



JANUARY

ROYAL
SERVICE

by Miriam Robinson
Executive Secretary, North Carolina WMU

I Resolve to Know

"Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5).

~ I shall not blindly adopt as my own the proffered opinion of others, Accept rumor as fact, And employ inherited notions to solve the issues of my day.

~ My mind is a gift from God And the use of it a measure of my stewardship.

~ With His guidance I shall weigh the facts which others have uncovered And probe the depths for truths not yet disclosed. Awake to the undebatable verities of life past and life present, With concern for the future worlds and lives beyond my own, I shall follow after understanding. I resolve to know.

"Be in my mind that I may know thee."

Daily papers and newsstand magazines with sickening photographs and blunt words are reporting on the morals revolution of our day. Forced into our thoughts are the names of Bobby Baker, William Jenkins, Jimmy Hoffa, Elizabeth Taylor, and many others. In our own towns we know stories about the bribed athlete, the pregnant unmarried high-schooler, the price-rigging executive, the slum landlord, the violence-spewing racist, the dope addict. The bitter fruits of immorality abound.

by William M. Dyal, Jr.

EVERYBODY'S doing it!" is a popular theme. The emphasis is placed on belonging to a group rather than on the importance of what the group believes. Lives are molded by the dictates of fashion, the press, community patterns, and status symbols. Professor Robert Fitch aptly condemns our response to present sex mores as an orgy of open-mindedness. Parents and children alike are unduly concerned with acceptance by the group.

The tyranny of "things" also brings corruption and dishonesty. Anything goes to get ahead. Security is a god in a crushing economic determinism.

In such a national climate many are

asserting that morals are relative. Questions of right and wrong are evaded as prudery. Sin and forgiveness are dismissed as outdated concepts.

Indeed moralizing is outdated. But are basic moral virtues to be exchanged in the market place? Are moral standards flexible and changing?

Let us consider an answer. What is needed is not pious preaching of codes. The New Testament is not concerned with dogmatic laws divorced from time and current history. Not at all. The gospel of Christ is concerned with recognizing the times and redeeming them. Jesus urged his hearers to seek understanding of God's intention behind the laws given to Israel. He made plain moral conduct which is rooted in the very nature of God. Man

ARE MORALS RELATIVE?

Mr. Dyal, formerly a missionary to Latin America, is now director of organization, Christian Life Commission of the Southern Baptist Convention.

might wish to avoid asking: what is right? what is just? But because man is created in the likeness of moral God, he must do so.

Theology and ethics are thus faces of the same coin. Being and doing cannot be divorced one from the other. Salvation provided by Jesus Christ is more than just safeguarding the soul for the after-life. Salvation is also a thrust toward and a power for uprightness, purity, integrity, holiness, and compassionate concern for others, because these are what life created by God is all about.

To be saved through faith in Jesus Christ as provided by God is directly related to our making ethical decisions. Shall I be faithful to my marriage vows? Can I get by with cheating? Dare I ignore corruption in public life? Do I have moral responsibility for others victimized by "the system," by evil men, and for the spiritually degenerate?

The context of decision-making by a Christian is in Jesus' words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:37-40). There may be room here for interpretation but not for rationalization, nor for immorality.

Two words evolved from these commandments are important in moral choices. They are love and accountability.

What now in my actual moments of decision does love require me to do? Can I give myself to this action or decision freely as a gift from God or has it taken the place of God in my life? In this action or judgment, will I affirm the welfare and serve the needs of another, or use him and harm him who like myself is in God's image? Love to God and man is axiomatic.

The final test of Christian morality is whether one recognizes that there is one to whom he is really accountable. Immorality is the result of a disordered relationship with God and with fellowman. The vague "gray on gray" moral relativism practiced today is producing a never-never land of excuse-makers and rationalizers. Irresponsibility toward God and man is both cause and effect.

Responsible morality is more than a code hammered out in stone tablets, or stitched into grandmother's framed sampler. It is the outgrowth of the new creation, of the man in Christ. It has to do with personal attitudes and habits. It also has to do with one's relationship to corporate living in modern society.

Christian morality in our present society is a big order. Some feel overwhelmed by superhuman demands. Yet, Christ was no starry-eyed dreamer when he gave the great love commandments to men. He was not ignorant either of the frailty of man or of the depth of possibilities of social corruption. As Moffatt translates: "He required no evidence from anyone about human nature. Well did he know what was in human nature." He knew men could lie; they had said he was a drunkard and a false prophet. He knew they could be petty; they had criticized him for healing on the sabbath. They could be terribly cruel; he knew they would put him to death. But Jesus knew with certainty the grandeur of man. And he summons man to moral uprightness! "Be ye perfect" he said.

This responsible, moral man in Christ cannot impose his morality on the world around him. But he is leaven in the lump. He is light on a hill. He has the capacity through the Holy Spirit to radiate goodness. He is to witness to spiritual progeny in a man or in a crowd. He is to live Christ in all situations.

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ROYAL SERVICE

JANUARY 1965

COVER STORY

What does the cover mean to you? Of course, it can mean many things. Do you get the idea that you are involved in its meaning?

Every woman in your church is needed in WMU, on the other hand every Baptist woman's life will be enriched through WMU if she can be enlisted in your work for the Lord. Every woman—young, older, middle-aged.

Every Baptist woman is responsible for the church and its mission in the world—which is primarily that all men have opportunity to know Christ as Saviour.

A HALF DECADE

by Porter Routh

WITH the celebration of the Third Jubilee last May in Atlantic City, Southern Baptists, in co-operation with other Baptists in North America, brought to a close a five-year emphasis seeking to remind us of our heritage and also challenging us to the task in the day in which we live.

The Third Jubilee was the center of attention in 1964 with the theme, "For Liberty and Light." At the same time, we have been making plans in our churches and as Southern Baptists for the next half decade ahead.

When plans were under consideration, we were all brought back to the basic fact that the denomination is the servant of the churches, and the objective should be in keeping with the ministry of the churches. The fourfold objective of the planning groups has been (1) "To strengthen the church in all its activities and ministries"; (2) "To use the regular organizational channels and processes to promote the emphases"; (3) "To be alert to all interests of all the programs of the agencies as they find expression in the churches"; (4) "To serve as a channel for the churches to function as they might."

Planning has been developed after conferences with many pastors and church leaders in various sections of the country, and the five-year emphasis for the Post-64 Program was adopted by the Southern Baptist Convention in Kansas City as follows:

1965—"A Church Fulfilling Its Mission Through Worship"

1966—"A Church Fulfilling Its Mission Through Proclamation and Witness"

1967—"A Church Fulfilling Its Mission Through Education"

1968—"A Church Fulfilling Its Mission Through Ministry"

1969—"A Church Fulfilling Its Mission Through Evangelism and World Missions"

The Sunday School Board, the Brotherhood Commission, and the Woman's Missionary Union were given responsibility for the detail planning with the understanding that all agencies would have opportunities to suggest their appropriate responsibilities in each year.

Although the membership in Southern Baptist churches has climbed nearly a million during the past five-year period, we are sobered by the fact that baptisms reported by churches in 1963 were lower than they had been in any year during the past ten-year period. The rate of growth in Sunday school, Training Union, Brotherhood, and WMU has slowed down (WMU had 9,695 increase last year); in some cases it has actually declined from the figures reported in 1962. Even more disturbing than the statistical criteria is the fact that the flames of hatred and misunderstanding between races, classes, and even in family relationships have flamed to dangerous highs. All of us should come to the start of this new half decade of heart searching and rededication with a real sense of penitence for sin, and dependence upon the power of God through Jesus Christ. We can also come with the assurance that witness can be meaningful and victory will be sure if we depend upon his presence and power.

Several years ago Dr. J. B. Phillips in a little book, *The Church and the Cross*,* said, "The world is full of people with bright ideas and clever solutions, but the moment these ideas and solutions are geared into actual human situations, one aspect or another of the cross inevitably appears. Although there is unique joy and satisfaction of spirit in co-operation with the mind and purpose of God himself, there is no such thing as Christianity without tears. Until the final curtain falls, the church, or the individuals who compose the church, make no real progress unless they live under the cross."

It seems providential that the need for increased awareness of the power of the cross has led to an emphasis on worship during this first year of the next half decade.

In the statement on Baptist ideals prepared by the Baptist Jubilee Advance Committee, this succinct statement on worship provides a challenging insight: "Worship must be in keeping with the nature of God as the Holy One. Therefore, it must be an experience of adoration and confession expressed with reverential awe and humility. Worship is not mere form and ritual but an experience of the living God through holy meditation and self-giving. It is not merely a religious service but communion with God in the reality of praise, in the sincerity of love, and in the beauty of holiness."

"Worship becomes most meaningful when in reverence and orderliness it combines the inspiration of the presence of God, the proclamation of the gospel, and the freedom of the Spirit. The result of such worship will be a stronger awareness of the holiness and majesty and grace of God, greater devotion to Him, and fuller

commitment to his will."

The committee making plans for the next half decade described worship in this manner: "To worship is to experience an awareness of God, to recognize his holiness and majesty, and to respond in loving obedience to his leadership."

"Jesus, in addressing the woman at the well, declared: 'God is a Spirit; and they that worship him must worship him in spirit and in truth' (John 4:21)."

"Love, praise, repentance, and commitment are all genuinely and vitally expressed in worship. Worship is more than a human fellowship: It is a conscious personal fellowship with the conscious personal God as revealed in Jesus Christ."

"In corporate worship, a church repents and confesses sin; reviews the work of God; gives praise, thanksgiving, and adoration for God's mercy and grace; offers petitions; intercedes for others; and seeks to give insight to God's will for life."

"Worship may take place in such actions as reading the Bible, praying, meditating, preaching and listening to preaching, singing, giving tithes and offerings, and expressing publicly decisions regarding the will of God."

"In addition to corporate worship, church members should worship at other times. Family and individual worship are means by which individuals can petition God to enter fully into their lives. In such worship, man comprehends God's holiness and sovereignty and their meaning for his life."

"Worship is never consummated until the worshiper departs to serve. Obedient response is the essential criteria for judging the quality of a worship experience. 'Thy will be done in earth, as it is in heaven' (Matt. 6:10) is the response of every person who has truly worshiped. Thus worship is foundational to the church's effective witness in its immediate community and throughout the world."

In this spirit of service and rededication, let us commit ourselves completely in this next half decade to the lordship of Jesus Christ.

*Out of print.

Dear Pastor,

The third task of Woman's Missionary Union in a church is to "provide organization and leadership for special mission projects of the church." One such project has just been completed, the Week of Prayer for Foreign Missions with the Lottie Moon Christmas Offering. We want to thank you for your cooperation in this effort. We appreciate all that you did to help your Woman's Missionary Union engage the whole church in this missionary effort of prayer and gifts.

During January, February, and March, WMU organizations will give special emphasis to home missions through the study of the books in the Home Mission Graded Series. Missionary programs these months are on home mission areas. In January we study about the Cubans and as a follow-up of these programs some WMU organizations may encourage their churches to consider adopting Cuban families and helping the Home Mission Board relocate them as many churches have already done.

In WMS circles there will be a three-month unit on "Confronting Moral Issues." The purpose of this study is to lead women to assume personal responsibility for the application of Christian principles to moral issues in their community. The lessons build logically, one upon the other. In January the woman will identify such issues as crime, salacious literature, divorce, illegitimacy, beverage alcohol, class and culture conflicts, etc. In February and March the topics are "Applying Christian Principles" and "Assuming Personal Responsibility" regarding moral issues.

All of these studies and recommended actions are in preparation for the Week of Prayer for Home Missions, March 7-14, and the Annie Armstrong Offering for Home Missions. It is our hope that in your church there will be a Sunday-to-Sunday observance of the Week of Prayer with the whole church praying for and giving to home missions.

WMU Staff

UPON arriving to this country. Rising from the absorbing Communist regime implanted by Fidel Castro in Cuba, our first thoughts were toward two opposite places. Our minds returned to Cuba for the concern of those dear loved ones that remained there, and then our minds turned to ourselves as we thought of the situation of new customs in which we found ourselves. Our necessity was not only an economical one, but one of being in a country where customs were strange to us, and where we thought that because of not knowing the language very well, we would not find the welcome which we needed so much because of the unhappiness and fear we had just left behind.

After a few weeks we concluded that it would be important for us to brace ourselves and stand firm and close to God in times of anxiety that would come to us, for we saw many of our friends in true desperation and really "beaten" as they attempted to commence this new life. That had been the labor of Castro, above all to those of us who had not yielded to his crimes and falsehoods. Some yielded, but for some of us it was a stimulant to strengthen our beliefs.

Adapting to the new situation was not easy but neither was it insurmountable, and it was in this way that we began to study the English language again and to establish contact

with persons in this country who could counsel us in difficult situations. We did not have success in these matters since our personal problems with language, etc., kept us helpless to make friends, or even acquaintances.

This is the way things were when we found a friend of several years, Mrs. Olga Lopez who invited us to attend her church one Sunday morning, and to please her we went.

It was for us a completely different experience, for until then our feeling toward life was only the concern of economic development and social betterment. We began to attend the Sun-

SI, USA

by Sergio Delgado



The Delgades with grandsons Julio and Sergio study English words

day school class and the worship services that follow and we began to rededicate our lives, something which for much time we had forgotten. We were not alone; there was a God who was watching over us and who indicated to us a new way to go. The Sunday school class was taught by a missionary who had come out of Cuba also, Miss Frances Gaby, and her words and teachings comforted us much, for life is not what we always thought it was, and this is the way she helped us understand it from the Bible teachings.

A few months later we were invited to be relocated according to the program set up by the government for the Cuban refugees. The Oakhurst Baptist Church in Decatur, Georgia, agreed to sponsor us and we got in touch with Rev. Robert Fricke of the Baptist Spanish Center in Miami, Florida. We had asked to be sent to Atlanta, Georgia, because our son was in this city and it seems practical to be near to help each other in our daily life.

We arrived in Atlanta on May 11, 1963, where we were received with happiness and love by T. E. Dougherty, pastor of Oakhurst, Miss Hazel Grady, secretary of education of Oakhurst, some of our relatives and our children and grandchildren. Also, there was a Cuban-American matrimony whom we have come to love as if they were our brother and sister, Lorenzo and Jewell Acevedo.

We were made comfortable in an apartment and the next day, Sunday, we were presented to the congregation at the morning worship service

at Oakhurst. The words of welcome were very stimulating. We could see the desire of this group of Christians to help us start a new life, and to relieve as much as possible the feeling of depression that the last days in Cuba had put on our spirits.

Due to the fact that I had studied medicine in Cuba, I was able to take work in the Department of Public Health in Atlanta where I am presently working. In our church, Bible classes are taught each Sunday at the Sunday school hour and we attend in order to be able to clearly understand the Bible study in our native language. Even though the worship service is in English, I have not had difficulty in understanding. In the beginning my wife had some little difficulty, but she is understanding much better now. We have learned to speak to other people, giving Christian invitation to them to follow the way of Christ. My wife is a member of the WMU of our church where she is very interested in spreading the gospel of Christ. As for myself, I am president of the Spanish Sunday school class and collaborator with the teacher of the class, Dr. Pascual Herrera, and the superintendent of our department, Lorenzo Acevedo.

Every Tuesday night we attend a prayer service which was originated by a group of Cuban Baptist refugees, where we pray for those in Cuba and for those who have not accepted Christ as personal Saviour. To those who have not yet made a decision for Christ, we witness to them of the great blessing there is in being a Christian, hoping to guide their steps to Christ

Night after night makes Him known

Psalm 19:2, Moffatt

"Night after night makes Him known."
You understand this, don't you?
Did you ever learn anything all at once?
We do not get acquainted
even with our best friends
at the first meeting.
It takes time.

It requires a long stretch of schooling
to pass through the first semester
en route to a knowledge
of the Most High.

There is so much to know!

God is awfully big;

His universe sweeps around us,
vast beyond any mortal comprehension.
Mark it:

we'll never quite know Him!

"God is great," said Job,

"and we know Him not."

We sing a song about understanding
better by and by.

And we will.

But we mustn't imagine

we'll ever know all

about everything,

not even in heaven.

God will forever

be far out beyond us,

wiser than we, and mightier.

The college of God

will never come to graduation day.

But it's a wonderful school;

and only the evil heart would grow weary

from its lessons. The righteous,

those who have owned God's Son,

attend classes with eager hearts.

And we do come to know Him better,

day after day,

bit by bit.

We see Him in Christ;

we feel His glory in the fire of the Spirit

The way does not grow harder,

but brighter.

The more we know of Him the better we love Him.

by Lon Woodrum

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.



"Travel Expectantly"

The words "travel expectantly" which Margaret Bruck used in her article "Surprise Packages Away from Home" in August Royal Service, is excellent advice for all travelers.

They also express the way I feel as I turn the pages of my newly-arrived Royal Service, and read the interesting, informative articles about our Baptist work around the world. My "surprise packages" come when I spy a familiar name or see a letter from some missionary I have met or studied about.

I find myself wanting to share the joys of my "arm-chair travels" with everyone who doesn't subscribe to our wonderful magazine. How I wish more women could enjoy "traveling expectantly" through Royal Service.

MRS. T. W. OWENS,
Oklahoma

Memories of 1964 Annual Meeting

● (Out of the "stacks" of letters that have come to

our desks following the 1964 Annual Meeting of WMU in Atlantic City, New Jersey. I have chosen these brief excerpts. They will recall the meeting for those who were there, and for you who were unable to attend we could wish that these expressed opinions will give you an idea of the scope of the Jubilee meeting.)

Congratulations for that superb WMU Convention. It was just about the finest experience of our whole furlough.

Thanks, too, for letting us take part on the program. None of us will ever forget it. Everyone was so kind to the children and they had such fun.

Thanks, too, for having Sr. Pedro Bonet. He thoroughly enjoyed himself, and was so grateful for everything. I am sure that relationships with the Baptists of Spain will be helped in countless ways because of his contact with our people here.

JOE MEFFORD,
Missionary to Spain

● (One of the outstanding features of the program came on Monday afternoon when the Joe Mefford family of Spain and the Dick Mefford family of Mississippi, missionaries to the Indian people in that state, gave us an hour's insight into the lives of two families and their work as foreign and home missionaries. What a marvelous opportunity it was to see home and foreign missions bound together by strong family ties.)

Anne and I thoroughly enjoyed the sessions of the WMU Convention in Atlantic City and the Baptist Jubilee sessions which followed the Southern Baptist Convention. We saw you at a distance and prayed for you. As always, the WMU meeting was tops in inspiration and challenge.

CHARLES L.
MARTIN, JR.
Alabama

It takes much work to vary your programs each year, but you did it again.

in your Annual Meeting in Atlantic City. The two sessions I attended were excellent.

I would like to add to your file of information about father's first wife, Nannie Bland David, whom you remembered on Tuesday morning in story and tableau. Our mother knew her and always spoke of her in the highest terms.

Nannie Bland David left one daughter, Nettie. As a young woman she visited her grandmother in Virginia, near Farmville. There she fell in love with Walker Noel and they were married. Their grandchildren have made outstanding contributions in North Carolina and Virginia. The oldest daughter, Josephine, became a nurse and later married a Doctor Cherry. They live in Lynchburg and have a fine family. They are active in First Baptist Church.

The oldest son, W. W. Noel is a surgeon in Henderson, North Carolina. The second son, Dr. David Noel, lives in Oxford, North Carolina.

The second daughter is married to a pastor in Cumberland, Virginia, where they have served for twenty-five years.

The great-grandchildren of Nannie Bland David have made many marvelous records in every field of endeavour. One great-granddaughter plans to be a missionary. I especially wish she could have been there to hear the story of her missionary ancestor who did so much for the Lord in her few short years in Africa.

V. L. DAVID,
Spain

● (The "story" of Nannie Bland David was told as portions of her letters home were read. The tragic death of two of her three children were related as she wrote about them in those letters of long ago, still held in the files of the Foreign Mission Board. A hush came over the 1964 meeting as these two scenes were recreated by the use of large silhouetted figures on a white curtain at the back of the stage. One pictured a little grave in a fenced-in cemetery plot amidst the tropical background of Africa, with grieving parents and African friends. The other scene showed the burial at sea of the little boy who in a few days would have been in America with his parents for a year of furlough.)

Missionary Children Like Missionaries, Too

What a delightful surprise I had when I received the copy of Mrs. McMurry's book *Spiritual Life Development*. I am finding real blessings in studying this book.

Mission meeting was held in May and we had a good time of fellowship, worship, and business meetings together. The children always look forward to it. Miss Bertha Smith (former missionary to China and Taiwan) arrived for the last two days and we were really amused to hear our children's excited comments on having a "real missionary" speak to them.

WANA ANN FORT,
Missionary to
Southern Rhodesia

December, 1963
Kediri, Indonesia

We are observing the Week of Prayer here, also. I was on duty in the hospital until Thursday.

Even though it was raining (this is our rainy season) and I was tired and even a bit depressed, I felt I must go to the meeting which was being held in our new church, after seven years in a temporary building. After all, this building came to us from the Lottie Moon Christmas Offering. When I arrived I found a good group of women and men, already well into the program. It was a real thrill to hear them tell of the needs of the world and how they could help through prayer as well as gifts.

One thing that they stressed over and over was the thought that Baptists all over the world were praying together this week. These people had come through the rain—most do not even have raincoats—to pray for missions around the world.

As I looked at the group, I saw that none of them had been Christians more than seven years—some were very new Christians. Some had been patients in the hospital, others had come because their children had brought home leaflets. At least two present that day had first contact with Christianity in a WMS service in our home. Yes, it is a joy to see the blessing of the Lord on the work here.

DR. KATHLEEN
JONES,
Indonesia

FROM

Washington

by Cyril E. Bryant

Editor, *The Baptist World*
Publication of Baptist World Alliance

School DROPOUTS

Our Youth

ADrift

THREE QUARTERS OF A MILLION—750,000—young people broke off their education prior to high school education in 1964. Officials say it was an average year, and that during the decade of the 1960's a total of 7.5 million dropouts thus will be cheating themselves of the education available to them.

The tragedy is multiplied because these dropouts are cheating the nation as well as themselves. O. Roy Warner of the US Office of Education has called on the church, the home, and other social organizations to join the school in encouraging all youngsters to continue their education.

The most obvious loss when a youngster drops out of school comes in the fact that he tends to be a derelict. We see these dropouts as idlers on city sidewalks. We dodge them when they race their jalopies or hot rods down city streets. We see them as responsible for rising statistics on illegitimacy. A great deal of the national increase in crime is attributed to them. Their future as successful homemakers, as responsible citizens is seriously impaired.

Obviously, therefore, the human value of these youngsters make them objects of concern for our churches and homes.

Beyond these social implications, the high cost of school dropouts can be tabulated in a dollar-and-cent loss to the nation's economy. Young men and women who have the ability—with training—to participate in the professions or man the nation's factories are candidates for relief rolls and other charities. They are not able to contribute to the country's welfare but must instead beg from the earnings of others.

There is a tendency on the public's part to minimize the seriousness of the dropout situation. We rationalize that these folk who quit school are dullards in the first place and never would have contributed a great deal, anyhow, to the society and economy of the nation.

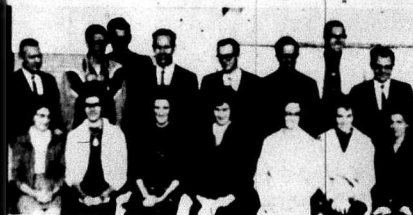
Mr. Warner declares that this is a false assumption. And he proves it with a statistical survey to the effect that more than 80 per cent of 1961's dropouts are, or were, intellectually capable of filling constructive roles in society.

A full 82,500 (11 per cent) of the year's dropouts were shown to be people with scholastic ability adequate to complete a college program and take a full leadership role in society. Another 375,000 (50 per cent) had sufficient ability not only to finish high school but to complete difficult vocational programs in technical fields.

Dr. Warner said that still another 150,000 could have completed successfully special high school vocational courses. Only about 142,500 (less than 20 per cent) of the dropouts placed in the lower brackets of intelligence ratings and would have trouble finishing normal high school courses. Special educational programs are needed for these.

Christian women respond more quickly to the appalling fact that these young lives are lost to themselves, robbed of the abundant possibilities of growing to full stature as children of God. What can you do right where you are?

missionaries
to Portuguese-speaking
Santa Clara, California



USA missionaries to
Brazil as well as a couple
to the Portuguese-speaking
in our country study the
Portuguese language and
customs in a language school
in Campinas, Brazil

A YEAR OF LANGUAGE STUDY for home missionaries? Actually, a year of concentrated study is in reality a very short period. There is so much to learn! We feel that studying Portuguese in Campinas, Brazil, was another step God had in his plan to accomplish his will in our lives. Our prayer is that he will use us in the urgent task of preaching the gospel to Portuguese-speaking people in the USA. This is the reason we requested from the Home Mission Board a year of formal language study before beginning work with Portuguese-speaking people in California where we are now home missionaries. After inquiry we decided that the Language and Orientation School for missionaries in Campinas, Sao Paulo, Brazil, offered the best opportunities.

We had attended the Baptist World Youth Congress in 1953 in Rio and knew a few words of Portuguese. All was new to our daughters, Vicky and Carol, but each new word they used with playmates while their parents struggled! We had heard that children learned much more rapidly than adults and found this to be true. After a few months when we still were struggling,

Language Study
for
Home Missionaries?

our younger daughter remarked to us, "This language is so quick to learn. Why is it so hard for you!"

But we had many wonderful experiences, one, I recall that is humorous—in retrospect.

On Christmas Day our Spanish neighbor who attended the Presbyterian Seminary returned his borrowed furniture. He was planning to move back to Ecuador the next day. We asked the family to share Christmas dinner with us. I thought I had asked them to come at one o'clock, but just one hour after the invitation the family of eight arrived!

If ever we felt we were walking on air, it was when our maid, neighbors, teachers, and clerks in the stores began



Vicky Mathews had a birthday party in Brazil. To Vicky's party there came Brazilian, Ecuadorian, and USA friends. Vicky and Carol Mathews are at left on the second row.

to understand what we were saying in their language!

Today, only Christians teach in this language school, sponsored by four denominations in the United States. At the beginning, twenty years ago, this was an impractical requirement. The first professor accepted Christ as personal Saviour while teaching John 4:10 in Portuguese to a missionary. To add to the practical and spiritual life of the students, chapel in Portuguese is conducted by students each day, except on Friday when newer missionaries have opportunity to use English.

The school directors exert every effort to teach appreciation of the unique cultural background and understanding of the religious and the customs. This approach enables the missionary to more quickly understand the individual with whom he is working and whom he is seeking to win.

The churches of the Brazilian Baptist Convention are organized very much as those of the Southern Baptist Convention, except for necessary adaptations. New missionaries are encouraged to take part gradually in church life and in the community, thus acquainting themselves with new responsibilities later to be assigned to them.

Upon our return air flight from Brazil, how wonderful it was to communicate with fellow passengers. It is good now to realize that we can speak with understanding to these our friends in California whose language is Portuguese. We want God to use us in bringing them to Christ as Saviour!

Call to Prayer

Prepared by Mrs. Roswell E. Owens

1 FRIDAY Are ye able to drink the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? Matt. 20:22 (read vv. 20-28).

"Let there be a heart open to Jesus, and that man becomes my brother," said Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board, SBC. "Nearby, in the same city, or across the world, he is my brother. Those anywhere in the world who look to Jesus Christ as Saviour become bound together with us who love the Lord Jesus. Let's do something you do not have to go to Africa to do. In the name of the Lord Jesus you can demonstrate in action the love of God for every human being around you. We are the Lord's communicators. We don't have any choice. We either communicate the love of Jesus or we score a touchdown for the devil. You don't have to cross the world to communicate the love of Jesus, but it may cost you something where you are."

Pray for Cornelia Brower,* Temuco, Chile, rd.; J. D. Luper, Fortaleza, Brazil, J. H. Green, Mexico, M. J. Bradshaw, Hiroshima, Japan, Helen Gilmore, Dar es Salaam, Tanganyika, ev.; Mrs. C. D. Langford, Kowloon, Hong Kong, MD; Cecile Lancaster, Japan; ret.; Mrs. Peter Chen, San Francisco, Calif., Chinese ev.; Mrs. Dorothy Jemcott, Canal Zone, ev.; J. A. Mouser, Dulce, N.M.; Mrs. L. A. Warren, Granger, Wash., Sp. sp. ev.; Preston Pendergrass, Rock Hill, S.C., TM

2 SATURDAY Whosoever will be great among you, let him be your minister Matt. 20:26 (read vv. 25-28).

The Nigerian Baptist Convention celebrated its golden jubilee by passing two leadership posts from Southern Baptist missionaries to Nigerians. Last April the messengers elected Dr. J. T. Ayarinde general secretary of the Convention, succeeding Dr. I. N. Patterson who will retire in May.

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

ag. agriculture	pub. publication
BA business administration	ret. retired
DOS dentist	RN nurse
ed. education	Sp. lg. Spanish
ev. evangelist	kindergarten
GWC Good Will Center	Sp. sp. Spanish-speaking
MA missionary associate	TM teacher missionary
MC mission center	WDP weekday program
MD doctor	° furlough

Joseph O. Opakunle was elected editor of the *Nigerian Baptist*. He succeeds Miss Barbara Epperson who has served as editor since 1957. "The new emphasis on self-support with Nigerian leadership was hailed as a wonderful thing by both Nigerians and Southern Baptist missionaries," writes Miss Epperson. "It emphasizes the goal of all missionaries: to win nationals to the Lord and train them to take the roles of leadership in every realm of Christian living."

Pray for Miss Epperson, Ibadan, G. E. Robinson, Warri, Edyth I. Montroy,* Nigeria, ed.; F. E. Halbrooks, Jr., Belem, E. B. Trott, Aracaju, Brazil, M. P. Jones, Paraguay. Mrs. C. R. Rogers, Bandung, Malaysia, ev.; Mary C. Demarest, China-Taiwan, ret.; H. Y. Bell, Winnfield, La., Negro ev.; L. D. Clepper, Cottonport, Truman Granger, Lawtell, La., French ev.; Christina Gurrero, San Blas, Panama, ev.; C. H. Rankin, Topeka, Kan., Sp. sp. ev.

SUNDAY JANUARY 3

Let no man despise thy youth; but be thou an example of the believers 1 Tim. 4:12 (read vv. 12-16).

An innovation of the Foreign Mission Board's proposed program of advance is a category of special overseas service for unmarried college graduates under age 27. A two-year, nonrepeatable term on the mission field, preceded by three months of preparation. Participants will be chosen on the basis of requests from the missionaries for special tasks. The Board hopes to send out 50 young people in this category during 1965. Pray that Southern Baptist young people will respond to this project even as young Americans responded to the Peace Corps.

Pray for C. K. Hayes, Japan, C. D. Mullins,*

Waianae, Hawaii, Mrs. D. E. Merritt,* Kaduna, Nigeria, H. N. Lindwall, Quetzaltenango, Guatemala, ev.; Mrs. V. L. Frank, Kowloon, Hong Kong, pub.; J. A. Abernethy, China-Philippines-Korea, ret.; E. R. Ishell, Citronelle, Ala., Indian ev.

4 MONDAY And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also 2 Tim. 2:2 (read vv. 1-7).

L. Raymon Brothers, missionary educator in Nigeria, writes: "Nigerian Baptists have found that schools have constituted one of the most effective means for evangelism, for service, and for progress in their country. Our schools have produced converts as well as leaders. There are about 500 Baptist schools in Nigeria with over 3,500 Nigerian teachers serving in them."

Pray for Mr. Brothers, Ibadan, Edith Rose Weller, Brazil, BA; P. H. Hill, Oshogbo, Nigeria, Mrs. R. K. Parks, Indonesia, Marjorie Spence, Temuco, Chile, ed.; J. H. Bitner, Valparaiso, Mrs. C. L. Tribble, Chile, Mrs. M. C. Smith, Montevideo, Uruguay, R. M. Wood, Luxembourg, Mrs. D. W. Morgan, Kowloon, Hong Kong, Mrs. Leslie Watson, Miyazaki, Japan, Mrs. A. E. Spencer, Jr., Kozu City, Okinawa, ev.; Frances Talley, Japan, ret.; Mrs. Rafael Fraguola, Matanzas, Antonio Ramos, Havana, Cuba, Mrs. D. A. Morgan, Brooklyn, N.Y., ev.; Mary Drucilla King, Uvalde, Tex., Sp. lg.

5 TUESDAY And they went forth, and preached every where, the Lord working with them, and confirming the word Mark 16:20 (read vv. 14-20).

The Brazilian Baptist Convention will be held in Rio de Janeiro this month. In last year's annual session, plans were approved for a national evangelistic campaign to run during March, April, and May of 1965, to reach every Baptist church in Brazil. "Because of the tremendous size of Brazil and the limited number of preachers, the country will be divided into zones, with all the churches in a given zone having their evangelistic campaigns simultaneously," writes Mr. H. Barry Mitchell, missionary in Recife, Pernambuco, Brazil. Pray for revival in Brazil.

Pray for Mrs. Mitchell, Mrs. J. N. Thoma, Medellin, Colombia, ev.; Mrs. L. G. Legu, Nigeria, RN; Minnie Berry, Ky., ret.; Mr. Pablo Flores, Ariz., Sp. sp. ev.; Rogelia Parra Las Villas, Cuba, ev.; Mrs. Sue Pratt, New Orleans, La., MC

6 WEDNESDAY But continue thou in the things which thou hast learned and hast been assured of 2 Tim. 3:14 (read vv. 14-17).

One hundred members and counselors of Girls' Auxiliary and Royal Ambassadors in Paraguay attended a retreat at the Baptist encampment last May. The program featured studies in the manuals of the two missionary organizations, the Bible, and other subjects.

As a practical application of their study on visitation, the girls and boys and their leaders went into the town to invite people to an evening evangelistic service. Fifty accepted that invitation, and two townspeople and seven campers made professions of faith in Christ during the service.

Pray for G. A. Nichols, Asuncion, Paraguay, Mrs. A. C. Scanlon, Guatemala, Guatemala, Mrs. H. R. Watson, Philippines, Mrs. W. R. Medling,* Okayama, Japan, ev.; Margaret Lamberth,* Agbor, Nigeria, ed.; A. N. Murray, La., ret.; Mrs. A. G. Virgen, Tex., Sp. sp. ev.

7 THURSDAY And all thy children shall be taught of the Lord Isaiah 54:13 (read vv. 11-16).

"I love Dr. Redford's human touch, the way he responds to sincere efforts of others," so wrote Miss Alma Hunt. "He told about a little boy who after hearing how much it costs to carry on the work of the Home Mission Board, set out to make enough money to 'hold the line' for home missions for a certain length of time. Dr. Redford said the boy asked that his money be used as far as it would go. To him this was not a humorous incident but a glimpse into the sincere heart of a boy."

Dr. Redford retired as executive secretary of the Home Mission Board at the end of 1964. Pray for him.

Pray for Mrs. J. D. Back, Whiteriver, Ariz., Indian ev.; Isatas Valdivia, San Antonio, Tex., Sp. sp. ev.; T. A. Welch, Kansas City, Mo., Negro ev.; Luciano Marquez, Havana, Cuba, Mrs. E. P. Bennett, Oita, Japan, Mrs. Anthony Stella, Jr., Korea, Mrs. N. W. Welch, Campinas, Brazil, ev.; Mrs. J. W. Patterson, Cali, Colombia, ed.; Mrs. J. D. Johnston, Keffi, Nigeria, RN

8 FRIDAY For the word of God is quick, and powerful, and sharper than any two-edged sword Heb. 4:12 (read vv. 12-16).

"Please remember that we at Spanish Publishing House (El Paso) are your missionaries," writes Matthew A. Sanderford. "Our effectiveness will be measured to a large de-

gree in terms of your interest and prayers. Remember that we are sending out the same message on the printed page to Spanish-speaking peoples in some forty countries around the world." Pray for us.

Pray for Mr. Sanderford; W. E. Lewis, Jr., Tukuy, Tanganyika, M. H. Love, Japan, B. B. Tisdale,* Tarlac, Philippines, ev.; Mrs. B. W. Orrick, Uruguay, ret.; Johannes J. Spone, Ky., WDP

9 SATURDAY Now unto him that is able to do exceeding abundantly above all that we ask or think, . . . unto him be glory Eph. 3:20-21 (read vv. 14-21).

Last August Dr. Arthur Rutledge was elected executive secretary of the Home Mission Board to succeed Dr. Courts Redford who retired in December. Pray for Dr. Rutledge as he undertakes the tremendous responsibility of leading us to advance for God in our homeland.

Pray for Mrs. Louise W. Propst, Atlanta, Ga., GWC; J. W. Bartley, Jr., Montevideo, Uruguay, R. F. Ricketson, M'lang, Philippines, ed.; J. H. Carpenter, Kediri, Indonesia, MD; Lucille Dawdy, Taiwan, Mrs. T. E. Oody, Monrovia, Liberia, MA; Mrs. M. C. Reed, Petah Tiqa, Israel, L. G. Keyes, San Pedro Sula, Honduras, Mrs. J. E. Lingerfelt, Salvador, Brazil, ev.

SUNDAY JANUARY 10

And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord 2 Kings 17:17 (read vv. 9-18).

Sidney P. Schmidt, Malaysia, relates this incident: "Today we witnessed Satan unleash his power as we watched more than a hundred Hindu devotees walk through a fire-pit. These were not warm coals, but searing hot, over eight yards in length and over one foot deep. I was standing only a few feet away from where the firewalkers finished their walk. Why do men do such things? To them it is done as a penance or in fulfillment of vows taken, or as an act of faith in some man-made idol—the only god they know." Pray for men who worship "the unknown God."

Pray for Mr. Schmidt, Penang, Mrs. H. A. Fox, Bangkok, Thailand, Mrs. D. N. Dudley, Naha, Okinawa, Josephine Scaggs, Ahoada, Nigeria, ev.; G. A. Bowdler, Sr., Argentina, ret.; Mrs. M. E. O'Neill, Alamo, Tex., Sp. sp. ev.



The Slum Dweller • by Theda M. Eckman

I came across a tender plant
newly sprung beside a stony path.
I stopped and pondered who
had sowed the vital seed.

Who had planted mattered not,
the sprout was there in arid
ground and could not possibly
survive without some care.

I dared not move it to a
safer place lest I destroy
those struggling roots. I
brought this neophyte dark
soil enriched with leafy mulch
and left my gift all snuggled up
against the stem to give it
nourishment and strength,
and went my way in prayer.

Later I discovered someone
had watered it; who it was
I could not know, but I was
glad to share my labor.

Time moved on, and soon "our" sapling
lavished welcome shade
to all who passed that way.

Only we conspirators and God knew how
a veriant tree grew by a rocky path
where nothing green before
had prospered or survived.

I pondered the faltering and lost
who dwell nearby in shadowed
slums, do I care less for these than for
a tender plant beside a stony path?

Mrs. Eckman lives in Florida. She writes,
"While out hiking early one morning at
Ridgerrest, I found a tiny tree sprouting by
the path. I tried to help it survive, and I
thought, 'This is like home missions, like
visiting in my community. Sometimes we see
the results; more often we don't, but ours is
the job to nourish and water and let God
bring the results.'"

11 MONDAY Ye shall be witnesses unto me
both in Jerusalem, and in all Judaea, and in
Samaria, and unto the uttermost part of the
earth Acts 1:8 (read vv. 4-8).

"America is not a uniform world. America
is worlds, cultures, nations, and tongues. By
God's wonderful providence this country was
built under God's blue skies and is being re-

shaped now under the shadow of the Statue
of Liberty by those of many nations," so
wrote a missionary to the Polish in our
country. Rev. Elias L. Golonka, born of
Russian-Polish parents in Europe. Pray for
complex America!

Pray for W. W. Baggon, Atoka, C. E. Le-
clair, Oklahoma City, Okla., Indian ev.; S. M.
Corradi, Albuquerque, N.M., Sp. sp. ev.; Mrs.
M. C. Garcia, Tex.; J. T. Williams, China, ret.;
V. L. Frank, Kowloon, Hong Kong, Mrs. M.
F. Moorhead, Tokyo, Japan, ed.; L. I. Myers,
Jr., Saigon, Vietnam, pub.; R. H. Stuckey,
Bandung, Indonesia, Mrs. H. R. Tatum,
Kailua, Hawaii, Mrs. C. F. Ryther, Faridpur,
E. Pakistan, O. D. Martin, Jr., Campina
Grande, Brazil, Mrs. J. U. Moss, Venezuela,
ev.; Mrs. C. H. Favell, Nalerigu, Ghana, RN

12 TUESDAY Ask of me, and I shall give
thee the heathen for thine inheritance Psalm
2:8 (read vv. 1-8).

Johnnie Lee Hobbs, missionary at Carver
Center, New Orleans, writes, "We found that
Darryl's seeming slowness had resulted from
seven operations during his six-year life.
Judging from outward appearances results in
wrong conclusions. We were transformed
through understanding! Jesus said, 'Love one
another as I have loved you,' and that LOVE
transforms all whom it touches. Pray for
Miss Hobbs and the center."

Pray for Mrs. Delbert Fenn, Magdalena,
N.M., Indian ev.; Lok-Tin Cheung, Houston,
Tex., Chinese ev.; B. E. Towery, Jr., Kaoh-
siung, Taiwan, Mrs. M. E. Cunningham, Jr.,
Lusaka, Zambia, ev.; Mary Evelyn Freden-
burg, Eku, Nigeria, Victoria Parsons, Mati,
Philippines, RN; Mrs. J. W. Moore, China, ret.;
F. B. Huey, Jr., Rio de Janeiro, Brazil, ed.

13 WEDNESDAY Train up a child in the
way he should go: and when he is old, he
will not depart from it Prov. 22:6 (read vv.
1-9).

Forty-two hundred children are enrolled in
the 49 church kindergartens related to the
Japan Baptist Convention. Two objectives are
emphasized: evangelism and love of the child.
Through the years churches have found their
kindergartens offering one of the most effective
opportunities for reaching into the com-
munities. Pastors are welcomed into homes
of honored teachers of the children. Monthly
meetings for mothers provide Bible study and
discussion of child-rearing problems from a
Christian standpoint. During the past year a
third of the adult baptisms in one church

resulted from contacts made through the
kindergarten.

Pray for Mrs. J. S. McGee, Igede, Nigeria,
Mrs. D. H. Burt, Jr., Sao Paulo, Brazil, ev.;
Mrs. S. A. Candal, Key West, Fla., Sp. sp. ev.;
Mrs. Hazel Chenault, Tex., Lang. Inst.; C. E.
Holliday, Beaufort, S.C., TM; L. C. Smith, La.,
ret.

14 THURSDAY Enlarge the place of thy
tent. . . spare not, lengthen thy cords, and
strengthen thy stakes Isaiah 54:2 (read vv.
1-5).

The Foreign Mission Board has adopted a
program of expansion calling for 5,000 mis-
sionaries and an annual income sufficient to
support them and their work. "Southern Bap-
tists will grow or fail to grow partly in terms
of our concern for the world," Dr. Baker J.
Cauthen said. Pray about this.

Pray for Mrs. A. Ben Bedford, S. D. Clark,
Buenos Aires, Argentina, Mrs. P. W. Noland,
Vitoria, Brazil, Mrs. H. L. Hardy, Jr., Temuco,
Chile, Mrs. G. H. Hays, Tokyo, Japan, Mrs.
F. S. Wells, Jogjakarta, Indonesia, J. W. Mef-
ford, Jr., Spain, ev.; Daniel Aleman, San
Angelo, Tex., Mrs. Job Maldonado, Carlsbad,
N.M., Sp. sp. ev.

15 FRIDAY They perceived that this work
was wrought of our God Nehemiah 6:16
(read vv. 15-16).

Ricks Institute, Baptist elementary and sec-
ondary school near Monrovia, Liberia, dedi-
cated its new administration and classroom
building last March. The building is named
for Dr. William V. S. Tubman, president of
Liberia, who spoke at the service, recalling
the close relationship between Christianity
and the development of the country and the
contribution that various missionary societies
have made. Southern Baptists, through the
Foreign Mission Board, have contributed
about half of the money needed. Dr. H. Cor-
nell Goerner, secretary for Africa, who also
spoke at the dedication, said, "The building
is undoubtedly one of the best educational
facilities in Liberia." For this let us offer
thanksgiving.

Pray for Mrs. E. W. Mueller, Monrovia,
Liberia, Mrs. R. J. E. Stewart, E. Africa, RN;
Mrs. L. B. Olive, China, J. F. Ray, Japan, ret.;
Duane Highlander, Chattanooga, Tenn., MC

16 SATURDAY The Lord gave the word;
great was the company of those that pub-
lished it Psalm 68:11 (read vv. 4-11).

A Baptist recording studio was formally

opened in Switzerland last April for an international ministry. It is located on the campus of the Baptist Theological Seminary, Ruschlikon-Zurich. The supervisor, Rev. E. Wesley Miller, a Southern Baptist missionary associate, writes, "We hope this studio will set the pace for European Baptist churches to spread the gospel by radio."

Pray for Mr. Miller, H. D. Griffin, Tokyo, Japan, Mrs. A. Bruce Oliver, Bahia, Mrs. T. E. Halsell, Belem, Brazil, C. E. Evans, Kenya, ev.

SUNDAY *Of a truth I perceive that*
JANUARY 17 *God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. Acts 10:34-35 (read vv. 24-35).*

Miss Popwell, nurse at Sellers Home in New Orleans writes about Mrs. Mallie Swetnum who retired last year. Mrs. Swetnum came to this home in 1951. "Her life counted for Christ. Deep dedication and a strong back have paid off in souls saved." Pray for Mrs. Swetnum and this home.

Pray for Mrs. F. W. Johnson, Tex.; Mrs. Charles Rankin, Topeka, Kan.; R. B. Rodriguez, Thornton, Colo., Sp. sp. ev.; Mrs. Mamie Redd, Gallup, N.M., Indian ev.; W. T. Moore, Tulsa, Okla., Clarence Lucas, Louisville, Ky., Negro ev.; A. J. Glaze, Jr., Buenos Aires, Argentina, M. T. Bond, Kowloon, Hong Kong, W. J. Moorhead, Davao City, Philippines, ed.; V. O. McMillan, Jr., Mrs. C. D. Clarke, Japan, Mrs. C. W. Dickson, Recife, Brazil, H. J. Kneisel, Jr., Georgetown, British Guiana, ev.

18 MONDAY *The isles shall wait for his law. Isaiah 42:4 (read vv. 1-10).*

The first Southern Baptist missionaries to the French West Indies, Rev. and Mrs. William H. Cain, took up residence on the island of Guadeloupe a year ago. Appointed for this work in October, 1961, the Cains first had to complete a period of formal language study in France.

Pray for Mr. Cain, J. L. Watters, Kobe, Japan, L. E. McCall, Thailand, Mrs. J. H. Bitner, Valparaiso, Chile, C. M. Hobson, Colombia, ev.; G. D. Grober, Belem, Brazil, Mrs. Minor Davidson, Penang, B. C. Thomas, Singapore, Malaysia, ed.; A. V. Fontnote, Kyoto, Japan, L. C. Smith, Ogbomoshosho, Nigeria, MD; Mrs. R. A. Jacob, China, Luis Chapa, Tex., Christine Garnett, Cuba, ret.; Leobardo Estrada, New York, N.Y., Milton Leach, Jr., Bayamon, Puerto Rico, Sp. sp. ev.; Mrs. Alegra LaPrairie, New Orleans, La., Sellers

Home, Betty Marie Muskrat, Lawrence, Kansas, Indian ev.; G. C. Prock, Calif., deaf ev.

19 TUESDAY *How shall they hear without a preacher? And how shall they preach, except they be sent? Rom. 10:14-15 (read vv. 8-17).*

In Jefferson County, Texas, Judge Etheridge Wright of the Juvenile Court writes, "Our plan is relatively simple. Each child who comes to the attention of the probation department of the juvenile court will be referred to the church of the child's preference"—with the consent of the child and the parents. The church will seek to provide moral and spiritual guidance for the family. Should your church be helping "young people in trouble?"

Pray for R. L. Mefford, Philadelphia, Miss., Indian ev.; M. L. Garrett, Sakubva, So. Rhodesia, Mrs. LeRoy Albright, Lilongwe, Malawi, Mrs. A. W. Coleman, Monrovia, Liberia, A. E. Senter, Kigoma, Tanganyika, Mrs. F. E. Halbrooks, Jr., Belem, Brazil, ev.; Mrs. A. L. Gillespie, Japan, RN

20 WEDNESDAY *We do hear them speak in our tongues the wonderful works of God. Acts 2:11 (read vv. 1-18).*

A translation of the Gospel of Mark into modern Hebrew by Dr. Robert L. Lindsey was presented to his fellow Southern Baptist missionaries in Israel during their annual meeting. Now working on the other Gospels, Dr. Lindsey plans to translate the rest of the New Testament. Pray that the Messiah of the Old and the New Testaments may be acknowledged by the modern Israeli.

Pray for Mrs. W. C. Lanier, Tel Aviv, Israel, D. A. Bannell, Jr., Kitwe, Zambia, R. N. Basswell, Brazil, C. W. Bryan, Cali, Colombia, Mrs. J. C. Raborn, Kowloon, Hong Kong, Mary H. Sampson, Taichung, Taiwan, Mrs. H. T. Cummins, Nairobi, Kenya, ev.; Jeanette Beall, China, ret., Adriano Robles, Panama City, Panama, ev.

21 THURSDAY *Then rose up . . . all they whose spirit God had raised, to go up and build the house of the Lord which is in Jerusalem. Ezra 1:5 (read vv. 1-6).*

Is your church anticipating the Week of Prayer for Home Missions, March 7-14? Are your WMS members making plans for thoughtful giving to the Annie Armstrong Offering? Are your members deciding to clear their calendars for this Week of Prayer so they can pray together about the needs of

I Resolve

*to WORSHIP God, and
to seek an awareness of his presence
continually.*

I will recognize his holiness and majesty;

I shall endeavor to respond

in loving obedience

to his leadership . . . in the

commitment of prayer,

in the stewardship of life.

*I resolve to WORSHIP God
throughout this New Year.*

FORECASTER

Planned by Margaret Bruce and Elaine Dickson

January 1965

Volume 8 Number 4



Dear President

Our wish for you at the beginning of another year is more than "Happy New Year." It is that you may know the peace of daily faithfulness, the release from worry through a trustful and grateful heart, and that you may have vision that results in fruitful, glad adventures in Kingdom building!

Urge your leaders to work for good attendance at circle meetings this month. The first program in a series of three on "Confronting Moral Issues" seeks to lead WMS members to identify moral issues. By pinpointing some of these in the program your community missions committee can more easily lead WMS members to participate in activities which may help in solving some of these problems. See "Community Missions" under Current Comments.

Usually emphasis is placed upon encouraging circle members to attend general WMS meetings for circle meetings do not take the place of general meetings but serve to supplement them and to create interest in all of the work of the society. But because of the timeliness and the importance of the circle programs for January, February, and March, urge full attendance at circle meetings as well as at general meetings.

This month we begin the study of a new home mission book, *Winds of Change* by Gerald Palmer. Your mission study committee can en-

courage every WMS member to read the book and learn of today's new trends in language missions. The Teacher's Guide and other supplementary materials listed under Current Comments will help make the teaching of the book more meaningful to your society.

The book, *Winds of Change*, the general programs, and the circle programs this month and next will develop an awareness of the needs of our land for Christ and will help prepare members for the Week of Prayer for Home Missions, March 7-14. Our 1965 Annie Armstrong Offering goal is \$3,690,000. Begin now to secure the interest and co-operation of the whole church in the Week of Prayer for Home Missions and Annie Armstrong Offering through the Church Council.

January 3 has been designated on the SBC calendar as Soul-winning Commitment Day. You will be mindful of the commitment of WMS members in the statement of our Aims, "We seek to lead members into experiences of Christian witnessing through promotion of individual efforts in soul-winning." Encourage your community missions committee to lead the society to co-operate in all church plans for Soul-winning Commitment Day. One of the primary functions of the church and of every church member is to win souls for Christ. WMU members can magnify Christ and his church through soul-winning commitment.



Dear Circle Chairman

Facing a New Year is often a solemn experience for we recall the mistakes of the past and we are uncertain of what the future may hold. Usually such an experience results in New Year's resolutions and determined good intentions.

Charles Wesley's prayer could well be ours as we face 1965, for he prayed,

"Jesus, confirm my heart's desire."

To work, and speak and think for Thee. . . ."

Beginning in January and continuing through March, we will have three very important circle programs: *Confronting Moral Issues*—(1) "Identifying the Issues," (2) "Applying Christian Principles," and (3) "Assuming Personal Responsibility." You will urge full attendance at each of these meetings and will pray that members of your circle will give serious thought to the moral con-

ditions of their community.

No doubt the community missions committee of your WMS will plan actions which will enable WMS members to combat the moral problems discovered in your community. Keep members of your circle informed and enlisted in all of your society's plans. You are mindful that your circle is a part of the WMS and all circles are to work together for the cause of missions.

We are beginning now to turn our attention to home missions. The recommended book for study this quarter is *Winds of Change* by Gerald Palmer. Urge every circle member to read the book and make preparation for the Week of Prayer for Home Missions, March 7-14, with the Annie Armstrong Offering. Our goal is \$3,690,000. Let us "work and speak and think" as we promote the cause of Christ here in our homeland.

Promotional Features

AT YOUR MEETINGS

GENERAL •

Enlistment

Take a different approach to enlistment visitation. At the January WMS meeting ask a newly en-

listed member to tell how she was enlisted. Follow up the testimony by suggesting that each member present could enlist another mem-

The
Tithe

Right
Acquisition
of Money

Call attention to the tithe as the minimum requirement in Christian stewardship

The
Tithe

The
Nine-Tenths

Right
Acquisition
of Money

Emphasize the Christian's responsibility for the right use of the nine-tenths of the income after the tithe is paid. Call attention to mission offerings as one possibility for the right use of the nine-tenths. Tell about the Annie Armstrong Offering for Home Missions to be taken in March

Goal for

Annie Armstrong
Offering
\$3,690,000

Current COMMENT

Second Quarter Mission Study

"New Dimensions in Home Missions" is the 1965 home mission theme. To supplement the home mission books and teacher's guides that develop this theme there is the 1965 *Mission Study Supplement*. It is free and may be secured from the Home Mission Board, 161 Spring St., N.W., Atlanta, Ga. 30303. Books included in the 1965 Home Mission Series are:

WMS—*Winds of Change* by Gerald Palmer, 75c
YWA—*This—My City* by Janice Singleton, 75c
Int. GA—*Southern Yankee* by Nell Tyner Bowen, 50c
Jr. GA—*The Dark's A-Creepin'* by M. Wendell Below, 50c
Sunbeams—*A Kite for Billy* by Jester Summers, 50c

There are Teacher's Guides for these books which may be bought for 40c each. Books and Guides may be secured from your nearest Baptist Book Store.

Fruits of Faith in Home Missions is a filmstrip for use in teaching the 1965 Home Mission Graded Series. It may be secured for \$3.50 from Baptist Book Stores. *Cry of Need* is a 15-minute color motion picture, service charge, \$2.00.

The 1964-65 WMS World in Books list background books for reading and reference and home mission teaching aids which may

be helpful in teaching *Winds of Change*.

All of these are available from Baptist Book Stores.

Community Missions

The January circle program, *Confronting Moral Issues*—"Identifying the Issues," will alert community missions committees of moral problems in their communities and will lead them to plan actions to combat them. The following questions and answers may be helpful in planning your community missions activities.

● What can your WMS do about crime?

Confer with authorities in charge of prisons and penal institutions and workers in the Juvenile Court.

Work with delinquent boys and girls in state training schools.

Give help to men and women dismissed from prison.

Clean up newsstands of salacious literature.

Clear out slum sections.

● What can your WMS do about illegitimacy?

Provide understanding and guidance for young people in their personal relationships.

Place in church library good books which deal with such subjects in a Christian manner.

Help in homes for unwed mothers.

● What can your WMS do about the seriousness of alcoholism?

Learn the facts about drinking. Promote alcohol education through reading of books, displays of leaflets (the Christian Life Commission, 460 James Robertson Parkway, Nashville, Tenn. 37219, has excellent leaflets on alcohol

education; single copies free, 2c each in quantity), magazines, newspapers, showing of films, planning forums, etc.

Use the ballot to vote against the sale of alcoholic beverages.

Help the alcoholic.

● What can your WMS do about class and culture conflicts?

Encourage understanding, respect, kindness, and good will among all classes and races.

Promote the reading of books which seek to overcome injustice and discrimination.

Study Scripture verses that guide Christians in their contacts with all people.

Pray about racial matters in our land.

Enlistment Survey

Do you have an up-to-date prospect list? (This is an indispensable aid to society enlistment!) If not, you might want to consider conducting a WMS Enlistment Survey.

Details of the survey are explained in the WMS Manual, chapter VIII. WMS Enlistment Survey Cards are available from Woman's Missionary Union, 400 N. 20th St., Birmingham, Ala. 35203, or from Baptist Book Stores, price 50¢ for 35¢; 100 for 60¢ (packaged only as listed).

NAME		HOME PHONE		OFFICE PHONE	
ADDRESS					
Are you a member of Woman's Missionary Union?					
<input type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Not sure					
If not, how long have you been a member?					
<input type="checkbox"/> 1-3 years <input type="checkbox"/> 4-5 years <input type="checkbox"/> 6-10 years <input type="checkbox"/> 11-15 years <input type="checkbox"/> 16-20 years <input type="checkbox"/> 21-25 years <input type="checkbox"/> 26-30 years <input type="checkbox"/> 31-35 years <input type="checkbox"/> 36-40 years <input type="checkbox"/> 41-45 years <input type="checkbox"/> 46-50 years <input type="checkbox"/> 51-55 years <input type="checkbox"/> 56-60 years <input type="checkbox"/> 61-65 years <input type="checkbox"/> 66-70 years <input type="checkbox"/> 71-75 years <input type="checkbox"/> 76-80 years <input type="checkbox"/> 81-85 years <input type="checkbox"/> 86-90 years <input type="checkbox"/> 91-95 years <input type="checkbox"/> 96-100 years					
Please indicate your profession in the line of printing					
<input type="checkbox"/> None <input type="checkbox"/> Clerical <input type="checkbox"/> Professional <input type="checkbox"/> Business <input type="checkbox"/> Service <input type="checkbox"/> Unemployed <input type="checkbox"/> Retired <input type="checkbox"/> Student <input type="checkbox"/> Homemaker <input type="checkbox"/> Other					
<input type="checkbox"/> If you are not a member of Woman's Missionary Union, please indicate the name of the church you are attending.					

SPICING YOUR PROGRAM

GENERAL

The program might be introduced by using recent headlines concerning Cuba. This is a time when there are news articles almost daily relating to conditions which may affect Southern Baptist work there. The headlines could be read, then the reader would suggest that we try to learn the story behind the headlines by getting views from those involved in the Cuban story, as suggested in the program.

A map of Cuba, showing its position and proximity to Florida, would add interest if used in this way:

Make a montage—cover an outline map of Cuba with a combination of distinct pictures to make a composite picture. Use pictures from *Royal Service* and *Home Missions*, magazine articles on Cuba, pictures suggesting the seminary, hospital, churches, the Bible. Mark and label, Havana and Miami.

—MRS. LOUIS L. DABNEY,
adapted

As persons appear on program they might portray the "views" they represent. Here are some ideas:

The Historian—studious look, with eyeglasses and books

The Cuban Baptist—peasant blouse and full skirt, or dressed as US citizen would dress

The Refugee—with only purse in hand, bewildered look

(The introduction to the program and the part called "Our View" can be presented by the same person.)

CIRCLE

The January circle program is the first in a series of three on "Confronting Moral Issues." These are: January, "Identifying the Issues"; February, "Applying Christian Principles"; March, "Assuming Personal Responsibility."

All of these programs will be more helpful if they speak to members concerning moral issues confronting them in their own communities.

Look at the daily newspaper in your community and clip articles and advertisements which indicate local moral conditions. These clippings may include: advertisements of movies, beer and other alcoholic beverages, cigarettes, raffles; accounts of crime, divorce, race, etc. Make a display of these and have someone ready to give related information taken from the program written by Dr. Maston in this issue of *Royal Service*.

OR

Another display may be arranged by using some of the pamphlets you secure from the Christian Life Commission. The following books may be in your church or city library (or secured from your nearest Baptist Book Store) and can also be displayed and reviewed by some of the members: *Crises in Morality* by C. W. Scudder, \$3.50; *God Made Me New* by Burnice Luck, \$1.00; *Get Off the Fence* by Thomas Fry, \$2.50; and others listed in *WMS World in Books*, pages 8-9.

America? Pray for this special prayer emphasis.

Pray for Donald Weeks, Colo., Sp. sp. ev.; José Sanchez, Tex.; M. W. Rankin, China-Malaysia-Hawaii, ret.; J. Y. Greene, Seoul, Korea; Mrs. S. A. Qualls, Rio de Janeiro, Brazil; B. Seright, Brazil, ev.; Mary F. Kirkpatrick, Ibadan, Nigeria, BA

22 FRIDAY And he sent them to preach the kingdom of God, and to heal the sick. Luke 9:2 (read vv. 1-6).

What have you decided to give to the Annie Armstrong Offering? Will you pray and plan and give with love in your heart for the millions lost without Christ in "Christian America"?

Pray for J. C. Powell, Nigeria, ret.; W. D. Richardson, Nalerigu, Ghana, MD; Mrs. B. O. Gilmore, Minas, Brazil; Mrs. J. L. Northcutt, Arequipa, Peru; J. L. Green, Petaling Jaya, Malaysia, ev.; O. K. Bozeman, Jr., Korea, BA; W. E. Hutton, Nassau, Bahamas, ed.

23 SATURDAY And Jesus went about all Galilee . . . healing all manner of sickness and all manner of disease among the people. Matt. 4:23 (read vv. 23-25).

A new dimension has been added to missionary work among the Cherokee Indians of North Carolina. It is a child care center for children of working mothers, located in the Baptist church at Cherokee, North Carolina. It opened in December of 1961. Miss Lucy McLaughlin, home missionary, a well-trained specialist in child care, is in charge of the center. Pray for this work.

Pray for R. F. Belvin, Okmulgee, Okla.; Juanita Faye Elston, Warm Springs, Oregon, Indian ev.; Mary Lucy Parsons, Baltimore, Maryland, GWC; Mrs. R. R. Morris, Tanga, Tanganyika, D. N. Mayhall, Oghamosh, Mrs. S. P. Myers, Kaduna, Nigeria, Mrs. R. T. Fleet, Brazil, Mrs. J. E. Ingouff, Surabaya, Indonesia, ev.; Mrs. H. W. Barker, Chiayi, Taiwan, RN; G. W. Strother, China-Malaysia, ev.; D. O. Garrett, Abenakuta, Nigeria, ed.

SUNDAY But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Rom. 5:8 (read vv. 6-8).

Lucia Marvel on the San Blas Islands, Panama, is a memorial to the sacrificial life of Alcibiades Iglesias, home missionary who serves with her pastor husband among the San Blas Indians on these islands. Pray for

this medical mission work of the Home Mission Board.

Pray for Mrs. Napoleon Gomez, San Blas, Panama, ev.; D. D. Cooper, Okla., E. L. Kelley, Tex., ret.; Mrs. F. H. Heiney, Hammon, Okla.; Mrs. E. R. Isbell, Citronelle, Ala.; Indian ev.; Maxine Lockhart, Nigeria, ed.; Mr. and Mrs. Van Gladen, Torreon, Mexico; Mrs. J. F. McKinley, Jr., Faridpur, E. Pakistan; Mrs. R. C. Bruce, Itami, Japan, ev.; J. L. Templeton, Jr., Kowloon, Hong Kong, BA

25 MONDAY Be kindly affectioned one to another with brotherly love; in honour preferring one another. Rom. 12:10 (read vv. 1-10).

"A missionary needs often to search his own heart and life, reexamine his motives, pray as never before, and rededicate his life to the greatest work on earth—that of calling other men and women to recognize God's claims on their lives"—Emma Watts, missionary nurse, Nigeria.

Pray for Miss Watts, Oghamosh; Mary Ellen Yancey, Ede, Nigeria, W. J. Roberts, Nyeri, Kenya, Mrs. D. R. White, Madrid, Spain, Mrs. D. L. Mitchell, Djakarta, Indonesia, ev.; W. E. Allen, Brazil, A. Worthington, Okla., ret.

26 TUESDAY Not by might, nor by power, but by my spirit, saith the Lord of hosts. Zechariah 4:6 (read vv. 1-10).

Mrs. J. Ralph Brunson, Penang, Malaysia, writes: "We often get requests asking us to suggest something we need. We would love to have some 'back home' watermelons or a bushel of fresh peaches. But you cannot help us with these 'needs.' We may need special-size shoes for big feet, but our biggest needs are not shoes and such things. We desperately need the power of the Lord to help us render a spiritual service." Pray for missionaries you know personally and for Mrs. Brunson.

Pray for Mrs. Brunson, Mrs. J. L. Watters, Kobe, Japan, Mrs. F. H. Anderson, Italy, J. E. Thayer, Rio de Janeiro, Brazil, ev.; Wilma Gemmell, Brazil, MA; Mrs. W. L. Cooper, Buenos Aires, Argentina, J. C. Pool, Oghamosh, Nigeria, ed.; D. A. Dabby, Los Angeles, Calif., Indian ev.; Pablo Martinez, Matanzas, Cuba, ev.; Dora Mae Moss, Newport News, Va., GWC

27 WEDNESDAY A great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood be-

fore the throne, and before the Lamb, clothed with white robes, and palms in their hands Rev. 7:9 (read vv. 9-17).

Have you read the adult home mission book for this year? It is *Winds of Change*,* by Gerald Palmer. This book will give you new insight into the home mission task we must do. Pray for the Home Mission Board headquarters personnel as they plan with missionaries the advance which must be made now for the Lord in our country.

Pray for Mrs. E. F. Day, Trinidad, Colo., Sp. sp. ev.; Mrs. A. R. Crabtree, Brazil-Portugal, ret.; Mrs. L. C. Turnage, Medellin, Lillian Rae Williams, Colombia; Mrs. W. C. Ruchti, Jr., Rome, Italy, ev.; Pauline Martin, Abokuta, Nigeria, ed.

28 THURSDAY Establish thou the work of our hands upon us; yea, the work of our hands establish thou it. Psalm 90:17 (read vv. 12-17).

Exactly 46 years ago, two young missionaries, just out of Southwestern Baptist Seminary, disembarked in Chile. What a breathtakingly beautiful country they found. But spiritually the view was different. The odds were overwhelmingly against them and their mission. Not a foot of ground did the Baptists of Chile own. Both the state religion and the government were aligned against the insignificant Baptists. But R. Cecil and Mary Moore worked to see Baptists grow into a respected people of 100 churches ranging from Chile's extreme north to the southernmost city of the world. Recently this missionary couple had to step aside and let younger and stronger hands take over. Pray for the Moores.

Pray for Mr. Moore, Mrs. J. H. Rowe, Japan, ret.; Mrs. L. G. Breeden, Barranquilla, Colombia; Mrs. R. H. Pinder, Argentina; Mrs. J. E. Patten, Chonburi, H. P. Reeves, Bangkok, Thailand; Mrs. J. L. Reeder, Mati, D. L. Hill, Manila, Philippines, ev.; J. L. Gerloff, Sr., Liberia, ag.; Agnacia B. Campbell, Panama, ev.; Frank DiMaggio, La., ret.; J. E. Taylor, Clewiston, Fla., migrant ev.

29 FRIDAY The harvest truly is plenteous, but the labourers are few. Matt. 9:37 (read vv. 32-38).

Señor Dominico Bejarano, Baptist minister, now retired, is no longer actively employed by the Home Mission Board. But he does not

believe in retiring from the Lord's work. He and Mrs. Bejarano are still active in the Spanish-language church in Artesia, N. M. Pray for these faithful servants of the Lord.

Pray for Frances Moreno, Kingsville, Tex. Sp. kg.; Frank Ramirez, Tampa, Fla., migrant ev.; Mrs. Horace Fisher, Phoenix, Ariz., Indian ev.; Clifford Bruffey, Miss., deaf ev.; E. M. Fine, Nigeria, ed.; Mary Louis, Hobart, Tanganyika, soc.; Mrs. R. L. Shilton, Bangkok, Thailand; Mrs. G. C. Martin, Cebu City, Philippines; P. A. Taylor, Cordoba, Argentina, ev.; Mrs. H. C. McConnell, Santiago, Chile, pub.; E. L. King, Jr., Kadiri, Indonesia, DDS.

30 SATURDAY Whom therefore ye ignorantly worship, him declare I unto you. Acts 17:23 (read vv. 22-31).

Mrs. Carl F. Yarnell writes: "Malaysia is a religious nation! Its major religions are Mohammedanism, Buddhism, Hinduism, and Christianity. The various non-Christian groups seem to try to outdo one another in the size and cost of their religious celebrations. Only the power of God's Spirit prayed down by his people can win Malaysia to Christ."

Pray for Mrs. Yarnell, Ipoh, J. G. Morris, Mrs. O. I. Butcher, Jr., Bangkok, Thailand, T. O. Cox, Tokyo, Japan; Mrs. W. E. Lewis, Jr., Tokyo, Tanganyika; B. O. Gilmore, Minas, Brazil, ev.; S. A. DeBord, Arusha, Tanganyika, ed.; H. P. McCormick, Nihoa-Hawaii, ret.; Mrs. Peggy J. Matthews, Calif., ev.; Mrs. J. A. Mauser, Dulce, N.M.; Eugene Wolfe, Los Angeles, Calif. Sp. sp. ev.

SUNDAY So shall my word be that goeth forth out of my mouth: it shall not return unto me void. Isaiah 55:11 (read vv. 6-11).

In an article in August, 1964, Ambassador Life Bill Pinson advises boys, "In addition to helping people around you now, you should plan your future so that your life will be one of service." How have you planned for tomorrow—and the next day—all this week? Will your days in the immediate future be self-centered or others-centered? The days will slip by if you do not "plan your future."

Pray for Mrs. J. D. Comer, Quapaw, Okla., Indian ev.; Mrs. M. R. DeMerece, Denver, Colo., deaf ev.; Mrs. W. J. Ferguson, Kaduna, Nigeria, ed.; Mrs. H. D. Martin, Oyo, Nigeria; J. G. Tidenberg, Dar es Salaam, Tanganyika; Mrs. W. M. Clawson, Turreon, Mexico, ev.

Bible Study:

The Missionary Message of the Bible

Lesson IV

by Gilbert L. Guffin

Divine Plan Further Pursued Through Jacob

Scripture Reading: Genesis 25:21 through 36:43

"Like father, like son" is a common maxim reflecting the opinion that sons usually walk in the footsteps of their fathers and are largely their father's reflected images.

In the case of Jacob and Joseph, as will be seen from the study of this lesson and the next, the general pattern of the likeness of sons to fathers, particularly in behavior and attitudes, is notably missing. Jacob was naturally, at least in his early years, cunning and deceptive, unbrotherly and coldly calculating, selfish and subtle, shrewdly clever,

and clearly unscrupulous. Joseph, his son, was, in contrast, open-hearted and honest, forgiving and tender of spirit, concerned to help others and above taking revenge, of high integrity and noble purpose—qualities little evident particularly in Jacob's early life.

The Redemptive Plan Pursued in Jacob

Jacob was one of the twins born to Isaac and Rebekah and was second to Esau in actual time of birth (see Gen. 25:19-28). By custom of the family and perhaps of the area, Esau's being born first entitled him to the rights of the first born and to the position of head of the family after Isaac's death.

The gist of passage, light on words and phrases, and methods of study order the booklet "Helps for Study the Missionary Message of the Bible the Pentateuch," 50¢, from Baptist Book Stores and Women's Missionary Union, 600 No. 20th St., Birmingham, Alabama 35203.

Two brief verses (25:27-28) tell of the growth and chosen vocations of Jacob and Esau. They relate also to a tragic development in the home; namely, the growing up of favoritism. "Isaac loved Esau . . . but Rebekah loved Jacob," it is recorded.

In time, grave trouble arose. That trouble centered around the birthright of Esau. The problems of favoritism in the home, and a revealing weakness in the basic character of Esau soon combined to create a serious situation. Esau, on a certain occasion, grew especially hungry (or was it that he simply had a fondness for his brother's "red pottage") and turned to Jacob for help. Jacob, revealing both an unbrotherly spirit and an uncanny shrewdness, used Esau's hunger to extract a priceless bargain. He demanded as payment for the pottage that Esau sell him the latter's birthright. Apparently Jacob did not have to do much persuading to clinch the trade. Esau casually justified himself for making a hasty and later-to-be-regretted surrender to Jacob's demand with the lame "reasoning" that the birthright would not do him much good anyway if he starved to death! This decision was about as rational, for example as that of a man who, because he has troubles piling upon him, convinces himself that he needs a strong drink to get through them! Esau thus succumbed to Jacob's subterfuge and paid the price Jacob required for the pottage.

This transaction, though it may appear simple and even trivial, turned out to be the "historical pivot" on which much of the biblical story turned thereafter.

God cannot use those who lightly "sell" their opportunities or who easily give up their responsibilities for present fleshly satisfaction, whether it be on the mission field or in the redemptive task at home.

Why did Esau so lightly sell his birthright? Did he think Jacob could be later outdone anyway and that the birthright could be regained? Or was he counting on his father, Isaac, to refuse the birthright to Jacob, regardless of any argument Jacob might put up at the time? The latter, if not

both ideas, may have been in his mind. At any rate, Esau seems to have assumed *later inferred*.—See 27:1-4, and 33:1-4. He would get the birthright ultimately anyhow, despite its sale to Jacob.

Ancient is the idea that one can, as the saying goes, "have his cake and eat it too." People have the idea all too often that they can make compromises with principle, have their "little fun," or stoop to wrong in deed and in habit, and never really lose anything as a consequence. What an illusion this is, as the life of Esau illustrates.

Jacob was determined, whatever shrewdness was required, to get the birthright. His mother seemed equally as concerned to see Jacob succeed in this objective.

Jacob's Plans Abetted by His Mother

When the day came that the aging and now blind, Isaac decided he should bestow the paternal blessing connected with the birthright upon his eldest son (see 27:1-4), he called Esau to him and made his plans accordingly. Rebekah overheard Isaac talking and hastily arranged a plan by which Jacob could deceive his father and get the birthright.

Though Jacob had some fear that the plan of deception proposed by his mother could not be successfully carried out, others, regrettably, no indication he had any ethical reservations about it; he fell in with it and soon persuaded his father that he himself was Esau and was thus entitled to his father's blessing.

Scarcely had Jacob gone out from the presence of Isaac, after the deception, when Esau returned and the deception was discovered. Although Esau wept, and Isaac was greatly grieved, the latter insisted what had been done must stand. Jacob would not be the bearer of the promise given earlier to Abraham and renewed to Isaac. (see 27:27-29 and 28:11.) This fact placed him in the direct line of God's redemptive plan and gave him, therefore, a vital connection with divinely created global missionary program later to be more fully disclosed.

Jacob Pays HIGH PRICE for Birthright

Though we believe the hand of Providence really selected Jacob instead of Esau, God did not approve Jacob's deception used in obtaining the blessing from Isaac any more than He approved the unbrotherliness of Jacob toward Esau. Both Jacob and Rebekah were later to pay a dear price in human terms for what they had done.

Jacob shortly was compelled to leave home in order to avoid the murderous intent of Esau. Furthermore, he was never again to see his mother, nor was she to see him, on earth. It was a tender, motherly touch for Rebekah to say to Jacob, as he departed (27:13-15), that she would send for him after Esau's wrath had cooled; but this she was never able to do. What were Rebekah's thoughts and what were the longings in her heart after Jacob was gone? And how often did Jacob recall his own deception of his father, especially during his years with Laban as he himself was deceived repeatedly or in later years when his own sons cruelly deceived him with regard to Joseph?

On these questions the Scriptures are silent; but the human heart has its answer anyway.

It is interesting and not without significance that Isaac, though aged and blind at the time Jacob and Rebekah deceived him, lived until after Jacob returned to Canaan and was, some eight years later, buried (see 25:29 and 29) by his then-reconciled sons.

Jacob Makes a VOW

Two of the most significant occasions in Jacob's life occurred in connection with his going to Haran, the land of Laban and the other temporary home of Abraham. One of these occurred on the way out of Canaan, some time on his return. The latter took place near Luz, which Jacob later named Bethel, a village located some 12 to 15 miles north of present-day Jerusalem. Here the Lord appeared and lightened, if not conscience

stricken, Jacob paused to rest, and falling asleep, beheld a vision he could never forget. In that vision (28:10-22) Jacob learned the reality of the presence of God, even far from home, and was given the assurance of direct inter-communication with heaven. The ascending and descending of angels on the ladder (or stairs) of heaven was to symbolize this kind of two-way communication.

It becomes evident from the vision that God had a purpose for Jacob, far outreaching Jacob's understanding; but Jacob was to learn the meaning of this purpose the hard way. This vision moved Jacob to make a vow which, though he seemed not to have kept it very faithfully during his twenty years with Laban, it was later to be renewed in what appears to have been a lasting commitment (see 35:1-15). The vow was a promise that if God would be with him in the journey before him and would return him to his father's land in peace, then the Lord would be his God and he would give a tithe to the Lord of all that God gave him.

Though this vow had some merit, it was too much like the "bargains" men still try to make with God when they promise God they will do certain things if God will only do certain things for them. There is no evidence that Jacob did give a tithe during the years that he prospered at Haran. It may be assumed he was still waiting for God to fulfill all of His part of the covenant; namely, for God to return him to Canaan and to his father's house, before he began to do his own part! Is this like the person today who says that he cannot give a tithe until he can become well-off financially and have all his selfish goals in life satisfied? How different the missionary outreach of this age might be if all Christians would be good stewards of the resources placed in their hands.

The Turning Point in Jacob's Life

Jacob needed yet a deeper experience with God before he would be the man God could use. This was finally to come after twenty years with Laban, years in which Jacob not only won the wife of his love,

Rachel, but also apparently a good fortune besides. It came when Jacob was on the lonely road back to Canaan and was facing an inevitable and dreaded encounter with his offended brother, Esau. Jacob seemed now to have everything but the one thing he most needed, reconciliation with his brother. Without this, nothing else could satisfy. Reconciliation with our brother is the one thing our present world needs desperately, despite all its modern advances; and such reconciliation can really come only as God in Christ changes men's hearts. To ~~help~~ men find the way to this change lies at the very heart of the missionary task.

As Jacob came to the brook, Jabbok, the messenger Jacob had previously sent to Esau, in an attempt to obtain the latter's favor, returned with the disturbing news that Esau, with an army of four-hundred men, was on his way to meet Jacob. Jacob could only fear the worst. Using what strategy he could devise (*see* 32:13-23) to appease Esau, Jacob was finally alone with God and with his own fearful heart, as he had been on a well-remembered night some twenty years before at Bethel. Here in this condition he soon came to the realization that his only hope was in God. His prayer uttered that night (*see* 32:9-12) reveals not only his sense of dependence upon God, but also a sudden recognition of how good the Lord had really been to him. In the light of that goodness and also of his conviction that God had ordered him to return to Canaan, he now sincerely tried to put his future in God's hands.

The prayer of Jacob at Jabbok (and in some degree, though not for the same reason, the time of testing there also) may have a counterpart in the experience of many a missionary or pastor, who, in trying to go where he believes God is sending him, is faced with what often appears to be virtually impossible barriers. The only ground of assurance such a person may know are those which Jacob recalled; namely, the past goodness of God and the positive conviction that God has ordered the course being pursued. But what fortifications to

the soul these convictions may be in such an hour?

It has been said that Jacob wrestled with the Angel of the Lord that night. The text, however, reveals that it was the reverse of this. The angel wrestled with Jacob all night and finally loved to "touch" Jacob's thigh and lame him before Jacob came to that degree of surrender apparently necessary for God to use him. Jacob's surrender at Jabbok (which place Jacob later named Peniel, "the face of God") was the major turning point in his life. Even Jacob's name was changed. He was thereafter called Israel (meaning "God is Prince" or "God strives"). (The meaning of Jacob is "supplanter"). Hereafter, he was to be looked upon as the father of his people.

As has been said, "Jacob paid well at Jabbok for anything superficial or self-seeking that had been in his life before." One scholar has remarked he would not be surprised if Jacob's hair turned white that night! Whatever happened, Jacob thereafter was a different man.

The well-known and almost surprising reconciliation between Jacob and Esau the following day (33:1-17) is, with all its remarkable overtones, almost anti-climatic to what took place the previous night. Proverbs reminds us that when a man's ways please the Lord, "he makes even his enemies to be at peace with him." It was surely the case of Jacob. Thereafter, Jacob became the kind of man through whom God could work, and did (*see* 33:14).

To what extent did Jacob's spiritual experience at Peniel affect his son, Joseph? The Bible does not say specifically, but we do know that something deep and profound seemed early to have affected Joseph's life. It is possible that the remarkable change in Jacob made a deep and lasting impact on this young lad. Whether this was true or not, it is evident that from a child Joseph had a profound faith in God and a deep conviction regarding divine Sovereignty and Providence. There may have been a connection between Joseph's faith and Jacob's spiritual change.

Reverie

It's in God's economy that a woman's Christian character grows and expands in blessing to others as she cultivates the virtues of the spirit. It is the Holy Spirit who guides into paths of righteousness.

*He is a fool
who folds his hands
and lets life
go to ruin Eccl. 4:5 (Moffatt)*

by Lon Woodrum

Don't you agree? Believe me, life will go to ruin if you sit with folded hands.

Last summer I had a garden. The Lord gave me seed, soil, sun, and rain. It seemed he was furnishing the big part of the deal. And he was. But he left the weeds up to me. And there were times when I almost won-

dered which side he was on—mine or the weeds!

I learned one thing. You can sit on the porch and sip lemonade and grow the finest weeds in the country!

Somehow, in God's economy, man must work. Else he will come to a bad end. It's true also in the spiritual life. If we seek God's kingdom first, work with him, then we shall be blessed in all our ways. If we seek our own selfish ends we shall wind up with a weed patch of worldliness.

And we will be unhappy.

My Heart Keeps Books

or The Meaning of Friendship

Dearest Friend,

As I "balance the accounts" of the years I have spent in God's wonderful world, I find myself hopelessly in debt. The fact that I can never pay binds my heart eternally to Him who went all the way to Calvary's cross to make exciting, joyous, abundant life a free gift to hungry, seeking, earth-bound souls such as we are.

High on the list of my benefits is a "special bonus" marked FRIENDSHIP—your friendship! I thank God for every precious

moment we have shared. To try to pay would be altogether impossible. Perish the egotistical thought! The very ledgers of my being are open to you. Read in them all that mere words leave unsaid.

Yet I often experience a great upward surge of gratitude that almost "knocks the lid off my heart" as it clamors to be expressed.

How can I ever thank you for the perfect "at-homeness" that I feel in your presence. No need is there for explanations, excuses

or self-defense. Not a hint of condemnation, even when I deserve it—only patience and compassionate understanding together with a desire to help.

What a comfort to be able to pour out my thoughts, my confusions, and my dreams for the future in your hearing, certain that any burden of mine is automatically yours.

My soul is constantly inspired to take part in what God can do with a dedicated friendship. I feel clean and full of sunshine on the inside because I have no desire to "use you" or benefit from you in a selfish way. Indeed I am possessed by a profound sense of responsibility and of co-operation with the Author of such a relationship.

All lines of communication are open. No doors are closed. Yet I would never "trample the flowers" just because you leave the garden gate of your most intimate

self open to me. Because of a beautiful sharing relationship, I am become a guardian of your best self. To you, to myself, and to God I feel responsible.

My thanks go up to God that in knowing you, precious friend, I feel a release from besetting littleness and selfishness for truth. "I love you as I love my own soul."

Poor indeed is the person who has missed having a friend such as you are.

"God never loved me in so sweet a way before."

'Tis He alone who can such blessings send.

And when His love would new expression find,

He brought you to me and He said,

"Behold a friend!"

Yes, my heart keeps books. For you I shall be a debtor all the days of my life.

Indy Whitten, Spain

Meditation on Selfishness

by B. L. Nichols, Indonesia

Selfishness is sickness. Its symptoms: billows of darkness shroud and shrinking the soul. But when the soft light of divine truth shines in, the soul is cured and darkness vanishes. Beneath the focused light rays, Christ is enthroned where a boastful self once reigned. Christ brings freedom from the tyranny of egoism. We come to ourselves when we come to him.

Some will refuse the Light of life because they love darkness rather than light. But many will welcome it. The Christian's commission is to bear witness to the Light—the heart of the missionary ministry.

And we do not exalt ourselves as we witness to "those that sit in darkness and in the shadow of death." The witness is "a voice crying in the wilderness" to herald the gospel light. Christ's victories through us remove all grounds and desires for boasting. By permitting his light to overcome our dark selfishness, our soul sickness, we improve the quality of our lives, and we increase the effectiveness of our Christian witness.

CIRCLE PROGRAM

OR FOR
SECOND WAVE
MEETING

Mission Study Book:
*Winds of Change**
by Gerald Palmer

Make plans to have this home
mission graded series book
taught in circle or society.

Identifying the Issues

by T. B. Maston

Outline for Meeting

Circle Chairman in Charge

Call to Prayer (read Scripture passage, giving missionary information, and praying for missionaries)

Song (choose one appropriate to Scripture passage)

Business Period

Promotional Features (see Forecaster)

Program Chairman in Charge

Program

Look Ahead, Program Chairman

1. This is the first in a series of three discussions on "Confronting Moral Issues." The purpose of the series is "To lead women to assume personal responsibility for the application of Christian principles to moral issues in their community."

If these programs are to accomplish this purpose, they must be planned and prepared for carefully.

2. Helpful leaflet material may be secured from The Christian Life Commission of the Southern Baptist Convention.

Order *Winds of Change*, Palmer, 75¢, and Teach Helps, 80¢ from Baptist Book Stores.

tion, 460 James Robertson Parkway, Nashville, Tennessee 37219. Write for list and choose those leaflets on the subjects you will consider, then order. Also, the Christian Life Commission of the Texas Baptist Convention, 206 Baptist Building, Dallas 1, Texas, has several series of leaflets. Write for list and choose those leaflets on the subjects you will consider, then order. These are distributed free to Baptist churches in Texas and are sold to other churches at cost, 2¢ each.

3. Encourage members of the circle to be alert for news items related to issues to be discussed. Suggest that they also watch for relevant articles in magazines.

4. Help members of the circle to feel free to participate in the discussions in connection with each program.

5. There are many issues that are not discussed in a specific way in the program for this month. Do not hesitate to substitute some from your community. If you do this, it will be wise to have a member prepared to open each discussion. A few of the many possible issues or topics are: beverage alcohol, drug ad-

diction, smoking and health, poverty and the poor, housing and slums, security and freedom, church and state, and automation and the space age.

Introduction

Program Chairman: Call attention to this series of programs giving the general title and the basic purpose; see "Look Ahead, Program Chairman," page 29. Also call attention to the logical order of the three programs: (1) Identifying the Issues, (2) Applying Christian Principles, and (3) Assuming Personal Responsibility.

(Analyze briefly in your own words the general subject for the series.) What does "confronting" mean? The word means "bring face to face." If we confront the moral issues of our communities, we shall bring ourselves face to face with them. This is not easy to do. It is much easier for most of us to ignore them. We may speak courageously concerning issues far removed from us, but we frequently find it difficult to speak at all about the issues that most immediately face us.

When is an issue "moral"? An issue is moral when it involves values, when logically it can be asked, "Is this thing right or wrong?" Rightness and wrongness are involved when an act or an activity affects men and women, boys and girls. If it is good for or helpful to them and their groups and institutions it is right. If hurtful, it is wrong.

Crime: Adult and Juvenile

This is a major issue or problem in every community. (Notice the three divisions of the material. You cannot use all of it. It is preferred that you use #1 and/or #3.)

1. **Areas for study** (This discussion will be much more vital and meaningful if some current material from the local community is presented. What crimes in your community were reported during the past few days? How much adult and juvenile crime is in your community? Are those who commit the crimes from any particular area of the city? If so, where and why? What about the influence of taverns and night

clubs? What penal institutions are in your community or county?)

The Home Mission Board of the Southern Baptist Convention co-operates with a number of communities in providing a juvenile rehabilitation program. Is the program available in your community? Would it be wise to investigate the possibility of getting it started? (Give facts from leaflets.)

2. **Factual Material** (The best source for material on crime in the United States is *Uniform Crime Reports* priced, from the Federal Bureau of Investigation, Washington, D.C. It is possible that your local library will have a copy of the report.)

The following are a few facts gathered from the latest report. During last year, there were 2,259,100 serious crimes reported, which represented a 10 per cent rise over the preceding year. Property that was stolen was valued in excess of \$75 million dollars. There were 4 serious crimes committed every minute, including a burglary every 32 seconds, an auto theft every minute, a robbery every 5 minutes, a rape every 32 minutes, and a murder every hour. Arrest of females increased at a faster rate than males, and arrest of young people under eighteen years of age was up 11 per cent over the previous year. Crime during the past five years has increased at a faster rate than the population.

3. **Thought Questions**—There are a number of problems in the area of crime being discussed at the present time. Two of these are: (1) What should be the purpose of the punishment of the criminal? Should it be retaliation, an example to others, to keep them from committing the same crime, or remedial? (2) What about the death penalty? What are the arguments for and against capital punishment? (Get information from your library or interview a preacher, a judge, a lawyer and report on findings.)

*Write to Tract Service, Baptist Home Mission Board, 161 Spring St., N. W., Atlanta, Georgia 30303, for the free leaflet "Juvenile Rehabilitation."

Salacious Literature

This is a major problem in the United States, being closely related to and a factor in many other problems. It is also a problem in most communities and is one issue that you and other women can do something about.

Why not do some independent research for this discussion? Check the magazines and paperback books for sale at newsstands, drug stores, and bus depots. Make a particular point to check sales outlets close to junior and senior high schools.

As you investigate, jot down some of the most suggestive titles. Observe who buys the most questionable magazines and books. Are any of them teen-agers?)

Some of the worst of this kind of literature is not for sale through regular channels. It is distributed by individuals or sold through the mails. Judging by complaints, the Post Office Department of the United States estimated that the circulation of such materials through the mails doubled in a recent five year period. The Department also estimated that nearly one million minor children are being solicited each year by mail.

A committee of the United States House of Representatives recently estimated that the total commerce in what was termed "dirt for dirt's sake" or pornographic material reached a billion dollars a year. This is true in spite of national and state laws seeking to control obscenity.

(If time permits, have some discussion of censorship. What are the arguments for and against the censorship of obscene material? What about magazines and books that might not be technically labeled obscene but are calculated to be hurtful to growing boys and girls?) Society claims the right to limit the distribution and use of poison and narcotics. Should the same be true of materials that will poison minds and dull moral sensitivities?

Have an exchange of ideas about what group of Christian women (and men) can do to help handle the problem of salacious

literature and obscene material in the local community.)

Family and Family Problems

There are many aspects of family life that we could wisely study. We shall restrict ourselves, however, to three problems. It may be uncomfortable to study these matters, but we should be mature enough to confront them or face up to them. They certainly will not go away if we ignore them.

Let us first consider divorce. How prevalent is divorce in your county and state? How do the number of divorces granted compare to the number of marriages?

In the United States the peak for divorces was reached in 1945-46, largely as an aftermath of many hasty marriages during World War II. Since then, the number and rate have leveled off, but at a higher level than any year previous to 1945. At the present time, there is about one divorce for every four marriages.

The grounds for divorce in the various states vary from one (adultery) to thirteen, in two Southern states. Next to adultery, recognized as grounds for divorce in all states, are desertion (in all but three states) and cruelty (in all but four states).

Another problem is illegitimacy. (Do you have homes for unwed mothers in your community? If so, why not talk to the superintendent and if possible visit the home? Are there ways you can help in the homes or in rehabilitating the girls?)

It is estimated that there are at least two hundred and fifty thousand children born out of wedlock every year in the United States. The largest number of these unwed mothers are in their teens. But one study indicated some women over forty years of age. In addition, another study revealed that one out of four brides are pregnant when they are married.

Are you acquainted with the conditions in your high schools? There are many senior and even junior high school girls, who have to drop out of school every year because they are pregnant.

Then there is the problem of sex looseness in general. High school youngsters report that some of the boys and girls "shack up" during the weekend. Some of those who get so involved sexually come from the so-called better homes of the community; some even from church families. (See Newsweek, April 6, 1964, for report "Morals Revolution on the U.S. Campus.")

(Have a discussion of factors contributing to contemporary sex problems.)

All of us need to heed the thundering voice of God from Mount Sinai as he says, "Thou shalt not commit adultery." Sexual purity is not optional for a child of God. How shall we help young people to understand that God's requirements are not arbitrary; they are always best for us and for our society (discuss)

Class and Culture Conflicts

This is another moral issue that is present in some form and to some degree in every community.

There is the relation of labor and management, which sometimes becomes quite acute. Within labor, there is the conflict at times between union and non-union men. There may be a struggle over the open and closed shop. Are any of these or related problems in your community? (Find out and report.) Do any of them threaten the fellowship of the church?

The sharpest class and cultural conflicts in most churches and communities are racial. These racial conflicts are more general and broader, however, than many people realize. They are not exclusively between whites and Negroes. At times, there are serious conflicts between Anglos and Latins or between Anglos and Orientals, or those of some other group. What are the most evident and sharpest conflicts in your community? (Discuss solutions.)

(Be prepared to give a factual report about the class and cultural distribution, divisions, and conflicts—real or potential—in your community.) Where do those of different classes and cultures live? How much pressure or conflict is there for living

space? How do the facilities compare in the different portions of the community? What is the situation in your community regarding the availability of schools, parks, and other public facilities to those of all races and classes? How far have private facilities been made available to all?

(Bring to the meeting newspaper clippings, magazine articles, radio and television reports of conflicts between those of different races and classes. Do not hesitate to have some open discussion. Insist, however, that discussion be in the Christian spirit, with a sincere desire to find the will of God.)

There are even "class" or "culture" churches, with one class or type of culture dominating the church. Ideally, churches should be classless, composed of people of varied classes and cultures, but so unconscious of these distinctions that it would not affect adversely the fellowship. The sense of fellowship should be so deep and meaningful that all classes would be incorporated into the deeper fellowship with the resurrected Christ, the Church's Lord and Head.

Churches, however, are human as well as divine institutions. For this reason, they are not ideal. What about our church? Could it properly be called a class or culture church? How free are the members of the church from class consciousness? (Discuss)

Period of Meditation

(Make each statement and then rest for meditation. Allow at least five minutes for this meditation period.)

All of us need to learn how to be still before God.

We need to understand that he is the Sovereign God of the universe; that he is concerned with the totality of life, including all problems we have discussed today.

He has a will for us in relation to these issues. May we seek to know, and more knowing, may we do his will.

This may involve us in sincere repentance for past neglect and mistakes, and in an honest searching for His leadership in the future.

Close with a season of prayer.



SOCIETY PROGRAM

by Mrs. Louis L. Dabney

Introduction

Every nation has a story worth telling and there are many ways of telling it. Cuba is such a nation. This lush, tropical island has long been of vital interest and importance to the United States, and of heart concern to Southern Baptists. We shall attempt to tell the Cuba story, in part at least, from the viewpoint of those who know it best, the historian, the USA missionary in Cuba, and the native Cuban who also is a missionary of our Home Mission Board.

By telling the Cuba story in this way, we hope to answer some of the questions about affairs in that country which have tugged at our minds. Perhaps, in this way we can find our place in the story.

The Historian's View

From the time of its discovery and subsequent settlement by Spaniards until the end of the nineteenth century Cuba lived under the oppressive rule of Spain. Uprisings were put down harshly, but under the leadership of José Martí and others, in 1895 the Cuban people began to gain momentum for freedom which they had long sought. When the American bat-

tle-ship *Maine* was blown up mysteriously in Havana Bay in 1898 this was the incident which caused the United States to declare war on Spain, the result of which was the freeing of Cuba from Spain's rule. The United States set up a military government, under which progress was made in the fields of education, public works, and health.

In 1901 Cuba adopted a constitution providing for a republican form of government, with president and other members of government to be elected for a four-year term. The United States reserved the right to intervene in Cuban internal affairs when necessary; this proviso known as the Platt Amendment remained in effect from 1901 until 1934.

From 1902, Cuba has elected presidents and functioned as a republic except when it has fallen into the hands of dictators. Fulgencio Batista led an army revolt in 1933 and ruled as dictator from 1935 until 1944. He served another term from 1952 through the end of 1958. In spite of the iron hand by which he ruled, Batista saw the Cuban economy at an all-time high in 1958.

In January, 1959, Batista's government was overthrown by Fidel Castro, hailed by

CHRIST for the CUBANS

MEETING OUTLINE

Songs
Call to Prayer
Business
Promotional Features (see Forecaster)
Program

PROGRAM OUTLINE

Introduction
The Historian's View
The Missionary's View
The Cuban Baptist's View
The Refugee's View
Our View
Closing Meditation

To the Program Chairman

The program could effectively be presented as a panel discussion, using questions formed from the information in "Introduction" to introduce the topics as answered by five "experts."

For information on Southern Baptist work in Cuba look in your file copies of recent *Home Missions*, February, May, July, 1964, and in July, 1964, *Royal Service*.

For information about how your church can help resettle Cuban refugees write your state Baptist convention headquarters.

Book on Cuba: *The Wine Is Bitter*, Milton Eisenhower, \$4.95. Order from Baptist Book Stores. See also recent issues of *US News and World Report*.

many as the "saviour of Cuba." He had been involved in revolutionary activities during his youth and had led unsuccessful revolts against the dictator. Overthrowing Batista, he set up his own government and began a series of reform measures in education, agriculture, land ownership, industry. In 1961 Castro openly declared himself a Marxist and aligned the Cuban government with Soviet Russia.

As a consequence of this declaration, diplomatic relations between the United

States and Cuba were broken. Both communications and tourism have been stopped; economic trade has been discontinued.

Cuba's economy is reported in serious trouble. They report that much of their export products go to Russia and this does not bring money into their country because Cuba is financially indebted to that country.

Living costs have skyrocketed, shortage of food and commodities have endangered the health and well-being of many people. Droughts in 1961 and 1962 and Hurricane Flora in 1963 affected adversely the agriculture of the island. Food and consumer goods are still inadequate but the sugar harvest is expected to be much greater this year than last year.

A great exodus from Cuba began the year after Castro came into power. The official figures range between two and three hundred thousand people who have fled to the United States and to Central America, many of these professional people whom Cuba could ill afford to lose.

Private schools have been closed. The public schools teach Communist doctrine and atheism. At one time two thousand school children (including Castro's own son) were taken from their families and sent to Soviet Russia to be educated.

This gives us a brief picture of Cuba today. Against this backdrop we can look at our mission work.

The Missionary's View

It was midnight, and all was quiet along the sea wall that protected the port of Havana. Breeding old Morro Castle guarded the small narrow entrance. Under the cover of darkness on January 26, 1886, Dr. Alberto Diaz baptized four men in the quiet water of this famous harbor.

Alberto Diaz had been a soldier in one of the many island rebellions against Spain. He escaped to New York in the early 1880's and continued his medical studies there. In a hospital he found a Bible and

was translating it into Spanish. In this way he discovered Christ as his personal Saviour. Back in Cuba he found his family uninterested, and so he turned to his friends. He rented a hall where he lectured on the New Testament. Priests warned him to stop, then resorted to a boycott of his practice. Diaz returned to New York and was baptized. The American Bible Society sent him back to Cuba laden with Bibles. Imprisonment, mob intimidation, and threats against relatives failed to stop this man of God. On January 10, in 1886, four men were baptized at night in Havana harbor and a church was constituted on January 26. In May this work was adopted by our Home Mission Board.

In 1885 the Home Mission Board officially undertook Cuba as a mission field. Southern Baptists entered into an agreement with American (Northern) Baptists to divide the work on the island, our work to be centered on the four western provinces—Pinar del Rio, Havana, Matanzas, and Las Villas. This division still exists today.

The Home Mission Board currently has under appointment for Cuba two couples from the USA. They are Dr. and Mrs. Herbert Caudill and their daughter's family, Rev. and Mrs. J. David Fite. Both couples are stationed in Havana. Retired USA missionary Miss Christine Garnett lives in Matanzas, Cuba. However, the Home Mission Board continues to list as home missionaries 159 Cuban Baptist missionaries. So the present Home Mission Board Cuba missionary staff numbers 163 men and women which includes the Caudills, the Fites, and native Cuban missionaries.

When Dr. M. N. McCall went to Cuba in 1905 the work was beginning to bear fruit. It was ever the desire of the Board and especially of Dr. McCall to initiate work which would be carried on mainly by the Cubans themselves. Our missionaries majored on preparing national pastors and laymen to win Cuba for Christ. This has proved to be prophetic, particularly from a 1965 point of view.

The year that Dr. McCall arrived in Cuba, the Baptist Convention of Western Cuba was formed, and the Seminary was established in the Temple, a former theater purchased by the Home Mission Board in 1890. It was and remains today a center of our work throughout the island. At that time (1905) there were eight churches and three hundred members. By 1947 at the end of Dr. McCall's service in Cuba there were more than sixty churches with more than fifty Cuban pastors.

Dr. and Mrs. Herbert Caudill went to Cuba in 1930; from 1947 on and continuing at this time, Dr. Caudill has been superintendent of the work. In his last annual report (1963) he lists present membership of 87 churches close to 9,000 and 124 missions.

Let us look briefly at limitations under which Christians labor in Cuba today so we can appreciate more fully what is being done. First of all, there is the matter of personnel. When Castro came into power the Home Mission Board gave its missionaries the choice either to remain or to return home for other assignments. At the present time there remain in Cuba only two American couples, Dr. and Mrs. Caudill, and their daughter and her husband Rev. and Mrs. J. David Fite. However, there are almost one hundred and sixty Cuban Baptist workers whose names are listed on our Calendar of Prayer on their birthdays. Miss Christine Garnett, retired, also remains on the field.

Since the breaking of diplomatic relations with Cuba, the United States bars the sending of money for any purpose. However, arrangements have been made

for the Baptist World Alliance, an international organization, to assume responsibility for providing the resources needed for the continuation of our work in Cuba.

The problem of preparing literature and obtaining tracts and Bibles has put an extra strain upon our workers. No books or quarterlies in any quantity can be received from the States. This means lesson helps and program materials must be translated, or written on the field. The music for the choirs must be mimeographed or copied by hand, in some cases. Shipments of Bibles and hymnals have been held in customs, or fed into pulp mills.

Church schools have been closed, the radio work suspended. For a while last summer it appeared that assemblies would not be permitted at Camp Yumburi, but finally six or eight weeks of conferences were agreed upon by the government. Publicity of church activities is denied, only by word of mouth can announcements be made of meetings and revivals. In spite of these limitations, Mrs. Fite writes: "But we are left with the best form of witnessing anywhere. There is nothing more effective than living a truly Christian life. People can't help noticing the difference. And many like the difference enough to want to follow Jesus, too."

Four Baptist churches have been closed by the government, but no congregation has been disbanded. The members meet in small groups in homes for prayer and Bible study. They attend other nearby churches for worship. Visitation and personal work continue.

Besides the work done by the churches the Cuban Baptist Convention has four other ministries which we should note. The Home for the Aged is still functioning. The Baptist Hospital was bought from a group of seven Baptist physicians in 1957. Its director is Dr. Fausto Cuervo, also pastor of the Bauta Mission. He is a graduate of the Havana University Medical School; in June, 1964, he was ordained as a pastor and serves in a marvelous way.

The Seminary began its work in 1966

in the Baptist Temple in Havana. In 1950 it was moved to its present site overlooking the city of Havana, to Loma of the Hill of Light. This past year its largest class was enrolled and last spring nine were graduated, six young men going into pastoral work, two women into mission work, and the other from another denomination going into pastoral work. Courses are also offered for those not meeting requirements for the regular curriculum. There are also eight-week courses given for laymen to help them become more efficient workers in their own churches. The government has promised that no seminary will be closed, so this education institution located atop the Hill of Light remains a work under the watchcare of God in these troubled times.

The Baptist Student Union ministry continues to be an effective way of witnessing. Under the direction of Rev. Juan Naranjo, the Union is in contact with secondary and college age students. Since church schools are closed, this offers one of the few opportunities for spiritual guidance for this age group. Two years ago Mr. Naranjo planned for a week of study for young people in January, just before school was to start. The camp had room for only about 150. Five hundred young people arrived, asking for minimum accommodations. The beds served double, mattresses and springs were separated to sleep twice as many, some hung hammocks between trees, others slept in cars. A year later people were still talking enthusiastically about the "camp of 500." It was truly a proof that the youth of Cuba are hungry for Christian fellowship and the Word of God.

Now let us turn to the Cuban Christian and see through her eyes the adequacy of God in the crises of life, and the power of prayer to sustain the believer.

The Cuban Baptist's View

Here are true stories sent to us by our missionaries, illustrating the God-given courage and convictions many of our

Christians in Cuba today have shown in these times:

A student at the University of Havana told one of his teachers remarking that the Bible is great literature. "The trouble is that it contains a lot of silly myths, such as the creation story," she said. "And there are still some people who believe it." The Baptist student got up and said, "I am one of those people who accepts it."

"Yes, I knew that you were religious," the teacher replied. To which the student replied, "I do not accept the teachings of Marx, Engels, and Lenin, but I do not make fun or make disparaging remarks about their teachings. I would appreciate it if you would show the same respect for my beliefs." The teacher has not made any further remarks. The incident also divided the class and those who do believe in God have had more courage to stand up for their beliefs since that time.

Two churches have been willing to brave the scarcity of materials and difficulty in obtaining what was available in order to build new sanctuaries. The McGill Church in a residential section of Havana began work with only \$10,000, enough to lay the foundation. Subsequently the Home Mission Board provided a grant of \$10,000. A \$10,000 building has been completed. The members did part of the work which was carried on amid taunts and jeers similar to those thrown at Nehemiah. "Go on and finish your building. We will take it over and make a Communist Youth Center out of it." But the members said, "You will have to kill us first before you take over our building."

Manuel became interested in the gospel from listening to a radio preacher. He helped start a mission in his own home. Three years ago Manuel was working at a paper mill which was being constructed by the government. He put a note on the water fountain which read: "Those who want religious literature see Manuel." He had to stop this work two years ago. Today he works on his farm and attends a mis-

The son of a Cuban pastor attends the public school operated by the government. When questioned about the wisdom of sending his child to the school the father scoffed: "Let them brainwash him at school. When he comes home I will rinse him!" The son listened one day as his teacher stated: "There is no God. You remember when the Russian astronaut came back from his trip into space, he said that he did not see God." The boy spoke quickly: "No wonder he didn't see God. God is spirit."

As the choir director made ready to leave for a trip, she planned for Noel to take her place and direct the choir in her absence. Little Rosita assured her that things would go well, for she, Rosita, was praying about it. A few days before the departure of the director, Noel received his orders to report for military duty. Rosita was not discouraged; she continued to pray. Noel reported for duty, but was sent back home. The church marveled that he had been spared for them. "Why did you worry?" Rosita chided them. "I told you I was praying about it."

Government troops are sometimes sent to break up revival meetings. At one revival the men came in and sat in the back of the church. The pastor began to talk almost directly to them, assuring them of God's love, and praying that His love would come into their hearts. Some of the soldiers left, but others stayed until the end of the service, and left without accomplishing the purpose for which they were sent.

When one church was ordered closed, the government sent a large filthy garbage truck to carry off the equipment. Into the truck were piled the pulpit, hymnals, and benches. The government seal was placed on the truck. The pastor, witnessing every bit of the degrading, humiliating work, felt sorry for the men who looked so tired. From his meager supply he offered them a cup of coffee when their job was done.

You will recall reading in July *Royal Service* the story by Mrs. Herbert Caudill,

Meditation on Psalm 46

by Mrs. Louis L. Dabney

In recalling his experience in the Alaskan earthquake last spring a young man told a reporter: "I ran to the middle of the street and stood with my arms outstretched, trying frantically to balance myself as the earth rolled beneath my feet." This is a picture of modern man who tries in his own power to find balance in a shifting world. The forty-sixth psalm is a precise picture of man's only hope for bedrock stability. It presents the two great truths that he must discover for himself: the greatness of God, and the serenity of man when his trust is anchored in God. These are the greatest discoveries man can make. He will drift aimlessly with every current of life until he finds the Anchor that will hold.

The psalmist mentions two of the terrors which haunt man—the devastation of flood and earthquakes when man is pitted against nature; the tragedy of war when man is pitted against man. Through all the anguish, misunderstandings, persecutions, and losses of every sort, God remains immovable, protective, receptive to man's need.

But often man waits until he is almost overcome with the evils of this world

before he seeks God; he waits until he has exhausted every other hope for safety. He finds in the quiet eye of the storm the serene majesty of the Lord of Hosts.

In spite of torrential rains, the little Cuban church was filled to capacity at each revival service. The pastor, grateful for the response of his people, smilingly said: "We have had so many people come. What would we have done with all the others who might have come had it not rained?" Some claim that Cuban churches are crowded in protest against the government. Is it not more apt to be a sign of their realization of need for spiritual food in a materialistic society? Is our need any less? God supplies man's needs when man seeks God.

Read Psalm 46 meditatively. Your own prayer might be:

Eternal Father, help me
in the stillness of this moment
to feel Thy presence
like a warm cloak
upon my shoulders. Increase the
awareness
of my need for Thee
before the times of crisis.
Give me courage
to stand for Thee,
in the knowledge that Thou hast stood
by my side all the way.
Help me cherish
the quiet eye of serenity within
that I may face
the storms
of this life in a way
that honors Thee,
my refuge and my strength.
In the name of
Jesus I pray. Amen.

manually, and in addition waterflow in the well is slow. The janitor turns the pump on for fifteen minutes, pumping water into storage tanks. Then he cuts it off to let the well fill to a certain level,

the story about the well dug on the Seminary grounds. There is another story concerning the well which is equally important. The pump for the well is not a good one, nor is it automatic. It must be worked

then he turns it on again, and so on. He spends much of the night alternating the pump to get the water supply for the next day. During the "rest" time for the pump this humble Christian prays. He prays for people by name and follows up his prayer the next day by witnessing to the lost for whom he has prayed. He is working with every talent he has for the Lord.

We do not claim that all Cuban Christians have remained faithful to their Lord. But oh what a marvelous testimony we have of the many who continue faithful under conditions we cannot fully understand.

The Refugee's View

The Home Mission Board ministers to Cubans not only in Cuba but those who now live in our own country, as part of the Language Missions program. Soon after Castro's takeover in Cuba refugees began to come to Miami and to Central American ports. After the abortive invasion and the open statement of Castro's communistic affiliation, a flood of refugees began—at the rate of 1,500 to 2,000 weekly. Some fled because their businesses and property were confiscated; some feared for their lives; some would not allow their children to be raised in an atheistic society, others felt life not to be worth living in a Communist nation. Those who came were allowed only the clothes on their backs, relinquishing all claims in their homeland.

Miami could not handle without help the thousands of people pouring into the city. The Home Mission Board began to send money for relief which has amounted to more than \$150,000. It also embarked on a resettlement program which has had unexpected dividends. Robert Fricke, missionary and pastor among Miami Spanish-language people, directs the relief and resettlement program as well as all Southern Baptist mission work among the Spanish-language people of the area. Misses Lucille Kerrigan and Ruby Miller, Cuban missionaries for eighteen years until expelled

by Castro, both serve at the Baptist Spanish Center in resettlement and relief work. Eleven Cuban refugee pastors work among their people in Miami.

The program of resettlement of Cuban families to other cities under the sponsorship of churches has been gratifying for both the families and the churches. Some 74,000 refugees have been resettled by the government's Cuban Refugee Emergency Center. Southern Baptists have helped resettle* more than 1,100 as of May last year. Sponsoring churches agree to provide housing and furnishings for the family, help in obtaining a job for the head of the household, financial assistance until the family can manage on its own, give counsel when needed, and arrange for English classes if necessary.

The primary purpose of the resettlement program is to extend Christian compassion to the Cubans and to activate one's Christian faith in ministering to the needs of others. But other dividends have come from this program. Churches which have agreed to sponsor a Cuban family have found members drawn closer to each other, united in the common purpose of making the newcomers feel "at home" within the church family.

The church has found also that it can minister to a language group within the regular church program. It may involve finding someone who can speak Spanish to teach a Sunday school class, and to serve as interpreter until the family learns English. But this is a small problem in comparison to the great joy experienced by the members as these refugees become an integral part of church life. In many cases the Cubans have been won to personal

*Write the Language Missions Department, Home Mission Board, 161 Spring St., N. W., Atlanta, Georgia 30303, for information on Cuba and refugees.

faith in Christ in their new homes.

Many of the refugees have made meaningful contributions to their area of resettlement. Some are professional people with training and talent. In New York City there are eight congregations which began with a nucleus of Cuban refugees. The Queens Baptist Spanish Chapel has as its lay pastor a Cuban doctor. In West New York, New Jersey, the leader of the congregation is a young woman in whose home in Cuba several congregations were begun. In Atlanta, Georgia, there is a Cuban group which meets for fellowship and prayer each Tuesday night in the Druid Hills Baptist Church. One of its leaders is Dr. Pascual Herrera, one of the seven doctors in Havana who sold their clinic to the Cuban Baptist Convention.

In Virginia, the Richmond Baptist Association joined with other church groups of the city in sponsoring Cuban families. By the end of 1963 sixteen of the Baptist churches in the area had settled 18 families representing 66 persons. City-wide Christmas services in Spanish were held as an expression of Richmond's desire to minister to the refugees' spiritual needs. Almost one hundred Cubans came and worshiped together. Rev. and Mrs. L. C. Quarles, former missionaries to Argentina, began a Spanish-language service for those in Richmond who desired to come.

Miss Lucille Kerrigan tells of the Maura and Cruz families whom she had known in Cuba. The families attended the church in their own land but had never made professions of faith. When they left Cuba they went to the Baptist Center in Miami, and in time were relocated in Lake Jackson, Texas. They speak gratefully of the wonderful way they were received, and it was not too long before this happy letter was sent to Miss Kerrigan: "Dear Lucille, we did so want you to know first of all. With the exception of Carlito all of us have been baptized. We were baptized last Sunday night and our pastor says it is the largest family group he has ever baptized. . . . You tried so hard to make us see our

need of the Saviour and we were so blind. But now we really are saved and are so thankful."

It is entirely possible that many may be reached for Christ through the resettlement program who may not have been reached otherwise.


Our View

As we consider our aim—"Christ for the Cubans"—we find two distinct responsibilities. The first relates to those still in Cuba. At the present time we can continue faithfully to pray for them and the work. Let us never consider prayer a "lesser" duty. To pray with sincerity we must be informed; we must be truly concerned. Last summer there were evidences of a conciliatory attitude toward the United States. Castro publicly admitted that both countries were to blame for the bitter relations between them and that talks between Havana and Washington were now possible. How seriously his remarks can be taken will be determined by his future actions. (See "After 5½ Years of Communism—How Cuba Looks Today," *US News and World Report*, August 31, 1964.) We must pray faithfully for our own government and for the Cuban government as well. We must pray that atheistic leaders may have their hearts opened to the truth of the gospel. We must believe that God hears and answers prayer.

Let us also be faithful to pray for American and Cuban missionaries at work in Cuba, and all who claim the name of Christ.

For the Cubans in our own country we must seek to share Christian love and friendship. We must pray for their salvation and witness to them of the sacrificial love of Christ; we must befriend the friendless; we must examine our own hearts to see if we have done all we can do to make available to them the blessings of Christian freedom.

Closing Meditation: See "Meditation on Psalm 46," page 38.



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