Liberia; Mrs. J. T. Norman, Colombia, ev.; Mrs. J. O. Morse, Colombia, *RN; Rafael Guillen, Panama, Teofanes Olmos, Raymondville, Texas, Sp. sp. ev.*

11 THURSDAY *And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. Mark 11:17 (read Mark 11).*

Missionary Wendell R. Hull, located in Nyeri, Kenya, drove 75 miles to examine and baptize 18 adult converts. They were won to Christ through the preaching and teaching of a man who had moved to that village from Nyeri, where he was a church member. Mr. Hull said, "We have rejoiced in this work particularly since it has sprung up of itself." We need to pray for all Christians everywhere that we witness where we are.

Pray for J. E. Taylor, Mexico, Manuel Quintero, Pinar del Rio, Luis Napoles, Cuba, ev.; J. T. McGill, New Orleans, La., RM.

12 FRIDAY *And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? Mark 12:24 (read Mark 12).*

In June, 1962, the Beirut Baptist Seminary graduated its first class of students. That marked a real milestone in Baptist theological training in the Arab world. The school needs more teachers and trusts God and Southern Baptists to supply these critical needs.

Pray for L. M. Southerland, Jr., Fukuoka, Japan; G. O. Wilson, Brazil; D. A. Morgan, Brooklyn, N. Y., ev.; Fidel Guzman, Sugar Land, Texas, Sp. sp. ev.

14 SATURDAY *Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, John 18:37 (read vv. 28-38).*

Pray for Ivan Lapinell, pastor in Las Villas province, Cuba; Roy Brentlinger, native worker, Anchorage, Alaska; M. R. DeMeree, one of 26 missionaries to deaf who reported 339 conversions last year, Denver, Colo.; Mrs. Donald Hsiao and husband, work with Sp. sp., Pueblo, Colo.; Mrs. C. I. Dawson, Sp. sp., Phoenix, Ariz.; C. T. Tipton, Tanganyika; Mrs. W. E. Arnold, teaching Ashanti language, sec. at the Sadler Memorial Secondary School, pianist, YWA counselor, WMU leader, Kumasi, Ghana; Juanita Thomas, Nandyal, Thailand; W. E. Emanuel and wife, only Americans in Matsue, Japan, teaches Bible, preaches in Japanese, teaches English at government university; M. E. Peacock, city missionary, Sao Paulo, Brazil; J. P. Morgan, Gwelo, So. Rhodesia

SUNDAY MARCH 15 *Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning Mark 13:35 (read Mark 13).*

God's continuing kingdom program we need his followers ordained to tasks on mission fields at home and around the world. As we pray for them and serve faithfully where we are, we share in their service.

Pray for Blanche Bradley, China, ret.; Mrs. J. A. Gallup, N. M., Mrs. R. L. Mefford, Philadelphia, Miss., Ind. ev.; Mrs. Jose Saenz, Corpus Christi, Texas, Sp. sp. ev.; Casto Lima, Las Villas, Cuba, ev.

16 MONDAY *And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it Mark 14:23 (read vv. 1-25).*

We pause to consider the closeness of membership of the family of believers; the economic, cultural, and spiritual interdependence of the young and strong and the aging and weak, pastors and their people; strong historic churches and small struggling missions. Wherever we are we have the privilege through our Lord for further growth in love and tenderness and concern for others. Let us pray that we cultivate Christian fellowship.

Pray for Tony Jojola, Albuquerque, N. M., Ind. ev.; Mrs. M. D. Oates, Fresno, Calif., Sp sp ev.; Mrs. Irene Turner, Nashville, Tenn., Negro ev.; G. S. Williamson, Torreon, Mexico; Estelle Freeland, Abeokuta, Nigeria, ed.; Mrs. F. L. Lewis, Indonesia; Mrs. B. J. Walsh, Torreon, Mexico, ev.; Mrs. J. B. Hipps, China, ret.

17 TUESDAY *And he said, Abba, Father, . . . nevertheless not what I will, but what thou wilt Mark 14:36 (read vv. 26-72).*

"In this land where the name of Christ is unknown by the majority of people we need you to pray with us as we attempt to witness. We know the Spirit of God is moving in our midst for we are having many opportunities for witnessing which we have never had before and many people are asking questions they have never asked before," said two of our missionaries in Niigata, Japan. *Pray for them.*

Pray for W. L. Walker, Fukuoka, Japan; Mrs. S. G. Rankin, Kowloon, Hong Kong, ev.; E. H. Burks, Jr., Ogbomosho, Nigeria, ed.; Juan Acosta, Las Tablas, Panama, ev.; George Bass, Ft. Worth, Texas, JR; Virginia WMU annual meeting, Roanoke, 17-19

18 WEDNESDAY *And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? Mark 15:12 (read vv. 1-20).*

The Cumminses from E. Pakistan, while home on furlough said, "Your prayer is needed that there will be a greater awakening among young people of America to their responsibilities overseas. Our need in Asia is for preachers, teachers, nurses, and doctors, others who will go there, wrapping up the good news of redemption in their own personalities. This is God's way in this day."

Pray for Mrs. G. W. Schweer, Semarang, Indonesia; Mrs. Paul Box, Malaysia; Mrs. J. C. Walker, Blantyre, Nyasaland; Mrs. D. E. Whitson, Dar es Salaam, Tanganyika; Mrs. D. K. Sharpley, Rio Grande do Sul, Brazil, ev.; Mrs. N. H. Brown, Gardena, Calif., Japanese ev.; J. M. Goodner, Wichita, Kan., Ind. ev.; I. G. Johnson, Calexico, Calif., Sp sp ev.*

19 THURSDAY *And it was the third hour, and they crucified him Mark 15:25 (read vv. 21-47).*

In Quezon City, a suburb of Manila, new church buildings have been completed with Lottie Moon Christmas offering gifts. In Paco, another Manila suburb, workers are in process of securing land with which to build a church. All of greater Manila is showing amazing growth. Economic growth is tremendous. The country is taking giganti[illegible] strides toward modernization. It is most imperative that we step up our missionary efforts. Ardis Cross says the spiritual needs are deeper than ever.

Pray for Mrs. E. M. Cross, Philippines; C. D. Clarke, Lagos, S. P. Myers, Nigeria, ev.; Mrs. W. L. Carter, Ogbomosho, Nigeria, RN; Rosa Hanna, Santa Fe, N. M., Ind ev.; Missouri WMU annual meeting, St. Joseph, 19-21

20 FRIDAY *And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen, he is not here: behold the place where they laid him Mark 16:6 (read Mark 16).*

Prayer by Southern Baptists is being answered in Colombia," says Dr. John W. Patterson. "God's Spirit is working gradually to bring about a spiritual revolution that will in turn be a blessing to this nation and to all the nations. But prayer is still needed daily to win victories. He lives, and because He lives we have a message that the world must hear—even in this generation."

Pray for Elizabeth N. Hale, Malaysia; T. D. Gullatt, Miho, Japan; E. E. Brown, Sr., Nassau, Bahamas; C. W. Shaw, Umtali, So. Rhodesia; H. R. Littletown, Ghana; Mrs. S. D. Stamps, Ecuador; Mrs. P. H. Carter, Merida, Mexico, ev.; Mrs. W. C. Lewis, Asuncion, Paraguay, RN; Mrs. E. G. Wilcox, Brazil, ret.; J. R. Gray, Nigeria, med.; Louise Sparkman, Nigeria, ed.; E. T. Day, Trinidad, Cuba; Samuel Valdez, Slaton, Texas, Sp. sp. ev.; Mrs. M. E. Salorzano, Panama, ev.; Marvin Lytle, Tyler, Texas, Negro ev.*

21 SATURDAY *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness 1 John 1:9 (read Luke 23:32-43).*

Southern Baptists have these possessions to share:

Faith in the risen, reigning Lord Jesus Christ.

The Bible, God's love letter to men.

Our churches where earth's sweetest fellowship may be found.

Our literature which has no equal in any language.

Our educational program, through schools and churches.

Our mission: we haven't enough, but sharing it only increases it.

Our money: we are rich in dollars and cents. Our special offerings and the Cooperative Program give us the opportunity to be "hilarious" givers.

Pray for Elias Delgado, San Francisco, Calif., Sp sp ev.; Mrs. L. H. Neil, Oshogbo, Nigeria, RN; Leroy Benefield, Davao City, Philippines, ag.; J. L. Galloway, Macao, ret.; C. E. Harvey, Belem, Brazil, ev.

SUNDAY MARCH 22 *And thou shalt have joy and gladness, and many shall rejoice at his birth Luke 1:14 (read vv. 5-25).*

This is a letter from Nigeria written by a convert from Islam:

My Dear Brothers and Sisters Overseas.

I thank you all for helping to send out these missionaries to our country. Theirs is a hard work: so continue to support and pray for them as they spread the gospel of our wonderful Lord and Saviour Jesus Christ. Our country is a vast one and there are still thousands who have not heard the good news.

Your sister in Christ,
Nafi

Pray for Mrs. B. W. Holloway, Dar es Salaam, Tanganyika; Mrs. H. A. Gable, Agana, Guam; S. K. Wood, Sapporo, Japan, ev.; Mrs. C. B. Williams, Thailand, RN; R. L. Bausum, China-Taiwan, ret.; H. W. Fite, Jr., Brazil, ag.; Mrs. J. W. Bream, Savannah, Ga., MC; Mrs. J. B. Lawrence, Ga., ret.*

22 MONDAY *And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus Luke 1:31 (read vv. 26-38).*

One of our missionaries in Italy wrote about an experience at the Monte Sacre Baptist Church in Rome, Italy. She said, please help us pray for a revival in our church, and especially for more power in our witness for Christ. Not long ago, at the close of the Sunday morning service, an attractive eighteen-year-old girl, deeply moved, came forward to profess her faith in the Lord Jesus. Her name, Restituta (Restored) seems especially appropriate for one whose life was thus "reconciled to God."

Pray for Mrs. W. H. Ferrell, Argentina; V. E. Sydnor, Jr., Campinas, Brazil; W. A. Pennell, Bandung, Indonesia; F. M. Graham, Lebanon, ev.; Mattie Lou Bible, Recife, Brazil, SW; John Caylor, Sr., Ark., ret.; G. W. Eiland, Texas, Chinese ev.; Mrs. Pablo Martinez, Matanzas, Cuba, ev.; Mrs. Ismael Negrin, Miami, Fla., Sp sp ev.; Georgia WMU annual meeting, Augusta, 23-25*

24 TUESDAY *And my spirit hath rejoiced in*

[illegible] Luke 1:47 (read vv. 39-80).

[illegible] the blessings of mass evangelism [illegible] Southen says, "There is a [illegible] of anticipation that the answer [illegible] explosion may be in large- [illegible] in the power of the Holy Spirit." [illegible] for such an outpouring of the Spirit. [illegible] J. A. Jimmerson, Djakarta, [illegible] Ethel M. Pierce, China. MD: [illegible] Okla., ret.: C. J. Smith, King- [illegible] Mrs. W. E. Wall, Albuquerque. [illegible] J. L. Gebhart, Grand Junction. [illegible] Maryland WMU annual meet- [illegible] Delaware, 24; Alabama WMU [illegible] Birmingham, 24-26; Mississippi [illegible] meeting, Jackson, 24-25; South [illegible] WMU annual meeting, Columbia, 24-

[illegible] *And she brought forth her [illegible], and wrapped him in swaddling [illegible] and laid him in a manger, because [illegible] room for them in the inn.* Luke [illegible] 1-20).

[illegible] heart-searing message of Southern [illegible] to get to the acid test in pioneer areas [illegible] Southern states. That it passed the test [illegible] in the growth of our missions and [illegible] in areas where there has been a steady [illegible] in the Christian witness.

[illegible] Baptist Chapel, Sioux City, Iowa. [illegible] Roy Davis is pastor is in a city of [illegible] people. It is 100 miles away from the [illegible] Southern Baptist work. Meeting in [illegible] quarters in the rear of a downtown [illegible] the work has grown until every Sunday [illegible] seems to be divided. Pray that the [illegible] will be able to locate suitable property. [illegible] Mrs. H. D. Stein, Fla., ret.; E. G. [illegible], Brazil, pub.; R. L. Lyon,* Meri-

to page 31

Havana, Cuba

[illegible] Friends:

[illegible] *Royal Service* for August [illegible] me, I was very happy to read for [illegible] 17 "Being fully persuaded that, what he had promised, he was able also to perform." This verse revealed much to me in a special way about a year ago. As I have meditated on the promises of God, I have felt that we could go all the way on that promise. We have continued with the idea that if the Lord wants us to remain in Cuba until we finish our missionary term of service our Lord will make it possible for us to do so.

We have not lacked any needful thing. Our prayer is, "Lord, give us this day our daily bread." When the supplies on the shelves have become low, new provision has been made. We are still clothed and our shoes have not become old. Danger may have come near us, but we have not been touched. He has kept us. He has heard our prayer also for our daughter, Margaret, her husband, David Fite, and their two children. They continue to carry on their work in the Buenavista church in Marianao, and he with his classes in English, Greek, and New Testament in the Seminary.

We have been able to go where we felt it was our duty to go. Tonight I am to go about thirty miles to confer with a church about the retirement of its pastor who is ill and unable to serve longer, and the call of a new pastor. Friday I plan to make a two hundred mile trip for a provincial convention.

The Lord has been good to us through the years. We feel that the prayer of thousands of women helped us endure quietly whatever might come.

With best wishes,

Sincerely yours,
Herbert Caudill

Dr. Caudill is in charge of Southern Baptist work in Cuba.

30 SATURDAY Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. *John 20:29 read vs. 11-18, 24-29.*

Southern Baptists have a new mission. It is among primitive Indians in Darien Province, Eastern Panama. Three of their people were won to Christ at the trading post and were baptized. Their own family members who asked for baptism before they extended an invitation to visit their remote tribe. A convert gave this testimony: "Before, my own life had been full of trouble—fighting and drinking chicha (fermented drink). A sermon struck me like a

31 SUNDAY

MARK 29

Pray for Rubie M. Bradley, Seoul, Korea; [illegible] Philippines. RN

1 MONDAY *And when they had this done, they enclosed a great multitude of fishes: and their net brake. Luke 5:6 (read Luke 5:1-11).*

Think of serving in a land that Southern Baptists have scarcely thought of since 1st grade geography. Think of serving among people for whom few have prayed. So, Honduras is now the adopted home of Mrs. E. V. [illegible]. She is a nurse. Sunday school teacher, WMU leader and wife of missionary [illegible] mission. *Pray for her.*

Pray for Frances Crawford, Ibadan, Nigeria, RN; Mrs. J. P. Wheeler, Zurich, Switzerland, ed; Mrs. W. P. Andrews, Teresina, Piauí, Brazil, LeRoy Campinas, Brazil, ed; R. A. Dwight, Calif. Int.

