



**ROYAL SERVICE**



**APRIL 1964**

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# Spiritual Life Development

by Mildred McMurry

**T**HE final book in the WMU Aims Series is ready for you. It is *Spiritual Life Development*, by Mildred McMurry. This book is one you will want to keep for yourself. Mrs. McMurry discusses the attributes of the spirit which distinguish a Christian, and she helps you to understand the place of prayer in a woman's spiritual growth.

Order copies of this book for society or circle study and for members who want personal copies.

*Spiritual Life Development*, McMurry, 85c;  
Teacher's Helps, 25c.



At WMU headquarters while Mrs. McMurry was writing her book, friends glimpsed her only by peeking through the keyhole! Her door was closed for two months.

In this book Mrs. McMurry shares with us deep spiritual truths which were strengthened in her heart and life as she recorded these convictions for us.

# A JEWISH DOCTOR

Cherishing the heritage

... of Abraham

... of Isaac and Jacob

... of Moses

Adds to these

JESUS, As His SAVIOUR

by Dr. Edward H. Friedman, Atlanta, Georgia

**I**N the book of Deuteronomy there are words . . . Hebrew words . . . words that were brought to my attention and understanding as a young lad. They are *Shema Yisroel Adonai Elohanue Adonai Echad*: Hear, O Israel, the Lord Our God the Lord is one.

In 1917, on the third floor of an apartment house on the lower east side of New York City a Jewish baby boy was born. Like most babies he was fed and loved and cared for. His every need was taken care of by a devoted mother and a God-fearing father. As time went on the baby grew in stature and in knowledge. He was sent to Hebrew school where he came to learn something of the love of God as given in

all of the stories of the Old Testament. Time passed quickly . . . Grammar school . . . high school . . . college. A period of internship in a large city hospital. 1942 . . . War . . . overseas duty in an Army hospital. Injured men being flown in from the field of battle. And then one night at the operating table . . . this Jewish boy—who had grown into a man—was born . . . Born all over again. Rothermel . . . a fine young American soldier had come from the battlefield to the operating table. His right leg was torn by the bomb that had exploded beneath his jeep. His arms, twisted like matchsticks. Only half a face left . . . pain beyond endurance . . . and yet this American soldier was saying to me . . . "Doc . . .

don't worry Doc . . . Jesus is with me . . . don't worry Doc." My very soul was disturbed. Here at my fingertips was a man who had the answer to eternal life.

The sutures were placed . . . surgical dressing applied. By all the standards of medicine . . . this man . . . this man should have died. "Don't worry Doc . . . Jesus is with me" . . . kept ringing in my ears over and over and over again.

It was early morning now. I lay down upon my bed exhausted and yet refreshed. Was Rothermel's Jesus my Jesus, too? I started to read the New Testament. "I am the way, the truth, and the life." "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." "Father, into thy hands I commend my spirit." Here was the divine revelation of the prophets. Here was the unfolding truth of what I had learned as a young lad. Surely this Jesus was my Jesus, too.

The war was over . . . but not for me, for I had yet to go home to a loving devoted mother and father to tell them about finding Jesus in my life . . . to tell them of the love of God through Jesus Christ . . . for his children. To tell them of a wonderful Christian girl that had come into my life. A young woman whose grace and Christian spirit I wanted to make a part of my very own. Surely He was with me during those hours. But Mom and Dad did not understand. They told me in no uncertain terms that if I did this thing . . . if I accepted Christ . . . that as far as they were concerned I was dead. That I was no longer their son. "Don't worry Doc . . . Jesus is with me" . . . kept ringing in my mind . . . over and over and over again.

We read about the miracles that Christ performed during his earthly ministry . . . of the blind man being made to see, of the lame being made to walk, of the resurrection of Lazarus from the dead . . . and we ask ourselves the question . . . could Jesus Christ perform a miracle today?

What about the miracle of bringing a Jewish boy born on the third floor of a

tenement house on the lower east side of New York . . . within walking distance of the flossam and jetsam of the lower . . . of putting that boy on a Damascus road . . . and bringing him all the way to the very feet of Jesus Christ?

This I know . . . that Jesus Christ can perform and does perform and will perform miracles in our time just as he did in the long ago.

"I am come that they might have life, and that they might have it more abundantly." No man has really lived until he has held the hands of Jesus Christ. No man has ever existed . . . but he has never truly lived until he has made the gospel of Jesus a part and parcel of his life.

Dad is gone now. Mother has somehow come to know that her son has a living . . . a vibrant . . . a vital faith. A faith that is full and rich and alive.

My bedroom window faces the East. I'm one of those peculiar individuals that enjoys getting up early. My wife thinks I really should have been a milkman. Often . . . especially during beautiful summer days I love to get out of bed and look out my bedroom window into the rays of the sunlight as they come over the horizon and say . . . Good morning God . . . Thank you . . . thank you for another day . . . a day of work . . . a day of giving and sharing . . . for a new day of life in service with Thee.

If there is a Jewish person reading this . . . my prayer for you is that you will get hold of God . . . and let God get hold of you . . . Cherish the heritage of Abraham . . . of Isaac . . . of Jacob . . . of Moses . . . and taking that . . . and adding to it, make my Jesus your Jesus, too . . . and I guarantee that every day will be a day of high adventure for you. Surely there will be problems and heartache and disappointments but you will not meet them alone. He will be with you . . . and holding his hand in yours, you will walk as a little child on tiptoe . . . ever looking upward with expectancy . . . with buoyancy in your soul . . . with courage in your heart.

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### Volume 10

### Number 10

ROYAL SERVICE is published quarterly by Woman's Missionary Society, Association for Southern Baptist Convention. Address: 1115 N. 10th St., Dallas, Texas 75201. Second-class postage paid at Dallas, Texas. Postmaster: Send address changes to WMS, 1115 N. 10th St., Dallas, Texas 75201. Please allow four to six weeks for change of address to take effect. Subscription price: \$1.00 per year in advance. Single copies: 25¢. Contributions and donations should be sent to the same address. All correspondence should be sent to the same address. Copyright 1964 by Woman's Missionary Society, Association for Southern Baptist Convention. Printed in the U.S.A.

APRIL 1964

# ROYAL SERVICE

## Cover Story:

This month's cover is different. Usually only one theme for a month is chosen as subject matter for the cover. This month, however, five emphases are included; WMS members will be concerned with all of them.

Look at the drawings from top to bottom. The first one represents seeking, searching bewildered mankind whose appeals to Christian women strike sensitive hearts which yearn to respond to meet needs. Lost mankind depends upon Christians to witness to the adequacy of the Saviour.

The second emphasis is for our missionary program this month: we study "Our Jewish Neighbors."

The third represents the woman who is concerned with spiritual life development and dedicates herself to God's task. This month we study the Aims book *Spiritual Life Development*.

The fourth represents Jewish Fellowship  
(Continued on page 36)

WOMAN'S MISSIONARY UNION

# Annual Meeting

Atlantic City, New Jersey

May 18-19, 1964



THE setting for the 1964 Annual Meeting for Woman's Missionary Union is too fantastic to believe. To accommodate the expected large gathering a big place had to be found. Convention Hall in Atlantic City, New Jersey, was the answer. The sessions will be held in the world's largest auditorium, the "home of the largest organ ever built." To describe adequately this giant organ would require a large size book. It took four years to complete the organ at a cost of a half million dollars.

In the mammoth auditorium covering seven acres, we will find seats for 41,000. This is an indication to WMU members everywhere that this is no time to stay at home.

The stage stretches 180 feet from side to side. It will take ingenuity and planning to close it in to fit the type of meeting that Woman's Missionary Union is accustomed to. But this can be done.

As you enter the auditorium, you will see a beautiful map of the world. This map

will be painted on a canvas screen 70 feet wide by 10 feet high. It will be surrounded by painted symbols of 1812-1814. For instance there will be a picture of the ship—the *Cataran*—on which the Judsons sailed to India. There will be the pictured house and gig in which Luther Rice traveled from place to place in this country seeking to arouse mission interest among the societies and churches, which finally led to the organization of Baptists on the North American Continent in May, 1814, in Philadelphia.

Atlantic City is the nearest place to Philadelphia in which accommodations—not widely scattered—would hold Baptists from all over North America who want to attend this historic Jubilee celebration of that significant meeting in Philadelphia in 1814. It is about fifty miles away, located on the Atlantic Ocean and is notable for its famous Boardwalk and in later years has come to be known as the place where the Miss America Pageant is held annually in the same auditorium where we will be meeting.



The artist has sketched for you the platform setting for the Baptist meetings in Atlantic City, New Jersey this year:

WMU Annual Meeting, May 18-19  
Southern Baptist Convention, May 19-22  
Baptist Jubilee Celebration, May 22-24

Many famous historical places will be visited by women and all Baptists along the way. Perhaps some will have an opportunity to go by the grave in the little country cemetery in Newberry, South Carolina, where Luther Rice is buried. Others will visit the Broad Street Methodist Church in historic Richmond, where Woman's Missionary Union was organized in 1890. Others will go on to New England and see the home of Adoniram Judson in Malden, Massachusetts, a suburb of Boston. Not too far away, many will visit the beautiful church in Providence, Rhode Island, founded by Roger Williams. Some may go on to Salem from which the Judsons sailed in 1812. There are historic sights in many states. Some are listed on cover three of this magazine.

The Annual Meeting of Woman's Missionary Union begins on Monday morning, May 18, and the Southern Baptist Convention opens with an evening session on May 19, and the Third Baptist Jubilee Celebration, with seven Baptist groups participating will be held May 22-24.

A feature of the week spent in Atlantic City will be a luncheon given by the North American Baptist Women's Union Executive Board on Friday, May 22. This is open to all women wishing to attend. A dining room has been engaged, seating almost a thousand women. Mrs. William McMurray is president of the North American Baptist Women's Union.

There will be many special features in connection with the program of the Jubilee celebration May 22-24.

The theme "For Liberty and Light" will be used throughout the week beginning with the sessions of Woman's Missionary Union.

The Dennis Hotel has been chosen as headquarters of WMU but there are many hotels within walking distance. To secure a room write to SRC, Housing Bureau, 16 Central Pier, Atlantic City, New Jersey.

Outstanding music and speakers, as well as picturesque historic meditation periods, will challenge the hearts and minds of women who attend this Annual Meeting, May 18-19 in Atlantic City.

# A Practicing Jew in America today

by Rabbi Arthur Gilbert, *Staff Consultant*  
*National Conference of Christians and Jews*

A JEW is born into his faith. Unlike some Christian groups, a Jew is not required to confess a creed in order to become a member of a synagogue. By birth he joins a people who have been marked out for a particular relationship with God. When the Covenant between God and Israel was confirmed at Sinai, Moses explained:

"You stand this day, all of you, before the Lord your God. . . . To enter the Covenant. . . . To the end that He may establish you as His people and be your God as He promised you and as He swore to your fathers, Abraham, Isaac, and Jacob. I make this Covenant with its sanctions not with you alone, but with those who are standing here with us this day before the Lord our God and with those who are not here with us this day" (Deut. 29:9-14).

The observance of the Sabbath and the

performance of the ritual of circumcision on a male child on the eighth day after birth emerged in Jewish tradition as the "sign forever" of that Covenant. Jews defended with their lives attacks on those rituals by pagan kings who regarded that Jewish particularity and fidelity were thereby expressed.

Other religious rites also emerged in time as occasions on which to reaffirm the faith. These included: Bar Mitzvah—when a boy at the age of thirteen attains religious majority; Kiddushin—when a marriage is sanctioned by holy blessings; and Kaddish—the declaration of belief in God's kingdom on the occasion of the death of a loved one. Obviously, these occasions touching so intimately the emotional life of an individual are particularly auspicious for the expression of religious sentiment and have remained so to this day.

There are other scriptural and rabbinic injunctions as well, the fulfillment of which throughout the generations have distinguished the religious practice of the Jew. These include:

The observance of dietary laws restricting the eating of pork products and shell fish, the mixing of dairy and meat and requiring the kosher slaughter of all meat.

The affixing of a Mezuzah—a scroll of

scripture on the doorpost of the house.

The celebration of festivals with their particular manifestations:

Passover—with the building of a tabernacle

Purim—with the observance of Seder meals

Shmini Atzeret—with ceremonies commemorating the Ten Commandments

Rosh Hashanah and Yom Kippur: with the blowing of the Shofar (horn, as of a man) and fasting

Chanukah—with the kindling of lamps

Parim—with its carnival and festivities

Finally there are certain social and ethical requirements that are part of Jewish religious obligations the influence of which are still evident in the practice of Jews. These include: the giving of charity; religious education of the young; purity of the home; respect for parents and teachers; and the pursuit of justice.

As indicated in the opening paragraphs of this article, a Jew is born into his faith. He does not have to confess a creed in order to become a Jew. Thus to begin with, emphasis in the Jewish community has been placed on practices rather than on creed. Generally, a Jew is more capable of explaining to his neighbor what his religion requires him to fulfill rather than what it is he believes. Jewish religious education more frequently consists of the study of Hebrew, Jewish history, customs and ceremonies. Bible and rabbinical law rather than theology.

Because by birth the Jew's destiny is linked to that of a people, it has come about that a Jew can be proudly and actively Jewish even though he is not devout or religiously observant. That is, he can become a leader of and participate in Jewish communal and social service organizations yet fail to practice Jewish rituals or ceremonies.

Jewish religious leadership, of course, urges upon Jews a ritually influenced life, believing that this is in fulfillment of God's wish and that such religiously-sanctioned links to God will most tellingly preserve the character of the Jewish people and more effectively communicate Jewish ideals. Nevertheless, a Jew who attaches himself to his people through a non-religious type of communal participation is still very much accepted as a Jew. The Rabbis believe that through his performance of good deeds and righteous acts he shares in the blessings of God whether or not the individual acknowledges that fact.

This sometimes confuses Christians who tend to measure a man's religiosity by his affirmation of a creed and his observance of Christian religious requirements such as membership and attendance at church, prayer, Bible study, and finally the purity of his life. Judaism acknowledges that man may be religious even if he is not ritually observant. That is, a man's life may give testimony of God's presence even though he does not perform religiously the ceremonial requirements of Judaism.

Admittedly, however, both Jewish and Christian religious leaders feel more assured about a person's religiosity if there are signs that he believes—that is, if he has linked his life in some meaningful way to the church or synagogue. Sociological studies indicate that in America Jews are more loyally attached to their people than they are to their religion. They are proud of being Jewish; they contribute funds and energies to Jewish causes; they reflect in their political and social attitudes the influence of the Jewish religion. But among

America's religious communities, Jews pray less often, attend religious worship less frequently. They are as equally uninformed about the Bible and perhaps, more than Christians, shudder and stutter when asked to define their beliefs.

Only 40 per cent of American Jews belong to a synagogue at any one time as against 60 per cent of church-affiliated Christians. Yet almost all Jews will provide their children with a ritual circumcision. Eighty per cent will send their children to a Jewish school for at least two years in the child's life, leading frequently to Bar Mitzvah or confirmation. At least as large a percentage will seek a Rabbi for marriage, attend a religious service in memory of the departed, and even if the family does not attend synagogue on the Jewish holidays, there is a good chance that they will celebrate a "family occasion" particularly at the time of Hanukkah, Passover, and the Jewish New Year. Finally, all studies indicate that Jews continue to give charity generously, maintain stern standards of family discipline, and join themselves in larger numbers than others in causes dedicated to community improvement.

Synagogue membership is increasing of late and with it the observance of religious rites and ceremonies. Religiously affiliated Jews are almost equally divided between Orthodox, Conservative, and Reform, with the Conservative movement somewhat larger and faster growing. In many communities, however, it is hard to tell these groups apart since Orthodox practice has begun to blend into Conservative form, and the Conservative have accepted many Reform revisions, and the Reform have re-instituted many traditional rites.