2 TUESDAY *Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? Luke 6:9 (read vs. 1-10).*

Pray for Dr. Baker James Cauthen, [illegible] of FMB, Richmond, Va.; Dr. Charles [illegible], exec. sec. of HMB, Atlanta, Ga.; [illegible], exec. sec. WMU, Birmingham, Ala.; [illegible] Lytle, Texas, Sp. sp. ed; [illegible] Indonesia, P. S. Johnson, S. Pacific; [illegible] Dyer, Ire., Nigeria, M.A.; [illegible] Ogbomosho, Nigeria, ed; [illegible] China, ret.

3 MONDAY

An Item in the Offering

by Bernice Elliott

It looked like rain early on that April morning, but we were determined to see the National Youth Camp near Constantine, Michigan, 100 miles from Detroit. With me were Mrs. Mary O. Ross, president of the Women's Convention, Auxiliary to the National Baptist Convention, U.S.A., Inc., Karen Clark, her secretary, Rev. J. W. Glenn, pastor of Pilgrim Baptist Church, Detroit, and Miss Frances Brown, WMU executive secretary of Michigan.

As we traveled along, Mrs. Ross briefed us on the history and future plans for the camp. For a quarter of a century the women of the National Convention had longed for a place to train their youth. Committees had searched to find an appropriate site. Funds were earmarked for the purchase of a camp. But year after year the convention's negative reports were brought until the renowned president, Miss Nannie Burroughs, "set her foot down" and instructed the committee either to go ahead with the camp project or give it up and instruct the treasurer of the convention to refund the contributions to the donors. This statement was dynamite to the delegates and left them speechless—momentarily.

A counter proposal was made. A motion was offered that the entire project be turned over to the president to do with it whatever she liked, and without interference. According to one delegate, "Miss Burroughs seemed to take this as retaliation—a sort of slap in the face—from one whom she had reprimanded. Although

Pray and Give

Jesus said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them" Matthew 18:19-20.

Jesus said, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" Matthew 9:38.

Jesus said, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" Matthew 21:22.

Jesus said, "This poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living" Mark 12:42-44.

March 1-8, 1964, can be a week of great spiritual significance to America. It can increase the scope and effectiveness of the work of our Home Mission Board. Will you pray and give to the Annie Armstrong Offering during this Week of Prayer for Home Missions?

MARCH
Forecaster
Planned by Margaret Bruce and Elaine Dickson
March 1964 Volume 7 Number 6

Madam President

The month of March is one of the most important months of the year for your Woman's Missionary Society since this is the month for the Week of Prayer for Home Missions and the Annie Armstrong Offering.

Plan carefully with your pastor, the Church Council, and your WMS committees to make your five-day observance a meaningful experience for the church. Be sure that the week isn't just a time of "putting on programs" with eyes closed to the agonies and upheavals of the day. But make each day's prayer period relevant to the times so that members will seek to practice the truth which we send our missionaries to preach. Lead them to ask,

"What can I do to resolve the racial tension where I live?"

"What can I do in my community to make it a more Christian place in which to live?"

The Week of Prayer is to be observed from Sunday to Sunday, March 1-8. See how you can help Sunday school and Training Union leaders give emphasis to the week on Sunday mornings and Sunday evenings.

Discuss in the Church Council plans for the Sunday to Sunday observance and plans for reaching the 15 per cent increase in the Annie Armstrong Offering for Home Missions. Week of Prayer suggestions are given in the Current Comments section of Forwarder to prayer, stewardship, enlistment, and community missions committees. Work with each of these to make this week an experience that will deepen the spiritual lives of church members, and will lead them to give prayer support and financial support to our home missionaries and to the Home Mission Board.

Pray that the theme of the week, "In Freedom's Holy Light," will cause members to recognize that "their Christian heritage is rooted in the dignity and worth of every individual and that man is created in the image of God. Christians are impelled by the gospel of Jesus Christ to be a voice of freedom to all people."

Dear Circle Chairman,

This month you will encourage every circle member to participate in the five-day observance of the Week of Prayer for Home Missions and the Annie Armstrong Offering. This special week can be a deep spiritual blessing for those who participate. It can release prayer power and material support that will greatly advance home missions.

Our Annie Armstrong Offering goal ($3,500,000) is 15 per cent more than was given last year. Encourage everyone to give an offering dedicated by love and deep conviction for home missions.

Use suggestions in this Forwarder for promoting the following at your December circle meeting: missions, are reading, youth work, and the April prayer meeting program. You will also want to read Current Comments for pertinent information.

Since there will be no general meeting of the society in March, plan well for taking all executive board information to your circle. This is the last month of this first quarter. In circles you have been studying citizenship and/or the mission study book, *Apogee*. Have all of your circle members read *Apogee*? Have they determined to become better citizens of this wonderful country of ours? We trust that you have been privileged to see in the lives of those in your circle a deepening of missionary interest that has resulted in prayer, gifts, and service for Kingdom building.

Promotional Features FOR MEETINGS

Reading Mission Books

A WMS basic objective is building World Awareness is "One half of the members reading a book listed in *The World in Books*." Help your society achieve this goal. Here are some ideas to promote the reading of mission books by circle members.

Idea Number One: Have an "Honor Roll of Readers." Place names of circle members on a scroll as they read a book. Unroll the scroll periodically at meetings and read the list of names.

Idea Number Two: Draw three worlds on a poster—the smallest one at the bottom, the larger one in the middle, and the largest one at the top. At the top print "Read and Watch Your World Grow." Make a stick figure doll for each circle member with her name on it and tack them along the bottom of the poster. As a member reads one book, move her doll up to the small world; as she reads two books, move her up to the larger world, and as she reads three or more books, move her to the largest world.

—Mrs. Bradley Allison, Missouri

Reporting on Youth Work

Quiz your circle members on WMU youth work in your church. Give them a piece of paper and pencil and ask them to number

from one to five down the page. Then ask the following questions (plus any others you want to add), allowing time for answers to be written on the paper.

1. Give the number of WMU youth organizations—YWA, GA, and Sunbeam Bands—we have in our church.

2. How often does the YWA meet?

3. What is the meeting time for Girls' Auxiliary(ies)?

4. Name two women from our society who serve on a WMU youth committee.

5. Who is Sunbeam Band director in our church?

Let members check their answers as correct information is given. Use this as an opportunity to talk about WMU youth work in your church—its progress and needs. Pray for the young people of your church and for the leaders who work with them.

Preview of April Program

Announce the general WMU program for April, "Our Jewish Neighbors," and give the meeting time for your society. This question from Bethel Mission might help you with the announcement:

"We don't really know the Jews and they don't know us. If Christians and Jews don't know each other it is up to us to do something about it. We must be willing to be both teacher and pupil. We must actively seek contacts with Jews in every part of our community: the storekeeper, the housemaid, operator, the Orthodox family whose daughter is in our daughter's home room at school, the accountant who waits at the bus stop each morning, as well as the rabbi of the Reform Temple. We must make the most of every opportunity to learn and be known."

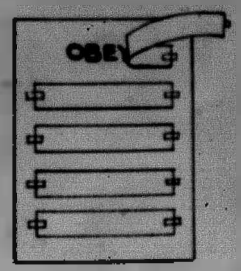
The purpose of the April program: To develop a greater understanding of our Jewish neighbors and an appreciation of their contributions to mankind; to present the Home Mission Board's program of Jewish evangelism; to lead women to feel personal responsibility for a Christian witness to the Jews.

SPICING YOUR PROGRAM

CIRCLE •

The circle program is built around action words. Why not list these on a strip poster to use with your program. The words are: OBEY, VOTE, SERVE, TEACH, PRAY.

(Print the words on a poster, then cover them with strips of paper to be removed to disclose the word as it is used in the program.)



After the [illegible] of the Bible [illegible] program, you might want to insert the following poem:

"You say the bible rejoices that I
[illegible] will do to good—
Thing never will prevent
To the the knocking world
Where Jesus hangs on the hill-
side—
I don't think
I ever thought they would
But I am prejudiced beyond doubt
[illegible]
In favor of my right to choose
which side
Shall feel the stubborn course of
my sought."

ENLISTMENT COMMITTEE

The Week of Prayer for Home Missions is a cooperative effort. In order that it may be an effective church observance the enlistment committee will work closely with other committees in making and carrying out all plans.

Tell Them

Every member of the church should be aware of the importance of the week of March 1-6. The enlistment committee will work with the community committees to tell the prayer about plans for the week. Tell them about the prayer periods and about the Annie Armstrong Offering for Home Missions.

Invite Them

Invite the men and the women to attend the prayer meetings. Use the telephone to invite them. Write cards, letters, and other means of communication to invite them. The chain telephone plan of "each one call one" may be used. Personal invitations, giving time and place of meetings, may be written inside the stand-up prayer reminder, "Our Family Praying Together," before they are distributed.

Bring Them

Some people in our town have access to automobiles and must depend on public transportation. Encourage those who have cars to fill them with those who would like to attend. Bring them to the meetings.

Lead Them

Lead them in your church to pray for home missions during the Week of Prayer and to give to the Annie Armstrong Offering. This can be done by helping them become aware of the work of the Home Mission Board and concerned that we have enough missionaries adequately supported to do the work.

PRAYER COMMITTEE

Plan early for a five-day observance of the Week of Prayer for Home Missions in your church March 1-6.

Read carefully all material in Royal Service and understand thoroughly the theme, the daily topics, and the development of each day's meeting. Notice how wonderfully the suggested hymn, "Where Cross the Crowded Ways of Life" fits into the presentation for each day.

Urge church members to use the Stand-up Prayer Reminder in their homes to encourage the whole family to pray together for home missions during this week.

Program covers with the theme, "In President's Holy Light," are available from Woman's Missionary Union, 600 No. 20th St., Birmingham, Ala. 35203, for 2c each.

Work closely with the WMU president and other committees in making plans. Keep in mind the results hoped for. Some of these are:

(1) Spiritual life development of members

(2) Increased interest and concern for home missions

(3) Individual acceptance of responsibility for making America a Christian nation

(4) Prayer for missionaries and people with whom they work

(5) Specific prayer for Home Mission Board needs such as personnel, financial support, etc.

(6) Sacrificial offerings for home missions through the Annie Armstrong Offering

COMMUNITY MISSIONS COMMITTEE

The Week of Prayer for Home Missions, March 1-8, points up certain ministries of the Home Mission Board which Woman's Missionary Union may undertake as a part of their community missions program.

Does your church have an inner city ministry? Should it have one?

How can your church work with Negro Baptists in your community? Do they need more adequate church buildings and equipment?

Could your church help with juvenile rehabilitation in your community? With Good Will Centers? Beaver Missions?

Are there language groups in your community? Jewish people? How can your church minister to them?

Do your church participate in the 20,000 Movement? If not, why not? (Order the free leaflet, "Will in the 20,000 Movement" from your WMU office for information about how your WMU can help start a movement.)

STEWARDSHIP COMMITTEE

Has a goal been adopted for your 1966 Annie Armstrong Offering? Is it a 15 per cent increase over the amount given by your church last year? After a worthy goal has been adopted, the stewardship committee will seek to motivate and lead enthusiastically to the attainment of the goal.

Plan some visual way by which the church can see the progress being made toward the goal. Since this is the Jubilee Year and the theme of the Week of Prayer is "In

President's Holy Light," you may use the symbols of the Baptist Jubilee Advance. Make a large outline map of the United States, cut out the bell and torch symbol as illustrated here, and decide how much of your goal each symbol will represent, $25, $50, $100, etc. As the offering increases, the bell and torch with the proper amounts will be placed on the map. Your church's goal may be placed underneath the map.

Be sure that there are enough of the offering envelopes for all of those in the church who want to have a part in the offering. Additional envelopes may be secured free from your state WMU office.

You may want to provide an offering box for individuals to use in collecting their Annie Armstrong Offering. These may be secured free of cost from Woman's Missionary Union, 600 North 20th St., Birmingham, Ala. 35203. They have a world design.

PUBLICITY COMMITTEE

The publicity committee will work with the proper committees, the stewardship and enlistment committees so that all plans for the Week of Prayer for Home Missions will be coordinated and published in the best way possible.

The lovely poster with the Week of Prayer theme and the offering goal should be put in a prominent place in the church. The small posters are for use in departmental assembly rooms. All of these, along with the eye-level posters giving date of Week of Prayer and stating the year, church's Annie Armstrong Offering goal, will aid with the publicity.

Enlarged Annie Armstrong Offering envelopes placed throughout the church will serve as reminders of the offering. Point out through the envelopes, "What will you give?" or "You can give less" or some caption which will motivate church members with the Annie Armstrong Offering for Home Missions.

January, February, and March issues of Royal Service and February and March copies of Home Missions will have information which you may clip for use on bulletinboards and church bulletins. Your state Baptist paper will carry home mission features which may also be used.

ALL MEMBERS

Soul-Winning Visitation

March is the month for Jubilee revivals. The WMU can support this church emphasis by helping with pre-revival prayer meetings and soul-winning visitation. (See February *Forecaster* for list of WMU responsibilities in connection with the revivals.)

Here is a review of some of the soul-winning pointers given by Dr. C. E. Autrey, director of evangelism for the Home Mission Board.

I. Rules of Approach

1. Understand the nature of witnessing
2. Secure knowledge of the prospect
3. Have a correct attitude
4. Do not condemn
5. Begin at the point of interest
6. Use tact

II. Rules of Instruction

1. Present the simple message of salvation
2. Read the Bible; read only a few passages
3. Give brief and clear explanations
4. Pray in the presence of the person with whom you are dealing

WMU produces a Soul-winning Bible Reference presenting plan of salvation on a pocket folder.

35 for 35c (packaged by 35's only). Order them from Women's Missionary Union, 600 No. 20th St., Birmingham, Ala. 35203. Make them available to WMU members to be placed in front of their Bibles for handy reference.

PUBLICITY

Basic 20's for Newspaper Publicity

1. Be the only person from your group to contact news media. Two members calling the same newspaper editor or program director are bound to bring conflict or confusion.

2. Be quick to establish personal contact with the right persons at each newspaper.

3. Be sure to write everything down. Train your memory, but don't trust it.

4. Be prompt in meeting every deadline.

5. Be legible. Type news releases. Erase and correct errors. Don't use carbons, except for your own file copy.

6. Be accurate. Double check dates, names, places before you submit your copy.

7. Be honest and impartial. Give credit where due.

8. Be brief. Newspaper space is costly.

9. Be brave. Don't be afraid to suggest something new if you honestly believe you have a workable idea. Newspaper people welcome original ideas when they're practical and organized logically.

10. Be businesslike. Never try to obtain publicity by pressure. Never ask when a story will appear. Never ask for clippings.

11. Be appreciative of all space given to you by the newspaper.

—Adapted from *Publicity Handbook*

(To obtain a free copy of *Publicity Handbook* send a written request with your name, address, and the name of your church to: The Sperry and Hutchinson Co., Consumer Information Service, 4242 West 42nd Place, Chicago 32, Illinois.)

★ ★ ★ ★ ★

A CALL to PRAYER THROUGHOUT AMERICA

There is a movement under way to call Christians to pray for America. International relationships, racial tensions, governmental conditions, and the lowering of Christian standards in our nation are some of the causes which have deepened the concern felt by many people for America's future.

Accepting 2 Chronicles 7:14 as a promise from God, concerned individuals have initiated a movement which is now "calling upon the people of America, wherever they may be at noon each day—in the office, in the store, the factory, or in the home—to pause and offer prayer giving thanks to God for his mercies, confessing sins, seeking his forgiveness, and praying that he will heal our land."

Religious journals, newspapers, magazines, radio stations, and other means of communication have been used to promote "A Call to Prayer throughout America." You can have a part in this cause by uniting in prayer for America and by telling others of the plan.

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moment of hesitancy, upon second thought, she accepted it as a challenge.

Within a few weeks the president announced that she had found a site and immediately sent out requests for additional funds for the down payment. Because of her enthusiastic assurance that the property was a good location—and a bargain, accompanied by her usual determination and zeal—$15,000 was raised. To the convention meeting in San Francisco in 1959 she proudly reported that the youth of the National Baptist Convention had a summer camp!

When our car turned onto the camp site I was struck with the beauty of the expansive landscaped acreage which provides areas for outdoor games, a swimming pool, and picnic grounds. Surrounding the open space are wooded sections suited for hunting and hiking, and within a short distance is a picturesque lake for boating and fishing. The estate includes a large house, a twelve-unit motel, a large barn-type building that can be converted into an auditorium, and a chicken house so modern that it can be made adequate for classrooms.

When one stands on the large upstairs porch of the mansion and views the panoramic sweep of the grounds, it requires very little imagination to picture young people walking from one building to the next on their way to conferences and classes; or to hear shouting and laughter ringing throughout the area as they play volley ball, tennis, or badminton. Camping is pretty much the same the country over and Baptists have discovered no better program for youth than that of providing growing experiences in God's out-of-doors.

Our interest in the excursion to National Youth Camp was not merely to see another camp; but Southern Baptists are interested because they have had a share in the purchase of the property and are proposing to lend a helping hand in improvements which are to be made in the immediate future. This year's Annie Armstrong Offering will carry an item for the National Youth Camp. According to Mrs. Ross these improvements include repair on the swimming pool, enlarging of dormitory space, and the purchase of farm equipment for clearing land and in doing farm work.

Since 1845 Southern Baptists have sought opportunities to help Negro Baptists. In addition to the gift for the camp, there will be a more sizeable amount given for co-operative work, teacher-missionaries, educational centers, and Baptist Student Union work. Negro students also serve ten weeks during vacation months as student summer missionaries. It is estimated that approximately 200,000 people are reached through extension classes, scholarships, vacation Bible schools, revivals, institutes, surveys, good will centers, kindergartens, summer camps, conferences, and schools of missions.

The National Youth Camp was dedicated in the summer of 1962 thus setting in motion a new and vital program that will be expanded to full summer sessions and will attract young people from every section of our country.

Women of San Blas Islands

by Marjorie Vanderveldt

I was visiting with Cuna Indians who are Southern Baptists, and who work in mission schools on the San Blas Islands which lie along the Atlantic coast of Panama.

"Will you introduce me to a Cuna grandmother and her young granddaughter who are active in your mission?" I asked. "I'd like to get a photo and a story of the old pointing the way to the young."

"If you'd said mother and daughter, that would be easier," came the answer. And I was reminded that these mission projects are less than two decades old.

Many aged Cunas are still opposed to any outside influences, as are some who are not so old. This brings into sharp relief the difference Christianity has made in the life of a Cuna Indian.

Take two women, for instance, on Mulatupo island where a relatively new mission is in the capable hands of Claudio and Margaret Iglesias. In contrasting two Cuna women, let us give them names. The younger, who has accepted Christianity, we will call Wagala; the other, who is wrinkled with age and a troubled life, Nia. Actually the word nele means one who is conjurer, one who has influence with evil spirits which she believes hover about.

As far as the workaday living of these two is concerned, it is similar to that of all women on the island. They roll out of their hammocks before daylight to paddle dugout canoes across to mainland rivers, where they fill gourds with drinking water for their families. There is no water supply on the islands. This chore must be done two or three times a day. And the women take the females along to wash in the river while they are there. This means hauling wash water back.

There is probably no clothesline anywhere as gay and colorful as those that along between thatched-roof huts of San Blas on wash day. Brilliantly colored "molas" blouses (intricate appliqué) wave like flags as they are blown by trade winds. These molas are worn with a wrap-around skirt. For accessories women wear gold rings in their noses, earrings as large as saucers, beaded bands around arms and legs, and rings on all fingers. I held a week-old baby in my arms, whose little nose already had been pierced for a ring, and whose tiny pierced ear lobes were supporting dangling earrings.

A neighbor I held on my lap had been painted black from head to toe with the juice of a jungle fruit. This "preventive medicine" was designed to keep away evil spirits which bring childhood diseases. When this little girl reaches the age of puberty, she again will be painted black. This time, to assure a productive married life.

When a father hears his baby's first cry, he is likely to ask the midwife, "Do I have a water carrier, or a fisherman?" While the new mother is concerned to find out whether her baby has normal coloring, or is a "moon child." Moon albino children are born to Cunas, and are called moon children. During pregnancy a woman fed charcoal, prescribed by the medicine man to assure a dark-skinned baby.

The Cunas live in clans of matriarchal structure, with the oldest woman ruling. As the girls marry, they bring their husbands home with them—and these boys must work on the family farm plots on the mainland, or in other ways boost the clan's economy. So it is easy to see that a family with many daughters is going to be quite well off—while the couple with only sons is likely to be left alone and without support in old age.

Each clan has two thatched-roof and bamboo-walled houses. One is the hammock room, and holds all the hammocks which serve as beds. The other is the kitchen, where logs are arranged like spokes of a wheel on clay floors, with a small fire at the hub for cooking. The bubbling kettle may hold plantain (cooking bananas), fish, wild pig, coca, or iguana lizard, all, from the mainland of Panama. As I visited Cuna homes, I was offered these foods as you would offer a guest a cup of coffee. I thought the coca was very good. The others I would have to get used to!

In the hut of the medicine man, I sat cross-legged on the floor and watched him mix prescriptions. Into one he put pulverized herbs, shells, cocoa beans—and the broken neck of a pop bottle! The last, he

said, was to relieve sharp pains. One of his more intriguing cures, I thought, were certain leaves which he said he puts in potions to give to little girls who don't get along with their mothers. When the time came for me to leave the island, he presented me with one of his wonder medicine chests.

When Margaret and Claudio Iglesias went to Mulatoppa to start a mission school at the invitation of some of the islanders, many of their neighbors were hostile. The island was so crowded with thatched roofs that there was no place for a mission—except at one end, where there was a lively common grave. This is where Nele, the old one, comes in, to whom we introduced you at first.

Nele had been hired by the council to force a dragon devil that lived in an idol tree among the coconut palms, to come down out of the tree. She was, also, to force it into a cave and roll a stone over the entrance. The tree was cut down, but many islanders thought that the evil dragon might still be nearby. So, when Claudio started to build a mission near that very spot, they sat back to see what would happen.

Some of the hostile leaders said, "Claudio has come back to us, his own people, to try to change our ways. So if the dragon devil does not destroy his mission, we will see about it."

Wagala was one of the first girls to be allowed to attend this mission school, which includes the first six grades. When she finished, at fourteen, her parents had arranged a husband for her, and had made a deal with the boy's parents. Had not the choice been in the hands of the parents, Wagala would probably have married one of the boys who had attended the Christian school and the marriage would have had a more stable foundation. This is a problem that plagues the young of the islands.

Wagala belonged to the Young Women's Auxiliary, which Margaret Iglesias sponsors. Her daughter is now a Baptist Sunbeam, and will attend the mission school.

But the future holds a huge if. Some fifty San Blas Islands are occupied by Cunas. A few fortunate ones have missions such as Claudio's. There are thousands of these and they have enchanting and hard to pronounce names. For example: Margaret and Claudio make calls at Ungwidi, Korroppa, Napakooti, Mono Sukkun, Carreto, and Isla Pino.

To assure the future of a Christian community in the San Blas, other Christian workers must be prepared. Some of the graduates of the Baptist elementary school on the islands would be potential missionaries to their people if they were able to have further Christian education. This is the [illegible] upon which hinges the future of San Blas.

Will the little girls become Wagalas or Neles? Will the boys follow in the footsteps of Claudio—or the medicine man?

using God's eyes

WHAT'S wrong with me? There must be something wrong . . . I'm in the minority. I'm a humanist . . . and according to most published reports these days I should be spending sleepless nights worrying about losing my "rights."

I suppose the reason I'm not losing sleep is that I know in my heart that every single individual on the world has "rights" just the same which must be considered as of equal importance with my own. I know that God created all men for his purposes and that he intends that each one of us shall have freedom of opportunity to pursue these purposes. I believe that he created men as brave, free, and live together in dignity and harmony with all the rest of the human family which he has placed on this earth.

God's voice has thundered through the centuries, reminding us that he made of all nations one blood from quite comparable stock concerning all mankind who walked the earth. These words we know also apply to all who have been born in the centuries which have followed Christ that our equivalent of his statement of love for neighbor, friend, and enemy alike. We are told that he said, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" This love is not a sentimental sugarcoated love, but love that is so concerned for a neighbor's welfare—so concerned as we are for our own problems of living. This is a big, soul-searching love that involves action regarding another's welfare.

We know that all men have an equal right to their lives, no matter where they live. All of us must repent and find the same solution for our sin problem in the blood of Jesus Christ. This fact alone would teach us that we have no business looking on any man with wounded eyes. Let us imagine Christ's eyes as he looks at all men, any man. What expression would we see in his eyes? "Eyes of love," we would all reply in unison, and this is true. But what about our eyes as we look on the demonstrators, the family where a member has been overtaken in sin, the Oriental wife of an American GI, the Negro among us? Do our eyes express love for them?

To tell you the truth, there must be something wrong with me. I'm the mother of four children. Children must be educated, and there are those abroad who are stirring up people today about all kinds of possibilities if children of black and white races are allowed to go to school together. This talk has been about the possibilities of intermarriage. This was with "strangers" that any white child who must go to school with a black one is sure to get an inferior education.

But what's wrong with me. My reply is, "where innocence?" Do I care less for my children than other mothers? I am not disturbed by these statements that "actually have no bearing on the question of human dignity."

Of course, I have an advantage. I remember with delight my childhood friends that numbered black children among the white

by Mary Allred

Mrs. [illegible] is from Edenton, North Carolina

ones. One of the most vivid memories I have as a child, was the time my beloved grandmother died. The dear old Negro who had lived next door to her for almost twenty-five years, sat by her casket and wept for the loss of her dear friend! How can I forbid my own children the rich experience of knowing people like that wonderful woman—from all races?

I think of the many times that I have visited in both white and Negro schools across magazine, working with library reference books for children. In almost every Negro school, however inadequate the building, I recall the spirit of respect and co-operation toward teachers—and visitors. They were polite and well behaved. I went away often from them thinking to myself that it was not the color of skin that made a student good or bad, dangerous or not, but surely the kind of training he had. The parents of these children had set fine examples and this made the real difference!

No it does not bother me that my children may have Negro classmates. My husband and I have tried to instill in our children respect for all people and for themselves. We have tried, by example, to teach the Golden Rule and to apply it to any person. I believe that they will always pick their close friends on their individual merits rather than lumping them all into one group and condemning a good man because of birth or circumstance.

But perhaps there is something wrong with me! You know, I don't worry about sitting next to a Negro on a bus, or at the lunch counter.

Somehow I feel that when we stop looking on people as "things" and see them as individual souls whom God has made as he has us, then I think we will feel differently about a lot of situations.

What's wrong with me? I'm not even excited over the possibility of a Negro worshiping in the church I happen to be in! Surely here there must be something wrong! I suppose I must be "color blind" and I pray God that I will stay that way if it means that I harbor no hate or prejudice in my heart for any man seeking [illegible] God, at any place. I remember [illegible] 1500 women sat together in that great auditorium in a southern city and listened to a missionary address by a black man from Nigeria. No one in that audiences seemed to be disturbed about the fact that there were several dozen Negro men and women present.

I remember a summer state journals where several Christian Negro families were the guests of our denomination for the week. No one in that one-thousand-strong group paid any attention when they stood in line in the cafeteria for meals. They were just sharing a week of mission emphasis together with families from all parts of our state. No one made complaints to learn all were living at the same hotel, sharing the rocking chairs on the screened-in porch in the evening. Indeed, it made all who were there more conscious than ever of the things they had in common, rather than the differences usually looked for!

I remember sitting in a human relations conference last year with Negro and white Christians, each one present earnestly trying to talk out some of the problems facing our respective churches and groups, with regard to the crises in our nation today.

When I remember these people, I know that God's Spirit was among us. There was nothing "wrong" with me or them; for we were expressing Christian love in action.

When I remember these things, then I know that if I love Christ, then I must love his teachings. For me that means asking myself always, "What would Jesus himself do?" Sure, this may mean that I must differ with my neighbor, perhaps even becoming the object of scorn and hate because of my attitude. Christ had to bear scorn and hate and prejudice. Nowhere do I remember his saying that we had to be popular with men in order to do his will!

I must also remember that even when I am the minority, I must always look at all men with God's eyes—eyes of love. This is his commandment and I must obey. He does not give a choice.

WEEK of PRAYER for HOME MISSIONS

March 1-8, 1964

Theme:

"In Freedom's Holy Light"

Writer for the Week:

Kate Ellen Gruver

Outline for Each Day

Meditation

Scripture Reading

Bible Study

Call to Prayer

Hymns: "Where Cities the Crowded Ways of Life"

Prayers

Closing Meditation (see page 41)

Explaining of Offering

CAREFUL PREPARATION IS [redacted]

Begin your preparation with the intention of making this a week of prayer. Plan every detail with this intent. Atmosphere, music, sharing of information, prayer and meditation periods should all lead to a rich experience in worship and prayer, deepening one's fellowship with the Father, and a sense of personal involvement in the kingdom's work.

BUILD YOUR ATMOSPHERE: Begin by placing posters, "Enter Quietly to Pray," at every entrance to the room. These will inform the women of the purpose. White letters on deep blue posterboard are distinctive and lovely.

Keep the atmosphere in the meeting room quiet, worshipful. This observance should not be a program but a time of prayer. Avoid all movement that will distract from this atmosphere. Arrange with all who speak either to do so from where they are sitting or arrange for them to be seated on the front row or pew at the beginning of the meditation period or ask everyone, except those who may be called upon to pray, to be seated in chairs facing the group. In large gatherings have sufficient microphones available to avoid movement.

Plan in advance with pianist regarding appropriate music as you gather and during prayer periods. Keep the music soft and muted at all times.