America has brought its own changes in Jewish religious practice. The Sabbath was once the most widely observed Jewish holy day. It is no longer. The High Holy Days, i.e. the Ten Days of Penitence between Rosh Hashanah and Yom Kippur have emerged as the main days of obligation

when synagogues are overflowing.

Because Hanukkah falls at the same time as Christmas, this minor holiday has assumed a greater significance in the United States. Jewish self-respect sets off this holiday as a unique period of candle-lighting and gift-giving in competition with the temptations of the Christmas Tree and Santa Claus.

Less than half the Jews still observe the dietary laws although bizarre vestiges still remain. For example, a Jew will eat non-kosher meat in a sandwich yet he will not butter the bread!

Fewer Jews can read Hebrew fluently but those that can now understand it better, and the prayer services include more English for the sake of the uninformed. Jewish education has begun to place emphasis on the what of Jewish belief to match its instruction in the how, and a marked emphasis on Biblical knowledge is also evident.

There is no questioning the vitality of the Jewish community in this country. But Jewish leaders, like Christians, are aware that God visits each man at the point of that man's need and strength and that it is an individual and personal matter; and that frequently the performance of religious rites and the manifest signs of religiosity mask the true condition of a man. In fact, it has become part of the secular demand of our "way of life" that a person belong to some religion. He must appear to have religion. But this manifestation of religion is in fulfillment of the secularized value system of America rather than in fulfillment of the demand of a living God.

Rabbis do not scorn Jews who appear loyal even though at heart they may not be profoundly concerned. The Rabbis recognize that the achievement of a prophetic-like faith that can lead a man to transform his life and rise above the secularism of our materialistic culture calls for a gift of God's spirit. It cannot be engineered. For that blessing of God Jews pray.

When as Baptists that our doctrine of the church is distinctive. There is some ground for this claim. But all too often Baptists find themselves uncertain as to what that doctrine is and unable to interpret their beliefs intelligently and convincingly to others. This fact, of itself, is a compelling reason for fresh and serious study of the doctrine of the church.

But let it be remembered that Baptists do not have a completely uniform view of the church. This results from the fact that Baptists have no authoritative creed. They accept the New Testament as their authority, and they affirm the right of each person to interpret New Testament teaching for himself under the leadership of the Holy Spirit. On this basis, Baptists must accept the obligation to test their views by the New Testament, bring them into harmony with the New Testament, and practice them under the lordship of Christ. This is really what it means to be a Baptist.

We shall undertake to look at the church in New Testament perspective and thus to learn about its nature and the concepts which should guide its life and witness.\*

#### Its Nature

*The church, in its inclusive sense, is the fellowship of persons redeemed by Christ and made one in the family of God. The church, in its local sense, is a fellowship of baptized believers, voluntarily banded together for worship, nurture, and service.*

Consider the church in its inclusive or universal sense. It is the called people of God, the community of the redeemed, the household of faith. In response to the great confession of faith by Simon Peter—that Jesus was the Christ, the Son of God—

Christ declared, "Upon this rock I will build my church" (Matt. 16:18). Christ is the builder of the church. The church is his church. It is composed of all those who believe in him as the Son of God and who have committed themselves by faith to him as Lord. The church is the body of Christ. All persons, irrespective of their race or

*This is the fourth in a series of five articles in Royal Service on Baptist Ideals and Their Current Significance. Keep all the articles in your files for reliable reference.*

## THE CHURCH in New Testament Perspective



by  
**Clifton J. Allen**  
Editorial Secretary  
Baptist Sunday  
School Board

\*Attention is called to the statement of Baptist Ideals, which was prepared by a special committee at the request of the Southern Baptist Convention's Jubilee Year Emphasis Committee for 1964. The following portions are from the "Baptist Ideals" statement: "Baptist Ideals" are available free from Baptist news offices.



nationality or creed—if they are true believers in Christ as Saviour and Lord—are members of his body. The church is therefore a divine creation. Indeed, "the gates of hell shall not prevail against it."

The church is also a local body. In the majority of instances, when the term "church" appears in the New Testament, it refers to the church in its local sense. There was a church in Jerusalem, in Corinth, in Ephesus, and so on. The church in this sense, according to the New Testament pattern, is "composed of regenerated persons who have confessed their faith in Christ through baptism and who have voluntarily associated themselves together for worship, fellowship, mutual reinforcement, and service in the name of Christ." Local churches are the major media for carrying forward Christ's work in the world.

### Its Membership

*Membership in a church is a privilege properly extended only to regenerated persons who voluntarily accept baptism and commit themselves to faithful discipleship in the body of Christ.*

As we have seen, a person becomes a part of the body of Christ through the experience of redemption, through a new birth from above, through believing in Christ. It follows, therefore, that membership in a local church must be restricted to regenerated persons. This is a Baptist distinctive—an emphasis on a regenerated church membership. Properly, one is received into the membership of a church on the basis of baptism, by which he confesses the reality of his spiritual regeneration and his acceptance of Christ as Lord and Saviour. It is the responsibility of a church, by careful examination and wise counsel, to see to it that no one comes into the actual membership of the church without reasonable evidence of having experienced Christian conversion. Through church membership the Christian declares his loyalty to Christ the Lord and shares in helping to set forward the cause of world redemption.

### Its Ordinances

*Baptism and the Lord's Supper, the two ordinances of the church, are symbolic of redemption, but their observance involves spiritual realities in personal Christian experience.*

Generally, Baptists do not think of baptism and the Lord's Supper as sacraments, but as ordinances. They do not effect reconciliation with God or mediate God's saving grace and power by which one becomes a new creation in Christ. But they are more than mere symbols; they are acts of obedience and worship which involve spiritual realities of sublime potential.

Baptism is the immersion of a believer, under the authority of the triune God, by which the believer confesses his faith in Christ as Lord and Saviour, by which he declares symbolically his death to sin and his resurrection to a new life, and by which he affirms his commitment to Christian discipleship under the lordship of Christ. Baptism is the duty of every Christian. To the degree that the person being baptized is aware of and responsive to the purpose of God in baptism, God acts to make his baptism an unforgettable experience of spiritual blessing and of spiritual commitment.

The Lord's Supper is a memorial of Christ's death. It is to be observed by those who have experienced his redemption, who have been baptized in obedience to his command, and who in grateful memory declare that they are partakers of the new covenant made possible by the giving of his body and the shedding of his blood. Through the observance of the Supper, Christians declare their devotion to Christ as their living Lord. And they declare their assurance of his return. And corporately they declare their unity in Christ as partakers of that one bread. The Lord's Supper calls for searching self-examination, and for the earnest renewal of love and thankfulness and faithfulness toward Christ the Lord.

### Its Government

*A church is an autonomous body, subject only to Christ, its head. Its democratic government properly reflects the equality and responsibility of believers under the lordship of Christ.*

While each church is autonomous, this does not mean that it recognizes no authority. Christ is the head of the church. He is Lord, and his authority, made clear by his Spirit and the teaching of the Scriptures, is to guide each church in its total life. A church is a democracy, each member being equal in standing and privilege under Christ the Lord. The officers of the church have no authority other than the authority of influence and the authority growing out of the responsibilities delegated to them by the church. This means that all the members are to share in the decisions made by the church as it seeks to carry out the will of Christ. Churches may wisely cooperate in matters of common concern, but each church is individually responsible to Christ to be sound in doctrine, to be zealous in service, to bear the fruits of righteousness, and to become a fellowship in Christian love.

### Its Relation to the State

*Church and state are both ordained of God and are answerable to him. They should remain separate, but they are under the obligation of mutual recognition and reinforcement as each seeks to fulfil its divine function.*

Baptists believe in the separation of the church and the state. Their fidelity to the principle of religious liberty is one of their distinctive contributions to the world. The separation of church and the state, however, should not be interpreted to mean antipathy or indifference, the one toward the other.

The state is ordained of God to be responsible for civil authority, the maintenance of order, and the promotion of the welfare of citizens generally. The state owes the church protection and full freedom in

the pursuit of its spiritual ends. But the state can take no action, properly, that seeks to control man's conscience or that hinders the church in its right to worship God, to witness to the truth of the gospel of Christ, or to seek to bring in the kingdom of God in the earth.

The church, on the other hand, cannot rightly seek to control the state for its own purpose or to profit from the state for its own advantage. The church owes the state moral and spiritual reinforcement for law and order. The church is responsible both to pray for the state and to declare the judgments of God that relate to government, responsible citizenship, and the rights of all persons. In this way church and state may work together for their mutual welfare, for the well-being of mankind, for the freedom of all men, and for the moral and spiritual conditions which insure justice and peace.

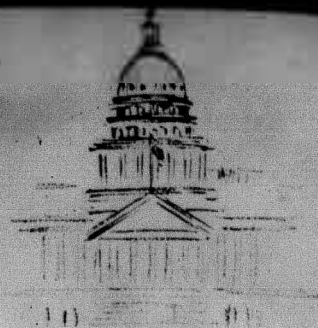
### Its Relation to the World

*The church is to be responsibly in the world; its mission is to the world; but its character and ministry are not to be of the world.*

Persons who have embraced faith in Christ and who have acknowledged him as Lord are under obligation to separate themselves from the evil practices of the world and live in holiness and helpfulness. This obligation does not mean that they are to withdraw into seclusion. As Jesus came into the world, Christians are to be in the world. Hence the church is to be responsible in the world but not marked by the world's spirit. The purpose of Christ calls for renunciation of the world's spirit, separation from the world's corruption, and opposition to all evil practices. The church is to be in the world to carry forward the redemptive work of Christ—to seek and to save the lost, to heal the brokenhearted, to declare the truth that makes men free, to proclaim the judgment of God upon all that is evil, and to work for the coming of the kingdom of God.

# FROM Washington

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



THE ASSASSINATION of President Kennedy, on the streets of an American city, will long have repercussions in the United States and around the world. Thinking people at home and abroad are asking "What has hate done to us?" "Is it true that respectable people who give lip service to bigotry and prejudice gave encouragement to the man who actually pulled the trigger that felled the President?"

The smooth transition of government from the fallen President to new President Lyndon Baines Johnson was on the other hand a testimony to the strength of the American constitutional system. The American government was not, for even a moment, without leadership and the direction of policy, both foreign and domestic, did not waver.

PRESIDENT JOHNSON came from Texas Baptist stock, and is a direct descendant and namesake of George Washington Buines, an early president of Baylor University. The President himself attends the National City Christian Church (Disciple of Christ) in Washington. Mrs. Johnson is an Episcopalian. His service in Congress since 1937, has given him much experience in government. It is likely he will continue the main policies of the Kennedy administration, and may give even more dynamic leadership than did Mr. Kennedy to space exploration and civil rights.

WOMEN'S SUFFRAGE has been guaranteed in the United States since ratification of the Nineteenth Amendment to the Constitution in 1920. But the amendment guaranteed only the right to vote—not full equality of opportunity in employment. Women of course were not in American business on any great scale until recent years. Salary levels have remained lower for women employees than for men.

President Kennedy named a study commission early in his administration to explore the question of "equal rights" for women. Congress passed last May 28 a new law which requires employers subject to the Fair Labor Standards Act "to pay equal wages for equal work, regardless of the sex of the workers." The president on June 10, 1963, signed it. This law, P.L. 88-38, is not broad enough to cover all women workers in the nation, but is a start, its supporters say.

CLOSE ON THE HEELS of the new crusade for women's rights has come speculation that a woman may be nominated by either or both leading political parties for vice-president in the 1964 elections. This may be just talk—but it is pleasant talk. Margaret Chase Smith, Senator from Maine, is suggested as the Republican possibility; and though has turned to Maurine Neuberger, Senator from Oregon, as a possibility for the Democrats if they decide to co-opt charm with charm. Both women are widows.

Nor is this rising recognition of women's potential leadership limited to America. Forty-five nations have included a total of sixty-one women among their delegations to the United Nations. These women had distinguished themselves in their own countries in various ways but most often in law and education. One of the newest women delegates at the world assembly is Mrs. Honora Bailor Caulker, a paramount chiefdom of Sierra Leone, on Africa's West Coast. She taught school in the elementary grades before her election to the chiefdom. She is a mother, with four boys and one girl.

SENATOR MAURINE NEUBERGER'S insistence in the halls of Congress for investigations and legislation into the harmful effects of cigarette smoke on the health of the nation are extended even wider now by publication of her book, *Smoke Screen*.<sup>\*</sup> Meanwhile, newspapers report that a government investigation into the relationship of tobacco and health is completed—and its publication has caused fluctuation in the stock market as well as reaction by smokers and non-smokers. By this federally-sponsored report the government is warning its citizens that cigarettes are beyond doubt a health menace.

CHRISTIANITY TODAY, a Washington Protestant publication, has declared editorially that it considers cigarette smoking is "incompatible with the Biblical principle of the stewardship of the body." Christians, this editor added, "can no more look at the cigarette-lung cancer problem from a morally neutral point of view" than they can be "oblivious of the moral implications of the daily slaughter on the highways and the human wreckage through alcoholism." And a Baptist group, the General Conference of the Evangelical Baptist Church, Inc., voted in its annual meeting

<sup>\*</sup>Read the review section of newspapers for publication date.

at Goldsboro, North Carolina, to prohibit their churches from licensing or ordaining any minister who uses tobacco in any form.

THE CHURCH STATE SEPARATION battle continues strong in Congress. Both the House and the Senate debated long hours last fall on provisions of the college aid bill—as to whether church colleges should be eligible for federal grants. The bill finally emerged from committees without any stated restrictions. But Senator Wayne Morse and Representative Edith Green have introduced bills to provide for possible court tests on the constitutionality of federal grants and loans to church-related institutions. This way, the judicial branch of the government will bear the burden of decision.

CRIME continues to increase in the United States. The Federal Bureau of Investigation reported that serious crimes were 10 per cent higher during the first nine months of 1963 than for the same period a year earlier. Washington, the nation's capital, almost doubled the national rate with an increase of 19.3 per cent.

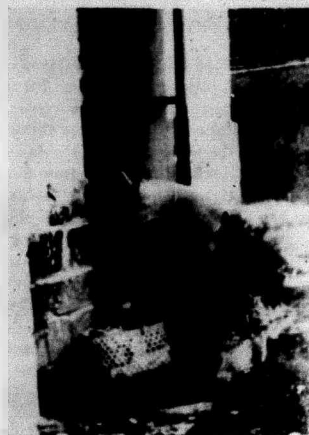
WHEAT SALES to the USSR and other Communist bloc countries form the springboard for a debate that will be contested a long time after final decision is made. Church people, in large part, see the shipment of America's food surplus to people who are hungry as a Christian action. Others argue that a well-fed "enemy" is more dangerous than a hungry "enemy." Businessmen, agricultural dealers, ship owners see the wheat sales proposal as a chance to make a profit. And certain political bargainers see it as a way to gain concessions from the USSR in the cold war. Nothing seems simple these days. One is convinced, as he reads the newspapers about these and other developments, that Christian people must pray with earnestness for God's guidance and wisdom in all things.





## A MISSIONARY'S SENSE OF HUMOR

BY MRS. WALTER A. ROUTH, JR.  
Missionary in Vietnam



We haven't been in Vietnam long, but then it is when one is newly come that sights and sounds impress him most. Of all the experiences I've encountered in our new home in Dalat in Vietnam, the ones most deeply engraved in my mind at this time have to do with our two helpers, Chi Ba and Chi Phuoc. Some call their help servants, some maids, but for us and many others they are such a help in carrying out God's will and work here that we refer to them as just that, helpers. Our time, so lovingly invested in by thousands of Southern Baptists in so many ways, must be used where it will count the most toward our long-range goal, that of evangelizing the world. Our "servants" are our helpers in this advancement.

ful that the matter was in the Lord's hands.