PLAN YOUR OBSERVANCE within your time limit. The material given in the following pages has been planned with one hour in mind, allowing half the time for sharing the information and half for prayer. If your society, for some reason, will have less time, the material may easily be condensed. For example, on Monday, the Story Study can be reduced to one paragraph, centering the magnificence and the low moral condition of cities in Paul's method of dealing with the problem.

The section "Through the Inner City Ministry" can be cut by reducing the material to just only highlights of the information and by using only one or two stories instead of three. In this case, the story of "First Church" and/or "Third Church" would be most typical and might therefore be preferable. The section "Through Work with National Baptists" can be cut in the same way, to fit into the time available.

GUIDE the PRAYER PERIODS, time by time, as suggested. Allow as much time for prayer as possible. Vary the procedure: use silent prayer, individually-led prayer for specific items, sentence prayer.

VARY YOUR INTEREST CENTER: Mount the theme poster, "In Freedom's Holy Light," on an easel at the front of the room. On a table in front of it or to its side, set an arrangement of early spring flowers. As an integral part of this arrangement each day use some object appropriate to the topics of the day. For example:

Monday—an African carved ebony hand

Tuesday—a figure of a child

Wednesday—one or more dolls representing one or more language groups in the United States

Thursday—a Hanukkah candelabra with lighted candles

Friday—a white church, preferably one that may be lighted

INGATHERING of the OFFERING: To maintain a quiet atmosphere with no unnecessary movement or unnecessary movement, it is suggested that each day the women leave their way of the interest center, placing their offering on the table as they pass by. Plan for someone to respond each day. Be sure that the women understand they are to leave as quietly as they entered, without talking.

SILENT DAYS of PRAYER: See Forecaster in February and March Read Service, The Sunday School Builder, and The Baptist Training Union Magazine for suggestions regarding Sunday to Sunday observance of the Week of Prayer for Home Missions in your church.

CLOSING [redacted]

Reader: My country, America! for thee I pray.
From every mountain side
Let freedom ring!

Response: The God who gave us life,
gave to us liberty also.

Reader: Honor, justice, and humanity
forbid us tamely to surrender
the freedom which we received
from our gallant ancestors
which innocent posterity has a
right to inherit from us.

Response: The God who gave us life,
gave us liberty at the same time.

Reader: Ye shall know the truth, and the truth
shall make you free.
Blessed is the nation
whose God is the Lord!

Unison: Our father's God,
Author of liberty,
To Thee we pray.
Long may our land be bright
with freedom's holy light;
Protect us by thy might,
Great God, our King!

—Adapted from "My Country 'Tis of Thee" and "The Testament of Freedom," Bruce Thompson.

We Proclaim Christ

Meditation: As women enter, pianist plays softly a selection of worship and prayer hymns. Begin at least five minutes before prayer time. Close with a one-sentence audible prayer for the presence of the Holy Spirit.

Scripture Reading: (Read responsively) Isaiah 12:2-6, Gal. 5:1,13

Bible Study: The cities of Paul's day were prosperity like a crown. Business thrived, wealth flowed. Magnificent temples and palaces lined equally magnificent streets. Yet it was in these cities which Paul visited on his missionary journeys that the apostle found the most vivid contrasts between the good and the evil, the true and the false, the beautiful and the ugly. Religion was offset by gross superstition, spiritual striving by material grasping. The intellectual and the learned were outnumbered by the ignorant and the illiterate. Extreme wealth contrasted sharply with abject poverty, and the free lived by the side of the enslaved. Immorality flourished and crime prevailed in the name of pleasure.

So are our cities today. In the light of unbelievable growth and development, magnificence and wealth, technological achievement and scientific advance, knowledge of man's needs and concern for his welfare, urban man of today too often soars from contact with the stars to wallow in the dregs of degradation. Crime, moral breakdown, sexual excesses, loss of personal and group integrity seek to rule the day. Divorce, alcoholism, and lawlessness fill our courts and institutions of detention to overflowing, while labor wars and race prejudice turn our cities into battlefields.

Paul knew that only God could deal with the sins of urban man of his day, and unless He did so, all the majesty, glory, and wealth of such cities as Rome, Corinth, and Ephesus were, Dr. John Newport points out, like flowers on a grave, giving pleasure for the moment but unable to stop the corruption within. Science, education, and legislation are as ineffective solutions to the problems of urban society today as they were in Paul's. Only as we proclaim Christ, shout out his salvation, and declare his doings among the people, will our cities achieve the liberty wherewith Christ has made us free. God's power alone can liberate man and make him truly free from the bonds that enslave him.

Call to Prayer: Pray for the missionaries whose birthday it is. **See page 23 (pray).**

Pray that the knowledge of the living God may spread throughout our land so that all may come to know true freedom (pray).

Hymn: "Where Cross the Crowded Ways of Life"

THROUGH THE INNER CITY MINISTRY

Within the next 37 years, it is estimated that 350 million people will live in the United States. Of these, 80 per cent will reside in cities. Already the swelling of population is being felt as rural people and others press into the cities, causing the mushrooming of great sprawling metropolitan areas all over the country. Within them are the inner city areas where lower-income bracket families exist in one fine but now rapidly deteriorating sections. In them also are seen the new phenomenon on city skylines, the multi-storied, high-rise apartment buildings—many of them small towns in themselves—which house, for the most part, people of the upper-income brackets. These, for one reason or another, are moving back to the near the heart of the monstrous cities.

In the inner city problems of living are intensified. While all communities are affected to one degree or another, the inner city faces in concentrated form low incomes, unemploy-

[illegible] people. [illegible] "[illegible] are not having [illegible] programs. But the [illegible] as Harold C. Bennett, [illegible] of the Home Mission Board, points out, are [illegible] to do with the strategy of the gospel, but with our lack of understanding of it and our failure to share it effectively with others. We are in that sense, we must be willing to pay the price in fellowship and sacrifice," says Mr. Bennett. "New methods must be devised if the millions of lost people in the inner cities are to be reached for Christ."

With guidance and counseling from the Home Mission Board, many churches in such areas are finding new enriched ways to reach their communities. One of these is through the weekday ministry conducted seven days a week in the existing facilities of inner city churches. Listen to some of these churches.

First Church: Our membership had dwindled. Some of our people had died, others had moved away. Those who were left had moved to the suburbs, miles across town. Only a very few still maintained membership with us. Some of these came to Sunday morning services; still fewer in the evening on Sunday and Wednesday. Except for these times, our church building stood idle, unused. Yet in the changed neighborhood there were hundreds of different races, nationalities, creeds, and religions who had moved in to take the place of former residents—and many knew not Christ.

Our church adopted the plan of the weekday ministry; and slowly, with assistance from the Home Mission Board and volunteer help from another church, began to put a weekday program into operation. Clubs, classes, and activities of all kinds, suitable for all ages, were begun. Many techniques and elements of the good will center type program were used. In three years time this ministry resulted in many professions of faith in Christ, additions to our church membership, and a revitalized church life.

On the city's downtown board are plans to demolish this physically deteriorating but now spiritually ascendant neighborhood into one of the most elaborate "apartment cities" in the South. When this happens, our church with its present memory membership, will be able to respond to meet the needs and interests of the new modern-day "city dwellers."

Second Church: A weekday ministry sometimes offers a channel for the church to reach people through unusual activities, as it did in our case. Our pastor's family doctor wanted to provide medical care for those who could not afford it. As a result, a children's clinic was opened. Five patients appeared the first day. Now as many as fifty-two in a single day have come during the two hours the clinic is open. Eight doctors take turns five days a week, assisted by many nurses and a staff of volunteer workers from other churches. Through the clinic, as bodies are healed, people want to know the Great Physician.

Third Church: A weekday ministry does more than help the people who attend. It offers church members an avenue for worthwhile service. Our ministry began with a licensed day-care center for children. Now we use our facilities including the gymnasium, for all ages —children, young people, and men and women. Activities include a full range of Bible study, sports, and crafts for all of them. "This is a

Pre-school group at church

INTER CITY Ministry

Literacy class for women

Fun-time for teen-agers at a center

church-centered ministry," says the pastor. At the [illegible] church members did not understand the work but when they saw how boys and girls were [illegible] and changing their homes [illegible] they were volunteer workers. The ministry presents opportunities to use talented members who are not now active even in the church—people with special talents like carpentry, cooking, sewing, [illegible] and athletics.

PRAYER PERIOD

Urban renewal has become a major consideration but official planning agencies do not make the expansion, extension relocation and development of churches as a community part of the official plans for development of small cities.

Pray that the churches and church leaders will carefully study the processes of redevelopment and will be able to cope with the complex problems involved in reaching the multitude in our cities for Christ (pray).

Baptist churches, with decreasing membership and budgets, in changing inner cities face increasing problems in trying to maintain their facilities and continue their programs as they once did. But if they sell and move to the suburbs, it is unlikely they will ever again be able or desire to secure space to carry on the kind of programs necessary if the cities are to be won for Christ.

Pray that our inner city churches will find effective ways to relate present programs to needs of their communities and to revitalize their ministries and membership (pray).

The Department of Metropolitan Ministries of the Home Mission Board is engaged in the task of developing suggested program plans, and ways of implementation in church extension and for reaching and ministering to special groups within the city.

Pray for Harold C. Bennett, secretary of the department, for his associates, and for city missionaries as they engage in the tremendous task so vital today (pray).

Two years ago the "Big Cities" project of the Home Mission Board had to be discontinued because of lack of funds. This project was a major strategy by which $100,000 was used to develop one metropolitan city each year as a crash development effort, majoring on new missions and churches, to reach the cities for Christ.

Pray that the Annie Armstrong Offering will be large enough to enable the Board to reestablish the "Big Cities" project this year, that urgently needed new missions and churches may be started in another major city [illegible] (pray).

Plans are under way to develop the Chicago Medical Center area into the world's largest medical center.

Pray that God will open the way for establishing a Baptist church center in this area for now and for the work that will be accomplished through it.

THROUGH WORK WITH NATIONAL BAPTISTS

In 1946 one of the three prongs in the first program assigned the newly created Board of Domestic Missions by the also newly created Southern Baptist Convention was work with Negroes. A goodly portion of the regular memberships of Southern Baptist churches then and for many years thereafter were Negroes. A present-day church, recently checking on the history of its membership, discovered that at one time the majority of its members were Negroes.

Work with National Baptists, as the program with Negroes is now called, has been carried on by the Home Mission Board without a break since 1946. Two state employees today are on operation with National Baptist state conventions, district associations, and Negro colleges and universities, and leadership training for lay people as well as for teachers, pastors, missionaries, and others in leadership positions.

To supplement the first, the Home Mission Board helps to provide trained leadership for such key positions as directors of Christian centers in large cities. Clarence Laws, with M.R.E. and B.D. degrees from Southwestern Baptist Theological Seminary, is an example of the fine type of leadership being provided.

As a small boy working one day in the cotton field with his mother, Clarence asked, "Mom, what would happen if God called you to preach and you would not go?" Almost immediately his mother answered, "You would probably never be satisfied doing anything else."

For twelve years this one question then was words in his heart. Then while in the Air Force, stationed near Chicago, he went into the city one night and, according to his testimony, "had it out with God." Finally he was able to say, "Lord, whatever I am, whatever I have to offer, I'm yours to be used in your service."

Today Rev. Clarence S. Laws preaches the power of Christ to change life through his work. He is director of the Christian center for National Baptists in Louisville, Ky.

All people need desperately to know the truth of Jesus Christ. Robert Hooper, a missionary, proclaims this to his own Negro young people at Shaw University, [illegible] North Carolina. A native of New York state, he has [illegible] bachelor of science and bachelor of [illegible] degrees from Virginia Union University and a master of theology degree from the [illegible] Baptist seminary in Richmond.

"Our young men and women are faced with trying problems in these sixties," Mr. Hooper says. "For many of them, religion no longer has an attraction or a pull. Many, marching [illegible] are following the first wind that blows, irrespective of which way it blows. I believe that Christ has the power to sustain my witness in any field or any endeavor of life.

"Our young people in these nations involved in sit-ins, wade-ins, and kneel-ins, are looking for something. They have asked whether Christianity is really relevant any longer. The brotherhood of man and the fatherhood of God are [illegible] very strongly. It is a problem to try to relate Christianity to these in significant ways. It is a challenge—but one we need to meet."

This challenge assumes new urgency in view of your hatred and prejudice which exist in every section of our beloved land. This is especially true in cities where a great influx of Negroes has caused serious moral and spiritual difficulties. Yet perhaps city churches in a few have made less advance in co-operating with their Negro brethren to proclaim the love of Christ for all than have town and rural churches. But some progress is being made.

In Corpus Christi, Texas, three Negro churches affiliated with the local association and the Southern Baptist Convention, were well represented at the public banquet given by Women's Missionary Union and the Brotherhood to celebrate the 75th Anniversary of Women's Missionary Union. These churches, which also affiliate with the National Baptist Convention, give to both the Cooperative Program and the Annie Armstrong Offering and participate in practically all the work of Southern Baptists. Their work together has been without problems, and the fellowship in Christ of mixed groups has enriched each [illegible].

North Carolina Baptists have kept lines of communication open with their Negro brethren and have discovered methods of co-operation in spite of racial prejudices and hundred fences. A major step has been to hold a joint session with the all Negro General Baptist Convention of the state. This combined session is reported to be the first of its kind in modern Southern Baptist history. Many Baptist church [illegible] and associational meetings, as well as some white Baptist churches, are open to all people. Vacation Bible schools, mini-church [illegible] programs, schools of missions, and other [illegible] co-operative efforts have brought real progress and growth to and through the churches of both conventions.

Individuals as well as churches and conventions are proclaiming the love of Christ and his power to change attitudes. On Baylor University campus some 200 students learned something of the real meaning of love as they participated as volunteer workers in a number of missions conducted by the students each Friday night in underprivileged sections of Waco. One of the students was a tall Georgian. He was repelled when assigned to work among Negroes, at the habits and dress of the children in his mission. He worked with them, however, and after work. One night a small boy caught the student's hand in his and began to compare the color of them. Suddenly the child sensed, aware of the difference color can make between people. In this moment, as he watched the smiling down upon the little boy about whom he had come to be concerned, this young man felt compassion and concern in his heart. Here were two, adult and child, to whom the love of Christ, and the brotherhood of man through faith in Christ was to become real.

PRAYER PERIOD

Only as lines of communication between

Women study in small groups

NATIONAL BAPTIST WORK

Baptist extension class for preachers

[illegible] white people and Negroes are [illegible] and mutual loving effort is [illegible] Christ's love in man's hearts is still the answer.

Pray that doors of communication may be kept open between National and Southern Baptists, that they may seek and find Christian solutions to the problems of citizenship in the United States (*pray*).

Pray that National Baptists and Southern Baptists may see their need of each other and may be drawn closer to the other in Christian fellowship and co-operation (*pray*).

A recent study of the caliber of leadership in the Negro pulpit shows that 90 per cent of Negro leaders are not adequately trained for their responsibility.

Pray for better means of trained leadership among National Baptists: for pastors; for state directors of work with National Baptists, six of whom are needed now; for center directors in large cities; for teacher-missionaries on Negro campuses; for professors to fill the chair of Bible in Negro colleges and universities (*pray*).

Pray for more extension units for in-service ministers (*pray*).

Pray that the Annie Armstrong Offering will provide additional scholarships for Negro young people committed to full-time Christian service to receive adequate training to fill the urgent need for Christian Negro leadership (*pray*).

Pray for missionaries who now work among National Baptists in all types of ministry, for their need of God's guidance and wisdom as they seek to lead their people in his way during these difficult times (*pray*).

Praise God for his leadership thus far, thanking him for every advance that has been made in mutual understanding, respect, and co-operation between National and Southern Baptists. Ask for his continued guidance in this area of human relationships (*pray*).

CLOSING MEDITATION

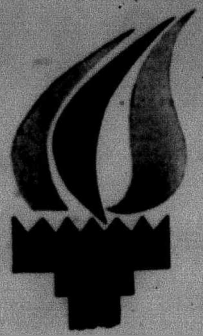
Read responsively the Meditation, page 41 as a closing prayer.

INGATHERING OF THE OFFERING

Pianist plays softly as women leave offering in designated place and leave quietly.

TUESDAY, March 3, 1964

We Proclaim Life



Meditation: Pianist plays softly a selection of worship and prayer hymns as women enter for silent prayer. Begin at least five minutes before prayer time. Close the period with a brief audible prayer.

Scripture Reading: (Choose one passage and read it) John 5:11-12; Phil. 3:13-14; John 8:36.

Bible Study: Paul found Corinth one of the most prosperous, cosmopolitan cities of the Mediterranean world. Located between Athens and Rome, it thrived with commerce and trade. Its harbors were always crowded with ships. A city of many religions, the main one was the worship of Aphrodite, the goddess of love. It was the influence of this religion, more than

[illegible] which started a debating society [illegible] followers, causing the city to become [illegible] for centuries. Thousands of people [illegible] among the half million inhabitants [illegible] their trade in the name of religion. It was from Corinth that Paul, [illegible] state in Rome, penned the most vivid picture in the Bible of a heathen city.

Had [illegible] conceived that a lost world would have [illegible] Corinth beyond redemption, it [illegible] rooted was its majesty. To Paul the city was a challenge to the power of God [illegible]. Paul's task was to set up lights in the midst of a crooked and perverse people and to hold forth to them the Word of life.

His method has become the pattern for our core approach to city missions today. Forbidden to preach in the Jewish synagogues, Paul set up home fellowship groups preaching in private homes here and there about the city. Sabbath converts were won and a group of believers was banded together. Thus in the midst of a pagan civilization, rampant with immorality, superstition, and immorality, Paul established a mission church that would declare the Way of life to all about it. When the young church in Corinth was strong enough, Paul went on to other cities with the same message of eternal life that God has given to us.

Call to Prayer: See names of missionaries, page 3 (*pray*).

Pray for Dr. Courts Redford, executive secretary of the Home Mission Board, and for Dr. Arthur S. Rutledge, director of the Board's Division of Missions, as they lead their associates in the 1964 thrust to change our cities for Christ (*pray*).

Pray that God will give wisdom and power to city mission leaders and laymen to reach millions of lost persons in the cities (*pray*).

Hymn: (Soloist or duet) "Where Cross the Crowded Ways of Life" stanzas 1, 2, 3, 4

THROUGH JUVENILE REHABILITATION

In her book, The Kingdom Come But Not Here, Margaret Slattery, a Boston social worker, tells of an underprivileged boy who was for years a hopeless struggle. When, after an operation, his deformity was corrected, Miss Slattery was present in the hospital to see him then and pale, holding onto the wall, take his first Sign Award and reverent, she cried, "Oh, [illegible] only of miracles—what man can do in the day in which we live!" Now, that man had to be in the reformatory, serving a life sentence which, except for his age as a minor, would have been the [illegible]

Boys in Juvenile [illegible] school [illegible]

death sentence. The author raises the question: "What kind of a civilization is it that can show a boy how to walk, but doesn't show him where to walk?" Man can be light for pathways only when he reflects the Light of Christ.

Today the percentage of young people under eighteen years of age who have gone astray is three in ninety-seven. According to FBI report the number of arrests increased 9 per cent in 1963. Research shows that both of these figures the most basic cause for broken young lives is starvation for genuine love. The adolescent's poor relationship with his parents is a prime factor in his delinquency.

A child's chances of delinquency are 1 to 100 if his family relationships are "good", they are 35 to 100 in favor of delinquency if his family situation is "poor." Judge W. W. Woolfolk of the Juvenile Court, Atlanta, says, "I believe that of the thousands of boys and girls who have come before me, 90 per cent would not have been there if there had been one adult on whom they could have counted."

Through a program of Christian sponsorship—a church-centered ministry, working in full co-operation with juvenile courts, with other Baptist churches and agencies in the community—the Juvenile Rehabilitation Ministry seeks to meet the need of the child, helping him to achieve his full potential through acceptance of fellowship with Jesus Christ, showing him not only how to walk but where to walk.

Rosemarie, fourteen years old, had been arrested for the third time for shoplifting. Her mother, married four times, was now divorced from number four. Rosemarie, the middle child in the family, and her two brothers soon had a different father.

During the four weeks Rosemarie was in the detention home, the Southern Baptist juvenile rehabilitation director in the city visited her several times. He discovered that she previously had attended Sunday school regularly and had always liked it, and that her mother had sometimes gone with her. However, the girl had

[illegible] to feel that there had [illegible] between them. It was this that led the girl to become involved in shoplifting.

The director, together with the pastor, began to counsel with her. When the girl's case came before the juvenile court, Rosemarie was released and placed on probation. One of the requirements was that the counseling and guidance service of the Southern Baptist juvenile rehabilitation program be continued in the home.

The pastor's interest and encouragement enabled Rosemarie to attend the state GA camp. There, through the atmosphere of love and consideration of the camp director and counselors, Rosemarie was helped toward a Christian way of life, discovering herself and her place in life, surrendering her life to special Christian service. It is hoped that through this relationship with the church and with people who love her, she is on her way to rehabilitation.

After Rosemarie's release, the director and the pastor had long conversations with the mother and discovered that she had failed to give love and attention to the girl and her older brother, spending it entirely on the younger son. Much counseling helped the mother to understand how to equalize her attentions and affections among her children. She, too, has been reestablished in the church where she now serves faithfully in the Primary department. As God guides, and with continued help and counseling, this entire family will be completely rehabilitated in the days to come.

"The Juvenile Rehabilitation Ministry is actually a juvenile redemptive ministry, the church's answer to the ever mounting problem of juvenile delinquency," says L. William Crews, assistant secretary in charge of this work for the Home Mission Board. "Mature adults, men and women, who have unusual personal maturity, wisdom, and patience are used as sponsors [substitute parents] to provide a working redemptive fellowship which forms a bridge over which the children can come out from their isolation. They learn to admire the sponsor's ideals and values and to accept themselves, society, and God."

In implementing the ministry, a local director may focus his efforts on certain phases of it, working through agencies, groups, and individuals. In Nashville, Tennessee, the juvenile rehabilitation director, Jack Cayce, works in close co-operation with pastors of local Baptist churches and with the community missions chairman of the associational WMU. She assists, through community missions chairmen of local societies, in finding foster homes, each of which must be pastor-approved, and in [illegible] up the variation on relating "stand-by" homes to provide help in emergency needs.

On one occasion, a mother with [illegible] school-aged children, deserted by her husband, came to the juvenile court. Strangers in the city, they were without funds and food. Mr. Cayce made referral to the pastor of the Baptist church nearest the family and to the community missions chairman of a circle that was [illegible]. Within two hours three WMU members, with food supplies, arrived at the residence of the family where they were able to have prayer and witness to the love of Christ. Just as they were leaving, the pastor arrived.

In time, the mother was drawn to Christ through the care and concern shown her and her family, and was baptized in the church.

Woman's Missionary Union assists in other ways, sponsoring a camp for underprivileged girls, a Christmas party for those who attend the camp, and a follow-up ministry through local Baptist churches. WMUs furnish Gospels, New Testaments, and Bibles, maintain the library in the detention quarters of Juvenile Court, provide programs for the children, and assist Mr. Cayce in many other ways.

He says, "Every boy or girl committed to an institution of correction has a WMU Brotherhood, Sunday school class, or Training Union group assigned to him. The group visits, writes, remembers the child on special occasions, and is prepared to help him in making adjustment in the community after his release. This is one phase of the ministry which can mean the difference in a child becoming an asset to the church and community or becoming a liability to society."

PRAYER PERIOD

L. William Crews says, "The church must respond to the juvenile delinquent who asks, by his actions, 'Please notice me, please understand me, and please help me.'"

Pray for Mr. Crews and all local directors as they seek to awaken Southern Baptists to their responsibility and opportunity to help to restore lost lives to youngsters in trouble.

Thank God for the young people who have been helped through this ministry and brought into full, rich fellowship with Christ.

Pray for parents, for their understanding of their role in the lives of their children, for their acceptance of their responsibility and [illegible] not only in the temporal lives of their children but also in their eternal lives (prayer).

Three-fourths of Southern Baptist associations in the United States could have a [illegible] rehabilitation ministry, now, without additional paid personnel, set up on a volunteer basis, if they would do so.

Pray that more individuals, churches, and associations will become committed to this ministry, involved in the business of reclaiming broken young lives for Christ (prayer).

Pray for an awakened consciousness and moral convictions in our country that will stem the current trend of moral breakdown (prayer).

Pray for dedicated Christian men, women, and families to provide Christian foster homes and sponsorship for these children; that they may come to know the reality of the love of the Father-God, and fellowship of Christ, and the redemptive values in human life (prayer).

MISSION CENTERS

Handcrafts are a part of learning

Fashion is made for good books

THROUGH GOOD WILL CENTERS

Whether in the great metropolitan city or a mountainous mining community, dwarfed amid towering concrete canyons or steaming with hot humidity of a water front, good will centers have long reached across barriers of all kinds to win people, through love, to new life in Christ. Today, while the techniques tested and proven in good will centers of the past are utilized with increasing benefit in mission centers and weekday ministries in local churches, the good will center itself is of even greater importance than it has been as a means of reaching people.

Their work functions. Most of the families that attend the Watauga Good Will Center live in small frame or log cabin houses on the sides of the hills or down "in the hollows." Many do not have electric lights, water in the house, and other facilities. Sometimes thirteen or fourteen people live in two or three rooms. Many of the adults are illiterate. But great as their physical needs are, their spiritual poverty is greater for there is not a single Christian in many of these homes.

From one of them a five-year-old girl came to Sunday school. When urged by the center director, the mother began to come to Mother's Club. That summer, she hesitated and tried to help in one other way: she served refreshments to the children during Bible school and became so interested that she offered to help in this way with every club.

The father still had not come to the center or to church. Unable to hold jobs because of drink, his family had to serve a jail sentence. During this time, his family had neither food nor coal except what they received from WMUs and other groups in local Baptist churches. Improved, the father started to Sunday school, church, and the center when he was released. He stopped drinking, secured a good job, and both parents in time were converted to a vital faith at the center. Baptized into a nearby church, they became active members. The father visits in the homes of other men and witnesses to them. The mother serves faithfully in the clubs at the good will center.

A good will center reaches people of special need. In South Carolina a woman slipped into the mother's club of a good will center one day, so shy and timid she could not speak, obviously frightened at the possibility of having to do so. In spite of fear, however, she continued to come to the cooking and sewing classes, for greater than her extreme timidity was her desire to learn to cook and sew for the three little daughters she so loved. For them, she was willing to endure the torment of her shyness. But for weeks she would leave the center before the refreshments were served to keep from speaking to other members of the group.

[illegible] study at the beginning of each club meeting, the women listened attentively. When the others learned Scripture verses quickly the woman learned them, too. Little by little the teacher brought her to the place where she could see her sinful state. As time went by she became a Christian. Her interest grew and her reading learned. Recently she made profound and at ease, before a church filled with people and said the verses she had learned, reading a beautiful poem she had made. Now her children are lovely Christians and her husband is attending church with her.

A good will center reaches all ages. Mission camp was an adventure in living for approximately 275 people from six New Orleans missions, including the good will centers, and for the camp staff of nearly fifty missionaries, summer workers, and volunteers. It was a family camp, with ages ranging from less than two to over sixty-five years. Camp provided many experiences for these people, many of them first experiences.

Mealtime became an adventure in learning where knives, forks, spoons were placed, and what napkins are for, for family mealtime is non-existent in many of the homes from which these children came. One little girl, surprised at her third meal in twenty-four hours, asked, "How many times a day do we get to eat?" When Primary boys gave thanks at mealtimes, they said, "Thank you for the bread . . . and the mustard . . . the pickles . . . the catchup . . ."

Part of the planned activity were movies on personal behavior. After seeing a movie on drinking, an eleven-year-old told his counselor he had decided not to drink any more beer and highballs when his dad came home off the ship. The night a teen-age girl saw a movie on smoking and lung cancer, she quietly tore up the cigarettes she had hidden in her suitcase, threw them away and told her counselor she had decided to quit smoking.

A teen-aged boy heard a missionary give her testimony one evening. Later he asked her, "Where did you get all that stuff you said out there—out of a book?" "No," she replied, "out of my heart." The boy looked at her for a moment, then replied, "Man, your heart must be big."

A group of these boys were having prayer with their counselors. One, having rattled off a Catholic prayer he knew, leaned down to his buddy in a lower bank, "Man, you know one of these; you say one, too." Quietly the boy in the lower bank answered, "No, I want to pray from my heart." And he did—probably for the first time in his life.

When two sisters were talking about camp, one of them said, "But I got the best thing of all." She had accepted Christ as her [illegible] the first prayer had been, "Help my [illegible] understand." A sixty-five-year-old [illegible] home, too, with the "best thing" [illegible] Christ she had never known before.

The good will center reaches [illegible] "Miss Mary" was in the hospital [illegible] from her first operation—a mastectomy. Several years before, she and her husband [illegible] Christ in the Lincoln Place Good Will Center and their lives had found new meaning. She became active in the work of the center. With no more than a third grade education, Miss Mary began to work with Sunbeams, teaching them mission stories, Bible verses and song. Now she lay, wracked with pain and suffering, unaware of what happened around her.

One of the two, highly-trained young doctors from other lands—not a Christian—entering a the hospital, weighed over Miss Mary and longed to relieve her suffering. On impulse, he asked gently, reaching out to take her hand in both of his strong ones, "Let me hold your hand. Would you mind, Miss Mary, if I hold your hand?"

Later, he told her what she had done. As he hands had closed comfortingly, soothingly over her hand, Miss Mary had begun to sing to him one of the songs she had learned in Primary: "Jesus loves . . . all the children of the world, red and yellow, black and white . . ."

"And, you know," he said, "in all the years I have been in your country, that is the first time anyone told me about Jesus and his love for me."