After a short interview through our hostess, Ida Davis, I was more pleasantly impressed than at first. I then settled back to wait for the long list of applicants. I waited, but they didn't come. A few applied, but none we considered seriously due to their family obligations and other binding circumstances. It did not matter, however, for we knew very shortly that Chi Ba was the one whom God had sent to help us learn the art of homemaking in a strange land, and to look after us.

On her second day at work Chi Ba brought with her a younger girl, Chi Phuoc, for our inspection. Helpers in the Orient would generally rather make less money and share the work than bear the responsi-

Before we'd arrived I'd heard from many missionary sources how important helpers were, with corresponding illustrations to impress this on my mind. I was thankful that such an important matter was in God's hands, and not mine, since I'd taken it to him in prayer. I was especially glad of this, when upon arrival we learned that there had been many applicants already.

On our first visit to the home of Bob Davis, chairman of our Vietnam mission, we met a Vietnamese woman who turned out to be a most persistent person. As we entered the door I scrutinized the three Vietnamese women in attendance and found two were quite cheerful and jolly but the third was not. In fact, she just took it all in without so much as a crinkle in her forehead or a smile on her lips. She was dressed so plainly and appeared so dull that I wondered why the Davises had hired her until I discovered that she was not their helper but our first applicant. Again I was thank-

ful of the whole house, so on the following day we hired Chi Phuoc too; Chi Ba to cook and iron and Chi Phuoc (meaning blessing) to wash and clean. Our new way of life began to take form.

Chi Ba had been afraid to cook for Americans, having only cooked for the French, but Walter and I, expecting the worst, were pleased to simply discover that she could cook. I decided to leave the kitchen in her hands since in trying to communicate with her my grotesque gestures and pantomimes didn't communicate much anyway.

Two and a half weeks after arriving in Dalat we began language study. Our first week of language study would have been a good week for us to reduce, for besides the strain of a new beginning, we were served three dishes which I'll never forget. They were boiled prawns served cold with eyes bulging, shells, feelers and legs attached and looking for all the world like they would crawl away at any time. Then there

was stuffed squid with tough slimy skin and jet styled tails. Last but certainly not the least hard to eat were the two loaves of French bread we had bought—and tried to eat—though they seemed to contain more dead weavils than wheat.

Guests come frequently to the missionary home, at which times our help is greatly appreciated. Our first guests for dinner were Lewis Myers and his little daughter Margaret, from Saigon. I managed to get the message across to Chi Ba, with my fingers and a clock, that there'd be guests, and then I relaxed. That is, until I went downstairs to the kitchen for a quick inspection and saw our week's meats—bought at the market two days before all thawing. We really had a feast that day!

Sometimes I feel like telling our helpers to leave so I might manage my own home in my own way. You might ask, "Why can't you just show them how you want things done?" The number of things to tell, both large and small, involved, is amazing. For example if I had to show Chi Phuu once I had to show her twenty times how to set the table. She just couldn't remember, for although she is a bright girl, our ways are just as foreign to her as hers are to us. There are many small mistakes such as putting Walter's stretch socks in with the children's or every week bringing home things from the market that aren't on the list. These, of course, are slightly irritating and yet seem small. We did mention a couple of matters to our cook and her helper through an interpreter, concerning the toast and tea. We asked that rather than serving lukewarm toast they start serving the bread cold at breakfast so that I could toast it at the table in our toaster. Regarding the tea, I asked her to serve it cooled at our noon meal since tea that was boiling hot melted the ice too quickly. These messages really got across. The next morning we were served bread, just as I'd suggested, but it was French bread, and at noon we were served lukewarm tea all right, but no ice and glasses, just cups and

saucers. These are the things that you learn to laugh at and find that it isn't very difficult to laugh.

Sometimes it's harder to laugh but through God's grace we learn to see the humor in situations. One night I made a cake for a family treat to be served on the following night. We sampled it at noon the next day, found it good, and so offered our helpers some. That night when I went to the kitchen for the cake it was nowhere to be found. Having misunderstood, our helpers had eaten the whole thing. I soon learned the word for "a piece," after that experience.

Laughter often overtakes us. Chi Phuu has a distinct flavor of independence, but she is a good helper, generally good humored and eager. Several weeks ago we were served sliced papaya for desert. In Vietnamese this is called du-du, the second syllable said on a dipped and then rising tone. Walter and I had disagreed on the pronunciation so we decided to ask Chi Phuu to settle it. We did and of course she replied "du-DU." Walter repeated after her, then I did. She said it again. Our two little girls said it. And we all said it. The room echoed with du-DUS and we laughed with abandon. Chi Phuu, however, showed remarkable control. That is, until she reached the kitchen where we heard her giggling loudly as she repeated our conversation to Chi Ba so the kitchen too was filled with du-DUS and laughter filled the house.

In closing, I want to praise our helpers and all helpers. They have a hard lot, not being able to understand the language or even the culture of their new associates, however, in the midst of the daily sound and tight schedule involved in learning a new language, they've taught us the value of a sense of humor and to appreciate again the goodness of people. In return it is our hope and prayer that we may show them Christ in our home day by day, and with their help give Christ to their families, neighbors, and friends.



## Call to Prayer

Day by day  
for the World I Pray

Prepared by Rosaloe Mills Appleby

**1 WEDNESDAY** But I say unto you which hear, Love your enemies, do good to them which hate you. Luke 6:27 (read vv. 20-38).

Pray for an outpouring of "grace and supplication" upon over ten million Baptists who meet for the Baptist Jubilee Convention May 18-24 in Atlantic City. It marks the 150th Anniversary of the beginning of organized Baptist groups at the Triennial Convention. Pray that the aim of Southern Baptists be the quickening power of the Spirit, closer contact with Christ, greater faith, a more challenging devotion to world missions, and appropriation of spiritual resources! Life! Abundant Life! Pray for these meetings and for all Baptists on this continent.

Pray for H. T. Gruver, Phoenix; Pablo Flores, Ariz.; Mrs. Wansell Rodriguez, Colo.; Sp. sp. ec.; C. H. Golden, Tegucigalpa, Honduras; H. D. Billings, Guatemala; J. W. Fuller, Jordan; ed. Suma Anderson, Nigeria; ret.

**1 THURSDAY** For every tree it is known by his own fruit. Luke 6:44 (read vv. 39-49).

The John Abernathys, though retired, are now working at the Clark Field Baptist Church in the Philippines. It is reported that in the USA over 1,400 groups for Bible study,

missions, and new churches were started by military personnel during the 30,000 Movement years. Baptist work has been started or assisted by men in uniform not only in the USA but in such places as Guam, Philippines, Tokyo, Korea, and Germany.

Pray for Mrs. Abernathy: L. G. McKinney, Jr., Hong Kong, ec.; Ruth Vanderburg, Kediri, Indonesia, RN; D. H. Redmon, app. last Dec. to Uruguay; S. L. Isaacs, Okla., ret.

**3 FRIDAY** When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. Luke 7:9 (read vv. 1-35).

How marvelous the providence of God! His ways are past finding out! Progressive Baptist work in the Philippines was begun by missionaries from China, refugees from communism who were transferred to these islands. Let us intercede today for M. L. Seaborn, Jr. He and Jeanne are the only missionaries in Cebu City, Philippines.

Pray also for Mrs. E. C. Morgan, Kowloon, Hong Kong, ed.; R. F. Starmer, Rome, Italy, pub.; J. C. Bridger, Mexico, SW; Mrs. F. M. Cassidy, Va., ret.

Missionaries are listed on their birthdays. Address in DIRECTORY OF MISSIONARY PERSONNEL, The Home Missions Board, P. O. Box 4591, Richmond, Virginia 23230, and in HOME MISSIONS.

# MEET Rosalee Mills Appleby

Writer of CALL to PRAYER

NEAR Oxford, Mississippi, on the 26th day of February, 1895, a baby girl was born into the Mills family, the fifth child. At the time her father had been reading a novel in which a character was named Rosalee, so he gave his new daughter this name.

The Mills family moved to Montgomery County, Mississippi, while Rosalee was a baby. The country community where the family lived did not have a high school. An older sister was married and lived in Shawnee, Oklahoma. So in 1910 Rosalee went to stay with this sister in order to attend the high school in Shawnee. After graduation from high school, Rosalee finished the Central State Normal School in this same state.

Oklahoma was new and crude in those earlier days. Rosalee attended the first Baptist Assembly in Falls Creek, in the Arbuckle mountains of Oklahoma where God spoke to Rosalee Mills.

The voice that was heard in the Arbuckle mountains was heard again after six years of preparation. A part of that preparation was to return to school. Rosalee graduated from Oklahoma Baptist University in 1920. God did not reveal the whole panorama at one time. She did Sunday school work until 1924.

Rosalee married David Perry Appleby,

graduate of William Jewell and the Southern Baptist Seminary on August 4, 1924. During the following month they left New York City for the Land of the Southern Cross, Brazil.

Ten months were spent in the charming and transcendently beautiful city of Rio de Janeiro. After a year the Applebys went to Belo Horizonte, over two hundred miles to the interior. In this state they had been asked to evangelize a large section near the Goias border where the new capital is today—Brasilia.

With high hopes they went to the capital of Minas to remain until the coming of their baby. During the two months while they expected to be in Belo Horizonte before going to the interior, David Appleby was operated on and died after six days. Baby David came three hours before the funeral. This son is today professor in the music department of Southwestern Baptist Seminary at Fort Worth.

Rosalee Mills Appleby retired from the mission field in 1960. She wrote eight books in Portuguese, including poems, plays, and one translation, and seven in English. The two now in print are: *White Wings of Splendor* and *Flaming Eagles*.

\*\$1.00 and \$1.50 from Baptist Book Stores

**4 SATURDAY** The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. Psalm 24:1 (read Isaiah 40:21-26).

"Friday Night Missionaries" was the name given the 200 Baylor Baptist Student Union students who work with underprivileged

children of Waco, Texas. They offer Bible study and Christian fellowship to children of several races each weekend. Recreation leads into a program of spiritual development.

Pray for D. E. Johnson, serving among Negroes in Dallas, Tex.; Mrs. Z. J. Deal,

Cartersville, Colombia; G. B. Seright, Terrell, S. S. Warner, Brazil; D. A. Heus, Aomori, Japan; R. L. Lusk, Merano, C. M. Favell, Nalanda, Ghana, etc.; Florence C. Lide, Chicago, Nigeria, ret.

**SUNDAY  
April 5**

Wherefore I say unto thee, Her sins, which are many, are forgiven: for she loved much: but to whom little is forgiven, the same loveth little. Luke 7:47 (read Luke 7:36-8:3).

Mrs. Herbert Redd of Gallup, N.M., tells how the Holy Spirit intervened to bring encouragement to Baptists in their town. A dispute arose among the Indians about a building which was being erected for Baptist work.

The dispute was in Navajo and the Redds were asked to attend the council meeting. Because the Indians highly regarded Mrs. Kinney, a Navajo Baptist, the Indians allowed her to stand guaranty that the building was not to be a church. So the Indian Center was completed. Even a priest of their tribe invited the missionary to come to his mother's home to pray for him. Pray for this work.

Pray for H. L. Redd, Gallup, N.M., Ind. ex.; R. L. Kolb, Brazil; H. C. McConnell, Chile; ed.; Mrs. G. O. Wilcox, Brazil; T. E. Savage, Nuflore, No. Rhodesia, ex.; Mrs. T. A. Hicks, app. last Dec. to Nigeria.

**1 MONDAY** But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. Luke 8:15 (read ex. 4-25).

Since there are so few evangelical nurses in Colombia, we scarcely had faith to pray that the Lord would send us a Christian nurse to succeed our competent and beloved Miss Aida Ospina who died recently. However the Lord did not penalize us for our lack of faith and blessed us exceedingly beyond what we dared to ask or dream. We now have not one, but three lovely Christian nurses working in the Baptist Hospital in Baranquilla. We feel indebted to Baptist women who have joined us in prayer that the work of our hospital might continue to be a witness to the people in Colombia—Mrs. Roger G. Duck, missionary in Colombia.

Pray for Mrs. R. Z. Chamlee, Jr., Trujillo, Mrs. E. Lee, Chiclayo, Peru; E. L. Oliver, Kagoma, Japan; Mrs. W. R. Hult, Kenya; Mrs. M. A. Sanderford, El Paso, Tex.; Mrs. S. K. Wood, Japan; R.N. C. T.

BA business administration	med. medical ex.
DMD dentist	pub. publication;
ed. education	ret. retired
ev. evangelism	RN nurse
GWC Good Will Center	soc. social work
Ind. Indian	Sp. lg. Spanish
JB juvenile rehabilitation	Indo-Indo-Indo
MC Mission Center	Sp. up Spanish speaking
MD doctor	farough

Gunn, Cloutierville, La., French ex.; Mrs. George Hook, Winslow, Ariz., Ind. ex.; J. O. Lumpkin, Alexandria, Va., MC.

**1 TUESDAY** Then they went out to see what was done, and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. Luke 8:35 (read ex. 26-56).

America's hope lies in Jesus the Saviour who said, "Ye shall know the truth, and the truth shall make you free." True democracy depends upon Christian citizens who practice the precepts of God and who love his way of truth.

Pray for Daniel Gomez, Planada, Calif., Sp. ex.; Mrs. Mildred B. Stein, Fla., ret.; E. O. Ray, Point Cumana, Trinidad; C. H. Gilbert, Mexico; Z. V. Moss, No. Rhodesia, ex.; Kathleen Jones, Kodiri, Indonesia, MD; J. E. Gilles, Cali, Colombia, ed.

**3 WEDNESDAY** And he sent them to preach the kingdom of God, and to heal the sick. Luke 9:2 (read ex. 1-17).

A Home Mission Board summer student was challenged when he heard an Indian youth testify. After a public commitment to Christ, the young Indian held up his Bible and said, "I claim this Bible as my tomahawk and I'm on the warpath for my Lord."

Pray for W. R. Young, Zuni, N.M., Ind. ex.; Mrs. J. C. Willard, Austin, Tex., deaf ex.; Evelyn Stanford, Panama City, Fla., GWC; Mrs. C. T. Gunn, Cloutierville, La., French ex.; Mrs. V. O. McMillan, Jr., Japan; P. S. Moody, Bangkok Thailand, ex.; J. C. Quarles, Argentina-Uruguay, ret.

**3 THURSDAY** And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. Luke 9:23 (read ex. 18-36).

Surely every Baptist must face the race question on his knees. Dr. Baker J. Cauthen says "Matters of race are not simply matters

between black people and white people. The majority of the work we do across the world is done amid non-white people. It would be hard to overstate the shock that these people experience when stories of racial disturbance in our land find major space in their newspapers. It is particularly sad when any story goes out of people of any race being refused admittance into a house of worship."

Pray for Edward Davie, Atlanta, Ga., Negro ev.; Mrs. H. C. Brent, San Antonio, Tex., Sp. kg.; Mrs. C. L. Neal, Mexico, ret.; Mrs. R. L. Lyon, Mexico, Mrs. J. A. Poe, Santa Catarina, P. W. Stouffer, Sao Paulo, Brazil, Mrs. M. R. Plunk, Jamaica, C. R. Crowder, Ogbomoso, Nigeria, ev.; J. M. Wilson, app. last Dec. to Brazil

**10 FRIDAY** And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem Luke 9:51 (read vv. 37-62).

God is now operating, as the Portuguese express it, in Brazil. Last year the president of their convention challenged Baptists to launch a nation-wide evangelistic crusade. The year set for this is 1965. Another encouraging sign is that everywhere there is a spirit of intercession. Thousands of prayer groups call on God for revival.