PRAYER PERIOD

Pray for Clovis A. Brantley and Mrs. Noble V. Beale who direct the work of the Home Mission Board's program of Mission Centers (page).

Pray for the directors of good will centers and other mission centers, for their ministries, for the people among whom they work, for new Christians.

Urgent home mission personnel needs for 1963 included the appointment of twenty good will center workers. But the needs for 1963 and 1964 have not yet been met, because of lack of summary volunteers.

Pray that adequately trained young [illegible] and couples will give of themselves, their talents and abilities to this significant [illegible] work.

CLOSING MEDITATION

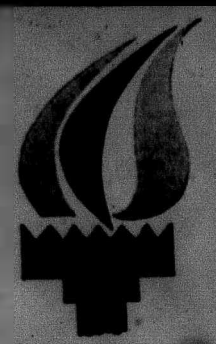
Read responsively the Meditation, page [illegible] as a closing prayer.

INGATHERING OF THE OFFERING

Pianist plays softly as those present [illegible] offering in designated place and leave [illegible]

WEDNESDAY, March 4, 1964

We Proclaim Liberty



Meditation: Pianist plays softly a selection of worship and prayer hymns, as women enter. Both at least five minutes before prayer time. Class opened with brief, one-sentence audible prayer for guidance of the Holy Spirit.

Call to Prayer: See manual of missionaries, page 20 (page).

Hymn: Class, or one with a voice choir while pianist plays hymn very quietly: "When Cross the Crowded Ways of Life"

Scripture Reading: (Two women read responsively) 2 Cor. 5:17; Gal. 5:13; Lev. 25:10; Rom. 8:6; 1 Peter 2:16; John 8:32.

Bible Study: In an era when slavery was taken as a matter of course, when a man's status, position, influence, was determined largely by the number of slaves he possessed, Paul found himself confronted with the problem of Onesimus. This man had managed to escape from his master, to lose himself in the masses of Rome; somehow Paul had found him, learned his story, came to love him as a son.

Paul was never one to dodge an issue, difficult as it might be for him. That the runaway slave must be returned to his master was not a question in Paul's mind; the problem was on what basis. Here the apostle's genius as a counselor is evident, for he not only succeeded in telling Christians to decide to return to his master, but he persuaded the basis upon which Philemon, a Christian, to receive strong and stay. Onesimus was now a brother in Christ, a new man in the image of God, for fellowship in Christ.

In asking Philemon to receive Onesimus, not as a slave, but as a brother in Christ,—Paul set forth a pattern of life that is a constant rebuke and indictment on all forms of human slavery.

It has been the acceptance of this principle, recognizing the freedom of man and the integrity of human personality, that has set forth the United States as unique, as a Christian nation, endeavor to great severity and justice for all.

(If this material is given during the mid-week service of the church and the pageant sent to WMU president is not being used, the rest of this may be given by individuals seated here and there about the auditorium; or, if the church is large, from the front pew where those taking part should be seated. A sufficient number of hand mikes should be provided to avoid movement which will detract from quiet worship. In alliteration parts, except for the directed prayers, one by regard to silence. If this is done, provide pianist with a copy of the script, so that she may play appropriate music.)

Leader: One of the three prongs of the first directive the Southern Baptist Convention in 1845 gave to the Home Mission Board, then called the Board of Domestic Missions was to "evangelize the Indians." Since then the Board has carried on continuous work among these first Americans.

Although our work is still located largely on the various Indian reservations, it is not confined to these areas for American Indians today are moving by the thousands into other areas, especially into the larger cities of our nation: San Francisco, Los Angeles, Phoenix, Chicago, Washington, D. C., and others. The influx into San Francisco has been so great that the city has facetiously been called "the largest present-day Indian reservation" in our country.

Indian Baptist churches seek to welcome the newcomers into a warm, Christian fellowship. Many of these strangers are young people educated in government schools in Indian Country and now searching for conversation and a way of life not afforded them on the reservations. Too often they are alone, without friends. John

[illegible] Mary, a teen-age girl, was [illegible] in Kansas, and will be [illegible] to us.

First speaker—(Mary): Let me speak as Mary would tell her story. I was alone, without friends in the city. It was difficult to find a job, and my money would not last very long. My life on the reservation in Arizona was very different from the life I found here. Even my years at the Indian school did not prepare me for this. The difficulties were great and temptations many. I was lonely and sick in my heart. One day the pastor from the Indian Baptist church came to see me. He had found my name at the Indian Registry Office here. He talked with me and invited me to visit the church, which I did. There I found friendly young people like myself, others who understood my problems and advised and helped me. Now I am working as a secretary in a business office and I am active in our church. Next week I shall be baptized, for I have taken Jesus as my Saviour.

(Begin quiet music.)

Pray for Indian young people who are moving into the cities. Pray for families and older people, too, who are leaving the reservations for city life *(pray)*.

Pray that city churches will seek these out and draw them into the protecting, life-changing fellowship of Christ *(pray)*.

(End music. Follow this plan for all Prayer Periods.)

Leader: To Haskell Institute for Indian students, located in Lawrence, Kansas, come young people from seventy to eighty different Indian tribes, representing some thirty-six states. In no institution of home mission work does a missionary come in contact with so many different groups of people. "This year," says Tom Muskrat, Southern Baptists' missionary to these young Indians, "of approximately 250 students who indicated Southern Baptist preference, more than seventy-five indicated they did not know Christ as Saviour. This average or near it persists year after year. We have won only twenty-three . . . which means that we have not even scratched the surface."

One of the twenty-three was won at a terrific price. Listen to the story as told by a friend.

Second Speaker: On Christmas Eve one of our finest girls, Jeanie Hanson, was killed in a car wreck. With her and responsible for her presence in the car was Marilyn West, a freshman at Kansas University, attending school under a government grant, staying at Haskell Institute. We had spoken often to Marilyn, but after

Rev. Meeler Markham, state superintendent of missions, Kansas

Jeanie's death she became embittered and refused to talk.

We made it a matter of prayer. The Kansas BSU became interested in her and began to pray for her. My church and the church to which the Baptist students belong also prayed for her. One night about four weeks later, during a memorial service for Jeanie when students were being baptized, Marilyn suddenly broke down and accepted Christ as her Saviour. She is now a wonderful Christian.

Pray that Mr. Tom Muskrat and his lovely wife will be empowered in a special way to win to Christ the other young people at Haskell Institute; for other missionaries who work with Indian young people on reservations, in Indian centers, in schools *(pray)*.

A second story added to the present chapel at Haskell is greatly needed for use by the Sunday school.

Pray for Mr. Meeler Markham, state superintendent of missions for Kansas, as they work with Mr. Muskrat and others concerning this need *(pray)*.

Pray for missionaries to Indians, that they may have guidance and ability in helping the Indian young people to develop into strong aggressive Christians as well as older people who are able to carry on a strong ministry among their own people *(pray)*.

Leader: Results among Indian people come slowly, and missionaries who work among them must have an abundance of patience, perseverence, and unalterable faith in the promises of God. But results do come—results that spell freedom in its essential sense. From Jerry and Sarah Monroe, missionaries to the Indians in Miami, Arizona, comes the report of the conversion of the town drunk and his wife—the fruit of at least eight years of work and prayer. During a revival, through the preaching of a missionary to Spanish-speaking people in Arizona, the couple were led to Christ. Alcohol, provided by the white man, has probably been the cause of the destruction of more Indians than any other one thing.

Pray that Indian people everywhere may be freed from this and other evil ways of life through freedom-giving faith in Christ *(pray)*.

Leader: The Home Mission Board's work among Spanish-speaking people is almost as old as work among the Indians. It has usually been thought of in connection with Florida and the states that border Mexico, as well as in Cuba and Panama. In Texas, where this work began in 1851, growth and progress have led to merging of the Mexican and Texas Baptist conventions. Today, however, we are discovering that there are heavy concentrations of Latin-American people in other areas of these United States.

Third Speaker: In New York, for instance, Leonardo Estrada, director of language missions for that city, tells us that one person out of every ten speaks Spanish. Language group ministry was begun in March, 1962, in the Manhattan Baptist Church, with a Sunday school class of five people. Eight months later the class had become a Spanish department of the church, adding to the membership by baptisms. Among the new members have been a lawyer, a doctor, trapeze artists from Ringling Brothers Circus.

Last year a second Spanish-speaking department was formed and efforts are now being made to reach other ethnic groups.

Dr. Leonardo Estrada —Spanish work in New York—with a convert

Fourth Speaker: There are about 600,000 Puerto Ricans in that city, the largest group of the Spanish-speaking population. Mr. Estrada points out that most of the evangelicals among them belong to some type of holiness church. A large number are fatalists, making no effort to improve their educational or economic standards. Yet others have become prominent business and professional people. The high rate of unemployment among them, Mr. Estrada adds, is one of the causes for crime and drug addiction.

Leader: Puerto Rico, itself, represents a new area of work for Southern Baptists. After long and careful consideration, the Home Mission Board voted, at its semi-annual meeting in August, 1963, to give limited support and assistance in the Southern Baptist churches that now exist in Puerto Rico.

Pray for the language group ministry in metropolitan New York, for Mr. Estrada as he directs it, for the Spanish department that now exists, for the development of the work among other ethnic groups in that city *(pray)*.

Pray for people throughout our nation who face moral problems and evils because of economic difficulties and failures; for Southern Baptists to become involved in their problems and difficulties, giving the liberating message of Christ's love and concern whenever possible *(pray)*.

Pray for the Home Mission Board as it undertakes its new responsibility in Puerto Rico, for wisdom, for personnel, for funds *(pray)*.

Leader: Another phase of language groups ministry was begun in San Francisco in 1884 when J. Lewis Shuck, home from China, first appointed Southern Baptists' first home missionary to Chinese. Today the thrust extends coast-to-coast, as well as to Chinese residents of the United States.

Fifth Speaker: The Grandview Baptist Church of Los Angeles began in 1897 as a mission, with a small group of Japanese Christians who wanted to have a church in that city. The first service was held in the Armenian Hall with twelve persons present. A strong foundation was laid the first summer by Stanley Tagikawa of Hawaii, a student summer missionary assigned to the Los Angeles area by the Home Mission Board. Since 1922 the church has been completely self-supporting and includes 15 per cent for missions in its budget. Its membership is made up of both Oriental and Caucasian people from Hawaii and the mainland. It stands today in the midst of some 700,000 people, on the highest point of Grandview Street, overlooking the downtown area of Los Angeles. The area's superintendent of missions, W. A. Burkey, challenges the church to meet its mission opportunity.

Sixth Speaker: The Missions Department of the North Carolina Baptist State Convention reaches out in a special effort with the message of Christ to some 1,500 Japanese wives now living in that state.

Kiyoshi Tanigawa, a Tokyo pastor and last year a student at Southeastern Baptist Theological Seminary, assisted in this work, preaching in Japanese to these women in two [illegible] centers on alternate weekends. On one visit, a Japanese wife told Mr. Tanigawa she had passed a crisis in her spiritual development for she had been able to withstand an attempt by a man

ghist friend to convert her to that religion. Mr. Tanigawa points out that there is much danger from Buddhism in this country. Over 100 of the wives have been converted to Buddhism by one Japanese woman alone who originally brought the religion into North Carolina.

Regular radio preaching in Spanish reaches into many homes in New Orleans

Seventh Speaker: In Miami, Florida, work among the Chinese developed in an unusual way. A group of Chinese, won by a Chinese Baptist woman—a business woman temporarily in the city—took the initiative and approached Flagler Street Baptist Church, asking for the privilege of holding their meetings in the church. The request was readily granted for a Chinese Sunday school and worship service on Sunday afternoons. The pastor and membership became interested in them. As the group increased the church gave further assistance in the form of materials and volunteer help. In time, a Chinese pastor was provided. Now the Chinese department is a vital part of the church, a mission within a church, providing new members for regular departments and life of the church as Chinese who speak English are ready for the transition and wish to make it.

Leader: Last year the Home Mission Board enlarged its language group ministry to include many national groups in the United States which Southern Baptists have done little to reach before. Ronald and Marjorie Mathews were appointed as our first missionaries to work among the half-million Portuguese-speaking people of California. They left almost immediately for language study—the first home missionaries ever to do so—in Brazil. After a year they will be assigned to work among the thousands of Portuguese living on the West Coast.

Last year also Southern Baptists reached out to another group of European background, now living in the United States, when Elias L. Golonka was appointed to work among Polish people.

Eighth Speaker: A member of a fine old Polish family of nobility, Mr. Golonka was reared a Roman Catholic. He grew up, he says, "in a synthesis of cultures and religions, languages and ideals, with a cosmopolitan outlook." He speaks six languages. On occasions he has worked with Poles, Russians, Ukranians, Bohemians, Germans, and Armenians.

As an adult, he went one night, intrigued by the strange music and sounds he heard, to a small Polish Baptist mission "to see what was really going on there." It was a life-changing visit, for later, reading the New Testament given him that night by the pastor of the mission, Mr. Golonka felt "a deep sense of Christ's presence and," he adds, "a tremendous realization of my sinfulness overwhelmed my heart." He was captured forever by the Christ he came to know and love. He became a Baptist minister, first pastoring Baptist churches in Poland and later, a refugee from communism, Polish Baptist churches in our land.

Leader: That home missions is world missions is evidenced by the representatives from other countries, temporarily residing in our land, who take the message and love of Christ with them when they return to their homes because they were reached for Him while here. These internationals—professional people, government representatives, students—are from almost every country in the world. The First Baptist Church

Chinese work, Miami, Florida

in Brooklyn one, often has as many as twelve or thirteen nationalities, representing almost as many religions, among its visitors in a single service.

Still another evidence is through the Russian literature which has been written, translated, and published by Missionary Paul Rogosin in San Francisco. Mr. Rogosin reports that his magazine in Russian, *The Christian*, now reaches, in addition to the many countries to which it already goes, Algeria, Morocco, Sudan, and Egypt.

In its first report to the Southern Baptist Convention in 1846 the Home Mission Board stated "that the ultimate success of all the work of the Southern Baptist Convention will depend upon what is done in the homeland." The truth of that statement is no less true today. World missions waits upon home missions.

Pray for Dr. Loyd Corder, secretary of the Department of Language Groups Ministries for the Home Mission Board; for Gerald Palmer, his associate; for all the missionaries who labor in this strategic phase of our work *(pray)*.

Pray that our churches may recognize the tremendous responsibility and opportunities they have in reaching for Christ people of other national backgrounds in our communities *(pray)*.

Pray that the international guests within our land may find here the greatest gift we have to offer, faith in Jesus Christ; that they may return to their own countries ready to share that faith with their own people *(pray)*.

Pray for individuals and couples who will give their lives to the task of winning language groups in the United States to Christ *(pray)*.

Thank God and praise him for every person won through this ministry; for all evidences of his grace in the lives and witness of these who have been won *(pray)*.

CLOSING MEDITATION: Read responsively the Meditation, page 41.

INGATHERING OF THE OFFERING

Pianist plays softly as women leave offering at designated place and leave quietly.

THURSDAY, March 5, 1964

We Proclaim Love

Meditation: As women enter, pianist plays softly a selection of worship and prayer hymns. Begin at least five minutes before prayer time. Close with a one-sentence audible prayer for the presence of the Holy Spirit.

Scripture Reading: Read from one of the newer translations, preferably Phillips, 2 Cor. 5:14, 1 John 3:14 through 5:4.

Call to Prayer: Pray for the missionaries whose birthday it is. See page 26 *(pray)*.

Hymn: "Where Cross the Crowded Ways of Life"

THROUGH
JEWISH EVANGELISM

Jewish work, unlike most other Home Mission Board work, does not involve the appointment of specially designated missionaries to Jewish

people. Its plan is to enlist every church member in every association as potential witnesses to them. No additional organization in the association or in the local church is needed, but the evangelistic and missionary organizations already functioning help church members to see the need in their own communities and enlist them to meet it.

The basic ingredients of successful witnessing to Jews are sincere friendship and concern for their spiritual welfare. During the time that W. E. Lawes, now secretary of Arizona's department of evangelism, served as a pastor in New Mexico, he was eminently successful in leading many Jewish people to personal faith in Jesus Christ. Hear his testimony:

"During those eight and a half years it was my privilege to become closely acquainted with Jews. I believe that this, more than any other thing, enabled me to be invited into their homes and to gain their confidence so that I could open the Bible and present to them the Saviour. Certainly, each Christian, if vitally concerned for the salvation of all people, can become acquainted with the Jewish merchant, lawyer, doctor, and become his friend in such a meaningful and vital way that the Jewish person will be willing for him to present the Saviour."

From many sources come reports of Jewish friends being led to Christ because Christians cared enough and were concerned enough to invite them to church. . . .

(Give the following statements to various individuals who will read them clearly and in order, from where they are seated.)

1. A Jewish man was invited to a revival meeting and gave his heart to the Lord. He is now a deacon and Sunday school teacher in his church.
2. A Jewish child was enrolled in cradle roll. Through this contact the mother was finally won to the Lord.
3. A Jewish man was invited to a Brotherhood pot-luck supper by a Christian friend. This opened the way to lead him to know and love the Saviour.
4. A Jewish boy was invited by a school friend to attend vacation Bible school. As a follow-up, the boy's entire family was won for Jesus.
5. A young Jewish woman, brought by her Christian friend to a Baptist church, recently made a public profession of faith in Jesus. Through counseling by the pastor, both she and her fiance were led to make final decisions for Christ.

Winning Jewish people to Christ is not an easy matter. It requires time and unusual patience, understanding, concern, love. Out of his great experience in this area of his service for Christ, Dr. Lawes says, "I would like to emphasize that we did not win anyone quickly or in a matter of days. It was three years before I won the first adult. But I made myself available to him and tried to be a real friend, and when God made the opportunity I was ready to tell him about my Saviour."

Leader for the day: If every Baptist church in our city would adopt the goal of winning at least one Jewish person in the coming year, think how many would be reached for Christ. Will our church adopt this worthy goal?

PRAYER PERIOD

Praise God for Jewish people who believe in Jesus, the Messiah as Saviour, for his continued strengthening of their faith and spirit in the face of sometimes pressing persecution and trial, for the growth of their love for him *(pray)*.

Thank God for William B. Mitchell, in charge of Jewish Work, Home Mission Board, for his devotion to God and to the Jewish people, for his leadership of Southern Baptists in this task. Ask God for his continued guidance for Mr. Mitchell, for his blessing on him *(pray)*.

More than 5,500,000 Jews live within the United States.

Pray for work in eighteen cities which have more than 40,000 Jews in each of their areas; for individual Christians, and members of Baptist churches especially, to give themselves to the task of winning these people to the love of Jesus Christ *(pray)*.

Pray that our churches will realize responsibility for the lostness of Jewish people in their communities and accept opportunities to reach them for Christ *(pray)*.

Pray that your church will reach out to the Jewish people, that God will lead you to a Jewish friend whom you may help to know Him whom to know is life everlasting *(pray)*.

Among the Cuban refugees in our land it is estimated that there are more than 9,000 Cuban Jews.

Pray for these dispossessed, homeless people in our midst, that they may find real friends in us, may come to see Jesus in us, and may come to know him as personal Saviour *(pray)*.

THROUGH
RESCUE MISSIONS

. . . for men

On a wall in the sitting room of the [illegible] Center, Memphis, Tennessee, is a large d[illegible]ing, roughly sketched in pencil, showing [illegible] of every type, in every condition and age [illegible]ide, coming to the center. Standing at the do[illegible] welcoming them, is Christ. Over the draw[illegible] are

. . . East St. Louis, Illinois

. . . New Orleans, Louisiana

. . . St. Louis, Illinois

RESCUE MISSIONS

the words "Christ's Love Opens All Doors."

The drawing is the work of a young man who came to the center friendless, homeless, hopeless, trying desperately to break addiction to dope before it destroyed him. There he found the answer to his needs—and more, for he found Christ. Something of an artist, he asked permission to do the drawing, intending to paint it as soon as he had sketched it in. Although he left the center before he could finish it, it has remained even as it is—a mute but graphic testimony of what this rescue mission meant to one man and means to thousands like him who have shared similar experiences.

Asked about his concept of rescue mission work, Hubert Neely, director of the center, points out, "God said, 'Let us make man in our image.' We remember that the men who come to mission centers are not monstrous misfits but are creatures who were created in the image of God. They are confused. They often have become cynical. They are condemned and are conscious of it. They are separated from God by disbelief. They are aware of an intensive longing. . . . 'My God, why hast thou forsaken me?' is the cry with which they come, and the message of the rescue mission is that God has not forsaken them but has sent his Son because he so loves each one and is ready and able to reclaim every life. So many times men come with a feeling which some Christians often have imparted to them—that God is bargaining with us, trying to recruit us into doing a particular task. When they understand it was not for bargaining but because of great love that the Father sent the Son, then they can accept that love."

In addition to hot meals for around 200 men each day and clothing for many of them, this rescue mission provides 104 beds in three large spotlessly clean, cheerful looking dormitory rooms. Sometimes on snowy winter nights as many as 140 have been accommodated, the overflow sleeping on pallets in the sitting room. In summer the number who come drops to between 50 and 75 per cent of capacity. Unlike many rescue missions, the men who come to this one are not professional ne'er-do-wells, but rather "people who are confused and frustrated, unable to cope with some of the pressures and tensions of everyday living," Mr. Neely points out, "or with particularly demanding pressures in their lives."

Some are farmers without work because of automation and no longer have a full-time, year-round means of livelihood; some are people on strike from steel mills; others are one-time, well-to-do preachers, doctors, lawyers, accountants—representatives from every profession. "Their problem is basically always the same: they have tried to chart their own course in life without Christ and have never given him the right and authority to direct them."

Every evening, after a time for relaxation and a hot meal, there is a worship service in the still-remaining, once-beautiful auditorium of the renovated old church building in which the Baptist center is housed. "This service," Mr. Neely says, "is our main reason for being. Even though we could justify the expenditure of money on the basis of being a welfare agency,

[illegible] men in no uncertain terms that our [illegible] is to have an opportunity to share [illegible] with them that they might truly know [illegible]

[illegible] the men do come to know Christ is evi[illegible] by the hundreds of lives which are [illegible] and rehabilitated each year because of [illegible] contact with the Baptist center and other [illegible] Baptist rescue missions. From the one [illegible] Worth comes this story:

"Bill and Eddie are both in the city jail!" was [illegible] message relayed to George Bain, then super[illegible] of the Downtown Rescue Mission. Bill [illegible] an ex-clown, a transient who had been to [illegible] mission two or three times; Eddie was a [illegible] member. Mr. Bain arranged for both of [illegible] men to be released from jail, and on the way back to the mission Bill expressed his ap[illegible]ciation; he vowed to help at the mission to the limit of his ability. Mr. Bain thought this was just another typical statement, he said, made under the pressure of the moment.

But the next night, during the invitation, Bill gave his heart to Christ. "His sincerity was noticed by everyone, mission staff as well as his former associates. His face showed the light of Christ that glowed within his soul. His speech testified of his love for Christ. His actions were completely changed and he became truly a disciple for Christ." As Bill continued to work at the mission he grew in the grace and knowledge of his Saviour. Now, some three years later, he is still at the mission—foreman of all rehabilitation work, an invaluable help to the superintendent, and a faithful servant of his Master.

From the rescue mission in New Orleans comes the story of a man with a different type of problem. Jack had come, tired, hungry, penniless, and friendless, an anchorless wanderer across the land, looking much older than his thirty-six years. Six years before, as navigator for a national commercial airlines, he was careless on one occasion in reading his instruments and was twenty-five miles off course. The resulting delay in landing at the plane's destination caused the plane to run out of fuel on the runway and have to be towed in by an emergency crew. For his carelessness Jack won a severe reprimand and a discharge from his job. As realization of the tragedy that could have occurred possessed him, he lost confidence in himself and went to pieces. Family and friends mourned against him, and he became a homeless wanderer.

At the rescue mission, during the weeks he was there, he found a new life through faith in the greatest Navigator of all. He was given special counseling, and gradually the courage and confidence to face himself and life again returned to him. In time, complete rehabilitation was effected, and today Jack [illegible] a whole man, an airlines navigator in whom others, as well as himself, have confidence. "What and where would I have been had it not been for the rescue mission?" Jack asks.

PRAYER PERIOD

Pray for the superintendents of our rescue missions for men, for the guidance and wisdom of God as these missionaries seek to lead men to know Christ and to reclaim their lives, whole and complete *(pray)*.

Thank God for the wonderful ministry that is being done in these centers, for the men who have been won and rehabilitated, for their witness for Christ wherever they are today, for their ability to help other men *(pray)*.

Pray for funds and staff to equip rescue missions adequately for this type of ministry. The need for follow-up ministry in this area is apparent. Efforts are being made, but under present circumstances and staff this important phase of the work cannot be carried out *(pray)*.

The rescue mission, New Orleans, in its thirty-seventh year of nightly services, moved into its new building last year. The mission, which never closes, says to homeless, needy, confused men, "A Friend can be found here."

Pray that more discouraged, lost, unhappy men may find the Lord there and in all the rescue missions *(pray)*.

RESCUE MISSIONS

. . . for women

The victims of the sin, confusion, and frustrations that lead to broken lives are not limited to men. Tragically, women too find themselves among those who for one reason or another are beyond the pale of normal society. Southern Baptists have sought to help some of these

GOOD SAMARITAN HOME for women New Orleans . . .

through [illegible] Good Samaritan Home, a rescue mission [illegible] women located in New Orleans.

Through [illegible] program of relief and rehabilitation, Joye [illegible]armichael, the director, and her staff, have [illegible]ministered to women of varying ages from all [illegible]s of life. Their problems run the gamut of [illegible]man sin and need. Among them, many who [illegible]ome are alcoholics, some are addicted to dope, still others are guilty of sexual excesses and perversion of all kinds. Psychological, personality, and mental problems are daily matters that must be dealt with.

The story of one of the women who came is typical of the help that is given:

When Opal came from Chicago to the Good Samaritan Home, she had a number of problems. In her early thirties, this young woman had led a life of sin from the days when she was a very young person, and had tasted the depths of sin in many areas. She was hostile, sure that no one cared for her or loved her in any way. It is doubtful that she had ever known real love for she indicated that her parents had cared little if anything for her.

During the months she lived at the home she experienced love and concern for herself as a person. She found Christian fellowship, understanding. Counseling and guidance were given. She began to go to church and gradually she came to know Christ as Saviour. She joined the choir and became treasurer of her Sunday school class. As she continued to live at the Home and came to know more about Christ, she saw God's love reflected in the lives and attitudes of those with whom she lived. It was evident, although she slipped many times, that she was sincerely trying to live a Christian life.

After many experiences and many months, Opal realized some of her basic problems and has been able finally to overcome some of them. She still has many problems, for she lived the other kind of life many years. The work is not done. She no longer lives at the home with the staff who continue to be her friends and talk with her often.

While at the home Opal went to night school and completed her high school education. Now she hopes to secure college work. She doesn't know what the future holds, but she feels that God has a place for her somewhere and she wants to prepare herself for that place.

Dr. Clovis A. Brantley, in charge of mission centers for the Home Mission Board.

PRAYER PERIOD

The building in which the Good Samaritan Home has been housed has been inadequate for many reasons. Plans are now under way to erect a new building.

Pray for the home, as these plans are made for a new building in which to aid women with real problems to find their way back to decent living *(pray)*.

Pray for Clovis A. Brantley, in charge of mission centers for the Home Mission Board, for Miss Carmichael, and others working with them.

Pray that God will provide through the Annie Armstrong Offering that which is needed to erect the new building and secure its furnishings *(pray)*.

Pray that even now God will call someone to his service in this Home, that the women who so desperately need Christian leadership, direction, and fellowship will find it here *(pray)*.

SELLERS HOME AND ADOPTION CENTER

For some young women specialized help is needed. Each year more than 250,000 join the

At Good Samaritan Home women sort clothing for those who will need them

ranks of unwed mothers in known cases; still others hide their predicament from the world, either bearing their babies in secrecy or submitting to illegal measures.

To help meet the problem for some 150 of these women, ranging in ages from fifteen to thirty-five, each year the Sellers Home and Adoption Center located in New Orleans opens its doors in loving concern. Through a staff of well-trained, consecrated people, some of whom have graduate degrees in social work, the girls are sheltered and cared for until after their babies are born. But the Home is more than just a shelter. Regular religious services are held, counseling is available, and the girls have opportunity to prepare themselves, on a Christian basis, for entering the world again. The individual girl is helped spiritually, to mature emotionally and psychologically, and to know how to exercise necessary discipline upon herself to keep from being hurt again and to become secure with herself. The girls' response is testified to in the statement of one girl, expressing what hundreds have said, "I have spent the last five months at Sellers Baptist Home and can never stop thanking God for what the Home has done for me," was her testimony.

Sellers Home and Adoption Center New Orleans

PRAYER PERIOD

Pray for girls in Sellers Home who need to learn to salvage from the wreckage of their lives the good and the fine and to start life again with Jesus Christ *(pray)*.

Pray for the director, nurses, housemother, social workers, and counselors who aid the girls and seek to guide them in rehabilitating their lives *(pray)*.

CLOSING MEDITATION

Read responsively the Meditation, page 41.

INGATHERING OF THE OFFERING

Pianist plays softly as women leave offering in designated place and leave quietly.

FRIDAY, March 6, 1964

We Proclaim Victory

Meditation: As women enter, pianist plays softly a selection of worship and prayer hymns. Begin at least five minutes before prayer time. Close with a one-sentence, audible prayer for the infilling of the Holy Spirit.

Scripture Reading: (Three women read two passages each, from where they are seated.)