Pray for Mrs. J. D. Luper, Fortaleza, Brazil, M. J. Wright, Jr., Mrs. H. D. Griffin, Tokyo, Japan, W. A. Routh, Jr., Saigon, Vietnam, R. W. Fields, Nairobi, Kenya, ev., Diana Lay, Maleriga, Ghana, RN; Mrs. J. D. Cave, Buenos Aires, Argentina, ed.; Daniel Cantu, Kenedy, Mrs. David Espurva, Seagraves, Tex., Mrs. Robert Fricke, Miami, Fla., Sp. sp. ev.

**11 SATURDAY** Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet Psalm 8:6 (read Psalm 8).

Dorothy Bell Cadwallader, Guatemala, wrote home: "I know you and others are praying for me. The Lord is so very real. One day while we were praying for a woman in the neighboring village, there was a knock at the gate. It was the very woman for whom we were praying. Soon she was rejoicing in Christ!" The Cadwalladers adopted an orphan Guatemalan Indian, and some people remarked, "You are kin to us because you make our children yours." The lawyer said as he prepared adoption papers, "Gloria Ruth Cadwallader was born in your hearts."

Pray for Mrs. Cadwallader, Faye Tunmise, M'lang, Philippines, R. L. Locke, Osoeri, Nigeria, ev.; H. D. McCamey, Ibadan,

Nigeria, dentist, Mrs. Cleofas Cantu, Sp. sp. ev.; Mrs. Abraham Wright, Ibese,

**SUNDAY April 12** After these things the Lord appeared unto them also, and sent them two and two before his face into every city and place, whether he himself would come Luke 10:1 (read vv. 1-24).

One day two missionary mothers were discussing the amount of time which should be given God's work as compared with that devoted to their children. One remarked, "Well, I want you to know when I am caring for my children, I am doing Christ's service." How true this is. Bringing up children in God's ways is a major task indeed.

Pray for Fred Ellis, El Rito, N.M., Sp. sp. ev.; Bertie Fair, Ridgecrest, N.C., migrant ev.; C. J. Kraus, Houma, La., French ev.; T. C. Bennett, Comilla, E. Pakistan, Mrs. C. H. Morris, Malaysia, T. E. Dabberly, Mercedes, Uruguay, Mrs. J. F. Mitchell, Temuco, Chile, ev.

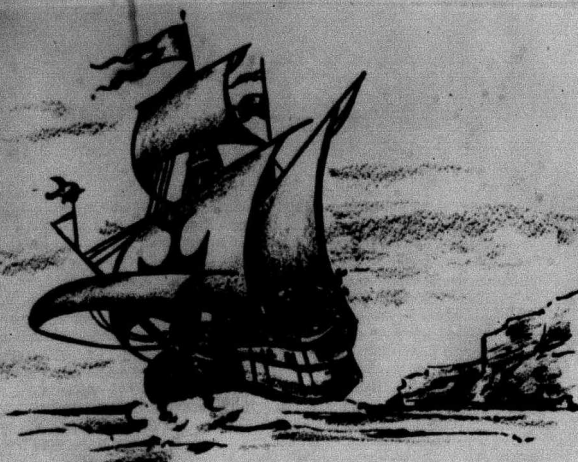
**12 MONDAY** Then said Jesus unto him, Go, and do thou likewise Luke 10:37 (read vv. 25-42).

Love shed abroad in the heart by the Holy Spirit is the antidote for appalling indifference and unfeeling attitudes of nominal Christians. J. H. Jowett said: "We can never heal the wound we do not feel. Tearless eyes cannot be heralds of Christ's redemption. We must know compassion if we would redeem. We must bleed if we would be ministers of the saving blood."

Pray for Jose Saenz, Hidalgo, Camorra Pastor, Tex., Sp. sp. ev.; Betty Jane Hunt, Korea, G. D. Herrington, Singapore, Malaysia, Mrs. L. G. Keyes, San Pedro Sula, Honduras, ev., Mrs. R. F. Elder, Argentina, ret.

**14 TUESDAY** If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him? Luke 11:13 (read vv. 1-28)

Triumph is often born of tragedy. When Communists came into power in China, experienced missionaries had to leave. They were sent to other harvest fields. Twenty-seven countries in Southeast Asia have been opened to the gospel since then. Taiwan was greatly enriched by workers who had experienced revival in China. Great spiritual progress has been made on that island where the Nationalist China government today



**H**ISTORY records no nobler venture for faith and freedom than that of this Pilgrim band. In weariness and painfulness, in watching often in hunger and cold, they laid the foundation of a state wherein every man through countless ages should have liberty to worship God in his own way. May their example inspire thee to do thy part in perpetuating and spreading the lofty ideals of our republic throughout the world.

"They laid the foundation of a state wherein every man through countless ages should have liberty."

(From Inscription on Plymouth Rock Monument, Massachusetts)

April 13-17 is National Liberty Week and April 20-24 has been designated as Baptist Heritage Week in Southern Baptist churches.

*Forecaster*

Planned by Margaret Bruce and Elaine Dickson

April 1964

Volume 7 Number 7

## Madam President

April 8 is the date for midyear progress reports. As these come from Woman's Missionary Societies and youth organizations, check them carefully to be sure they have been correctly and completely filled in before forwarding them to the associational WMU president.

Reporting is simplified if the Individual Monthly Record Sheets for WMS Members are used (price 25 for 25c; 50 for 50c; 100 for 75c, packaged only as listed) in compiling the circle reports, and the WMS Circle Report Book (price 25c) used in preparing the society report. (Order the above items from Woman's Missionary Union, 600 North 20th St., Birmingham, Ala. 35203.)

If there are missing figures or unanswered questions, confer with the WMU youth directors and with WMS circle chairmen, the WMS secretary, and committee chairmen. Reporting is a valuable aid in determining weaknesses and strengths of an organization.

Study the reports and evaluate the work of your Woman's Missionary Union during the first six months of this WMU year. Look at each basic objective and decide what progress has been made on Aims for Advancement thus far? What recognition can you expect by the end of the year—Approved, Advanced, Honor?

In WMS Statement of Aims we pledge ourselves "to seek to give to the organization an informed leadership." Madam President, this Aim is your responsibility. Have the leaders of your Woman's Mis-

sionary Union taken their respective leadership courses? Check to be sure that every member of your executive board has a current leadership card. If the courses are not being taught in your church, encourage your leaders to attend associational classes or to take the courses by the individual plan (Order WMS Assignment and Answer Booklet, 35c, from Woman's Missionary Union, 600 No. 20th St., Birmingham, Ala. 35203.)

Encourage your leaders to study the leadership courses and to prepare for the best possible leadership. See the promotional feature suggested for circle meetings.

This month has four outstanding emphases of which you will want to be aware: Jewish Fellowship Week, April 12-19; Baptist Heritage Week, April 20-24; Jubilee Revivals, March 8-22; March 29-April 12; and National Library Week, April 12-18.

Remember the words of Vincent Starrett during National Library Week: "When we are collecting books, we are collecting happiness." We could add, "When we are reading books, we are collecting information which increases our awareness and concern. Read mission books!"



## Dear Circle Chairman,

One half of the 1963-64 WMU year has passed. Are you pleased with the work your circle has done during the past six months? The midyear progress report, due April 5, will give you an opportunity to review individual members' records and to evaluate the combined work of your circle.

If you have been using the Individual Monthly Record Sheets for WMS Members (25 for 25c; 50 for 50c; 100 for 75c; packaged only as listed) and the Circle Report Book (25c), reporting will be simple for you. But be sure that your report is complete and legible! (Order the reporting materials from Woman's Missionary Union, 600 No. 20th St., Birmingham, Ala. 35203.)

It is our hope that you have seen evidence of the effectiveness of your circle study and activity by the participation of every individual member.

How many of your circle members hold a current WMS Leadership Card? Do all of your members know about the WMS Leadership

Course? See the suggestion for promoting leadership training at circle meetings. Encourage every member to take the course either by class study or the individual method. Are there those who need to take the refresher course? This is a reading course. For 1963-64, read *World Awareness* by Sadie T. Crawley (85c from Baptist Book Stores) and the 1963-64 WMU Year Book (25c from Woman's Missionary Union, 600 No. 20th St., Birmingham, Ala. 35203).

"Planned self-renewal is the only sure defense against obsolescence—for organizations or people."

This quarter, circle programs take us back into Baptist history. This is appropriate, for next month, May 22-24, Baptists on this continent celebrate the 150th anniversary of organized Baptist work. Encourage circle members to read the new Aims book recommended for this quarter, *Spiritual Life Development* by Mildred McMurtry (85c from Baptist Book Stores).

A recent survey of the size of Woman's Missionary Societies in 21 states revealed the following:

- 36.4 per cent of the societies have 15 or less members
- 63.7 per cent of the societies have 25 or less members
- 83.6 per cent of the societies have 50 or less members
- 5.5 per cent of the societies have over 100 members

## Promotional Features FOR MEETINGS

### GENERAL MEETING

#### Cooperative Program

Secure from your state Baptist convention office a leaflet showing how the Cooperative Program dollar is used in your state. After an explanation of amounts used in your state and in the Southern Baptist Convention, have the following testimonies read by members of the audience.

"The genius of the Cooperative Program consists in its involvement of so many in so much." (Searcy S. Garrison, Executive Secretary, Georgia Baptist Convention)

"The Cooperative Program is the tie that binds our hearts, our wills, and our pocketbooks to a common cause of carrying the gospel of Christ throughout the world." (The late Robert B. Kerr, US Senate)

"It is a blessing to observe how concern for the whole wide world is found at the heart of state Cooperative Program causes."

(Baker J. Cauthen, Executive Secretary, Foreign Mission Board)

"The Cooperative Program is the steady heartbeat of financial resources which meets the needs of each day."

(Lewis J. Myers, Jr., missionary to Vietnam)

Show what percentage of your

church offerings go to the support of the Cooperative Program.

#### WMU Annual Meeting

The Jubilee journey to Atlantic City, May 22-24, will be somewhat of a "sentimental journey." For during this week seven Baptist bodies on the continent of North America will be meeting, separately first and then jointly for the celebration of the 150th anniversary of organized Baptist work on this continent.

The WMU Annual Meeting is scheduled for May 18-19 in Convention Hall. The theme will be "Liberty and Light."

Enlarge the map on cover 2, April Royal Seroter, of historic points near Atlantic City and display it as information is given concerning the meetings.

The New York World's Fair will be finished and open to the public on April 22. This added attraction will doubtless draw many people to the meetings in Atlantic City.

It is interesting to note that "U. S. Steel's 840,000-pound Unisphere, a giant steel skeletal globe which rises 12 stories (140 feet) above its two-story pedestals, sets the Fair's theme of world peace through understanding and is dedicated to man's achievements in an expanding universe."

This theme and the symbol with lights pinpointing capital cities will remind Christians of one who said, "Peace I leave with you, my peace I give unto you." For there can be no peace except as individuals open their hearts to the Prince of Peace and allow him to enter and dwell therein.

#### Spiritual Life Development

Have a small bookshelf on which the six WMU Aims books are displayed. Briefly mention them in the order in which they were published:

- 1959—Christian Witnessing
- 1960—Educating Youth in Missions
- 1961—Christian Sharing of Possessions
- 1962—Enlistment for Missions
- 1963—World Awareness
- 1964—Spiritual Life Development

Explain that the sixth book completes the Aims Series. It is a book that will bless lives. It will lead those who read it to depend upon the Holy Spirit to give guidance and spiritual understanding. Urge every WMS member to buy her own copy, to read it, and to keep it for reference.

Every WMS member should have a WMU bookshelf with a set of these six Aims books; price 85c each from Baptist Book stores.

### CIRCLE MEETING

#### Leadership Training

At your circle meeting have the following questions asked and answered to give information and to encourage participation of circle

members in leadership training.

Q What leadership training is available for WMS members?

A There is a basic WMS Leadership Course.

Q How may the course be taken?

A By either of two ways: class study or by individual study. (See pages 56-57, WMU Year Book.)

Q What is the required length of time for the course when taken in a class?

A Ten 45-minute periods (or the equivalent time of 7½ hours) must be offered in class sessions.

Q What materials are used in the course?

A The WMS Manual, 65c, and the current WMU Year Book, 25c.

Q Are there helps for teachers of the leadership course?

A Yes, there are Teacher's Helps for WMS Leadership Course, 35c, and Posters for Teaching WMS Leadership Course, \$1.10.

(If possible have samples of all materials.)

Q Is an award given upon completion of the course?

A Yes, a WMS Leadership Card is given.

Q What is meant by a current leadership card?

A The leadership card is valid for one year. In order to keep the card current it must be renewed each year on or before the date of issuance of the card. The WMS Leadership Card may be renewed in one of two ways: by taking the WMS Refresher Course (a reading course outlined in the WMU Year Book) or by meeting the requirements for the basic leadership course in class study.

#### Sharing Experiences in Community Mission

In preparation for your circle meeting ask three members to be



ready to give an experience which they have had in:

- (1) planned community missions
- (2) soul-winning visitation
- (3) a WMU community missions survey

Have a timekeeper so that this part of the meeting will not take too much time.

#### Preview of General Program for May

The missionary program topic for May is "Encouraging Trends in Baptist Missions: Argentina, Chile, Paraguay, Uruguay."

To generate interest in the program cut out maps of South America with these four countries out-

lined on the map. Have a "guessing game" and see how many can write in the names of the countries to be studied at the next general WMS meeting. See illustration for pattern on page 7.

You can give the following clues:

1. One of the countries is known as the "Shoestring Republic" (Chile)
2. One of the countries is the "land of the gaucho" (cowboy). (Argentina)
3. One is an interior country which is the home of the Guarani Indian. (Paraguay)
4. One is the smallest South American republic and has beautiful shorelines and beaches. (Uruguay)

### Spicing Your Program

#### General

The new book, *Meet the American Jew* by Belden Menkua, would be excellent background reading for the April program. Check your public and church libraries for other books. Mention these to members in connection with the program and encourage the reading of them.

A tape recording on Catholic and Jewish work is available from the Home Mission Board. Side two has a feature called "Questions and Answers on Jewish Work" (\$2.50 from Home Mission Board, 161 Spring St., N.W., Atlanta, Georgia 30303).

You might want to make a display of Jewish religious articles in the meeting room. Jewish neighbors will be pleased to lend their tallith (prayer shawl), yarmulka

(skull cap), menorah (candelabrum), mezuzah (parchment prayer scroll). Or, you may order a "Kit of Religious Articles" for \$10 from the Anti-Defamation League of B'nai B'rith, 315 Madison Ave., New York 22, N. Y.

#### Circle

The circle study of Baptist History ties in with national and denominational emphases in April. April 12-17 is National Liberty Week and April 20-24 is Baptist Heritage Week. Watch for expressions of these emphases in your church and participate whenever possible.

The church study of Baptist Heritage, as promoted by the Training Union, will be an excellent background study for the circle programs this quarter. The adult book in the series is *Religious Liberty* by C. Emanuel Carlson and W. Barry Garrett, The from Baptist Book Stores.

\*\$1.25 from Baptist Book Stores



1. Chile
2. Argentina
3. Paraguay
4. Uruguay

Encourage Woman's Missionary Union members to co-operate in the church study of the Heritage Series books as promoted by the Training Union. These are:

Adult: *Religious Liberty*, C. Emanuel Carlson and W. Barry Garrett, 75c

Young People: *Champions of Religious Freedom*, Davis C. Woolley, 75c

Intermediate: *Pioneers of Religious Liberty*, Valois Byrd, 35c, Teacher's Edition, 50c

Junior: *Fighters for Freedom*, Margaret Williams, 35c, Teacher's Edition, 50c

Primary: *My Country*, Esther Evans, 25c

Beginner: *God's Care in Spring and Summer*, Maurice and Jane Ireland Williams, 35c

Nursery: *When I'm at Church*, Ann Huguley Burnett, 35c

(Books may be secured from Baptist Book Stores)

#### Use of Prayer Card

From state WMU offices a Personal Prayer Card may be secured free. If WMS members in your society have not been using the card, encourage them to do so and participate in intercessory prayer. On the back of the card there is space for an individual prayer list and on the front the following words:

"Seeking to follow Christ's example of intercession, I will pray daily for people who are oppressed, the hungry, the fearful, the lost, for leaders engaged in the affairs of our nation and all nations, for those who work that the world may know the Saviour, and for a faith to believe that God grants petitions made in Christ's name and according to His will—"

#### Baptist Heritage Week

April 20-24 is the week designated as Baptist Heritage Week.

### Social Emphasis

The April program topic for the general WMS meeting is "Our Jewish Neighbors." It is appropriately timed since April 12-19 is Jewish Fellowship Week. This week is an effort to cultivate the friendship of Jews and to invite them to visit Baptist churches.

Your WMS may have a social occasion, to which Jewish friends are invited. One WMS had a tea at which 75 Jewish women were present. "The best missionary to the Jew is his Christian friend. Witnessing begins with friendship. Baptists must win the confidence of their Jewish friends if they are to influence them for Christ."

Make this social time one of the loveliest occasions possible. Plan carefully the invitations, decorations, refreshments, music, etc.

### How to Improve Your Committee Meetings

Week committee meetings are usually the result of poor planning. What takes place before the meeting begins deserves just as much attention as what happens during it. Here are three easy steps in preparation:

1. Choose the best time and place. It might be a luncheon meeting during the noon hour for business women, a meeting at the church, or an informal "coffee session" at the chairman's home. Consider the convenience of every member.

2. Make a suggested agenda and assign responsibilities. Make a list of things to talk about and plan for. Think through what committee members can do to prepare for the discussion. If the enlistment

committee is planning enlistment week, for example, assign every member to read the WMU enlistment week pamphlet ahead of time.

3. Send written notice to members. Include the time and place, the agenda and responsibility for preparation. It takes time, yes! But it saves valuable time when the meeting begins.

### Enlistment Plans

"Post Card Relay" Starting one week (or more) before your next WMS meeting, send a post card each day to a prospect you are trying to enlist. Each day put only part of your message on the card, so that by the end of the week the full intent of the message is disclosed—an invitation to visit WMS.

"Party Line" Improvise a telephone line (clothesline) near the entrance to or in the WMS meeting room. Fasten miniature telephones (cutout or plastic) on the line with the name and telephone number of a prospect or absentee attached to each one. Ask each WMS member to take a telephone from the line and call the person to invite her to the next WMS meeting.

—Mrs. J. E. Spicer, North Carolina

"Welcome Wagon" Churches take turns being responsible for visiting women who join the church on Sunday. The visit is made by Wednesday of the week the woman joins. The gifts to the new church member include a copy of *Royal Service* and other information about WMU. During the visit an invitation is extended to the next WMS meeting with the offer, "We'll take you with us."

—Mrs. James H. Hall, Texas

head. Rita Duke, student worker, Taipei, Taiwan. C. W. Shaw, Utah, So. Rhodesia. G. A. Bowdler, Sr., Argentina. M. C. Parker, Santa Clara, Panama, WMU annual meeting. Little Rock, Ark. Florida WMU annual meeting. St. Petersburg, 14-15. Kentucky WMU annual meeting. Owensboro, 14-16.

**15 WEDNESDAY** Take heed therefore that the light which is in thee be not darkness. Luke 12:1 read vs. 29-34.

When the first century Christians turn "the world upside down" they had none of the modern-day advantages of fast travel and communication. These statements explain why. "The multitude of them that believed were of one heart and of one soul," "all filled with the Holy Ghost," "went everywhere preaching the word," "great grace was upon them," "the Lord working with them." They were that we seek after these advantages which they had, which are available to us.

Pray for Edna F. Tint, China, ret. R. E. Bray, Balaclava, So. Rhodesia. R. C. Cornington, Kuala Lumpur, Malaysia. D. R. Kammerhofer, Chiswick, Ky. Mrs. Pantaleon Molina, Carrao Springs, Tex. Sp. sp. ex. Mrs. G. W. Thomas, Oakland, Calif., deaf ex. Louisiana WMU annual meeting, New Orleans, 15-16.

**16 THURSDAY** Also I say unto you, Whosoever shall confess me before men, him shall the Father also confess before the angels of God. Luke 12:8 read vs. 1-21.

Cris Ridenour, director of women's department of the Baptist International Seminary, Cal., Colombia, wrote home, "Each month this year the students went out at least once in Latin American Evangelism campaigns, to different regions for an afternoon's concentrated visitation with evangelistic services at night. There are only forty Baptist churches in all of Colombia and fewer than one per cent of the population is evangelical."

Pray for Mrs. Ridenour, Darlene Elliott, Cal., Colombia. E. B. Dozier, Fukuoka, Japan. Ed. C. W. Wiggs, Pusan, Korea. Mrs. J. L. Ridenour, Terenopolis, Brazil. Elva Chavez, Brazil. Mrs. Reinaldo Medina, La Palma, Cuba. L. McKay, Anchorage, Alaska, ex. A. H. Jones, Albany, La., migrant ex. E. M. Treanor, Albuquerque, N.M. GWC, Illinois WMS annual meeting, Pekin, 16-17. Indiana WMS annual meeting, Evansville, 16-17. Tennessee WMU annual meeting, Memphis, 16-17.

**17 FRIDAY** But rather seek ye the kingdom of God, and all these things shall be added unto you. Luke 12:31 read vs. 1-13.

Senor Santiago, a dedicated layman in Cuba, persuaded a woman to let him hold services in her home. After six months a garage was obtained for services. With faith and courage, Brother Santiago with the help of a co-laborer, built a chapel which is called Mariana (tomorrow). It has recently been dedicated with an overflow of two hundred people. Pray for this congregation.

Pray for Mrs. E. E. Perez, Havana, Cuba, ex. Mrs. Roy Murray, Ignacio, Colo., Ind. ex. Clara Ann Davis, Lexington, Ky. GWC. F. A. Hooper, III, Jerusalem, Israel. H. L. Shaw, make, Santo Domingo, Dominican Republic.

**18 SATURDAY** Submitting yourselves one to another in the fear of God. Eph. 5:21 read vs. 5:21-6:4.

Missionary associates are now sent out by the Mission Boards for definite tasks, and for a limited period of time. Could we not make our praying more definite also? Could you volunteer to accept a mission field and a worker, and pray daily for them for a week or a month? This would elevate your partnership in missions to new spiritual dimensions.

Pray for Mrs. R. B. Wallard, Rayde Janeiro, Brazil. Mrs. D. W. King, Beirut, Lebanon, ex. Mildred Plante, Mamon, La., French ex.

**SUNDAY April 19** Suppose ye that I am come to deliver you. Nay, but rather to deliver you. Luke 12:51 read vs. 41-59.

The most indispensable qualities of a missionary. Love shed abroad in the heart by the Holy Spirit; Power that is the result of obeying Acts 1:8; Faith that bears the mark of identification with Christ; Humility that comes from Calvary; Spiritual Understanding of God's Word and ways; Prayer that is unceasing.

Pray for Mrs. C. R. Rumpus, Brazil, ex. Mrs. E. G. Rorip, Brazil, Virginia Wingo, Rome, Italy, ex. Edmon Burgher, Jr., Los Angeles, Calif., Russian ex. E. R. Hall, N.M. Mrs. A. M. Lugo, Sterling, Ill., Sp. ex. Mrs. S. T. Mago, Ga., ret.

**20 MONDAY** Strive to enter in at the strait gate: for many I say unto you, will seek to enter in, and shall not be able. Luke 13:24 read Luke 13.

Today let us remember in a special way Phillip Aaron. Many of California's 16,880,000 foreigners are migrants. This great state has hundreds of towns and communities where there is no Baptist church. The unchurched would fill two states with a population like that of Georgia. The Home Mission Board in co-operation with the state mission board is reaching out to California with personnel and in building churches.

Pray for Mrs. S. P. Mireles, Tex., ret. Beverly Lutz, Paraguay, med.

**21 TUESDAY** And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. Luke 14:1 (read vs. 1-14).

After thirty-eight years of mission service to China, Manchuria, and now Hawaii, the Victor Koons could write: "Not once have we doubted His calling. Not once has He let us down! Through the years He has loved and encouraged us by letting us see Chinese people won to the Lord and by giving us six children. He has loved us and deepened our relationships by letting us experience sickness, civil wars in China, bombing, loss of personal property and two little sons who went back to the heavenly home."

Pray for Mrs. Koon. Mrs. E. W. Nelson, Chile, ed.; Rose Marlowe, China-Japan, ret.; Elizabeth T. Watkins, Shikoku, Mary Neil Morgan, Osaka, Japan; Letha M. Sanders, Sao Paulo, Mrs. J. S. Oliver, Brazil, ex.; Mrs. P. S. Moody, Bangkok, Thailand, RN; Ivory James, Shaw, Miss, Negro ex.; Mrs. L. E. Johns, Casa Grande, Ariz., Ind. ex.; G. D. Pringle, Park View, N.M., Sp. ex.

**22 WEDNESDAY** And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. Luke 14:23 (read vs. 15-35).

"Truth sharing through tooth-caring" is the double job of W. W. Logan of Nigeria whose patients come from as far away as 250 miles. Even the children love the Baptist clinic. One little girl told her father she would rather go to the dentist than the movies. The clinic personnel broadcasts the message of Christ's love to the patients by playing a tape recorder with speakers throughout the building. Government recognition and appreciation have been received. Mrs. Logan gives direction and spiritual help in the office. Pray for her today.

Pray also for Mrs. U. L. Green, Juikramia, Nigeria, RN; Mrs. C. S. Boatwright, Japan,

Mrs. W. H. Parkman, Manila, Philippines; Isaac Negrin, Miami, Fla.; Sp. ex. A. Purriarrelli, Fla., ret.

**23 THURSDAY** Likewise, I say unto you, there is joy in the presence of God over one sinner that repents. Luke 15:10 (read vs. 1-18).

You cannot PRAY with genuine fervor for world needs without a willingness to help. Information about our missionary work at home and abroad may be found in *Home Missions* and *The Commission*, published by our mission boards. Please send the editors of these magazines—Walker, Knight and Floyd North.

Pray for F. H. Heimey, Hammon, Okla., Ind. ex.; F. L. Hawkins, Jr., Rio de Janeiro, Brazil, pub.; Mrs. B. H. Weismaker, Calif., ex.; M. F. Moorhead, Kokura, Japan, ex.; W. H. Jackson, Jr., Tokyo, Japan; J. L. Smith, Indonesia, ex.; S. G. Rankin, Kuala Lumpur, Hong Kong, MD; Blanche R. Walker, Okla., ret.

**24 FRIDAY** For this my sin was dead, and I was alive again; he was lost, and is found. And they began to be merry. Luke 15:24 (read vs. 11-32).

Remember today J. R. Estes, Baptist seminary in Zurich, Switzerland, and Baptist work in Europe. Wade Freeman wrote of a spiritual retreat among European pastors and missionaries in Interlaken, Switzerland, last summer. "Many of us have experienced special visitations of the Holy Spirit. He came again at Interlaken into every Christian heart. Misunderstandings between God's people were resolved. Men boldly and publicly apologized to each other and fell upon their knees, sobbing out confession of sin. God's children by the hundreds came dedicating themselves to daily witnessing for our Saviour. A spiritual awakening of God's people may be beginning in Europe."

Pray for Mr. Estes, Lena V. Laro, Nigeria; W. C. Hunker, Taipei, Taiwan, ed.; Mrs. E. C. Smith, Semarang, Indonesia; Blanche Simpson, Brazil; P. S. C. Smith, Jordan; Mrs. J. W. Carney, Dacca, E. India; Mrs. D. M. Knapp, E. Africa, ex.; W. Weismaker, Eku, Nigeria, MD; N. H. E. El Pan, Tex., pub.; A. E. Cuyegudin, Manila, Cuba, ex.

**25 SATURDAY** And this commandment have we from him, That he who loves God love his brother also. 1 John 4:20 (read 1 John 4:16-5:3).

Our Home Mission Board has helped to connect more than one-third of all Southern Baptist churches. It has over 2,300 missionaries on duty and a budget exceeding five million dollars. Secretary Courts Redford says: "We cannot give to the world that which we do not possess." His great heart's desire is to see the HOMELAND genuinely Christian. Pray for Dr. Redford and for all Home Mission Board workers.

Pray for Mrs. Antonio Castillo, Shellwater, Tex., Sp. ex.; Marion Reneau, Seattle, Wash., JR.; Lawrence Stanley, Phoenix, Ariz., Chinese ex.; Mrs. Attilio Rivera, San Blas, Panama; Marcos Rodriguez, Havana, Cuba; Mrs. D. C. Jones, Seoul, Korea; Mrs. A. H. Smith, Djakarta, Indonesia; Mrs. M. A. Mahley, Japan; Mrs. H. P. Reeves, Bangkok, Thailand; M. J. Ledbetter, Guatemala; Mrs. D. J. Richards, Brazil, ex.

## SUNDAY April 26

My servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Luke 16:13 (read vs. 1-18).

On Christmas day, 1951, God's Christmas present to Indonesia was to begin work in the capital city of Djakarta. After twelve years "there is a great forward and upward movement in the Baptist program in Indonesia."

Pray for E. C. Smith, Semarang, Indonesia; J. D. Rathjiff, Lima, Peru, ex.; L. G. Foulder, Fukuoka, Japan, ed.; H. L. Sinclair, Kuching, Hong Kong, DMD; Mrs. A. S. Patterson, Nigeria, ret.; Mrs. D. E. Kendall, Broken Hill, No. Rhodesia, RN; Merna Jean Horvath, Brazil, med.

**MONDAY** But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. Luke 16:25 (read vs. 19-31).

At the close of 1962, the Foreign Mission Board reported that the year resulted in an all-time high in the number of missionaries appointed for overseas work. The total was 188, which brought the 1963 total to 1,819, including missionary associates. "We are grateful to be able to come to the close of the year with a mission staff in excess of 1,800, an objective toward which we have been working since 1940." Dr. Cautchen said in a report. The year, 1962, was World Missions Year for Southern Baptists.

Pray for Mrs. W. H. Jackson, Jr., Tokyo,

Japan; J. T. Lushridge, Philippines; J. G. Stertz, Rueselsheim, West Germany, ex.; all chaplains at home and abroad in military, industrial, institutional, and hospital chaplaincy.

**TUESDAY** And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God. Luke 17:15 (read Luke 17).

In our national capital the Johnnina Baptist Center brings Christ to people of every color, of many nationalities and varied religions of the world. Martin L. Pratt is minister at this center. Pray for him.

Pray also for Sarah Frances Diaz, Granite City, Ill., GWC; Mrs. Leoncio Veguilla, Las Villas, Cuba; Mrs. H. E. Renfrow, Niteroi, Brazil, ex.; W. E. Wyatt, Ibadan, Nigeria, dentist.

**WEDNESDAY** And he spake a parable unto them to this end, that men ought always to pray, and not to faint. Luke 18:1 (read vs. 1-30).

The Home Mission Board places high value upon the work of college students. Each summer almost six hundred college and seminary students are on the home field, serving under supervision of seasoned missionaries. They "find themselves," discover their potentialities, and catch broader visions for service.

Pray for Colleen Crawley, Memphis, Tenn., GWC; Victor Kewenble, Farmington, N.M., Ind. ex.; Mrs. I. C. Quarles, Argentina, ret.; Onia Vineyard, Brazil; Rosemary Limbert, Kokura, Japan, ed.; R. D. Hardy, Niigata, Japan; D. J. Richards, Brazil; Cathryn L. Smith, Recife, Brazil, ex.

**THURSDAY** And Jesus said unto him, Receive thy sight: thy faith hath saved thee. Luke 18:42 (read vs. 31-43).

So send I you! As my Father sent me to feed the hungry, to visit the fatherless, to minister with loving hands to the sick, even so send I you. Jesus said. As He sent me to heal the brokenhearted, to still the tempest, to bring peace and good will, even so send I you. As He sent me to spend nights in prayer, to agonize over a lost world and know an aching heart, even so send I you.

Pray for Sarah Lou Henley, Nigeria, ed.; Mrs. P. H. Hill, Oshogbo, Nigeria; Mrs. R. A. Fowler, Salvador, Brazil; Mrs. W. H. Caird, French West Indies; Mrs. W. A. Routh Jr., Saigon, Vietnam, ex.; T. S. Adkins, Hong Kong, BA; T. L. Pfeiffer, Alexandria, La., Negro ex.

## CIRCLE PROGRAM

### OR FOR SECOND WMS MEETING

Minister Study Book:  
Spiritual Life  
Development!  
by Mildred McMoore  
Books shown in front of the  
book taught in front of the

## Baptists Emerge into Modern History

by Kate and Davis Woolley

### OUTLINE for MEETING

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

### ADVANCE PREPARATION

Program Chairman, prepare jackets for the books with name printed large enough to be seen by members as "reviewer" holds them up. Make these from shelf paper, paper bags, gift-wrapping paper. In addition to the title print the author's name. The books are:

*The Mystery of Iniquity*, by Thomas Helwys which was a small white volume about 4" by 6 1/2".

*Religious Peace*, by Leonard Busher, and *An Humble Supplication*, by John Murton, were near the size of *The Commission or Home Missions*.

*The Pilgrim's Progress*, by John Bunyan may be readily available from a private or public library.

Program Chairman: During April, May, June we will look briefly at some aspect of the heritage which Baptists on this continent have received from the past.

In May: "For Liberty and Light"  
In June: "To God Be the Glory"

This month you will be interested in the topic chosen by our writers—Baptists Emerge into Modern History.

Books have played an extremely important role in the drama of Baptist growth. The Bible (*hold it up*) is the book which is the inspiration and guide for the body of Christians called Baptists.

Wycliffe translated the Scriptures from Latin into English during the fourteenth century. About seventy-five years later Gutenberg invented the process of printing with movable type and copies of the Bible which he printed in 1456 are today rare and priceless. William Tyndale translated the New Testament from Greek into simple contemporary English during the early part of the sixteenth century. The translation was printed in 1525, the first New Testament to be printed in English. This and several later editions of the Scriptures became available to the average English-

\*Order Spiritual Life Development, McMoore's Teacher's Helps, etc., from Baptist Book Store.

man during the latter half of the sixteenth century. For the first time English laymen could read and interpret God's Word for themselves.

An ideal situation was created for the emergence of Baptists. Open Bibles in the hands of people with the freedom to read and think and pray were ready-made to produce a body of Christians who became convinced that, in addition to the doctrines shared by all Christians, the Scriptures also teach believer's baptism, religious liberty, and the autonomy of the local church. It is not surprising that there should have developed during the early seventeenth century congregations of English Baptists, who not only studied the Bible for themselves, but who sought to propagate their doctrines by writing books to explain these doctrines.

Today we shall dip into some of the writings of seventeenth century British Baptists which are significant for their contribution to Christian thought and to the securing of religious liberty, especially in our own country.

The names of these authors may be strange to you; but their persistent theme—freedom of religion—is as familiar as this morning's newspaper.

To appreciate the magnitude of their contribution, we should remind ourselves that these men lived during an era when the state controlled the church and vice versa, when only the Establishment (the state church) was permitted, when the church was tax-supported, and when non-conformists were variously punished by imprisonment, banishment, torture, and death.

To be a Baptist in the early sixteen hundreds was to be a member of an outlawed minority, a misunderstood and despised "fanatic" who seemed constantly to oppose the status quo. It took physical courage to let one's identity as a Baptist be known. It took conviction backed by a sense of

God's call to condemn the existing government and plead for the granting of liberty of conscience. Many champions of freedom are among the unknown soldiers of the Baptist struggle for freedom of religion.

First Reviewer: The book I am to review (*hold up The Mystery of Iniquity*) is a rather small book in size, and it probably had a rather small readership when it was first published. However, early readers were powerful enough and upset enough by what they read to have the author thrown into Newgate Prison in London.

This book has a quaint-sounding title: *The Mystery of Iniquity*—and the spelling was really with an *i* instead of a *y*. It was written in 1612 by an English Baptist, Thomas Helwys (1591-1633). It is the first argument for religious liberty published in English.

Helwys was the leader of a small Baptist congregation at Spitalfield, just outside the walls of the old city of London. Some years earlier he had joined a group of Separatists led by John Smyth, who fled England to Holland to escape persecution by the Established (Anglican) Church. Under the leadership of Helwys some of these Christians came to accept doctrines which are considered characteristically Baptist: baptism of believers only, the Bible as the only authority in religion, and religious freedom.

Helwys became burdened by the conviction that he should go back to England and share his Baptist views with his fellow countrymen. With no illusions as to the persecution which awaited him, he led a small group to return and form the little church at Spitalfield, the first definitely known Baptist church in England.

*The Mystery of Iniquity* is an apocalyptic book—a book of "mystery" similar in style and language to the Revelation in the Bible. It is both an attack on what Helwys considered to be the "evil" groups of his day—the Anglicans, the Puritans, the Separatists, as well as the King James I—and also a defence of his own beliefs.

Note: Books referred to in this program, listed on page 24 with notations as to availability.

The book continues to be important because of its brilliant plea for liberty of conscience and for this daring personal note which Helwys wrote in the copy sent to King James I:

"Here, O King, and despise not the counsel of the poor, and let their complaints come before thee. The king is a mortal man and not God: therefore hath no power over the immortal souls of his subjects, to make laws and ordinances for them, and to set spiritual Lords over them. If the king have authority to make spiritual Lords and laws, then he is an immortal God, and not a mortal man. O King, be not seduced by deceivers to sin against God whom thou oughtest to obey, nor against thy poor subjects who ought and will obey thee in all things with body, life and goods, or else let their lives be taken from the earth. God save the King. Spitalfield, near London.

Thn. Helwys."

In the body of his book Helwys expressed his convictions like this:

"... for mens religion to God is betwixt God and themselves; the King shall not answer for it, neither may the King be judge between God and man. Let them be heretics, Turks, Jews, or whatsoever, it appertaineth not to the earthly power to punish them in the least measure."

Neither Helwys nor other Baptists of his day advocated any disloyalty to the crown or any rebellion against the government in civil or political matters.

King James had Helwys imprisoned because of this treatise. As far as we can learn, Helwys died in prison some time later. But here and there men appreciated his book, and their casual interest in religious liberty was transformed into a zealous crusade to secure freedom for themselves and others. There came to be a growing number of Baptists who were convinced that each person is responsible for studying the Bible and making up his own mind about religious matters.

The struggle for religious freedom did not die with Helwys. There were at least

two other Baptists, both probably members of the Spitalfield Church, ready to take up the fight. They were Leonard Busher, and John Murton.

**Second Reviewer:** (*Hold up Religious Peace.*) In 1614 there was published in London a short book with this title, *Religious Peace: or A Plea for Liberty of Conscience.*

The treatise was written by Leonard Busher and addressed to King James and the Parliament. It is supposed that Busher was one of the Spitalfield Baptists who had been associated with Helwys.

Busher lists many reasons, liberally backed by the Scriptures for the King who was himself a Bible student, for granting religious liberty. Repeatedly he makes this kind of appeal:

"Suffer not your bishops to destroy these men and women that strive to serve God, according to his will in his word. Be not your bishops' executioners in burning, banishing, hanging, and imprisoning of harmless and peaceable Christians; but let them enjoy freedom of the gospel and liberty of conscience" (Underhill).

How grateful we should be for what has happened in the past three hundred and fifty years—for the liberty of conscience we accept as our birthright! We can scarcely appreciate the travail of mind, body, and spirit which gave it birth!

Busher made a new contribution to the thinking of Baptist leaders in the quest for religious freedom when he recognized book burnings and prohibitions against public speaking as infringements upon freedom. He seems to have been the first to advocate freedom of speech and freedom of the press.

He said it should "be lawful for every person or persons, yea, Jews and papists, to write, dispute, confer and reason, print and publish any matter touching religion, whether for or against whomsoever" (Underhill).

Busher frequently expressed a real concern for fair treatment of Jews and a deep interest in their becoming Christians. His efforts for religious freedom were in behalf

of all minorities—Baptists, Jews, Catholics, and heretics.

**Third Reviewer:** The pamphlet I hold (*A Humble Supplication to the King's Majesty.* 1633) is important to Baptists in the United States because it had considerable influence upon Roger Williams, who founded the first Baptist church in America.

John Minton, who is generally thought to be the writer of this pamphlet became leader of the Spitalfield Baptists after Helwys was imprisoned. Murton was also sent to prison.

*A Humble Supplication* was a plea to King James for religious freedom, the right of each man to choose his own religion. The book explained that Baptists were loyal subjects of the King, then pointed out the persecutions and imprisonments they endured.

It was the reading of this little book that helped to set Roger Williams on fire about religious liberty. Williams was driven out of England in 1630 because of his views about separation of church and state and religious freedom. He came to America with a dream and a determination—a dream seen in the Scriptures and interpreted by Helwys, Busher, and Murton; a determination born of God's Spirit to make the dream come true in the new world.

When John Murton died in 1625, there were five Baptist churches in England with one hundred and twenty-five members, an impressive increase over the handful of Baptists in Spitalfield in 1612. These English Baptists like the Christians of the First Century seemed to thrive in the midst of persecution.

**Fourth Reviewer:** I have in my hands a book about which all of you know and which most of you have read (*Hold up a Copy of The Pilgrim's Progress.*) Do you know that its author was a Baptist preacher, that he was sentenced to Bedford (England) jail for preaching Baptist doctrines, and that he wrote this English classic in prison?

John Bunyan was put in jail in 1660—

*The History of England*, by Thomas Helwys, \$2.00

*Religious Peace*,<sup>1</sup> by Leonard Busher

*A Humble Supplication to the King's Majesty*,<sup>1</sup> by John Murton

*The Pilgrim's Progress*,<sup>2</sup> by John Bunyan, \$2.75

*Treatise on Liberty of Conscience and Persecution*,<sup>1</sup> by E. D. Underhill, Ed.

<sup>1</sup>Order from Baptist Book Stores

(list of price)

<sup>2</sup>Not available

almost fifty years after Helwys was imprisoned. There had been several Baptists during the intervening half-century who spoke out vigorously for religious freedom. During Cromwell's Protectorate in England Baptists were not persecuted; but when Charles II was restored to the throne of Britain in 1660, Baptists and other dissenters (persons who were not Anglicans) suffered. It seemed that very little advance had been made by Baptists in securing even toleration of their faith, much less religious liberty.

Although he suffered as a Baptist preacher, John Bunyan is also claimed by the Congregationalists because of the type church government practiced by his congregation. Bunyan was not considered a great denominational leader by contemporary British Baptists. However, his remarkable allegory, *The Pilgrim's Progress*, has probably encouraged more Christians to faithful living than the sermons of any other single preacher.

The popularity of his book called attention to Bunyan's imprisonment and to the persecution of dissenters in general. Thus it helped to create a favorable climate for the passage of the Declaration of Indulgence in 1672 and of the Toleration Act, which was finally secured in 1689.

It remained for Baptists and other liberal leaders in America to join hands in giving substance to the dream shared by Helwys, Busher, and Murton—the guaranteeing of religious liberty to all men. Next month we will continue with this fascinating story.

Prayer that Baptists today will be strengthened to stand for right.

### Royal Service—A Witness in England

I love *Royal Service*. Thank you for such a wonderful magazine. After I finish with my copy, I give it to one of my friends whose husband is in the navy. She sends it to her mother who lives in England. She uses it for program material in her missionary study there. I thought you would like to know how much one copy of *Royal Service* is used.

Mrs. JIC

### New Frontier

I am 81 years of age and somewhat of a shut-in as my husband has to be in a wheel chair or use a walker. I read *Royal Service* and sincerely believe that it is certainly the new frontier of Baptist missionary work all over the world. Its daily Call to Prayer helps us to claim the mightiest force available to all Christians. May God bless all of the editorial staff who make such a magazine possible.

Mrs. JEC

(Thank you so much for writing to us about *Royal Service*. Please continue to pray that we shall be sensitive to the leading of the Holy Spirit as we plan and work on the magazine each month.)

### A Comment to Ponder

I have read *Royal Service* for many years but I was disgusted with "A Story to Ponder." We try to teach our youth about interracial marriage. God had a purpose

Please send your comments to Letters, 600 North 20th Street, Birmingham, Alabama 35203. We will not have space to print every letter, of course. Please include your name and address.

in making people of different races and to live in different parts of the world and in a sin to change the laws of God. I expect this to be printed in Letters.

(No signature)

(Ordinarily we do not print unsigned letters in *Royal Service*. The writer of the above will be the only one to know about the statements she wrote which were not included here. It is hard for me to understand how a reader of *Royal Service* could "dig" so much hatred from her pen. I can only hope that the love of God filling completely our hearts can help us all to overcome prejudice. As for judging the young woman in, "A Story to Ponder," I'll leave that to our Lord who knows all about all of us.)

### Comments on December "We Get Letters"

I have truly enjoyed the feature "We Get Letters." In the December issue I was interested in the difference of opinion about "Our Freedoms," and am writing to say I feel we need even more and stronger words to help wake up our people. Read Ephesians 6:7. Shall discrimination of man reap discrimination of God upon the sowers of discrimination? Can we forget what Jesus said in Matthew 23? Did not Peter say in Acts 10:28 . . . but God hath shewed me that I should not call any man common or unclean? Such attitudes as criticism, prejudice, and evil thoughts of others, is a cause of trouble in my own church. May God help us to wake up before it is too late.

Mrs. RHH

### One Single Guide for Her

I just want to say that I am so glad that some of our Baptist leaders are taking a stand on the race issue. To me there is one single guide which is a question. What would Jesus do? I firmly believe that any sincere Christian would not have a lot of trouble answering that question. The hard thing is to abide by the certain answer. There are so many things that Christian women can do. In the first place, we can

## We Get LETTERS



by Marie Mathis

refuse to let our children be taught any prejudice toward any race. We can have open minds and welcome any discussion of the question. Most of all, we can and must show love.

Mrs. RH

### The Story of Subscriptions to Tell

You might be interested to know that Mrs. Sue and Catherine (not their actual names) are sisters who joined the Intermediate GA in October. These girls are from a home where material and spiritual possessions are not plentiful. The leaders and the girls were discussing getting *Tell* for every girl. The three sisters were very quiet. The WMC president had been invited to attend this meeting. She sensed the reason for the silence of the girls and told the leaders she would like to subscribe to *Tell* for them. They were three happy girls!

A GA Counselor

(What a wonderful WMC president! However not every WMC president can afford to subscribe to magazines for the young people! We feel that the best way to assure every IWA of receiving *The Window*, every GA *Tell* and every Sunbeam leader *Sunbeam* activities is to ask for WMC magazines to be placed in the church budget, just as are Sunday school and Training Union literature. Oh, yes so, this goes for *Royal Service*, too—for "every woman."

### Appreciation for Mrs. McMurtry

I especially enjoyed Mrs. William McMurtry's page "Did You Read It" in *Royal*

*Service*. I am so sorry she will not be writing that most informative page any longer. Her articles made me think and made me care for all people.

Mrs. MS

(Thank you for your letter about Mrs. McMurtry's fine contributions. We shall all look forward to having her write for us from time to time. She is a busy "retired" person but is a vital part of Woman's Missionary Union. You will be hearing from her.)

### Baptist Women's Day of Prayer

We had the privilege of joining hearts with other Baptist women around the world in prayer on a World Day of Prayer. How grateful we are for such a plan and opportunity. We are now living in Honduras but have not forgotten our Southern Baptist friends at home. In this little church in Honduras there are only ten of us in our women's society and the women are very poor. However they wished to help in the great world endeavor; therefore, we took an offering amounting to five dollars. May the Lord bless you there at home.

Mrs. A. R. Haylock

(Missionary to Honduras)

(The first Monday in November each year is the Baptist women's World Day of Prayer. Around the world Baptist women meet to pray. Program material is provided by the Women's Department and the Continental Unions. The North American Baptist Women's Union of the Baptist World Alliance (Mrs. William McMurtry is president) has a very vital part in this praying group program.

The offerings are used to help Baptist women on every continent, the work of the Women's Department and Baptist World Alliance world relief. This day of prayer in 1964 is November 2. Program material will be sent from each state in the fall to local organizations. Put this date on your 1964 WMC calendar now.)



# Some of my BEST FRIENDS are Southern Baptists



by Belden Menkus

IN THE time of my ministry in the South, I made many friends who are Southern Baptists," said Rabbi Martin Siegel. "From time to time, some of them have made efforts to convert me to their point of view. Rather than feel threatened or uneasy about this, I have taken it as something of a compliment. My friends have told me, and I am sure they are sincere, that their efforts to convert me derive from their friendship and concern for me. In the Southern Baptist religion they have found something deeply meaningful and now they want to share this with me. They are trying to give me something that is very precious to them."

Rabbi Siegel points up the secret of how to share Jesus Christ with Jewish neighbors. We need to love them enough to want to share our most valuable possession — our very personal and very real experience

with our Lord.

Yet, there is something more that you need for this undertaking. Your efforts to share Jesus Christ can be more effective if you know something about Jews and about Judaism.\* As you learn about them and their religion, make it possible for them to learn something about you and about what you believe. Passing out Yiddish language tracts and distributing Hebrew New Testaments isn't the only — and probably not the most effective — method of doing this. Be willing to be both teacher and pupil. Establish a line of communication and keep it ready for two-way use.

Remember, you will defeat all that you want to do if you offer your friendship on the condition that the Jew convert to your faith.

The secret of getting to know Jews is this: *To have a friend, be one.* The Great Commission puts the burden

the initiative on us.

To be a friend first to those with whom you already have some contact in the course of everyday life. You might include the attorney in your community, the Orthodox family who just moved into the house down your street, the owner of the neighborhood dry goods store, or the pharmacist who regularly fills your prescriptions for drugs. You'll be able to think of others.

As a second step Southern Baptists need to come out of our tight little group. Generally, we have abandoned our community and its problems to our Jewish neighbors. They often dominate the working force of organizations seeking to solve community problems. By failing to deeply involve ourselves in the needs of our community we have weakened the message we want to share with Jewish neighbors. They can better understand our "love for all men" when we clearly show our concern for the total needs of mankind.

There's even more you can do to make it plain where you stand and what you stand for. Make protest through democratic channels of all efforts to violate the religious freedom of others. Resign from organizations that practice discrimination.

These are largely individual activities. But many important things can best be done collectively through your church and your Woman's Missionary

Union.

Your church should join the many Southern Baptist churches that observe Jewish Fellowship Week\* this month, April 12-19. This is a special time each year when Jews can get to know your church — its members, your pastor, and what you believe.

Again, a small group from your church — it need not be limited to the members of WMU — might visit the synagogue of a sympathetic, co-operative rabbi, preferably at a time other than the worship service. Tell the rabbi beforehand what you have in mind, such as an explanation of the various religious objects in the sanctuary; a brief survey of the history of Judaism with special emphasis on the elements of modern Judaism; and or the freedom to ask him questions in an informal discussion.

Later your group might want to attend a worship service at the synagogue. Those planning to attend the synagogue service should be reminded in advance that they will be attending a worship service. They should be encouraged to go in a spirit of worship, rather than curious sight-seeing. Early Christians worshiped in the synagogues of their community. We need to remember that we can take Jesus Christ with us here, too.

Your WMU might invite the Sisterhood of the synagogue in your community to join with you in, for example, a panel discussion on Christ-

Mr. and Mrs. Menkus lives in Bergenfield, New Jersey, where he is a senior editor with Prentice-Hall Publishing Company.

\*Meet the American Jew, \$3.75 from Baptist Stores is designed to help you learn.

**\*Write William Mitchell, Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303, for information.**

## Some of my BEST FRIENDS are Southern Baptists

mas and Hanukkah celebrations in the public schools. Exchanging viewpoints can be enlightening, provocative, and extremely challenging.

The women of Temple Beth El in Omaha, Nebraska, each year invite the Christian women of their community to a Jewish home tour. Various aspects of Jewish life and culture—including kosher cooking—are shown in home settings. Jewish congregations in other communities have undertaken similar projects.

Your WMU might not only participate in such a tour, but can well undertake one of their own—inviting the Jewish women of their neighborhood to sample life in Christian homes.

Certainly, your church's religious census takers should not bypass the Jewish family. This census can provide invaluable information about ways to reach the family.

● **Is there a new baby?** One on the way? A note of congratulations from the WMU or the church would be appropriate. Or, the cradle roll visitor might pay a call.

● **Is there a Junior boy** in the family who would be pleased by an invitation to a class weiner roast? If he accepts, discretely determine if he has parental permission to attend.

● **Is there a college girl** away from home who would be happy to see a hometown face, even if it belongs to a member of the Baptist Student Union on her campus?

● **Is there an elderly person** in the home who shares a mutual hobby with the "grandpop" of your congregation? Ingenuity and imagination will suggest many other ways to use census information.

Your church should make no distinction when it invites all to come and worship. It can extend its ministry to serve the needs of all types of people—whether they are "our kind" or not.

Personal contacts are important. But, don't neglect your homework. Your church library should contain up-to-date accurate books about Jews and Judaism. Your WMU could take the lead in this project. For a list of current books by Jews, about Jews and Judaism, write Dr. Wayne Todd, The Church Library Service, 127 Ninth Ave., No., Nashville, Tennessee 37203. Reading such books will give you a new insight into the fast-changing nature of modern Jewish life.

As you get to know your new Jewish friends better, you may eventually hear one of them say, "Some of my best friends are Southern Baptists."

**D**URING THIS SIGNIFICANT Baptist Jubilee Year, I sat me down to think of what it means to me to be a Baptist. I've been one for a good many years. Fact is, I was "born a Baptist!" That statement is theologically incorrect, to be sure. What I mean is—my forebears were Baptists, some missionary, a few anti-missionary, and all too many omissionary. I like being a Baptist. My feeling about it is exactly opposite Gelett Burgess' sentiment about the purple cow. Remember, he declared:

*But I can tell you, anyhow,  
I'd rather see than be one.*

This year we're reading about our Baptist heritage, our Baptist beliefs, our Baptist ideals. This month we're studying about significant Baptist principles in our circles. This article is elementary—my ABC's of being a Baptist. Let's start with the fact that I'm

**Aging Amazingly!**

## Oh Being a Baptist

by Clyde M. Maguire

You see, last year, as an earnest WMU worker, I observed our seventy-fifth anniversary. I was reminded of this every time I read *Royal Service* or attended a WMU meeting—that I was seventy-five years old. "Diamond Anniversary" was on everyone's lips. I was the proud possessor of a dress of the style of 1888, and I wore it all over my state and even in Kansas City. For one of my "tender" years, it took quite an effort to remember all year long that I was celebrating this 75th anniversary.

But the year ended, and suddenly, overnight I aged even more. As a loyal Baptist I became 150 years old. Presto! change-of-just like that I doubled my age, and "Third Jubilee" are the words for 1964. This sudden aging should not have come as a shock. For five years Baptists have prepared for this climatic occasion. Nevertheless it is a bit disconcerting to be "only" 75 one year, and 150 the next. George Ade once cautioned, "Stay with the Procession or you will Never Catch Up," so I hope to be in Atlantic City May 18-21 to join in the Jubilee celebration of the 150th birthday of the organization of Baptist work on this continent.

Next, being a Baptist means that I

**Belong to a Big Crowd.**

I wonder if Luther Rice ever imagined, as he jogged along on his faithful horse Columbus, or rode behind him in his sulky, that in 150 years there would be more than 10 million Southern Baptists. Oops! Wait a minute. There was no such thing as a Southern Baptist in his time. Could Rice possibly envision that in 150 years over 21 million Baptists would be reported in North America and over 24 million Baptists in the world? I feel that even the thought of such figures would have caused him to rub his head and whisper musingly, "Something I ate at the parson's house must have given me indigestion."

Yes, there are lots of us. We are "the largest non-infant baptism group in the

world." Before I became proud of that fact and begin to feel important, I'd better meditate on Dr. J. B. Gambrell's terse statement: "Baptists are many, but not much."

The "C" surely stands for the fact that I

### Can't Stop to Rest!

Did you attend WMU week at Ridgecrest last summer? If so, you remember that the Birmingham WMU staff presented our plan of work for the post-jubilee years. Mrs. Mathis startled us wide awake there by declaring: "This is the most important presentation you'll hear for six years." And what a program of work is laid out for us. That sibilant sound that was heard in the assembly was not the wind in the willows as some mistakenly imagined. It was a diaphragm-deep sigh that unconsciously escaped my lips.

My mind flitted sadly to a purchase I made years ago. Long before President Kennedy made rocking chairs fashionable, I bought one and encoined it in the place of honor in my living room. To be absolutely honest, I gave it to my husband for his birthday, but since he goes to his office every day, I use it—rock in it sometime during his work hours—when I can spare a few moments.

For five years I served as Jubilee director for my WMS and for my state. And how we all worked! During these years I'd rush through the room, give the chair a loving pat, or perhaps a better word is a longing pat, and start the count down, "Just four more years," I'd whisper to it, or "three more years," or "two years now," then "one more year and I'll have time to rock." But alas, "There is no indigestion worse than that which comes from having to eat your own words!" Now ahead is the five year post-jubilee program! I wonder which will break down first, the rocking chair or me!

Remember Elaine Dickson's story of her conversation with the woman in Texas? Said lady protested, "One important goal was omitted from the long list of anni-

versary goals." Elaine asked wondrously, "Which one?" The quick reply was "35 per cent of the members SURVIVING the Anniversary!" I know just how that woman felt.

But lest I close on a pessimistic note I believe the letter "D" should be added to this alphabetical harangue. Should it stand for

### Delight in My Task?

With all my seeming complaint, I'm happy indeed to be trusted with a task to do for Him. In this day when there is so much to be done, how unhappy I would be if I had no share in the doing of it. How grateful I am for good health that enables me to work, an understanding husband who aids in every way, and a responsive heart that leaps when given a challenge. William James said, "The great use of life is to spend it for something that will outlast it." Our work for Christ will gloriously outlast our living. So I'll purchase a bottle of vitamins and keep working!

Or should the "D" stand for

### Desire to Spread His Kingdom?

One described Luther Rice by saying, "This was his great peculiar characteristic—a thirsting for the advancement of the glory of God." I, too, rejoice at this advancement. I am happy in our increased number of appointed missionaries and in the spreading realization that each of us is required to be a missionary in the place God puts him.

The "D" might stand for

### Determination to Co-operate.

As Baptists grow in numbers we fear almost too much about independence and our "right to dissent." I cherish the "privilege to co-operate." How glad I am to be a Baptist—a co-operating Baptist in this year of Jubilee.

בראשית ברא אלהים את השמים  
ואת הארץ והארץ היתה תהו ובהו  
וחשך על פני תרום ירוח אלהים מרחפת  
על פני המים והאמר אלהים יהי אוור  
ויאמר אלהים יהי אוור ויהי אוור  
בין האור ובין החשך ויקרא אלהים לאור  
יום ולחשך ויהי ערב ויהי בקר ויהי

# JEWISH NEIGHBORS

by Mrs. Bradley Allison

## MEETING OUTLINE

Song  
Call to Prayer  
Devotions  
Promotional Features (see Forecaster)  
Prayer

## PROGRAM OUTLINE

Sing: "We've a Story to Tell"  
Dramatic Presentation  
Participants:  
Reader  
Betty  
Esther  
Dora  
Primit  
Hidden Voice  
Prayer Period

## To the Program Chairman

Program chairman and committee members should read "Some of My Best Friends are Southern Baptists" page 30, "A Practicing Jew in America Today" page 6, and "A Jewish Doctor" page 1.

Reader: How long has it been since you had a friendly visit with a neighbor? Today let's meet Betty and her neighbor, Esther. In fact Esther is at Betty's home now. Let's listen to their conversation.  
(Betty and Esther are seated at front of room. Betty has scissors and two sheets of paper in hand.)

Betty: Esther, can you help me cut a pat-

tern for the Star of David? I need it for a Girls' Auxiliary program on the Jews.

**Esther:** Since the Star of David is a six-pointed star, you cut two equilateral triangles. You know that means all sides of the triangles are equal. (*Takes scissors and cuts out two triangles; see page 7.*) Now lay one triangle on top of the other and you have the outline for the Star of David. (*Gives triangles to Betty.*)

**Betty:** That looks easy. Thanks. You know when you moved next door, I would never have guessed you were Jewish. You don't resemble a Jew.

**Esther (amused):** Most people are surprised to learn there are Jews who are tall, thin, with blond or red hair, blue or grey eyes, and a straight nose. Did you know that it's not unusual to find Indian, Chinese, and Japanese who are Jews?

**Betty:** How can you determine who is a Jew?

**Esther:** Quite a few people believe all Jews are descendants of Abraham. You know from your Bible study that even in Abraham's time Jews intermarried with other peoples. Today non-Jews still become Jews by embracing the Jewish religion, Judaism, and following the Jewish way of life. A person cannot be said to be a Jew solely because of religion. Really, a Jew is anyone who has accepted the Jewish way of life.

**Betty:** Do all Jews believe alike?

**Esther:** Oh, no! Judaism, like Christianity, has different groups. The Orthodox Jew adheres very closely to the old, traditional

customs of worship and home life. To them the Sabbath is so sacred they refuse to ride on any type transportation or even light a fire in their homes. Because Orthodox Jews were so strict, the Reform movement sprang up in Germany in the Eighteenth Century. Their places of worship are called temples. Their rabbis dress like our preachers, and the family sits together in the services. Another group, the Conservative, observe some of the teachings of both the Orthodox and the Reform. Here in our country we find a group known as the Reconstructionists. This group teaches that Judaism is not a religion but the "good life, ethically motivated, God-centered religious civilization."

Jews can at the same time belong to more than one, and possibly, all four groups. For instance, a Conservative or Reform family may privately observe religious ceremonies and attend the Reform group's public religious activities. However, some Jews do not identify themselves with any group.

**Betty:** I know I'm inquisitive, but don't Jews observe a number of holidays or festivals? Which is the most important?

**Esther:** Yes, they do. Perhaps the weekly observance of the Sabbath meant most to me. We were always certain that the house was clean before sunset on Friday which marked the beginning of the Sabbath. For the evening meal at home there was a spotless white cloth on the table along with our best China and silverware. I can still see my mother lighting the Sabbath candles. My father would recite Kiddush, the ancient prayer sanctifying the Sabbath. At the

table white bread was broken, grace was expressed and God's blessings asked on the children. We sang songs and engaged in cheerful conversation. As a family, we looked forward to this time of peace and quiet when we were all together.

I also recall the Passover as one of the most impressive holidays. You probably know that it commemorates the night the Hebrew people were delivered from Egyptian bondage. This was the time of the year when all the children in our family were outfitted with new clothes.

On the eve of Passover, the entire Jewish family gathers for a meal and a worship service. The youngest son opens the service by asking the four questions (*Mah Nishtanah*) of his father, beginning with the famous "Why is this night different from all other nights?" The father's answers unfold the story of Exodus and Jewish heritage. Each food eaten that night has a particular significance reminding Jews of the sweet and bitter events of the years in Egypt. Let me read to you from Psalm 105. You will see that Jews have always recalled their joys and sorrows.

(*Read Psalm 105:1-14: 42-45.*)

**Betty:** You know, our WMU Watchword is that first verse, Psalm 105:1. Now Esther, doesn't the New Year for Jewish people come before the end of the calendar year?

**Esther:** Yes, it's in the autumn, and is called Rosh Hashanah. Apples dipped in honey are eaten to express hope that the year ahead will be full of sweetness. At the synagogue services passages from the Torah—the first five books of the Old Testament—are read, as at all Sabbath and holiday services. The blowing of the ram's horn is the signal for heart-searching meditation.

Ten days after the Jewish New Year, there is Yom Kippur, the Day of Atonement. It is the most solemn day on the Jewish calendar. This is the day a Jew seeks forgiveness for sins. Now that I am a Christian, this is a sad time of the year for me. I know a Jew cannot receive forgiveness of

sin without having Christ in his heart as Saviour and Lord.

There are other days such as Simchat Torah, Thanksgiving, which lasts nine days. When Christmas lights are burning, the Jewish people are burning Menorah lights during Hanukkah, or the Feast of Lights. Purim commemorates the courage of Esther in saving her people from wicked Haman. All observances of special days are centered in the Jewish home. A leading rabbi says if all Jewish houses of worship were closed, Jewish religious life would not be hampered but would continue in the home.

**Betty:** Esther, why did you become a Christian?

**Esther:** After our wedding we moved away from the city where my husband and I had grown up. The day we moved into our new home my closest neighbor, Alice, came over. Casually she told me she was a Christian and asked if we had found a church home. I explained that we were Jewish and would be going to the synagogue.

During the months and years, Alice and I became good neighbors. I loved her and knew she loved me for myself. Of course, I had been taught that religion was not a matter of personal choice but that it came by birth. I had been born a Jew and at that time I thought Alice had been born Christian. Believing Christ was just a man, I considered Alice's religion false, really. Often I reminded her how poorly Gentiles compare with Jews in divorce, juvenile delinquency, and crime records. Alice never seemed offended. She never argued. She loved me and quietly spoke of Christ at every opportunity. She invited me to hear the pastor preach one Sunday and we had long discussions about what he had said.

When my children reached Bible school age, Alice asked each year for permission to take them with her. Finally, I said yes. Imagine how I felt when they came home singing "Jesus Loves Me" and other songs about Christ. Finally, Alice asked me to attend the commencement program. I was amazed at the friendly attitude of the

#### COVER STORY: [from page 3]

Week, April 12-19 when suggestion is made that Southern Baptists make special effort to contact Jews in their community, learning of them and helping them to see Jesus as the Messiah Saviour.

The final depiction concerns the adult book *Religious Liberty* (see cover 4) which

Woman's Missionary Union is our church will co-operate with the Training Union as we study together this significant book.

Now meaningful this spring month can be in our lives as we ask the Holy Spirit to use all these experiences to push back our horizons so that we can be alert, alive in abundant living.

שָׁמַע יִשְׂרָאֵל חִיָּה אֱלֹהֵינוּ הַחַיָּה  
 שָׁמַע יִשְׂרָאֵל חִיָּה אֱלֹהֵינוּ הַחַיָּה

"HEAR, O JEWISH, THE LORD OUR GOD, THE LORD IS ONE"

Dr. Friedman wrote the above for you to see. Read from right to left. His excellent article "A Jewish Doctor" is on page 1.

church people.

Later when Alice lost a close relative, she did not react as I had expected. She had such a triumphant feeling about death. Out of respect I attended my first Christian funeral.

That night I carefully read the Bible Alice had given me months before. I wanted to find for myself what the minister had said about a place called heaven, salvation, and the immortality of the soul. These were strange new ideas which I did not comprehend. Religion for the Jew is primarily, though not entirely, a way of life here and now. The next day Alice read to me from both Testaments and we prayed together. After giving it a lot of thought and asking God to help me to do what was right, I came to understand that Jesus is the Messiah; then I knew I must accept him as my own Saviour. Alice's patient, prayerful concern, and love changed the whole trend of my life.

Betty: Did your family object?

Esther: My husband stood by me in my decision. He said that I had a right to have whatever religion I wanted. Many months later he too became a Christian. My parents were quite upset at first, but they have come to know that I have a vital, living faith, and I hope they can see what a difference this makes in my life.

Betty, many Christians fail to witness to my people because of fear of family disapproval. How I wish they would learn to rely upon the Holy Spirit to work things out for each individual. My people are responsive to Christianity. Many, though they may not realize it are just waiting for someone to cross social, emotional, vocabulary, and theological barriers and just

simply do as Alice did, and lead them to Christ.

(Esther exits while pianist plays softly. Betty continues with thoughtfulness the actions described by the reader.)

Reader: A short time later we find a disturbed Betty back at home. She wonders why she has had so little concern for the spiritual condition of Jews.

Betty: I wonder, I wonder. If Esther had been my neighbor, could I have won her to Christ?

Reader: Betty thought of Jewish friends and knew she had made no effort to witness for Christ to them. What Scripture passage would a person read to a Jew?

(Betty opens her Bible.)

Betty continues: In Genesis 3:15, let me read of the promised seed. (Betty as a hidden voice reads aloud the Scripture passages.) Let's see what Galatians 3:16 says (reader or voice reads for her). God's promise to Abraham is in Genesis 12:3 (reader reads). Paul reminded the Christians in Galatians how God kept the promise. Read Galatians 3:6-7.) The prophet Isaiah wrote of the coming of Christ in Isaiah 9:6-7 (read). Peter preached of the incorruptible son of David in Acts 2:29-36 (read). It is revealed in Isaiah 7:14 that a virgin would bear a son (read). That prophecy was fulfilled in Luke 1:26-35 (read).

Reader: But simply reading the Scriptures is not the answer to how to win the Jew. The Holy Spirit works through Christians who are filled with love and patience.

As Betty reads she feels a burden for her Jewish friends. Have they been expecting her to witness to them and invite them to

her home and church? With her Bible closed, she bows her head and asks God to help her to find opportunities to do these things.

(Pianist plays softly.)

Reader continues: Another neighbor knocks at Betty's door (knock is heard). It's Dora, her WMU president. Let's listen. (They follow action described.)

Betty: You're just the person I want to see. Why do all Southern Baptists have hundreds of missionaries to the Jews in this country? How could we neglect these people through the years? Why doesn't someone do something?

Dora: Wait a minute! Why your new-found interest in Jews?

Betty: You know my neighbors who joined our church by letter? They're converted Jews Esther came for a visit today. I realize for the first time it is not enough to worship God. Jews need Christ. Are Southern Baptists really interested in Jews?

Dora: Betty more than 5½ million of the world's 12 million Jews live in our country. Our nation owes much of her rich heritage to Jews. In this land of many freedoms, the Jews have achieved in every field of endeavor. Just think of the contributions of such men as Albert Einstein, Jonas Salk, Leonard Bernstein, and others.

You asked why we did not have hundreds of missionaries to the Jews. The best missionaries to the Jew is a friend, a business associate, a neighbor. Jewish work of the Home Mission Board is properly coordinated with the Metropolitan Mission Program and the Evangelistic Program. It seeks to win Jewish people to accept Christ as Messiah and Saviour by placing the responsibility on members of every church in every community.

Betty: How is this work promoted?

Dora: William Mitchell directs the Jewish work. He suggests that each association select a committee of seven or more mem-

bers to plan with and help churches in a witness to the Jew. This committee co-operates with the superintendent of missions. Associational Jewish work clinics are very helpful. Each church is asked to provide a committee of its own with duties: keeping an up-to-date list of Jews in the community, promotion of Jewish Neighbor Night during revivals, and Jewish Fellowship Week. The committee also encourages church members to witness daily to Jews in natural contacts and to seek to win their friends and neighbors to Christ.

Betty: You mentioned Jewish Fellowship Week? What is that?

Dora: It is usually the third week in April. In each church during this week Southern Baptists should try to highlight the importance of friendliness in normal fellowship with Jews. Also Baptists are helped to understand Jews and their religious practices as well as to help Jews understand New Testament teachings. Church members are encouraged to invite Jews to every preaching service and to Sunday school with opportunity made later for discussion of Baptist beliefs. A social or fellowship may be planned by the WMU or men of the church.

The pastor of the Morningstar Baptist Church, Atlanta, mailed special invitations to Jewish friends asking them to attend a Sunday night service. After the services, more than four hundred Jews enjoyed a period of fellowship in the social hall.

Did you hear about the Shelby County, Tennessee, Woman's Missionary Union? They invited Jewish friends to their 75th Anniversary Tea. The response was heart-warming, for more than 100 of the 500 women attending were Jewish. Mrs. Frank Nichols of the host church reports the occasion flung wide doors of opportunity to continue Christian witnessing to new friends.

These are, of course, only initial friendly contacts which must be followed with a genuine desire for true friendships which much later may develop into a warmth out

of which natural discussion about God in Christ may follow. But this happens only after prayer and a genuine relationship is established between people.

**Betty:** These are wonderful, but there is so much to do, isn't there? What can I do? Where can I begin?

**Dora:** Rev. A. Jase Jones, Jewish worker in Kansas City, was asked what the average Baptist woman can do to win Jews. Among his suggestions were: cultivate Jewish friendships, take the initiative in visiting, and invite Jews to your home, share Christian experiences without self-consciousness, be patient and prayerful, and mail greeting cards to Jewish friends on their religious holidays.

During the years, Mr. Jones has asked many Jewish converts, "What made you first interested in seeking to know Jesus as Saviour?" The answer given most often has been, "The love of my Christian friends."

W. D. Lawes, department of evangelism, Arizona, has been used to lead a number of Jewish people to personal faith in Christ. He stresses that patience must be exercised. It required three years of witnessing to win the first Jewish adult. During those three years he tried to be a real friend. He prayed and waited for the Holy Spirit to make opportunities for him to speak to a Jewish man of Christ.

**Betty:** Dora, let's make a list of all the Jews we know and start praying for them. Surely we can begin to show friendly interest in at least one Jew. Surely we can win one Jew to the Lord this year.

**Dora:** Now that we know these facts we dare not fail to act upon them. A Jew is won to Christ in the same way others are won to him—through the Holy Spirit. God will hold us responsible for what we know.

**Reader:** Our visit with Betty and her neighbors must close. Like Betty, some of us need to become concerned about the Jews whom we know or know about and pray regularly for them. We need to begin witnessing to

those who are our neighbors. For long Christians and Jews have walked different paths where there are no natural opportunities for witnessing. We must be willing in courtesy and with loving-kindness to throw barriers of little understanding. We must shed our feelings of timidity, our fears of offending, and remember that love of neighbor is a command of Christ's.

And one converted Jew says: "And if your Jewish neighbors and friends won't accept your invitation, don't turn away from them. Instead, continue to be a friend, continue to show warm Christian love, and wait for new opportunities."

Do you have Jewish friends or neighbors? Have you tried to cultivate their friendship? They are prospects for the kingdom. Christ died for them. Will you follow the leading of the Holy Spirit and witness to them?

*(Before prayer period, the readers, with assistance from audience will list on blackboard the steps Alice took in winning Esther to Christ.)*

1. Alice was friendly to Esther.
2. She invited Esther's children to vacation Bible school.
3. Alice invited Esther to hear the pastor preach, to Sunday school, and to vacation Bible school commencement.
4. At Esther's request Alice explained about the pastor's sermon, how to be saved, and prayed with her.)

#### Prayer Period

What does it mean to us that only one out of seven Jews go to their own weekly services? That for all their devotion to Judaism, it is minus Christ?

#### Let us pray

For Mr. William B. Mitchell

That WMS members will practice visitation in Jewish homes.

That every Baptist church will observe Jewish Fellowship Week, April 12-19, 1964.

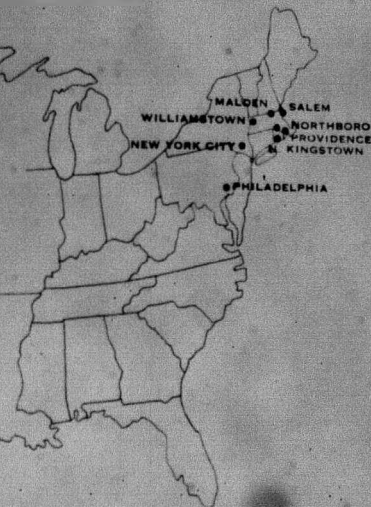
That the Holy Spirit will direct people as they prepare and preach to Jews in their congregations on Sunday, April 12, 1964.

1964

this Year

## BAPTIST JUBILEE Historic Journey

Baptists from all over the country will journey to Atlantic City for the Baptist Jubilee Celebration May 22-24. Many plan to see historic points—national as well as those significant to early Baptist organized beginnings on this continent. Will you make your Trip of Jubilee Journey? Order from Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303, a leaflet "Travel Guide," listing historic places. There are other sites in your state and along the way.



### BAPTIST HISTORIC POINTS

#### PENNSYLVANIA

**Philadelphia**—Organization of the first Baptist association in America, 1707. Site of organization of General Missionary Convention of Baptist Denomination in the United States of America for Foreign Missions, 1814.  
**Lancaster**—Heimes Road Baptist Church, established, 1959 (First organized Southern Baptist church in Pennsylvania).

#### RHODE ISLAND

**Providence**—Site of Baptist church organized by Roger Williams, 1636. Site of Brown University, first Baptist college in America, 1764.  
**North Kingstown**—Greenpawson Southern Baptist Church, constituted, 1862 (First organized Southern Baptist church in Rhode Island).

#### MASSACHUSETTS

**Malden**—Birthplace of Adoniram Judson, August 9, 1783. He was buried at sea April 12, 1850.

**Northboro**—Birthplace of Luther Rice, born in 1783.

**Salem**—Site of Tabernacle Church where Rice and Judson were appointed as foreign missionaries February 6, 1812. Port from which Judsons sailed to Calcutta on February 18, 1812.

**Williamstown**—Williams College, 1807, site of Haystack Prayer Meeting and Society of Inquiry on Foreign Missions.

**Springfield**—Emmanuel Southern Baptist Church, constituted 1961 (First organized Southern Baptist church in Massachusetts).

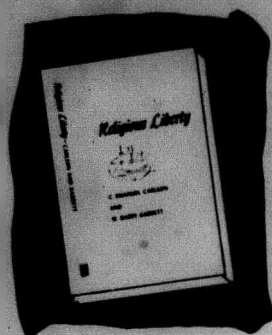
#### NEW YORK

**New York City**—Manhattan Baptist Church, Southern Baptists' first church in the northeast, January 10, 1958.

(Site of the New York World's Fair, 1964!)



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### CHURCH COVENANT

**H**AVING been led, as we believe, by the  
Spirit of God, to receive the Lord Jesus  
Christ as our Saviour,

And on the profession of our faith, having  
been baptised in the name of the Father, and of  
the Son, and of the Holy Ghost,

We do now, in the presence of God, angels,  
and this assembly, most solemnly and joyfully  
enter into covenant with one another, as one  
body in Christ.

We engage, therefore, by the aid of the  
Holy Spirit, to walk together in Christian love;  
to strive for the advancement of this church . . .

We further engage to watch over one an-  
other in brotherly love;

To remember each other in prayer; . . .

To be slow to take offense, but always ready  
for reconciliation, and mindful of the rules of  
our Saviour to secure it without delay. . . .