1 Chron. 29:11; Psalm 98:1
1 Cor. 15:57; 1 John 5:4-5
1 Cor. 2:14; Rom. 8:37

Bible Study: The Rome Paul knew w[illegible] a city of magnificence. Its power spread th[illegible]ughout the Mediterranean world, holding [illegible]er its rule scores of nations. Outwardly th[illegible] empire throbbed with order, prosperity, ar[illegible] peace. Within its city limits were almost a [illegible]ndred temples, ten of the most important o[illegible] dedicated to Roman gods and more tha[illegible]ighty others dedicated to lesser gods. An[illegible] this evidence of religious consciousness [illegible] adherence were a bare handful of Christ[illegible] for the mos[illegible] from the lower classes of society. These Ch[illegible] set forth their faith with fanfare an[illegible]mp, but quietly, furtively, they worship[illegible] in secrecy.

In such [illegible]society—proud, self-confident, master of all it touched—the message of the unknown Carpenter from a small Palestinian village seemed, to many, out of place. It looked ridiculous, insignificant. What relevance could this have to the affairs of the empire? What possible effect could He have on minds steeped in materialistic philosophy, understanding only that which could be controlled by force?

But Paul saw another side to Rome, as to the other cities of his day—a side equally real, a side which made the gospel entirely relevant. Along with power, pride, and prosperity there existed wickedness and rottenness, greed and malice. Minds were steeped in envy and murder. They were God-haters, overflowing with insolent pride and boastfulness, having no use for mercy. "More than this, . . ." Phillips translates Romans 1:32, "they not only continued their own practices, but made no bones about giving their thorough approval to others who did the same." And in his first letter to the Corinthians Paul recognized that Christians were not free from these sins, either. Even among church members there existed selfishness, contentiousness, immorality, lack of reverence, and so on.

To one and all Paul had but one answer: that within himself man has no capacity whatever to change his wickedness. Only God can perform that miracle of grace. But, through faith in Christ not only can it be accomplished but victory is already assured. "All thanks to God, then, who gives us the victory through our Lord Jesus Christ!"

Call to Prayer: Pray for the missionaries whose birthday it is. See page 26 *(pray)*.

Hymn: "Where Cross the Crowded Ways of Life"

THROUGH THE HOME MISSION BOARD

For more than a century the Home Mission Board has been a channel of outreach for churches of the Southern Baptist Convention. Beginning in 1845-46 with 8 missionaries it now has over 2,100 under appointment, supported fully or in part by the Board. The territory served has increased from 14 states to all fifty of the United States plus Cuba, Panama, and, more lately, Puerto Rico. Its program of work has expanded from that directed toward Indian [illegible]troes, and a few cities to include work [illegible] many Oriental and European languages [illegible]ps; metropolitan, urban, and rural areas; church loans; associational administration; community surveys and special studies; evangelism, and a ministry of education and promotion. Its ministries include such specialized areas as literacy, Catholic information, in-service training for students, church development, work among migrants and others. A chaplaincy ministry begun during the Civil War continues today under an enlarged program which focuses upon persons in hospitals, institutions, and industry as well as in the armed services. Supporting church extension are three special ministries: the Student Summer Mission ministry, by which students are employed for some ten weeks each summer to assist missionaries all over the United States and Panama; the tentmaker ministry, through which lay persons serve in mission areas while supporting themselves; and a field worker with Woman's Missionary Union in "pioneer" areas.

From earliest days the Home Mission Board carried on its work through a system of "direct missions," seeking to reach lost people in the United States and trying to meet their needs primarily through the missionaries of the Board.

It was inevitable that in time, with continuous population growth and increasingly numerous and complex needs, this would no longer be the case. Financial requirements alone would make it impossible for an agency to employ sufficient missionaries to meet the needs of a lost America. Thus, since 1857 "co-operative missions" has become the basic method of work with direct missions reduced to a minimum.

Under this method the Board carries out most of its work through co-operative agreements with state conventions, sharing on a percentage basis responsibility for support of missionaries and work within each state. In some cases associations too share in this responsibility.

Thus, missionaries may serve under the direction of a state or association and be jointly supported by both and the Home Mission Board. Through church loans, mission pastoral aid, and in other ways the Home Mission Board lends financial assistance on state, associational, and local church levels.

In addition to this co-operation, the Home Mission Board seeks to develop a uniform Convention-wide program of missions in the homeland by assisting state conventions in planning, and in personnel enlistment and training, as needed. Guidance, counseling, leadership training and clinics, assistance in research and community study, and so on are also provided churches, associations, and state conventions. The Board co-operates with state conventions in magnifying associations, encouraging

churches to work together for the promotion of missions and evangelism, church extension, development, education, and enlistment.

From one association that used Home Mission Board plans and guidance for extending its mission outreach, comes a typical report:

Five years ago, only a handful of churches were in the association. Few baptisms were reported and no mission work was conducted. Church organizations included a few Sunday schools, fewer Training Unions, no Brotherhoods, and missionary organizations in the churches. One section of the association, made up of a number of families, had no church ministry of any kind.

Contact was made with the Home Mission Board. An associational study was made, and a survey was taken. Following suggested plans, worked out by the Home Mission Board, the association set out to develop its resources and its mission possibilities. Today attractive, functional church buildings have been erected in many new locations. Active, growing Sunday schools, Training Unions, and WMU organizations in each bear testimony to growing memberships as does the increase from $3,000 to $40,000 offering to the Cooperative Program. Plans being made are two-fold: to reach the numerous language group people who reside in the area, and to minister to the large number of migrants who come in each year. Thus, not only is the association through the churches a partner in home missions, but individual Christians are becoming involved in the mission outreach.

The history of the Home Mission Board means many things to many people. Among them . . . *(The following may be given to four different women to read.)*

1. It means Isaac T. Tichenor, dedicated man of God, executive secretary of the Home Mission Board who saved it from oblivion in the difficult years which followed the Civil War.

2. It means a Chinese Baptist on the West Coast witnessing to and working with an Anglo, leading that man to a saving faith in Christ that spelled victory over alcoholism.

3. It means a Moslem woman, learning to read the story of Jesus through a literacy ministry in a mission center—and thereby finding a knowledge of his love that brought tears streaming down her cheeks.

4. It means a man who had been in the penitentiary for seventeen years, afraid to attend church, finding his Lord and Saviour during an evangelistic crusade.

It means all this and more, for the Home Mission Board, majoring on missions and evangelism, working in co-operation with state conventions, associations, and churches dedicated to the objective expressed in its motto, "Our Land for Christ."

PRAYER PERIOD

Pray for the Home Mission Board in its tremendous task of leading Southern Baptists toward the goal of making America Christian, for elected members of the board, for staff members and office personnel, for all home missionaries serving in any capacity *(pray)*.

Pray for Glendon McCullough, secretary, and Nathan Porter, associate secretary, of the Personnel Department in their task of finding personnel to fill urgent needs in every area of home mission work; for young men and women qualified and ready, who will give their lives in service for Christ through home missions *(pray)*.

Pray for Beverly Hammack in her responsibility for selecting consecrated, qualified college students for service through the Student Summer Mission ministry, for Mildred Blankenship as she seeks to awaken Southern Baptists to the challenge of the literacy ministry, for Bernice Elliott in promotional work with WMU organizations in pioneer areas *(pray)*.

Pray for all the work of the Home Mission Board through all its programs and ministries in fifty states, Panama, Cuba, and Puerto Rico *(pray)*.

Pray that in all of its work, the Board may help Southern Baptists understand our part in home missions as conventions, associations, churches, and individuals; that all Southern Baptists may become involved individually and collectively in home missions *(pray)*.

THROUGH THE 30,000 MOVEMENT

"I, therefore, venture the hope that we challenge our people to double the number of Southern Baptist preaching places by 1964." Eight years have passed since C. C. Warren, in his presidential message to the Convention, spoke those now-historic words. They flung out a challenge that Southern Baptists could not escape and led us to embark on one of the most dramatic enterprises in our history.

The 30,000 Movement, the effort to establish 10,000 new churches and 20,000 new missions by the culmination of the Baptist Thirty-fifth Anniversary this year, has been a co-operative work seeking to involve every agency in the Convention, every organization in the church, every Southern Baptist wherever he is. It has given to us a new concept of a mission, a concept that is more-nearly New Testament,

by helping us to understand that a mission is any place one or more persons are sent by a church to teach and preach the Word of God at regular intervals. Because of this understanding, Southern Baptists have, in these eight years, established missions in places never dreamed before, thus taking the message of God to more people than could have heard it otherwise.

Fire stations, department stores, retirement homes, industrial organizations are examples of the varied types of places where religious services are held, usually on a weekly basis. The First Baptist Church of Miami Beach, Miami, Florida, has extended its outreach still further. Under the leadership of Vernon Sisco, pastor, services are held in seven hotel lobbies and in several motels.

Two Spanish hotel fellowships, under the direction of Jose Reyes, have been established, and a Boy Scout troop now has regular devotional services conducted by Mr. Sisco on Monday evenings.

The home fellowship, a mission in a home, has come into fruition during the time of the 30,000 Movement. Thousands of missions of this type have been established, making it possible to reach people who might not otherwise be reached with the message of Christ, through services conducted in a private home. It has been this type mission, perhaps more than any other, that has led eventually to establishing churches in communities. Thousands of new churches over the Convention today began as a home fellowship mission.

New missions and churches have been started in many ways. Thomas G. Hatheole, pastor of the Rice Memorial Baptist Church, Northboro, Massachusetts, first Southern Baptist church established in Luther Rice's hometown, tells of the beginning of that church: "The desire to establish a Baptist witness in Northboro came about through the friendship of Christian people. One family, who had found the Lord while on vacation in Florida, and another family, who were long-time Christians but were going to a church twenty miles away, wanted a local ministry for their own children and one that would reach the unchurched and unsaved in the community. An appeal to the Home Mission Board led to sponsorship by the Seventh Memorial Baptist Church in Portsmouth, New Hampshire, and meetings were begun in the Northboro town hall in December, 1960. Through personal contacts, visitation, newspaper ads, contacts were made, and the church was constituted a year later in 1961. Today, although still meeting in the town hall, land has been purchased with the help of the Home Mission Board's Church Site Fund and plans are made to build in the foreseeable future. A fifteen-minute Sunday morning radio service helps to spread the gospel throughout the area. From this church, too, has come the establishment of a chapel in Framingham, Massachusetts.

Rice Memorial Baptist Church meets in Town Hall, Northboro, Massachusetts

In Cambridge, Massachusetts, among a group of Harvard students from Southern Baptist churches a prayer group was organized and eventually grew into a mission. Today the Metropolitan Baptist Chapel in the Cambridge area ministers primarily to college students who make up its membership. One of the members, a graduate student at Harvard from Spur, Texas, says of the potential: "There's tremendous possibility for a ministry at school. In the eight years I have been here I would guess that somewhere between one and two hundred students have come to know Christ as personal Saviour through the ministry of various individuals and Christian groups in this area. Although we're very happy about these it represents just a drop in the bucket of what could be done in the Boston area where there is perhaps the largest concentration of college students in the United States. Yet this potential seems to have been almost completely overlooked." This student, with two years of army service ahead of him in the chemical corps, has already accepted a position after that with the Dupont Chemical Company in Wilmington, Delaware. "One of the factors which influenced my decision," he states, "was the opportunity for ministry in the Wilmington area, a very crucial area."

It is the pioneer spirit such as this that is spreading the message of Christ victoriously in many new areas.

The 30,000 Movement has brought a new vitality to older Southern Baptist areas as well. In Boston, Georgia, the First Baptist Church, led by the enthusiasm of the WMU after the

home mission study of *Glimpses of Glory* during which the women of the church caught a new vision of existing need, established a mission in a nearby community. By June of that year the mission had grown into a church, called its own pastor, assumed full financial responsibility, and was giving regularly to the Cooperative Program.

After studying the same book, the WMU of the First Baptist Church of Decatur, Georgia, fired by a new understanding of what a mission is, spearheaded an effort that led to the establishing of five missions, all of them in rest homes and convalescent homes. Every organization in the church became involved and joined in doing mission work. Now, two years later, the missions are still flourishing.

Last year the director of the convalescent home where the WMU sponsors one of the missions—a weekly service on Sunday—called the WMU president to express her personal gratitude for this ministry to her patients. "It means so much to them, to me, to all of us," she said, and that she would like to do something for the WMU to show her appreciation. The president said, "We are just beginning our season of study and prayer for home missions, when we bring the Annie Armstrong Offering." Two days later a very generous check arrived, the first gift of the season for the 1963 Annie Armstrong Offering.

A fine element in the 30,000 Movement is the participation possible by all ages. While most missions and churches are established by adults, many reports have come of the significant help given in many ways by boys and girls. In some cases, the children themselves have been the ones to take the lead. In Raymond, Mississippi, inspired by their study of the home mission book preceding the Week of Prayer for Home Missions, the Girls' Auxiliary started services in a home for the aged.

At the close of 1963 reports show that approximately 22,000 missions and churches have been established since the beginning of the Movement, some 8,000 short of the goal. With population growth and movement about these United States, with daily influx of new residents from other lands, with increasing crime in every community, with developing pressures and tensions and frustrations in daily life, needs everywhere are urgent. Eight thousand missions and churches should be established before the Jubilee year is half gone—provided Southern Baptists heed God's leading, are dedicated and willing to serve him with lives, and time and money. Every mission established means the message of God's love reaching hearts that are hungry, lives that are needy.

Dr. C. C. Warren, president of the Convention when the 30,000 Movement was projected

WE PROCLAIM VICTORY THROUGH PRAYER

PRAYER PERIOD

Pray for the rededication of Southern Baptists to the cause of spreading the life-giving, life-renewing Word of God throughout these United States; for vision to see local needs; for willing courage to meet waiting opportunities *(pray)*.

Pray that in the remaining months of the Jubilee year Southern Baptists will be fired anew to meet the full goal of the 30,000 Movement *(pray)*.

Pray for the strengthening of all new work that has been established, for its continued growth and increased service *(pray)*.

Thank God for opportunities this Movement has given your church to extend its ministry; pray for continued support by your membership, to see even now the unmet needs in your community *(pray)*.

Thank God for the new vitality the 30,000 Movement has brought to Southern Baptists, for the wonderful accomplishments which have come about, for the thousands of persons who have found new life in Christ because of it *(pray)*.

Thank God for C. C. Warren, for his vision, his dedication, his devotion to God's call to him; for his associates who labor with him to reach the goal of the 30,000 Movement, for each agency and church organization which has lent its resources to realize fulfilment of the goal *(pray)*.

Pray that when the year is passed that Southern Baptists may not lose enthusiasm or vision or determination to continue to press forward to claim our land for Christ *(pray)*.

CLOSING MEDITATION

Read responsively the Meditation, page 41 as a closing prayer.

INGATHERING OF THE OFFERING

Pianist plays softly as the women lay offering at designated place and leave quietly.

PRAY *Day by Day*

NS

Annie Armstrong

Offering Goal

$3,500,000

GIVE *to*

the hopeless

me: