

1971

hour. He could get up and sing the first and last verse and be seated, and service will start fifteen until eleven. The Superintendent made some announcements, they had prayer, they introduced us, and David stood like a Pro as he led the first and last verse of that song, was seated, and it was my turn. I got up, looked at the clock and it said four minutes until eleven. Four extra minutes, I thought. I had a little talk on how glad we were to be there and added what a good job David did. Then I got down to serious business. I closed my eyes, waved my arms, and when I looked at that clock, the hand had moved only half an inch. I went back over the sermon again, and friends, at the end of a long invitation, it was five minutes after eleven. I was about to die! I thought O Lord, if He'd get me out of there, I'd never try it again. It always had looked so easy. I had never stood like this before. And to top it all off, a large lady stood back there with her arms folded, looking up at the clock, and exclaimed, "Well, we never did get out this early before."

But some of those deacons, some of those teachers, knew what had happened. They came down the aisle and put their arms around me and said, "Now Walter, don't let this defeat you. We're going to have a prayer meeting for you this afternoon and you come on back here tonight and we'll have a great service. And we did. There were decisions made for our Saviour in the opening service of our career, in the second service.

People gathered from everywhere to see if Walter K. Ayers was really preaching. I went back there not so long ago and held a series of meetings. The first time God saved forty-two people, the next time twenty-something. A storm tore up my little old tent, and my singer said to the people, "You know this boy. He's from here. He started his ministry right here in this area. And you good

people of DeWitt and this area ought to buy him a tent." I thought he was crazy.

But Bro. Mark Short, the man who's been a daddy to me in this work, and a great man of God, who has served Jesus for forty years, said this to the congregation, "I know where I can get one for \$2,518.00." One man said, "I'll give the first hundred dollars." And other men went to Bro. Short and said they'd give a hundred dollars. In a short time, my home town took up the \$2,518.00 and bought the giant tent that we use in our city-wide revival campaigns. Fall on your face, and I believe God's children will pick you up and encourage you on.

And you say that's what you want, something free? You can have it . . . how? Believe on the Lord Jesus Christ and thou shalt be saved. Seek and ye shall find, knock, it shall be opened you, who-soever shall call upon the name of the Lord *shall be saved*.

I tried the rest, but oh, thank God, I tried the best,
Take the world but give me Jesus.

I had walked life's way with an easy tread,

Had followed where comforts and pleasures led,
Until one day in a quiet place,

I met my Master face to face.

I met him and knew him and blessed to see

That his eyes, full of sorrow, were fixed on me.

I faltered and fell at his feet that day,

My castles melted and vanished away.

My thought is now in the souls of men,

I've lost my life to find it again.

E're since one day in a quiet place,

I met the Master face to face.

WMU CONFERENCE

For Release After 10:00 a.m., Monday, May 31, 1971

COMMITTED TO MISSION STUDY

By MRS. BRUCE ANDREWS

WMU Director, Metropolitan Chicago Baptist Association

MRS. BRUCE ANDREWS, the former June Gilliland of Birming-
ham, Ala., is associational WMU Director for the Metropolitan
Chicago Baptist Association, and a member of First Baptist Church,
Lombard, Ill. Her husband is employed with American Telephone
and Telegraph Co. They have four children.

"Go then . . . make disciples . . . teach them to obey . . ."
This passage of scripture has taken on a new dimension for me in
the past few years. It has come to mean 'develop souls for Jesus'.

Development began in me. God placed me in a mission field where
my life was exposed to mission minded people; people committed to
missions; people who allowed God to channel his love and message
through them. His Holy Spirit prepared the soil of my heart, the
seeds sown took root, and God brought them to fruitage.

No success comes from within one's self—it comes only as sub-
mission is made to God and he uses you as his instrument or tool.
No garden grows without rain and sunshine. So keep in mind as these
successes are shared that along the way there has been rain and storm
clouds as well as sunshine.

One day while reading a book on prayer, God spoke to me con-
cerning a Bible study in my home. Obeying this command was not
too difficult, even tho' I knew the cost from past experience. But
when the Holy Spirit prompted thoughts of leading it—that wasn't
easy! My immediate reply was, "Lord, I can't!" After three weeks of
*Matthew 28:19-20 (TEV)

tucking this thought in the background, Paul's words from Philip-
pians came to mind, "I can do all things, through Christ which
strengtheneth me". There at the kitchen cabinet making peanut but-
ter and jelly sandwiches I yielded to his command.

The WMU Bible study was developed around the life of Paul. It
was the year of change and flexibility. This new idea we put to
task. We met weekly, in slacks, over coffee. A unity of love and
fellowship developed that caused the women to be keenly aware of
one another, of their neighbors, and of those they met in the daily
life.

The following year new faces were added and we ventured out as
a prayer group choosing for our first study *The Holy Spirit in Mis-
sions*, by J. B. Lawrence. Today there are three other points of study
because three of these members were developed for Jesus and are
now involved in leading study groups. "God works in mysterious
ways, his wonders to perform."

Being a group leader developed confidence and as God opened
new doors of opportunity it became a privilege to walk through
them. Teaching *Mission—the Northeast* was one opportunity. When
seventy people showed up for the first study my knees began to
knock. The Holy Spirit quickly brought to mind a statement I had
read in a mission book, "One cannot trust and tremble at the same
time". He enabled me to trust; the trembling disappeared. From this
study new group work was begun in two churches. Pastors came to
a broader understanding of group work and its possible outreach.
Dimensions of Success? Yes. But merely a beginning.

One small church after having had revival sought avenues for
growth and training. Assistance was offered through the association
and a woman's prayer and Bible study was begun. This brought new
life and radiance to the faces of women. One man noticing remarked,
"What has happened to the women in our church?" The pastor had
the joyous privilege of explaining. This church which had little or
no concept of missions or mission outreach now has an active
Church Training Department, a WMU Director and home Bible
studies in their community.

In another church, one woman, who in years past suffered a ner-
vous breakdown, found Christ. Her development for Jesus has
come through mission study and serving as Baptist Women's Presi-
dent. There has been such joy and insight that now she has opened
her home for mission action outreach. A group of women with
similar backgrounds meet weekly to study God's word. Through this
study they are learning how to cope with life.

Sharing the exciting things Jesus is doing in and through you as a
result of study often touches the lives of others. A woman from one
of our Spanish speaking churches committed her life to Christ after
hearing someone share. She went back to her church, got her women
excited about WMU, helped revive an inactive GA organization
and started Acteens. God through His Holy Spirit reaches out and
touches lives in miraculous ways.

The following experience I share for those of you who may be
associational officers and are seeking ways to involve churches in
missions. A simplified training session was conducted with the pastor
attending. The following month a general meeting was demonstrated
and special counseling was given the WMU Director. The results:
during the week of prayer for foreign mission thirty-six hours of
prayer were pledged involving the church family—this took place
at the church; the Lottie Moon Christmas offering goal of \$100.00
climbed to a peak of \$200.00; eyes have been opened to see the
needs of the community and request has been made to hold a
literacy workshop. Make yourself available to assist pastors in de-
veloping programs of work that will meet the needs of their people.

When did it all begin? The summer of 1965 when I attended a
mission book study in Atlanta, Georgia while on vacation. The study
book, *Go Home and Tell* by Bertha Smith. Dimensions of Success are
difficult to see, for God's Holy Spirit at work through mission study

is like the splitting of the atom. No one person can know the height, the depth or the dimension of its outreach. It is never ending! Why not begin today by committing yourself to 'developing souls for Jesus' through mission study?

For Release After 10:00 a.m., Monday, May 31, 1971

COMMITTED TO MISSION STUDY

By DON B. HARBUCK

Pastor, First Baptist Church, El Dorado, Ark.

Don B. Harbuck has been pastor of First Baptist Church, El Dorado, Ark., for the past nine years. A native of Shreveport, La., he previously was pastor of First Baptist Church, Arkadia, La.; Van Cleave Baptist Church, Van Cleave, Miss.; Trinity Heights Baptist Church, Shreveport; and Dixie Gardens Baptist Church, Shreveport. He attended Baylor University, Waco, Tex., and is a graduate of Centenary College in Shreveport, and New Orleans Baptist Theological Seminary where he earned the doctor of theology degree. He currently is a member of the elected Sunday School Board of the SBC.

Before telling you the story of our church-wide mission study in the First Baptist Church, El Dorado, Arkansas, I want to make a confession—a confession of pride and belonging. I'm proud to be identified with WMU, it is the first and only woman's organization I was ever allowed to join. As a boy scout, I had great ambitions to be a girl scout but always found the way barred. I felt frustrated that my scouting rights had been abridged. When I joined Royal Ambassadors, however, a different and unexpected reception greeted me. Remember, those were the good 'ole days before the RA's were orphaned out to the Brotherhood. Suddenly and surprisingly, I belonged to the Woman's Missionary Union. So, today, I feel both pride, gratitude, and a sense of belonging in speaking to and for a great institution of Southern Baptists—the WMU. Long years ago you fired the imagination of a junior boy with Christian compassion and mission zeal I cannot think of church-wide mission study now without remembering that mission study then was wide enough to touch my life and stir my soul.

WMU has made a great impact on Southern Baptist life. All of us should thank God for that impact. Some, however, only get a glancing blow. Like one man who knew WMU was a force to be reckoned with, but he didn't have the full picture. "I can understand only a part of their name," he puzzled, repeating the letters W—M—U. "The first two letters mean 'Wants Money,' but what about the third?" he asked. Here is my answer, if I may be permitted to speak as an old auxiliary member: "The third letter stands for the truth that the WMU wants YOU!" It wants you as well as your money. And WMU knows it will never get you until you are persuaded that its appeal is just, until you are convinced that its cause is worthy.

How can WMU persuade and convince? A proven method is getting facts inside people's minds. Once there, these facts gnaw at the conscience and eat at the heart. This approach has worked famously for our church.

Last year prior to the Week of Prayer for Foreign Missions, as Mrs. Medlin already reported, the WMU launched a full-scale mission-study invasion on all fronts of our church life. The major campaign blitzed its way through the membership on a Wednesday evening. WMU intelligence sources reported this time as the ideal moment to strike. With Baptist reflexes already trained to gather for eating, praying and choir rehearsing, a few extra inducements rounded up the biggest crowd in years.

Since Taiwan was the particular focus of this study, a Chinese flavor permeated every dimension of the evening. A wonderful Chinese-American family in our congregation became the chief source of information and materials in planning and executing the whole affair. They guided the church hostess in creating a Chinese meal. (It was rumored that the hostess got so involved she would not give her O.K. to the food until she had sampled it with chop sticks while sitting cross-legged on the kitchen floor.) The Wongs also supplied fortune cookies and a great stack of Chinese newspapers, which they receive daily from San Francisco. On the newsprint they drew colorful Chinese characters and displayed them all over the hall. Three of the Wong children, under the direction of our minister of music, opened the study with a song.

The entire church family was invited to the supper. Arriving on Wednesday evening, they discovered the newly renovated fellowship enriched with Chinese decor and objets d'art contributed by women from the different groups. At each place was found a Prayer Calendar and a Foreign Mission envelope. After supper a film and slides

were shown of Taiwan to the entire group by a Methodist lady who had recently returned from a trip of the Orient and, mind you, the Baptist World Alliance, as well. The young people then went to different rooms for their own book study while adults remained in the fellowship hall for theirs. Several teachers, including a doctor and an educator, were utilized for the study. This technique gave variety and richness to a program that otherwise might have dragged.

We feel vastly encouraged by the results of this effort. Our Foreign Mission gifts increased, and a positive attitude toward missions was stimulated where neutrality or negativism had prevailed before. We plan to take this "big night" approach again in 1971.

The WMU of the First Baptist Church, El Dorado, Arkansas refuses to be given the 'know nothing' label that was recently attached to a prominent Arkansas political figure. One newspaper commented editorially about this woman that her mind is as empty of thought as her mouth is full of opinions. Not so the WMU and its members! They have never been "know-nothings." Why? Because they know something and want to tell it. Why? Because they see something and want to show it. Why? Because they've received something and want to share it.

And because these WMU legions want to do it with all of their souls and strength, they will find a way. And one excellent way they've discovered is church-wide mission study.

Who knows what will come next? Perhaps, if the going gets too tough, they will even develop a ping pong team!

For Release After 10:30 a.m., Monday, May 31, 1971

COMMITTED TO MISSION STUDY

By MRS. T. SHAD MEDLIN

Baptist Women President,
First Baptist Church, El Dorado, Ark.

MRS. T. SHAD MEDLIN, a native of Arkansas, has been a life-long member of First Baptist Church, El Dorado, Ark., where she currently is president of the Baptist Women on the church. She is a graduate of Baylor University, Waco, Tex. She is married to T. Shad Medlin, and they are the parents of six children.

Last summer while doing some research, a senior citizen member of our church's historical committee came across some charming verse that had been written by members of the "Ladies Aid" of First Baptist Church, El Dorado, Ark., and published in the El Dorado Weekly Newspaper. Date: July 8, 1912.

It seems that the women of the circles of Ladies Aid were to earn a dollar "for the mission cause" and bring it to the monthly meeting; also each member was to write an original verse, describing how she earned her dollar. I want to share one with you—

One hot summer night when the moon shone bright
I arose from bed all robed in white.

Now the cause of missions was on my mind:

A dollar bill I was bound to find.

So, searching my husband's pocket through

I found this dollar, crisp and new,

Now some of you sisters may think it not right

To give such money for the mission fight

But the good St. Peter who guards the gate

Will let me in and not make me wait.

For he will know that my heart was clean

And that for missions I was trying to glean

And he'll say "Good sister, step right in

Don't hesitate on account of that sin

For tis counted for good, so don't stand and moan

We've saved you a corner near the great white throne!

The editor of the newspaper in which this was published, added this observation: "The sentiment is very significant, betraying the fact that many another earnest Christian woman has had to obtain her missionary dollar under similar circumstances. How often the church would suffer but for the money almost extorted from husbands who otherwise are liberal with their money; but because of lack of information in missionary enterprises, they oppose the greatest movement—both religious and commercial—of the present century."

As indicated in the poem, the men of our church in 1912 were not too informed about missions. As I thought about it, I wondered how much we had "educated" our men in missions in the 60 years since that verse was written! To be perfectly honest: not much! Some women still have to "extort" money in similar manner; some women save from the grocery money or the household budget.

I was to become president of our Baptist Women in October of 1970 and I dreamed of our having a church-wide mission study as

one means of educating not only the men of our church, but *all* members of our church in missions. I had heard of successful church-wide studies at Associational Workshops, at state conferences; I attended WMU Conference at Glorieta last summer and tried to find out all I could about church-wide mission studies; I learned enough to make me know we had been missing a great opportunity. My enthusiasm was running high!

On returning home I immediately expressed the hope that our church could have a church-wide mission study and the first reaction was, "Well, we've never done it that way before". Have you ever heard that comment in your church? You're unique if you have not! This response I heard so often that even my enthusiasm waned a little until one day while reading the Home Mission Magazine I came across an article that attracted my attention: a picture showed a large banner which had been used in Trinity Baptist Church in San Antonio at a church festival. These words caught my eye:

THE SEVEN LAST WORDS OF THE CHURCH, and on a large cross under that heading were these seven words: "*We Never Did It That Way Before*" This hit home! Here I was willing to be influenced by many who turned down the opportunity to "share" mission education with the church family just because we had "never done it that way before". Now I got busy. Our WMU Director was enthusiastic; our Study Chairman was sold on the idea. Together we "talked up" the need of making our entire membership more aware of missions than ever before.

Soon our WMU Council unanimously agreed. The next step was easy. The WMU Director presented our ideas to the Church Council. (Parenthetically let me encourage all WMU's to organize a Church Council if you don't have one—because it is here that the WMU Director expresses hopes and plans for Baptist Women, Baptist Young Women and all youth groups).

Our WMU Director did just this. Presented our ideas to Church Council where the pastor and other members of the Council became aware of our needs, and plans, then cooperated fully with us in helping reach our goals.

My pastor, who is sharing in this "Dimensions of Success" with me this morning, will tell you of some of the interesting details we worked out together to have a successful church-wide mission study. Let me tell you in closing, however, that we invited prospects to our study (which was on a Wednesday evening combining family night supper and the prayer hour), some of whom joined our Baptist Women; our foreign mission offering increased over the year before and we feel that we have made a step forward in teaching MISSIONS to the entire church family. Hopefully, 1970 was just the beginning!

For Release After 10:30 a.m., Monday, May 31, 1971

COMMITTED TO MISSION STUDY

By CLAUDIA JONES

Director, Girls in Action-Mission Friends, Texas WMU

MISS CLAUDIA JONES, a native of Forth Worth, Tex., has been director of Girls in Action (GAs) and Mission Friends for the Woman's Missionary Union Auxiliary to the Baptist General Convention of Texas in Dallas since June of 1970. Previously, she was assistant dean of students at East Texas Baptist College, Marshall, Tex., where she earned the bachelor of science degree in elementary education. She has also taught public school in Houston and Dallas. She spent two months in 1966 with the Church Service Corps, Perrine Baptist Center, Miami, Fla.

Friends and Girls in Action in my state! I love the work and honestly believe we have the best in organizational plans as well as curriculum materials; so I have enjoyed visiting different areas of Texas giving usually a week to an association and being in many churches to help interpret plans for our work. But you know, it was not easy for me to get my thoughts together for this brief testimony. After struggling with it from Miss Hunt's first call on January 29 until almost the end of April, I finally told my sister I guessed if I were ever asked to bring a real message for the Convention, I'd have to take a leave of absence to get it ready. Every time I began thinking of my successes, I was pricked with the awareness that my state has many churches that do not even have Mission Friends or Girls in Action. Others have the organizations, but that's about it. And it really makes very little difference how excellent materials are in magazines if they are not being used week by week in the churches. But as I examined situations, I discovered one element that all the success stories have in common—workers who have made themselves totally available to God. We are inclined to worry when enrollments drop; but this drop as we begin to face the challenge of our

new work, could be good if the losses are people who have stubbornly remained only "hearers of the Word." Christ has never needed great numbers to do his work. Oh, he has always been able to feed the thousands; but in every instance of a changed life he has touched an individual. Not only does he not need great numbers, he has often specifically chosen to use the few. Why, the very work we are involved in today he began with a dozen men. Perhaps we as Southern Baptists need to hear again what God said to Gideon:

"The people that are with you are too many for me to give the victory into your hands, lest you vaunt yourself against me saying, 'Our own hand has saved us.' Therefore, go to the people and say, 'Whoever is fearful and afraid, let him return and depart early.'"

Do you remember what happened when Gideon said that? . . . 22,000 went home; 10,000 remained. But God knew that people would praise the 10,000 for their efforts and the resulting victory; so he arranged for the elimination of still other "extras." The final victory was won by a scanty 300! And there was no doubt in anybody's mind as to who was responsible for the victory. Even the enemy gave credit to the Lord.

Perhaps we need to speak out boldly to say that those today who are afraid need to go on home. This is a day of battle, but God is still in control and will win his own victory. I am thankful to him for giving us evidences in every area that his spirit is at work.

From our Oklahoma border to the Gulf Coast—from the forests of East Texas to the deserts on the west, I have seen some real successes in reaching people for study. There are many people like a Mission Friends director in a small West Texas community. She wanted to start Mission Friends in her church but really had only her own children to count on for attendance. After personally canvassing the town, she is now using her station wagon to pick up children every Tuesday afternoon as they leave a local kindergarten. Her Mission Friends group, which has grown to sixteen, is touching several Catholic families as well as some who are totally unchurched. I visited her room and thrilled at her philosophy. She makes good use of all curriculum materials because she realizes that her prime responsibility and greatest privilege is to "START" each child where he is and to establish a readiness for the day when God will speak to him. Is there any other way to begin mission study?

Everywhere I go I find Girls in Action learning in real life situations how God calls people and that he wants to use them now. Where workers know the thrill of "discovery" in their own Christian lives and are really involved in personal "missions adventures," I find a keen sense of excitement in girls as they study by doing. Through their leaders they are seeing that their organization is so much more than Brownies or Blue Birds even though those fine organizations can also make bed caddies, visit the old folks' homes, and give parties for retarded children. Girls in Action at its best is centered on spreading the story of Christ. There is no decrease in emphasis on purity, but leaders are seeing that talking about purity for the sake of purity can make a life much like a white cloth saved indefinitely for some special time out there in the future. Such a cloth tends to yellow and lose its freshness. Children are being led to give themselves to Christ now and find that purity comes only through contact with His eternal "brightness." Christ then takes the vitality of their lives to share His message. For organizations who understand this, the new red and gold colors are perfect, for they speak of boldness, brightness, and warmth that the vibrant Christian will always have. I am thinking now of an East Texas leader whose girls studied migrants in March and found a Polish family with eight children who fit the migrant description as they moved into town in a small mobile home. Through school, the GAs began to befriend the girl their age and to bring her to their meetings. Right after Easter the mobile home was destroyed by fire; and the GA group led their church to find clothing and shelter for the entire family. Am I slipping over into mission action territory? I say not. For children, this kind of follow-through action is a *must* for effective study.

Dynamic leadership in study is also evident in Acteens. There is a West Texas woman whose personal availability to God has resulted in a unique study program for Acteens in her group. Every Thursday she takes them thirty miles to a New Mexico town where they spend two hours studying the sign language. On Easter Sunday they interpreted their first song service for a deaf couple in their church, and they are continuing the lessons as they look forward to the day when they will be able to interpret all church services. This kind of venture is very meaningful to Acteens because it is study with a purpose.

This past February young married couples from all over Texas gathered in Fort Worth for a missions conference. Of course, they were exposed to inspiring and informative speakers and were involved in discussions of missions needs; but one of their greatest learning opportunities came on Saturday afternoon as they went to work at specific assignments in Fort Worth. Some of their accomplishments included welding and painting playground equipment at

the Goodwill Center, installing electrical outlets and cleaning carpets at the Rescue Mission, and cataloging 175 books at the Goodwill Center. These missions points will benefit from their work for a long time; but the greatest value, honestly, was not in the contribution there. It was in the learning laboratory through which these couples could experiment together and prove some of the ideas presented earlier in study sessions. Perhaps their "taste" of real missions will lead to other experiences in their own home towns. This is study at its best—available *this year* because of an organization called Baptist Young Women!

So, you see, we have some excellent beginnings. We can expect victory if we keep ever before us that our "hope is built on nothing less than Jesus' blood and righteousness." "Thanks be to God who giveth us the victory!"

For Release After 12:00 noon, Monday, May 31, 1971

IN PARTNERSHIP IN EAST AFRICA

By G. WEBSTER CARROLL

Southern Baptist Missionary to Uganda

G. WEBSTER CARROLL, a native of Bluefield, W. Va., was the first Southern Baptist missionary preacher assigned to Uganda, moving to Jingo, Uganda, in 1963. For seven years previously, he served in neighboring Tanganyika (now Tanzania). He is a graduate of Carson-Newman College, Jefferson City, Tenn., and Southwestern Baptist Theological Seminary, Fort Worth. Before appointment as a missionary in 1956, he was pastor of churches in Russellville, Tenn., and Itasca and Dallas, Tex.

This morning, as I came to this Opera House, I asked the first 100 people I met coming in, "Can you quote, from memory, Matthew 28:18—19-20, which we Southern Baptists call 'The Great Commission'?" _____ were able to quote it. Then I asked the question, "Now, can you tell me what verses 16 and 17 say?" Only _____ were able to tell me. We would not expect many to do so. Yet in the circumstance which immediately precedes Jesus' commissioning His disciples we might well find a very important clue to victory or defeat in world missions. What the disciples were to do in response to this great commission of their Lord was to depend, in large measure, upon the position they took, individually and as a group, in verses 16 and 17. And, even as much as they, as we ponder our own Christianity today, and the world in which we live, it is absolutely imperative that we check our position, individually and as a denomination, to make sure of our proper relationship to Jesus Christ.

We quote Matthew 28:18, 19, and 20 automatically . . . it is our watchword . . . "Jesus drew near and said to them: 'I have been given all authority in heaven and on earth. Go, then, to all peoples everywhere, and make them my disciples: baptise them in the name of the Father and of the Son and of the Holy Spirit, and teach them to obey everything I have commanded you. And remember! I will be with you always, to the end of the age.'" We know it by heart. We can quote it perfectly. We use it repeatedly in our literature. Our children learn it almost immediately after they learn John 3:16. Our Assemblies build themes around it. Our Baptist Student Union places it as an Everest in the path of every college student. Our seminaries echo it, not just in missions classes but in Old Testament and Theology classes as well. Our religious education people motivate people in methodology with it. Our pastors have preached it, and still preach it, as the most direct command our Lord ever gave His followers. Nashville, maybe some brass, maybe too much wrought iron, but with a lot of tested steel and refined gold as well, sets its direction in its light. Our missionaries move out from State conventions in its tide. Our missionaries move out from Atlanta in its grip. Our missionaries move out from Richmond as a part of its purpose. Baptist Men, in Memphis, are quoting it. Baptist Women, in Birmingham, have made it impossible for churches to forget it.

Why then, are we afraid? Why then, are we cast down? Why then, do we falter today? Why then, are we turning aside and wondering if we really are on the winning side? Satan is trying to tell us that Christianity is a lost cause and that the church has become powerless. Why are too many of us believing him? Why have we come so short of taking our world for Jesus Christ?

Our answer is not to be found in the Great Commission itself. No fault whatsoever can be found in it. There is no logistical defect in it. Nor will we find our answers to needed revival and new effectiveness in fault-finding and unkind criticism toward each other, our brethren in the gospel. Rather, the answers we so desperately need are to be found in our reaction to seeing the Lord Jesus. Verses 16 and 17 say, "The eleven disciples went to the hill in Galilee where Jesus had told them to go. When they saw Him they worshipped

Him, even though some of them doubted." When they saw Him they worshipped Him, even though some doubted. The 'they' refers to His disciples, His followers, His church, the church of today with various denominational names . . . as far as we are concerned, and to be very, very specific, Southern Baptists. The 'Him' refers to Jesus Christ. And it was extremely crucial to the issuance of the Great Commission as to whom the disciples thought Jesus to be. What they were to do with His command, in obedience or disobedience, was to depend almost entirely upon whom they thought Jesus was as they looked upon His face that day in Galilee. Their success or failure was not to depend upon their intellectual genius, or their organization structure. They did not have historical proof of past programs which they knew would work. Mr. Arthur Flake had not yet been born. The 30,000 Movement had not yet moved. The 'Million More in '54' had not yet scored. Their success or failure was to depend upon whom they thought Jesus Christ, alone, to be. To their credit we know that most of them worshipped Him. They saw Him as the risen Lord, who had defeated death and Hell, Satan and sin, sickness and copping out, ghettos and poverty, slavery and oppression. The world in 33 A.D. announced, after Calvary, "God is dead". But most of these followers of Christ affirmed, in the dynamic of His very presence and command, and in their positive and total commitment, "God is alive!" No Christian disciples have ever had more impact and effectiveness upon their generation than did these men. They were so limited in education, in transportation . . . they did not even have a mimeograph machine . . . or even a polaroid camera. But they did know, by personal experience, who Jesus was.

Some people, even today, are doubting who Jesus is. Some Southern Baptists are doubting who Jesus is. Some churches have begun to doubt who Jesus is. And when men begin to doubt the authority and power and compassion of Jesus, they begin not to care. Their own Christianity has not the authority of the risen Lord, nor the power for maximum righteous living, nor compassion on those outside of Christ. And because so many Christians are doubting that Jesus is who He is, much of the world, both here in the United States and abroad, has begun rejecting our dead religion and our dead professionalism and our dead institutionalism.

But, thank God, 'Most of them worshipped Him'. And because of whom they knew Jesus to be, the disciples victoriously addressed themselves to His Commission. Jesus had said, "I have been given all authority in heaven and on earth. Go, then . . ." In other words He was telling them that on the basis of who He was they were to bring every human being on the face of the earth to faith in Christ. Revival had come to the disciples. And I believe that genuine revival is breaking in upon Southern Baptist disciples today. There are dozens of evidences of it, in many places. Many great old churches, which were sleeping to death, have been awakened and set on fire. An increasing number of pastors are being led, by the Holy Spirit, to know, once again, who Jesus really is. Hundreds of Southern Baptist members are experiencing the washing away of prejudice, and lethargy, and worldliness in the cleansing forgiveness and renewal of the real Jesus. Wave after wave of our precious young people are finding actual answers to life in the real Jesus, and are standing available to be responding to Christ's commission to 'Go'. I have never been more excited than I am today at being a Christian. I have never been more excited than I am today at being in partnership with you, as Southern Baptists. In our new affirmation as to who Jesus is, the risen and relevant Lord, God alive and caring, we seek a more victorious obedience to the Great Commission. What we do, in our generation, with the command of Christ, will be determined in large part by whom we believe Jesus to be. Then, in His absolute Lordship, we add the stewardship of our money, the leadership of denominational, dedicated disciples, the continuing development of tools and programs which will better communicate the gospel and grow strong followers in service, to the end that we might more nearly approximate the victory our Lord expects of us.

This partnership with you in East Africa, in the Lord's work, has been a blessed adventure. You have carried your part of the load in a marvelous way. I must begin there, for so much of what we see our Lord accomplish, around in the world, we see in direct proportion to your involvement. So often I think that yours is the heavier part of the load, and I thank God every day for your heroic, worldwide witness. Let us never forget that the winning of the whole world has got to begin at home, right where we are. Some people can get tremendously excited about missions if it remains 'foreign', and it is true that Jesus said that we were to go to the 'utmost part of the earth'. He did say that . . . but in the same breath He said, "beginning in Jerusalem." And by that He meant St. Louis, and Washington, and Houston, and Shreveport, and Macon. Our first opportunity, and responsibility, in missions is to talk with people immediately around us about their need for Jesus in their hearts. Sammy DeBord says that the only requirement you have to meet in order to be a missionary is to step outside yourself. The harvest of which Jesus spoke to His disciples as being desperate to be harvested was not Argentina, nor Indonesia, nor Uganda. To be specific, He was

calling the attention of His disciples to those people who were, that very moment, walking toward them at Jacob's Well. There are thousands of like people, in every shopping center you frequent who have the right to hear your testimony about Jesus. As a foreign missionary, I am convinced that we will have far more support from you in winning Africa to Christ, if I know that you are moved with compassion on lost people next door to where you live.

Next to your witness in your own community, you are carrying so wonderfully, your assignment of stewardship and prayer support. Just this year, 1971, you will give about 35 or 36 million dollars to foreign missions alone. About half of that, 17 or 18 millions dollars, you will give in your Sunday by Sunday offerings to the Cooperative Program of Southern Baptists. This money we spend in meeting the operating budget of foreign missions. The travel of 2500 missionaries to and from 76 countries of the world, you pay for in your giving to the Cooperative Program. The Bibles we buy for distribution to 120 different tribes in Tanzania, 70 tribes in Kenya, and 17 tribes in Uganda, you dear friends provide through the Cooperative Program. This may not mean much to your ears . . . for me to say "Kwa maana jinsi hii, Mungu aliupenda ulimwengu, hata akamtoa mwanawe pekee, ili kila mut amwaminiye asipottee, bali awea na uzima wa milele". This may not register much understanding in your ears, but in the fifteen years that I have been in East Africa I have seen hundreds of faces, which beforehand had been empty, hopeless faces begin to light up as they heard me read those words from the Bible. With excitement they begin to think, "Can it be . . . that God does love me enough to give His only begotten Son to die for me?" Never once, in my fifteen years in Africa, have I ever asked for money from the Foreign Mission Board with which to purchase Bibles, have I gotten a letter back saying, "Sorry, Southern Baptists are not giving enough money for Bibles". Never! We have lived and worked with the Dr. Hal Boones in Uganda, where two of every five babies born die before they reach the first birthday. Among one of our tribes, the primitive Karamajong Tribe, the seven footers, the tall Nilotic African ethnic group, three of every five babies born die before their first birthday. Your faithful partnership with Jesus has provided medicines with which Dr. Boone is able to see from 70 to 120 people every day.

Yet, every now and then I hear someone criticize the Cooperative Program. They dare to say that it is not an interesting program. They say that it is not personal enough . . . friends, my salary is paid from the Cooperative Program, and you cannot get more personal than my salary. And how we thank God every day for your overall involvement and ministry in world evangelism.

Now, the other half of our mission money you give every Christmas through the Lottie Moon Christmas Offering. This is another 17 or 18 million dollars. And this money we spend, almost in its entirety, for capital needs; the building of church buildings, hospitals, schools, seminaries, houses for missionaries to live in, and vehicles for travel. The only part which is not used for capital expenditure is that which buffers operating need when you cut short the Co-operative Program. Again, we thank God for your faithfulness to Him in your stewardship support.

Without a doubt, your greatest contribution in this partnership, is your prayer intercession . . . for God's power to fall upon the witness of His Word in East Africa. Dozens of times we have seen it with our own eyes, God perform marvelous miracles, because of your partnership in prayer. In our personal lives we missionaries depend upon your prayer, and we thank you for it. We Carrolls went back to the field in July, 1967. In January, 1968 my wife, Betty, spent three weeks in bed, sick, in our town of Jiuja, Uganda. We then took her to the capital city of Kampala, to the hospital. After two more weeks (and every day I drove back and forth, a 100 mile round trip, to be with our two children at night) the doctors sent her back home, not being able to determine exactly what was wrong. After two more weeks she returned to the hospital for major surgery. As the doctor entered the operating theatre he told me that he would be there one hour, and would then come back to talk with me. Two and one half hours later he called me to his office, to tell me that there was not much hope that he could give me. At that very moment a great peace flooded my soul, as I anticipated rushing back to Jinja to write about a dozen letters of prayer request to certain individuals and groups of our Southern Baptist brethren. As I arrived home our son, Tom, asked how Mummy was. I said, "Son, she is just fine." Then I wrote the letters. In the next three months we received nearly 400 assurances of prayer, as our Lord brought Betty back to health again.

But even more important than your prayer for us, personally, is your prayer intercession for God's power to bless the witness of His precious Word, and for His Spirit to nurture and to grow strong Christians of the national brethren. The harvest has been somewhat phenomenal in East Africa during these fifteen years. We were the second couple to arrive in East Africa, in the opening of this new field of labor. The Wimpy Harpers arrived first, transferring over from Nigeria. We were together the day Wimpy Harper died, by

drowning in the Indian Ocean. We experienced God's answer to your prayer during that tragedy. We also have seen God's answer to your prayer as the seeds of the gospel were planted in Tanganyika (which is now Tanzania), Kenya, and Uganda. Two other families came over from Nigeria, the Dave Saunders and the Dr. Jack Walkers. Other new missionary families, the Sammy DeBords, the James Hamptons, the Earl Martins, and now hosts of others, have shared in this partnership with you. And we all stand amazed at what God has done in it all. The ministry of the 'sending churches' (Acts 13:3), the churches of which you are members, in the presence and power of God, raised up the Baptist Tubercular Hospital in Mbeya, 700 miles from the coast. Your prayer buffered missionaries through the learning of a new language, and placed them at strategic spots throughout East Africa as preachers of the gospel. Sammy DeBord was used of God to set a spiritual fire in the Southern Highlands of Tanzania. Bill Lewis fanned it as it spread throughout the Rungwe District. The Jack Hulls were the first white missionaries to go back into Kibuyuland following the Mau Mau rebellion. I was in charge of language school at the time, and I was scared to death for them to go up there to Nyeri. I tried to encourage them to wait until things settled down, or to go elsewhere in the rebellion. Dot Hull looked at me and said, "Web, we are convinced that the Lord is leading us to go on now, and we are going on." They went, and these two giants of the cross have been used of God to turn multitudes of the most populous tribe in Kenya to Jesus Christ. The Carlos Owens went to Kigoma, on the shores of Lake Tanganyika, and were used of God to witness, heroically, in that solidly Moslem area, actually the end of the line of the old slave trail. Four miles away, at the village of Ujiji, we shared a picnic lunch with the Owens, and some of their new converts to Jesus, under the very same mango tree where Mr. H. M. Stanley arrived one day and, facing another white man, said "Dr. Livingstone, I presume". The High School in Mombasa, Kenya, a growing work in Nairobi, a seminary in Arusha, the planting of the seed in Kisumu by Phyllis and Eric Clark, which has resulted in three thriving Associations of Baptist churches and a Bible School . . . all of these things, and more, we have seen God do in this partnership with you.

We jointly began the witness in Uganda in late 1962, with the going of Dr. and Mrs. Hal Boone, and their army of six children. This beautiful country of 10,000,000 people, is called The Cradle of the Nile, for the water leaves Lake Victoria at the town where we now live, Jinja, and becomes the Nile River. So beautiful is Uganda, physically, that Sir Winston Churchill called this country 'A Fairy Tale'. It is the year-round headquarters for thousands of the world's wild animals. Uganda is the only country I know of where the highway signs say, "The Elephants Have The Right of Way." As green and lush as a golf course is Uganda, twelve months of the year. However, when one considers the people of Uganda, his heart grows heavy, and it stays heavy the longer he lives there, because of the physical and spiritual need of the people. 88% of the people cannot read nor write, so much as their own name. But the medical needs are more crucial than the educational. I've spoken of the high death rate of so many children, from causes which you and I can take care of with one trip to the drug store. Malaria is, of course, the world's number one killer. Many die from dysenteries of various kinds from the water. Many others die from malnutrition. What a tremendous blessing it has been to work along side of Dr. Boone, preaching and witnessing as he treats sick people. Numbers of our Baptist church members in Uganda have told me that 'Daktari Buni' first told them about Jesus and His love.

My own work in Uganda has been in evangelism and church development along with about twenty other missionaries. And our Lord has blessed in almost unbelievable measure. For instance, in 1969, in our Southern Baptist churches here in America, our pastors baptised one new convert for every thirty three church members we had. But in Uganda, in 1969, our pastors baptised one new convert for every two church members we had. How can we ever thank Him enough, how can we ever thank you enough, for this harvest for His glory? In addition to your marvelous participation in this partnership, there are other reasons for this wonderful success. It is true that Uganda, for the most part, is still a pagan country, and it is much easier to win uneducated pagan people to Jesus Christ than it is to win those of other non-Christian, but organized religions. Uganda is an agricultural country, the pace of life there is so much slower, and the people will listen to the gospel. Furthermore, we have seen God answer your prayer intercession in breaking the hold of witchcraft. Numbers of times I have seen people coming to the front of churches to confess their faith in Christ, and stand there unbuttoning their garments to bring out charms of various kinds, lions' claws and teeth, leopards' claws, chickens' feet, pouches containing just plain dirt, and hundreds of other items, which they have bought from the witch doctors for from one to twenty cows, and to leave them on the table at the front of the church. The very moment that they give their hearts to the Lord, the Holy Spirit reveals to them the worthlessness of the old superstitions of Satan. Where fear had been

the fibre of life, now they begin to experience the peace that passeth all understanding. This new life in Christ has brought purpose, and joy, and fullness.

Along with this fertile ground of hungry hearts to know the forgiveness of God has been the marvelous way in which the Holy Spirit has set on fire the lives of our new Christians, our Baptist laymen, to witness and preach. Their simple and sincere faith has prepared them for some of the deepest insights into God, and into the scripture, and into the matter of church development that I have ever seen. The dynamic of these brethren, in their places of leadership, as pastors, deacons, and associational leaders, has got to be the direct answer to your praying. We missionaries could never, in a million years, organize people to be so sensitive and effective for the Lord. For instance, it is difficult for us, in our western oriented background, to be effective in coping with witchcraft and superstition. Once, I was preaching at the Kabukye Baptist Church, of which Brother Danieli Kinuthia is pastor. In the middle of my sermon a lady got up from the rear on the right side of the church, and came literally running down to the front. She stood there in front of the pulpit, shaking and trembling and crying. After only a few moments she fell, exhausted to the dirt floor. I immediately went around the pulpit, and was kneeling down to see if I could be of some help to her, believing her to be sick. By the time I arrived at the woman, Brother Danieli had come from the other side. I reached out my hand to take hold of her, when Brother Danieli slapped my hand away. In my surprise I said, "Danieli, we've got to help her, she is sick". At my plea Danieli replied, as quickly as a shot, "Bwana, no one helped Jacok when he was wrestling with God." His statement shocked me for a moment, and I retreated a few steps, and waited. After another very few moments that lady arose, as calmly as you please, and just walked back to her seat, I was still standing there, stunned, when Brother Danieli said, "Bwana, endelea", which in Swahili meant, "Bwana, go on preaching". I then stumbled on through my message, and we began to sing the hymn of invitation. The first person to come was that lady. She came to the front, and lifted her hands, which was to stop the singing so that she could give her testimony. She told, in the most descriptive language, of the war which had been going on in her life for months, of how God had reached down for her, to gather her in His arms and to forgive all of her sin and darkness, but that Satan had come every time and snatched her away and led her deeper into her pagan darkness. That very morning she had pled with God, telling Him that she just couldn't stand it any longer, that she must have His cleansing touch or she would die. And, according to her own testimony, He had reached her with His love, and had defeated Satan once, and for all, and had put him out of her heart. So you see, this keen insight on the part of this beloved pastor, the hunger of this lady for God, the witness of the Word of God, and the effectual, fervent prayer of Southern Baptists tell the story, over and over again, of the East African harvest.

Now, what about tomorrow? What do you reckon we ought to do next? Do you feel that the Great Commission is sufficient reason for us to stay at the job? Personally, I am convinced that it is. And I want to tell you this: tomorrow morning I return to Bluefield, West Virginia, my home town. The day after tomorrow wife, Tim, and Melody, and I return to our beloved home in Africa. But we'll not go to the Bluefield airport alone. My Baptist layman brother, Arthur, will take off his butcher's apron, and leave the family grocery store, and go to the airport with us. He always goes with us. In fact, every time we've gone to Africa he has gone with us . . . all of the way . . . while at the same time he labors in the store and in the First Baptist Church of Bluefield. We engage in God's mission in partnership. My eighty year old parents will go to the airport with us also . . . they always have. They, too, though they remain at home in Bluefield, are our partners in East Africa. They provided me with a Christian home as I was growing up. They taught me John 3:16, that Jesus loved me and died for me. And after that they taught me Matthew 28:18, 19, and 20, and relinquished any personal claim they could have had on my life. I praise the Lord that they kept seeing Jesus as Lord in their lives, and thus were loyal and faithful Southern Baptists. Oh, the praying that my dear, Godly mother has done for her family, and for her denomination, and for her pastors, and for her world. It isn't easy to tell them goodbye . . . we know that the likelihood is that they may pass on to glory while we are in Africa. But they would choose to be beaten rather than be disobedient to their Lord.

And also, going with us to the airport will be a small group of the brethren of my home church. They work with us in Africa too. I've been in partnership with them for a long time. They provided a Cradle Roll for me 44 years ago. They let me be a member of their Sunbeam Band, where I learned that Jesus loved the little children, all the children of the world. They witnessed to me, and led me to faith in Christ. They loved me and spent time with me as counselors in Royal Ambassadors. They taught me the Bible in Sunday School. They were not timid in expecting me to attend Training

Union, they kept demanding maximum preparation for Christian service. They prayed for me, with more excitement than if it were a ball game, when I went off to represent the State of Virginia at Ridgecrest in the Sword Drill. They rejoiced with me when God called me to preach. Do they sound like anyone you know? I'll tell you who they are, they are Southern Baptist brethren, with whom I totally and unashamedly committed as partners. You Tennessee Baptists paid for my college tuition at Carson-Newman College. All of you Southern Baptists provided me with a seminary education. And I claim your dedication and partnership with Christ as we return to Africa day after tomorrow.

There is no option, as far as I am concerned, with regard to the Great Commission. The more I look at Jesus, the more it becomes the law of my life. There may be some things wrong with us. We may have denominational leaders with limited vision, but I know dozens of them personally and I am ready to assert that the vast majority of them are spiritual giants. We may have some weaknesses in our programs, but I've been on furlough a year now, and have traveled in 24 states of our convention, I've driven nearly 40,000 miles and spoken over 600 times. I have observed hundreds of churches grappling with these programs. And I praise God for what I have seen. The churches which are bathing these God-given programs in honest prayer, while seeing Jesus as Lord, are living out, victoriously, the Great Commission. I've never seen a program more exciting than the current Southern Baptist Outreach program. We may be having some difficulty in financing all that the Holy Spirit is placing before us to do these days. But of this I am absolutely and positively sure . . . to date, there is no available plan that begins to hold a light to the adequacy of the Cooperative Program of Southern Baptists.

As I see it, our greatest concern is the fact that thousands of our people haven't had a recent enough look at Jesus. I am convinced that we purpose, in our hearts, to live out the Great Commission. But God help us to understand that what we try to do for our God can make a difference only as we see Jesus as Lord of our lives. What is our next step, as Southern Baptists? The only 'next step' we can afford to take is that 10,000,000, plus, of us see Jesus and crown Him Lord of all.

For Release After 2:30 p.m., Monday, May 31, 1971

COMMITTED TO MISSION ACTION

By MRS. ROBERT BUICE
Homemaker, Little Rock, Ark.

MRS. ROBERT BUICE (Peggy B.) has been active in Woman's Missionary Union since she was a child enrolled in Sunbeams, and has served as president and chairman of numerous committees the Woman's Missionary Union at Second Baptist Church, Little Rock. She also is a Sunday School teacher, choir member, and missions committee member at the church. Active in civic affairs, she is on the board of directors for Trebing Memorial Home for the Blind and a life member of the Parent-Teacher Association. She is the mother of two sons.

Through the years we, women of Second Baptist Church, Little Rock, have busied ourselves making "pretties" for the shut-ins, visiting them and the unchurched, making tray cards for the hospitals, taking messages from the pastor and tapes of his sermons to the nursing homes, assisting with the Internationals in our community, aiding our Baptist Student Unions, and giving monies to the various ministries of our beloved church, Worthwhile as these ministries are, they are simply not enough in these times when there are so many needing so much but who are seemingly separated from us due to race or ethnic groups.

Nearly two years ago, after acquiring the missions on the east side of Little Rock, a plea went out for a Mission Action Group to be formed to help in that area. Six young women banded together to update the nursery, beginning and primary departments, so that as adults were reached there would be a suitable place for their children.

The nursery was full of dirt, dust and cobwebs, with a bare concrete floor under the cribs and dirty dark blue drab walls. The curtains were disintegrating with dust.

How did they accomplish their task? The groups with older ladies gave money that was used to supply the Beginner, and Primary Sunday School rooms. They were able to purchase wooden in-lay puzzles, easels, brushes and paints and books. They covered this area under the cribs with a room size carpet they found on sale at a discount store. They sponsored a toy drive to build up the toy supply for Nursery through Primary, and a drive to get nursery equipment, mobiles for the cribs, and colorful pictures for the walls.

The women painted the baby beds that were attached to the walls; and girls made curtains for the baby nursery, lysoled the mattresses and washed the sheets.

They involved their husbands in mission work (unbeknown to them). They had several painting parties in the evening to paint the rooms for the children. It was a time of fellowship as well as worthwhile activity. Of course, responsibilities had to be assigned to people outside the group but isn't this what we want to do in missions . . . involve as many people as we can . . . whether they are a part of the organization or not.

Well, that is how it all began. It was spontaneous! It was contagious! Soon, many were volunteering and channeling their professional services in the deprived areas.

A Christian teacher and Christian senior high school students tutor many young people who are failing in school helping them to learn to study, to achieve success in school. The tutor never does the homework for the student. Their task is to help him overcome a learning problem in a certain area and move on to the next problem.

There are sewing classes where our women are instructing junior and senior high school girls (and some interested boys). Most of them who come are interested in learning to sew for personal wear. Oh, at times there are difficulties to overcome but this is true in any area of life. The fellowship among the students and instructors reveal a genuine love for each other.

There is an adult sewing class where none of the ladies who came knew how to sew! And now they are able to make their clothes and the clothes for their small children.

We have a central clothing supply. Clothes are donated by church members and interested friends from within the city. The clothes are carefully sorted and sized by our women each week and each Sunday Keen Age Club (Retired Members of the Church) distributes the clothes by fitting each person who comes for help.

Handcraft classes are taught by men and women to the teen-agers of the College Station community. They have built complete purses (which look like miniature barns) which were designed by one of our girl's husband. They have leather craft classes and other projects that are lovely to look at as well as being useful. At the completion of handcraft, sewing classes, recreation and other activities, teachers and students enjoy Bible Study and prayer together.

In connection with the medical center a registered nutritionist counsels with the patients who are referred by the physician for help with a special diet for weight control, diabetes, or any other medical problem. She authorizes supplementary food for needy families with pre-school age children or for expectant mothers. This is a special "good food" program to provide a better diet for them. Recipes using these foods are given to the families. Posters which emphasize low cost foods or teach good nutrition are placed in the waiting room and these are discussed with the patients while they are waiting to see the doctor.

Last summer our Acteens did a fine job on Wednesdays from 5:30 to 6:30, going in the area and inviting the children to come to the church for stories, making pictures (which the children loved taking home) and enjoying refreshments. The first night they went they had four children; the following Tuesday two went visiting, prompting seventeen to come the following night. Picnics at the park, a visit to the zoo were planned. The girls kept in touch with their little sisters and have a feeling of love and accomplishment in this work.

Last summer we conducted two separate Bible Schools in College Station enrolling four hundred boys and girls and more than eighty making professions of faith in Christ. This year we are planning five separate Bible Schools in the College Station area and other areas of our city.

The exciting element of our activities is "willingness". Christian lay men and women working together without regard to race in Christian harmony and love.

These programs can happen only when God's will is allowed to lead the worker involved down the path which God wants us to travel. There is no room or time for personal smugness over individual achievement. Only when we unite to serve God humbly can we accomplish what has been accomplished at Second Baptist. Only then can we consider ourselves laborers together with God.

COMMITTED TO MISSION ACTION

By DALE COWLING

Pastor, Second Baptist Church, Little Rock, Ark.

DALE COWLING, pastor of Second Baptist Church in Little Rock for the past 19 years, is a native of Mineral Springs, Ark., and former director of Baptist students work in Arkansas (1950-52). He is a graduate of Ouachita Baptist College (now University), Arka-

delphia, Ark., and Southwestern Baptist Theological Seminary, Fort Worth, with the doctor of religious education degree. Southern Baptist College, Walnut Ridge, Ark., presented him with the "Distinguished Minister" Award in 1959, and the BSU directors of the Arkansas Baptist State Convention named him "Man of the Year" in 1968. He has served on numerous denominational committees, including the Southern Baptist Convention Executive Committee, the SBC Christian Life Commission, and the Executive Board of the Arkansas Baptist Convention.

Second Baptist Church, Little Rock, Arkansas, has developed a concept of spreading an umbrella of spiritual concern over the whole city. She has established ministry points in various areas of the city. These ministry points are not miniature churches. They are focal points where a broad span of activities take place designed to meet the special needs of the community.

These focal points are Second Baptist Church in these areas of the city. Most of them are housed in the buildings of churches that went defunct primarily because they refused to minister to any but whites even though their communities had become half black.

Let it be re-emphasized that the purpose of Second Baptist Church is absolutely not to build miniature churches in these areas. The purpose is to design specific ministries to meet the real needs of all the people in the community, regardless of race. Most of these activities take place on weekdays and nights.

For example, there are many young people in these deprived areas who are failing in school. This has led to tutoring sessions where Christian young people, as well as adults, try to help the failing to learn to study, to achieve success in school. This is done in the name of Christ.

In like manner there are groups in sewing, family nutrition, family planning (birth control), medical self help (first aid), various crafts, literacy training, music and directed recreation. Each activity is approached as a Christian ministry and includes a brief Bible study time.

These various activities are headed by lay people who are hereby given an opportunity to serve God through their professional or vocational training. Laymen are delighted to have such channels for investing their special training and talents in the service of God and man.

And here is the heart of this approach. There is a Sunday School and preaching service in each area on Sunday morning. On Sunday evenings the people from the various areas are brought to the Second Baptist Church. This joins all of the people into one church body and builds a true New Testament fellowship of believers. In this way there is one family composed of the rich and poor, the black and white, the educated and the uneducated, the lovely and the unlovely!

In the College Station area poverty abounds. Sickness is prevalent. Children are often hungry and ill-clothed. These needs led to the establishment of a Christian Medical Clinic. By a series of miracles equipment was secured to open a six-room clinic. This includes a complete laboratory and drug supply. Christian physicians, medical students, nurses, technicians, administrators and pharmacists give their time and skill to examine and treat the poor.

Local hospitals take all emergency needs such as surgery or critical illness without red tape or delay. Two dental clinics take all referrals and give necessary treatment. An outstanding orthopedic clinic takes and treats all referrals. Children's Hospital gives pediatric care. Many drug companies give medicine. All of this is done in the name of Christ.

Along with the medical clinic there is a central clothing supply. Used clothing is sorted, repaired and fitted to those in need.

Second Baptist Church also has established a Christian Counseling Center. This is headed by a clinical psychologist and includes a resident psychiatrist and a social worker, plus two other qualified counselors. Appointments are scheduled through the church office.

Second Baptist Church provides a Nursery School-Kindergarten program for the children of working mothers. This program grew out of the pastor's counseling ministry. The children's educational space is utilized for this weekday program. The day care program is staffed by trained paid employees and is under the supervision of a church staff member, the director of preschool children. It is open from 7:30 a.m. until 6:00 p.m. It is a ministry to children and parents and not a baby sitting agency. Attention is given to physical, emotional, social, and spiritual needs.

Second Baptist Church found a great need for a ministry to older people who are confined in the nursing homes of the city. Teams of laymen and preachers have been organized and assigned to specific nursing homes. They lead a group song and devotional service for those who are bedfast.

This ministry consists mostly of genuine friendship expressed in listening, encouraging and performing simple personal services when requested. This program operates in six nursing homes, including one for blacks in the College Station area. It will be greatly expanded in time.

The church also utilizes the radio. A special hard rock program entitled POWERLINE is sponsored by the church. This program, produced by the SBC Radio-Television Commission, is beamed toward unchurched young people. It has a subtle Christian message interwoven. Those who are troubled are urged to call the "hot line to Dr. C." Many respond. Their problems range from just needing to talk, to illegitimate pregnancy, drugs, parental conflicts and suicidal compulsions. The pastor has three one-minute inspirational thought messages each day. These are nonsectarian and beamed to the whole community.

Second Baptist Church has developed a unique summertime ministry. By a miracle, the most popular outdoor recreation facility in central Arkansas became available. This is beautiful Lake Nixon located on the western edge of Little Rock. This thirty-five acre swimming lake with spacious sandy beaches is nestled in the center of a hundred seventy-five acres of rugged timber and hills. This facility is operated as a Christian family outdoor recreation ministry during the summer. The environment is kept strictly Christian. Families play, swim, and picnic together.

A Christian day camp is also operated at Lake Nixon. Boys and girls grade one through six are bussed from the city each day. They work and play under the supervision of Christian college students. Every effort is made to build character and to deal with spiritual and emotional needs in the individual boy or girl.

Outdoor Vacation Bible Schools are also conducted at Lake Nixon. Each age group school meets for one week for all day sessions of play, work, and Bible study.

The Vacation Bible School ministry also extends into needy areas of the city. Last summer two separate Bible Schools were conducted in College Station. These schools in this all-black area were staffed by workers from Second Baptist. Over four hundred boys and girls were enrolled and more than eighty made professions of faith in Christ!

Two other ministries must be mentioned. A special bus with hydraulic lift picks up wheel chair patients and brings them to Sunday School and worship on Sunday morning. This ministry will be greatly expanded in the future. Also, a Fellowship Bible Study is conducted weekly in Parkview Towers, an apartment house for retired persons. This apartment house ministry will be expanded soon. The church also sponsors a Keen-Age Club for retired persons. This is both a fellowship and service organization.

All of these ministries conducted outside the walls of the church are possible only because of the continuous support of the regular church programs within the church. Major effort is constantly given to building the most effective music and educational programs possible. The worship services must be extraordinary and the pulpit relevant and spiritually centered.

Programs like these can only happen through a fellowship of greathearted laymen. The people of Second Baptist have exercised great Christian vision and statesmanship. They have always been ready to innovate, change, make the forward step. They believe what they adopted in the following statement:

"Second Baptist Church is obligated to God to attempt to reach every person in the city with the gospel of Christ. The program of the church shall be geared to this purpose. Individual programs in various sections of the city shall attempt to minister to the needs of all the people in the community in which the program exists. These ministries shall be to all people in the community without regard to race. All who come shall be welcomed in the spirit of Christian love."

For Release After 4:30 p.m., Monday, May 31, 1971

COMMITTED TO MISSION ACTION

By DR. JASPER McPHAIL
Medical Doctor, Little Rock, Ark.

Dr. Jasper McPhail is a medical doctor in Little Rock and an active member of Second Baptist Church, Little Rock. Prior to 1969, he was for eight years a Southern Baptist Missionary to India. A thoracic surgeon, he was appointed a missionary by the Southern Baptist Foreign Mission Board in 1961 and went to India in 1962. He and his wife, a registered nurse, worked at the Christian Medical College and Hospital in Vellore, India. A native of Slate Spring, Miss., Dr. McPhail attended Clarke Memorial College, Newton, Miss., and is a graduate of Mississippi College, Clinton, and Baylor University Medical College, Houston. He also studied at Southwestern Baptist Theological Seminary, Fort Worth.

By Jasper McPhail, M.D.

For over 125 years the Southern Baptist Convention has empha-

sized, at least in its foreign mission program, a total ministry to whole persons. This is New Testament. This was Jesus' approach.

Yet, while giving lip service to this type of ministry we have never put it into practice except in a few scattered foreign mission stations outside the borders of the U.S.A. proper—possibly with the exception of a remote mission to the Indians in New Mexico.

If the philosophy of our foreign mission program is a valid one in Christian ministry and witnessing, then why has it not been applied by local Baptist churches in their own communities. I decided that it was valid and New Testament. By experience, I knew that bearing witness is most effectively done as the witness seeks out the needs of people and sets about meeting those needs. In the context of this contemporary situation, communication flows easily. The witness then has earned the right to give his verbal witness—first the deed, then the Word.

It took me a long time to find a Southern Baptist Church that believed this philosophy totally enough to want to put it into practice. It was the search for such a church that led me to Second Baptist Church in Little Rock.

It was not hard to find need in our community—A careful study led us to the College Station Community which has a population of 6,000 low-income people without the services of a single health professional. The community is 85% black. It would be termed a ghetto in New York City. Members of the community seemed eager to have a medical clinic.

Second Baptist Church acquired the building and grounds of McKay Baptist Church. The educational building has become the focus center of multi-service week day ministries to that community. A part of this multiple ministry is a health care center staffed completely by volunteer professional laymen.

Churchmen remodeled a section for the clinic. The ladies made the linens and curtains. Contributions were given for equipment, supplies and medicines. The clinic is set up as a primary health center with major emphasis on preventive medicine, maintenance of health, nutrition and family planning. All patients receive a complete physical exam, complete blood count, urinalysis and a chest X-ray. No patient is sent away without essential medications if he is unable to afford to buy them. The clinic serves as an information and referral center for patients who need to be put in contact with other health agencies or health care institutions in our area. We try to arrange needed care in the institution of the patient's choice.

The reception desk is manned by two volunteers, one black and one white who live in the community. Two counsellors in family planning also interview patients and counsel with those who request information. Registered and practical nurses volunteer to take vital signs, assist the doctors in examinations and administer medication. Laboratory technicians and assistants do CBC's and urinalysis and collect specimens for more sophisticated examinations. An X-ray technician takes X-rays, and an EKG is done when indicated. A nutritionist counsels with obese or diabetic patients. Medical students examine patients under the supervision of a licensed medical doctor, and a regimen of treatment is authorized by the physician. A stock supply of usual drugs is kept for indigent patients. This joint effort of many health professions has stimulated a spirit of camaraderie and fellowship which is notable.

Several very dramatic occurrences have already justified our presence and our project in the community.

One 25 year old mother of four was seen for an ordinary complaint. Because a routine PAP smear was done, she was diagnosed as being Stage 1 carcinoma of the cervix while it is curable.

One 48 year old housewife was at her wits end with nervousness, weight loss and hypertension. She had a thyroid nodule and hyperthyroidism which has responded to treatment. Now she is asymptomatic.

A 56 year old lady was discovered to have a stone blocking the right kidney. This was corrected before the kidney was permanently damaged.

Three unknown cases of diabetes have been discovered. Two patients with congenital and correctable heart disease have been treated.

Numerous patients have been treated for ordinary illnesses, many counselled to prevent unwanted pregnancies, others helped because their burdens were shared.

Our ministry there has already made these contributions:

1. A community is now aware of our love and concern in the name of Christ.
2. The sense of fellowship as the part of the volunteer laymen has deepened our spiritual life.
3. Health care in the community is improved.

One elderly gentleman was overheard to say, "I've heard those church people over in Little Rock talk about foreign missions for over 50 years. This is the first time one of 'em ever set foot in College Station."

A little old lady mused, "Well we Americans done been to the moon and back—I'm glad somebody's done decided to save the earth cause that's where I live."

COMMITTED TO MISSION ACTION

By RUSSELL H. DILDAY, JR.

Pastor, Second-Ponce de Leon Baptist Church
in Atlanta, Ga.

Russell H. Dilday, Jr., pastor of the Second-Ponce de Leon Baptist Church, Atlanta, since 1969, is currently serving as vice president of the Southern Baptist Convention. A native of Texas, he was pastor of First Baptist Church, Antelope, Tex., First Baptist Church, Clifton, Tex., and for ten years was pastor of Tallowood Baptist Church in Houston, before assuming the Atlanta pastorate. He is a graduate of Baylor University and Southwestern Baptist Theological Seminary, where he earned the doctor of theology degree. He also has served as first vice president of the Baptist General Convention of Texas.

Second-Ponce de Leon Baptist Church in Atlanta, Georgia, has always been a mission oriented church. Fifty percent of the contributions from the membership each year is invested in outside mission causes. The Baptist Women's organizations have led the church through the years to be generous in its special offerings to foreign, home, and state missions. However, in addition to this financial support, the church members are engaged personally in a wide variety of mission action projects. Most of these are sponsored by Baptist Women groups. But others are sustained by Sunday School classes, Baptist Men, and youth groups.

Inner City Missions. Second-Ponce de Leon supports an effective Week-Day Ministry in the Grant Park area of the city. The Director, Mrs. Fred Propst, is supported financially by the church, and her program includes a ministry to families in the area which is predominantly black. There is the teaching of music, nursery care, Bible teaching, tutoring, recreations and a wide variety of economic assistance to families in the area. Volunteers from the Woman's Mission Union assist weekly in these programs, as do high school students and young men from the Junior Deacon Board in our church. From time to time the children from the Inner City Mission are brought to the Recreation Building here at Second-Ponce de Leon for an outing. In addition to the Grant Park work, members of our church are involved in other Good Will Centers in the Association. Such things as personal hygiene, good citizenship, and music are being taught by women from the church, and additional services are offered regularly.

A special room in the church is equipped for sewing projects. Here during a typical year 87 dresses, 21 baby blankets and spreads, 58 kimonos, and 22 Easter dresses were made by seamstresses in the church and distributed through Dawson, Stewart, and Grant Park Inner City Missions, as well as the Juvenile Home, Georgia Baptist Children's Home and Hospital, and to Cuban refugees. Clothing is brought to the church by the membership and is mended and repaired here to be used in the various missions of the church.

Georgia Baptist Children's Home is supported financially by the church, and the Junior Board has adopted a project of taking the children from the Home on family outings and providing for physical care. Through the years members of the church have built cottages and provided facilities at the home to make it one of the best child care centers in the United States.

The church sponsors a Spanish-speaking Mission made up primarily of Cuban refugees who have settled in the city. The church has helped these families relocate by providing them homes and employment, and there is now meeting in the church building a Spanish-speaking congregation of about 100 people. Their services and Bible Study periods are held in Spanish, and they are rapidly approaching the time of calling a full-time pastor.

An international student group has been developed through the sponsorship of the Baptist Men. There are 750 international students enrolled in fourteen Atlanta colleges, and they are invited to participate in the various activities of our church, including worship and Bible study. Several of these have joined the congregation. The international students are also invited into the homes of our membership for meals, and an annual banquet is held during the Christmas holidays. Efforts are made to help these students adjust to life in the United States.

The church supports financially both the charity work and chaplaincy programs of Georgia Baptist and Grady Hospitals. Several of our women are involved in the volunteer auxiliaries at both places and one group of women meets regularly to sew at the hospital making such items as towels, aprons, and baby jackets.

A Senior Citizens Group is sponsored by our Woman's Missionary Union which provides a variety of services for the elderly in the

church community. They are the regular Extension Department services rendered with regular visitation and church literature, but the senior citizens also come to the church for a wide variety of social events and creative arts. Occasionally they will enjoy an excursion by bus or an annual patio party.

A number of women in the congregation studied the Laubach method of teaching reading and writing to untrained people and have helped on occasion with this ministry at the various Inner City Missions of our city.

Another group goes twice monthly to the Youth Development Center at Adamsville, Georgia, where they work with girls who are detained there upon referral from the Juvenile Court. They teach crafts, prepare treats together, and give the girls an opportunity to serve others by having seasonal parties for the children at the Cerebral Palsy Center.

A group of men goes regularly to the detention centers and jails in the metropolitan area for religious services. These are well received and response from testimony and music on the part of the men has been rewarding.

One of the men's Sunday School classes is sponsoring a low-income housing provision in the Lynnwood Park section of our city, which is an underprivileged black community. They purchased land there, and at the present time six houses are nearing completion and will be ready for occupancy this summer. These will be made available with economical financial provisions which make it possible for low-income families to buy them. The men will maintain an interest in the community after families are selected to live there and hope to expand available housing in the future.

The youth of the church will make a mission trip to Massachusetts this summer, with the help of the Home Mission Board and the Baptist General Association of New England, to sponsor mission Bible Schools and present programs in the Rehabilitation Centers and Home for the Aging there.

At present the Music Department of the church is working on a project to provide basic music training for deprived children in the community. This would be held in the church building, using the facilities we have, and such things as sight reading, choir work, piano lessons, and maybe arts and crafts would be offered by staff to boys and girls selected by teachers in the public schools as having ability but no opportunity to develop their talents.

Pervading this wide variety of interest in people at the level of their personal needs is a spiritual motivation. The members of the church engaged in Mission Action are sensitive to express as they serve, their witness for Christ and to share with the people to whom it is their privilege to minister the greatest discovery of all—forgiveness of sins and new life through faith in Jesus Christ.

For Release After 3:00 p.m., Monday, May 31, 1971

COMMITTED TO MISSION ACTION

by MRS. DAVID HICKS

Mrs. David (Bonnie Ceantham) Hicks is a housewife and former junior high school English teacher, now residing in Oxford, Miss. She is currently a curriculum writer for the Southern Baptist Sunday School Board, writing Sunday School materials. A native of Lafayette County, Mississippi, she is a graduate of Blue Mountain College, Blue Mountain, Miss., and the University of Mississippi. She also attended Southern Baptist Theological Seminary, Louisville. She and her husband have one son.

Two and a half years ago Marshall Circle of First Baptist Church, Oxford, Mississippi decided to be a mission action group working with the economically disadvantaged. As anyone from a small Southern town knows, this meant working with Negroes, and since our church has a closed door policy, we knew it wouldn't be easy.

For several months we met together to study the Women's Missionary Union group guide for ministering to the economically disadvantaged. Our concern was heightened as the guide directed us to the Bible's teaching about the Christian's responsibility for the poor. The guide was really a "how to" book, which was exactly what we needed. For a while it seemed as if we were going to remain a program oriented group. While we studied, we engaged in short term projects, but one of our major ambitions was to have a Vacation Bible School directed primarily at black children. No church, black or white, of any denomination carried out such a project on a regular yearly basis. It took our group a year and a half to plan the first Vacation Bible School.

We asked women from two black churches, Second Baptist Church and New Hope Baptist Church, to work with us on the project. As

COMMITTED TO MISSION ACTION

By JAMES L. PLEITZ

Pastor, First Baptist Church, Pensacola, Fla.

James L. Pleitz has been pastor of the First Baptist Church, Pensacola, Fla., since 1959. A native of Arkansas, Pleitz is a former pastor of Grand Avenue Baptist Church in Fort Smith, Ark., and First Baptist Church, Bentonville, Ark. He is a graduate of Ouachita Baptist University in Arkadelphia, Ark., and the Southern Baptist Theological Seminary, Louisville. Last year, Guideposts magazine presented to Pleitz and the First Baptist Church of Pensacola the "Church of the Year Award" for its creative youth program. The presentation was made by Norman Vincent Peale, editor in chief of Guideposts and pastor of Marble Collegiate Church in New York.

"WE'VE ONLY JUST BEGUN"

There's a song that is currently very popular among the young folk. It's entitled "We've Only Just Begun." It's a romantic ballad. In it, two young people share with each other some of their dreams for the future. All the excitement of young love is in it—but the FUTURE'S the thing—we've only just begun!

When I think about the work being done by our ladies in the church, the words of this song keep popping into my mind "we've only just begun."

For years one of the strongest phases of our work in Pensacola has been that of our women. Today their influence for Jesus Christ has never been stronger—but we've only just begun!

We have 17 Groups in our church. There are 2 Mission Prayer Groups, 3 Mission Study Groups, and 12 Mission Action Groups.

THESE GROUPS ARE GROWING. Some months ago my wife gave a coffee for the young wives in our church who were not involved in Baptist Women. (I don't know whether it was the mountain grown coffee or just what, but the ladies responded remarkably well.) Twenty-four were enlisted initially and the group has grown to 36. We have more prospects for this age group than any other.

Another lady did the same thing for those in the 30-40 year age group. (They tell me that this is the hardest group of all to enlist.) That group has doubled in size. There are now about 15 enrolled.

THE GROUPS ARE GOING. The groups are growing because they are going. The two are inseparable—growing and going.

Perhaps this story would be more meaningful at a men's meeting, but I'm not sure this is true. We have an awful lot of female football fans in America.

In the past we've been accused, and perhaps rightfully so, of huddling but never running any plays. Can you imagine how dull it would be to watch a football game if all they ever did was huddle without running any plays? In our churches, we have huddled, set an attendance goal for the next huddle, and gone home. Is it any wonder that there's been a decreasing number of people even show-up for the huddle.

The huddle is indispensable. Without it there can be no meaningful action, but we must not stop with the huddle. We must run plays—get involved in the world and its needs.

Our Baptist Women are involved in innumerable projects and this includes the ladies involved in the Mission Study and Mission Prayer Groups as well as the Mission Action Groups. They're very much involved.

They're working on at least 20 different projects but I would like to mention just two that are a bit unique.

Our ladies have been a great help in assisting us to canvass areas in Pensacola as we seek to reach people through our Bus Ministry. The church is just getting started in this Ministry. More and more churches are taking seriously the Lord's command to go out to the highways and hedges and compel them to come in.

There's a real mission field right here in America. The other day one of our staff members spoke to 15 of these folk who had come in on the buses. Twelve of them had never been in ANY kind of a church before for ANY reason. Our elementary director told the little folk a simple story about Jesus, and some of them didn't know who she was talking about!

Then there's another project that we call "Project Good Samaritan—South." This involves not just our ladies but our men and young people as well. We're all sorta tied up together in this project. During the month of August we're going to spend two weeks in the Dominican Republic. The group will consist of 100 young people, 15 doctors and dentists, plus a number of other adults. The contract for the 727 Jet has already been signed.

The purpose of the mission is really two-fold. First, of course,

we planned together we gained insights into our abilities and limitations. The group was hampered by lack of time, skills, and money. No one really had time to teach in Vacation Bible School because all the black women worked, and some of the white women worked. The ones who didn't work had small children. Only one person in the entire group neither worked nor had children. It was clear that if there were going to be a Bible School the time would have to be taken. Black women took leaves of absence from their domestic jobs, and a nursery was set up in the home of a group member for those who had small children. G.A. girls were recruited to be nursery workers.

Our greatest problem was space—the lack of it. We requested permission to use the building of the First Baptist Church whose facilities were the only really adequate ones in town, but permission was not granted. From the first we had been told we could use Second Baptist Church or New Hope, but both facilities were very small. Every possibility was investigated, but finally Second Baptist Church was chosen. They gave us all they had—the sanctuary and the adjacent pastorium. We knew that things were not going to be perfect so we decided to do the best we could with the space we had. Even out-door space was put to use. The small strip of lawn sandwiched between the church and pastorium was a classroom; the gravel parking lot was a basketball court; and the area in back of the pastorium with shoulder high weeds and burned barbage pile was the place where the boys did their handwork.

Transportation too was a problem. The First Baptist Church's bus was requested, but not granted, a situation which happily would change the following year. A privately owned bus was secured to bring the children to the school, but we had to take them home in private cars. Several women helped in this who could do nothing else. One Methodist friend came each day to deliver children to their home.

The Vacation Bible School had been such a success the group didn't even consider not having one the next year. The problems were much the same, but some changes were made. Knowing that neither personnel nor space were available for the number of children who would want to attend, the school was limited to only two departments, primaries and juniors; but still the total number increased over the year before. The Methodist church down the street gave permission to use its building, so the crowding was less severe, though still a problem.

Transportation was much simpler the second year for the bus was available to take children to and from the school. The First Baptist Church's bus was also made available, but it was not needed. If there had been more children, there wouldn't have been space for them in the classes, nor teachers to teach them. But the offer from First Baptist seemed to indicate less fear of what we were doing, and this gave us joy, and we appreciated the gesture.

The first Vacation Bible School provided some of us with our first opportunity to work with Negro women, but it wasn't the only project on which we worked together. In March of 1970 the Baptist Women of Oxford sponsored a Day of Prayer for Local Missions. This project too met with both difficulties and successes. One of the greatest problems was publicizing the meeting. Posters could not be put in the white churches and the two newspapers to which we sent articles would not publish them, so publicity was limited to handbills, badges worn at church, and word of mouth. As it worked out publicity was effective, but newspaper coverage would have helped. Speakers were secured—a sociology teacher at the University of Mississippi, an employee of the Training Union Department in Nashville, and an educator from Washington, D.C. None of them were paid, it was all a labor of love. A few weeks later a black woman made a profession of faith in Christ as a result of her conversion at this meeting.

The Day of Prayer was also repeated the following year with some encouraging changes. The event was publicized through the bulletin of First Baptist Church and the pastor announced it from the pulpit. Also the local newspaper carried an article about the meeting.

The members of our group know how little we have done and how much there is to do. We will not forget the children who were so eager to learn in the Bible school that a teacher could ask a question, and the class would be a sea of raised arms and waving hands attached to squirming bodies anxious to participate, even if the answer were unknown. Knowing their ignorance about Christ and their eagerness to learn about Him, how can we be content with one Vacation Bible School that reaches only a fraction of the children who would like to come once a year? Every Sunday as I drive to church I see these same black children walking in groups of four or five with nothing better to do than walk from one house to another. "But how are men to call upon Him in whom they have not believed? And how are they to believe in Him of whom they have never heard? And how are they to hear without a preacher?" One Vacation Bible School a year is not enough. There is work to do every week of the year, in every city of our land, in your city. Surely the fields are still white, and the people are without a preacher.

we'll share with them what Jesus Christ means to us as our personal Lord and Saviour. And then, we will treat the people there who are sick and in need of a physician. The young people are now in the process of training with the doctors they will assist in the Dominican Republic.

At night the young people will do some musical concerts, giving their witness in song and testimony for our Master.

In order to make this mission meaningful, for several months now a number of our young people have been learning Spanish during the Training Union Hour at night. (By the way, another one of our Ministries is to teach English to Spanish speaking people. We have some Cuban refugees in Pensacola and a number of them are coming to the fellowship of our church.)

In dozens of ways our ladies are involved, and in their involvement have found great joy in Jesus Christ!

Two men were rushing through a train station. Their train was scheduled to leave in a matter of minutes. There was a little crippled boy in the train station who had a stand where he sold magazines, newspapers, chewing gum, etc. The first man who rushed to catch his train ran into the little fella, knocked him off his stool and his merchandise scattered all over the floor. Without so much as looking back to see if he was all right, he cursed the little boy for being there and rushed on to catch his train. The second traveler arrived in a matter of seconds and quickly saw what had happened. He picked the little fella up, dusted him off, put him back on his stool, picked up the merchandise that had scattered all over the floor and then taking out a couple of dollars, gave them to the little boy saying, "Son, this should take care of anything that was lost or broken." He picked up his bag and started to leave. When he did so the boy said, "Mister, are you Jesus Christ?" The traveler was naturally embarrassed and he said, "No Son, but I'm trying to do what Jesus would do if he were here."

Our ladies in Pensacola are trying to do what Jesus would do. They are doing a good job and like I said, "We've only just begun."

For Release After 4:30 p.m., Monday, May 31, 1971

IN PARTNERSHIP IN AMERICA

By M. WENDELL BELEW

Director, Division of Missions

Southern Baptist Home Mission Board

M. Wendell Belew, a native of Kentucky, serves as director of the Division of Missions for the Southern Baptist Home Mission Board, Atlanta. He assumed the position on January 1, 1971, following a reorganization at the Board. Previously, he had been secretary of the Department of Pioneer Missions for the Board, secretary of Associational Administration Services, secretary of the Department of Associational Missions, and director of Church-Centered Missions, all on the Home Mission Board staff. He is a graduate of Georgetown College, Georgetown, Ky., and attended Southern Baptist Theological Seminary, Louisville. Georgetown College awarded him the doctor of divinity degree in 1956. He taught high school chemistry, and served in the U.S. Navy, and was pastor of First Baptist Church, Mt. Vernon, Ky., 1947-52.

In a small room at the Borinquen Baptist Church in Puerto Rico, a group of English-speaking women, wives of military personnel, were gathered around Carlos Cortez, listening intently. Cortez is a home missionary to the Spanish-speaking people of Western Puerto Rico. He was teaching the women Spanish so that their Woman's Missionary Union mission action work with the Spanish-speaking would be more effective.

This represents the partnership of Woman's Missionary Union and home missions. But, it does not represent the partnership fully. Pastor Cortez is a recipient of Home Mission Board financial support (and at least half of this support was made possible by Woman's Missionary Union through the Southern Baptist churches of the United States). As a Spanish-speaking missionary, pastor Cortez "represents" the thousands of concerned women of Woman's Missionary Union who cannot personally work in Puerto Rico. It is not surprising that one of the first organizations a home missionary would want in a new church which has been established will be the Woman's Missionary Union. He will want help in his job and the most likely help to be found will be the mission action groups of Woman's Missionary Union.

But, as has been indicated, this illustration does not tell all of the story of the partnership of Woman's Missionary Union and home missions. The biggest part of this story is being told—not just where home missions operates on the frontiers and where much of Woman's Missionary Union missionary concern is "represented" by appointed

home missionaries, but close at home—where the churches are—and mission action is performed by women such as you.

Let it be clearly understood. The greater part of home missions and the greater work of the Home Mission Board is performed by its "representative" home missionaries—you. It is you who put into practice the *most* that is done in the Home Mission Board's programs: of Language missions, Work with National Baptists, Christian Social Ministers, work with interfaith groups, and many others. It is you who perform the work prescribed by the Home Mission Board's literacy missions. You who inform about, inspire, and contribute your sons and daughters to home missions' work in coffee houses, and the inner cities, and ranches, and the pioneer areas of America.

Home missions, and Woman's Missionary Union are committed to a *partnership of purpose*, that of bringing men to God through Christ. You will perform your part of this commitment in other geographic areas than just the homeland, and the Home Mission Board will perform part of this purpose with other organizations than Woman's Missionary Union alone, but, we share a partnership of purpose.

And, as well, we share a *partnership of concept*. This concept is that Woman's Missionary Union mission action implements home missions in every way it possibly can, and that home missions seeks to use Woman's Missionary Unions in mission action work wherever this is possible and to help establish Woman's Missionary Unions wherever it is not in existence.

This partnership of concept sees home missions wherever there is human and spiritual need which they are programmed to meet.

Our partnership concept of mission action which carries you across the barriers to those who are not in the church has not, and will not be easy to perform. There are those of your own ranks who would prefer to minister to those who are "like" themselves. They would prefer to graciously give to and pray for missions which are far away than to "cross the barriers" and do missions across the street.

Christians and churches have often been reluctant to love enough to be heard as they speak in the name of Christ. More relevantly, they have been more willing to give to the Annie Armstrong Offering than to *do* the sort of things home missions advocates where they are.

Some of your ranks have given away before the challenges of "mission action." But many of the deserters never really understood the purpose of the battle, and your forces are being replaced by those who do understand the purpose and the concept.

A few years ago, a Home Mission Board director of an inner city work scheduled an after-school program for the youth. The response was so overwhelming that the home missionary could not handle the large number of children who came. What could be done? She remembered that this was the day the Woman's Missionary Society was meeting at the church. Help was in sight! She called the person in charge. Can you come? "Sorry, was the response, "this is the day when we are studying home missions."

That response is ended for you. This is a new day of *doing* home missions. We are committed with you in that partnership of purpose.

I was in a church the other day. The pastor and I were standing at the entrance of his church house, talking, when a frenzied woman dashed in and then back out with an armload of supplies from the nursery. "Where was she taking the church?" Why, out and "across barriers" to an after school program for the underprivileged a few blocks away. The pastor didn't seem to object to his church being carried away. It was the sort of thing he expected from the women of his church. He and the women of the church had formed a beautiful understanding of what the church was. It wasn't equipment or house at all. It was what they were doing. "Mission action," he responded to my look of inquiry. That was all the explanation needed. I exalted in the realization of the reality of the concept. I am committed to this partnership of concept of missions.

We have a *partnership of support*.

Ordinarily, we think of *support* as being a one-way street. The support which Woman's Missionary Union gives to home missions through gifts, prayer and action is truly phenomenal. But, home missions is committed to the support of Woman's Missionary Union.

Home missions supports Woman's Missionary Union by representing it in the form of home missionaries who serve as specialists in various types of ministries and as pastors of churches. Home missions produces the techniques for missions which are utilized by the Woman's Missionary Union in mission action. Home missions supports Woman's Missionary Union by financially supporting Woman's Missionary Union executive secretaries in new state conventions, and in areas where state conventions have not been organized. Home missionaries are committed to the establishment of Woman's Missionary Union organizations where they do not now exist.

And there is an additional commitment to support.

Recent years have produced many reconsiderations of the Southern Baptist church and organizations. Much of this study has been of

great value. It was discovered for instance, that there was a need for a better coordination of programs of our churches. There was great overlapping of interests. Sometimes, this caused confusion. Southern Baptist Convention agencies readjusted their programs and a greater coordination resulted.

An effort toward coordination may hold the resultant dangers toward efforts to manage. A voice which one day said "let us work together" may some day suggest *when* we shall work together and then, *what* we shall do, and then, *who* will tell us *what* to do *when*.

The possible danger of management, however should not stop us from doing our "thing in a context of as great cooperation with others who are doing their "thing" as possible. We are committed to that partnership of support.

There are those who are beginning to say that all of the work of the church can be done better by one organization of the church. There are those who say that the work of Woman's Missionary Union can better be done by another church organization. I don't believe that.

There may be some churches which have too many organizations, take too many offerings, or have too many meetings, but there are not many. The biggest problem with churches is that not enough members are participants in the organization of the church, or are giving enough, or are attending the services enough to render their maximum worth.

I can show you a lot of churches which are dead or dying because they decided not to have night services, services during the summer, a choir, or youth or other organizations.

But, there are those of our number who are saying "let's consolidate the Woman's Missionary Union with another organization," or "let's just take one missions offering." These same people are not likely calling for a consolidation of the church supper with the worship services. Nor, do they recommend that the church take one annual offering for its building fund.

Could it be that sometimes the effort to coordinate and consolidate is directed toward those who are most capable of helping the church to be truly church and to serve beyond its own walls?

I am committed to a partnership of support to Woman's Missionary Union in the cause of her continuing existence, that is, of needling, cajoling, serving, and praying for action in home missions.

The Home Mission Board would be ill advised in depending upon the actions of over 2,000 home missionaries to accomplish the work of home missions when there is the potential of six or seven million Southern Baptist women who are potentially able to become involved in the task. It does not plan to work alone.

We are committed to a partnership with you in home missions.

For Release After 5:05 p.m., Monday, May 31, 1971

COMMITTED TO MISSION SUPPORT

By KATHRYN E. CARPENTER

*Executive Secretary, Woman's Missionary Union of Louisiana
Alexandria, La.*

Mission support is the obligation and privilege of every Christian. Some are called to give their lives in what has been termed "full-time" Christian service, but in a very real sense every Christian is in "full-time" service. Each day brings a responsibility to live and witness, to pray and to give. Personal witness undergirded by prayer is possible for each Christian where he lives. Beyond the area of personal touch each can "go" through praying and giving. As far as one's prayers and gifts can reach, he is that much responsible for reaching the world.

From its organization Woman's Missionary Union has sought to involve all members in mission support. One of the church missions tasks now assigned to Woman's Missionary Union is to lead in the support of world missions through praying and giving. Paul wrote to his friends urging them to labor with him in prayer. Those who daily follow the Prayer Calendar provided for each WMU organization can have a part in every area of home and foreign mission work. A personal prayer list of missionaries and areas of need is a call to continued prayer long after the birthday or the day on which the need was first known.

Praying with the world in one's heart will bring many results. There will be spiritual growth in the life of the one praying. Those for whom prayer is offered will feel the power of intercessory prayer. Another result will surely be the giving of material possessions to meet mission needs.

Christians cannot be faithful stewards without following the Biblical plan of tithes and offerings. Tithing is the minimum—an acknowledgment of God's ownership and an expression of gratitude.

It is both a test of faith and an act of faith. Beyond the tithe comes the offering—the over and above—that sometimes can be a sacrifice. Woman's Missionary Union continues to emphasize these Scriptural principles—so much a part of mission support.

Regular emphasis is given to the Cooperative Program, to the church budget and the amount included for this channel of giving to world missions. Three special opportunities of mission support come each year: the Week of Prayer and Lottie Moon Christmas offering for Home Missions and the Season of Prayer (in some states a Week of Prayer) and special offering for State Missions.

Included in plans for each is a study of missions needs and opportunities—a look at fields that have been entered and work accomplished and also a look at open doors not yet entered and multitudes not yet won. A week or special season of study can bring a vision of mission needs never realized before. Seeing needs leads to concern and concern leads into prayer.

No one can measure the results of a week of prayer for home, state or foreign fields—when from Sunday through Sunday a church engages in definite times of specific prayer. Personal prayer life will be strengthened. Praying together will draw members closer together in service. Out on the mission fields channels of blessing will be opened.

Sincere praying will result in sharing material possessions as a means of carrying the Gospel message. The "widow's mite" and the larger gifts put together can be the means of entering new fields and strengthening the old. The average life of a dollar bill is said to be thirteen months. How long its buying power lasts depends on how it is spent. There is no age limit on the dollar given to one of these special offerings: Committed to mission support? If we are committed to Him, there is no alternative.

For Release After 8:30 p.m., Monday, May 31, 1971

COMMITTED TO MISSION SUPPORT

By MRS. OLIVER E. GILLILAND
SBC Missionary to Indonesia

Mrs. Oliver E. (Peggy Workman) Gilliland is a homemaker and local church worker in Kediri, Indonesia, on the Island of Java, serving with her husband as a Southern Baptist foreign missionary. He is a physician at the Baptist Hospital there. Mrs. Gilliland teaches in a school for the children of Kediri Baptist Missionaries. A native of Woodruff, S.C., she is a graduate of Blue Mountain College, Blue Mountain, Miss., and has done graduate study at Northwestern University, Evanston, Ill. She and her husband were appointed as Southern Baptist missionaries to Indonesia in 1964.

God has called me to be a missionary in Indonesia. He has blessed me beyond all my expectation with joy and peace of heart. I have learned that He gives this to all who try to follow His will and plan for their lives. We are all missionaries, witnesses, communicators if we call ourselves Christian. All we have to do for our neighbor is to love them, not judge, not condemn, not find fault, just love them. But before we love, we have to care.

Dr. Gilliland, my husband, had a patient, a young Indonesian man come to him because of a hurting in his chest. He told Dr. Gilliland that he had been to many doctors and that they couldn't find anything wrong with him. My husband gave him a thorough exam and found nothing acutely wrong except the man appeared to be in distress. He began talking with him and found out that he had a son who was two years old who had a congenital heart disease. No one in Indonesia can do the surgery for his son and he has no funds to go outside the country. The man looked at my husband and said, "Doctor, everytime I look at my son, my heart hurts."

That is heart compassion. This is the kind of love, concern that Jesus was talking about all through the New Testament. And do you realize that you are in the minority in knowing about this kind of love. This love that extends beyond your family to every person on earth.

Indonesia has a culture that believes in evil spirits, superstition, ancestor worship, nothing of a God who loves. An Indonesian's life is filled with fear and most of his day is taken up with trying to appease evil spirits. God's love is the only ingredient that can change that fear into love and joy.

What is our Christian responsibility . . . yours and mine? Mine is to go to that land, live there and demonstrate God's love. Yours, if not to go is to allow your children to go . . . to pray . . . to pray knowledgeably . . . to pray in prayer groups using your Call to Prayer . . . to support your Weeks of Prayer. It's wonderful to have someone say to you, "I prayed for you there in Indonesia." or "I remembered you on your birthday." You don't know what a lift

that gives. Prayer works. Prayer goes when you cannot. We in Indonesia saw God's love and concern and prayers answered when He did not allow the Communists to take over Indonesia in 1965.

Your responsibility is also to give your money through the cooperative program, Annie Armstrong and Lottie Moon Offerings. I wish each one of you who have contributed to this see where your money has gone . . . hospitals, churches, schools, etc.

We who go are not doing anything greater than you who stay because we are not able to go without your gift of money and we do not dare to go without your gift of prayer.

For Release After 9:00 p.m., Monday, May 31, 1971

COMMITTED TO MISSION SUPPORT

By PORTER W. ROUTH

Executive Secretary-Treasurer, SBC Executive Committee

Porter W. Routh has been executive secretary-treasurer of the SBC Executive Committee since 1951. He has served in a dual capacity as treasurer of the Southern Baptist Convention since then. A native of Texas, he is a graduate of San Marcus Academy, San Marcus, Tex., Oklahoma Baptist University, Shawnee, Okla., and has done graduate work at the University of Missouri, George Peabody College, Nashville, and Southern Baptist Theological Seminary, Louisville. He is a former brotherhood and promotion secretary for the Baptist General Convention of Oklahoma, and former editor of the Oklahoma Baptist Messenger. He became secretary of the Department of Survey, Statistics, and Information at the Southern Baptist Sunday School Board in 1945. The Southern Baptist Convention in 1945 also elected him as senior secretary for the convention.

Recently at a Georgia Baptist meeting in Toccoa, a man came up to me and told me that he had heard me speak on the Cooperative Program at the Georgia Baptist Convention shortly after I was elected as executive secretary of the Executive Committee 20 years ago.

"I remember", he said "that you told how you explained to your children what you would be doing in promoting the Cooperative Program. You said the Cooperative Program was like a railroad station where cars come in from different places and then went out again with direction and purpose. You explained to another it was like a dairy, providing nourishment and strength—and then I remember that laughingly—and yet seriously—you explained to your youngest—the Cooperative Program was like a mother's kiss, an expression of compassion and love."

Tonight, I must confess that I had almost forgotten that outline with its figures of speech. I am remembering that the Cooperative Program is doing tonight what it was doing in 1951—and what it was doing in 1925 when it was started.

The Cooperative Program is still giving direction and purpose to our work as a channel of needed resources.

The Cooperative Program is still providing nourishment to our missionaries at home and abroad.

The Cooperative Program is still a demonstration of compassion and love. You wonderful women of WMU know much about a mother's kiss, and you have been demonstrating affection through the Cooperative Program in a wonderful way.

How are we doing?

In 1950 we passed the 7,000,000 mark in Southern Baptist membership and also the \$7,000,000 in gifts for SBC causes through the Cooperative Program. In 1970 we passed the 11½ million mark in membership and nearly reached the \$28 million mark in Cooperative Program gifts for SBC missions. This is a gain from about \$1 per member in 1950 to \$2.50 per member in 1970. This is not a record of what I have done. This is a record of what you have done.

This is a record which reflects your caring.

How are we doing?

You are doing well—but there is yet more to be done.

The Foreign Mission Board reported 800 missionaries in 1950. Today, there are 2500.

In 1950, the Home Mission Board reported 1000 missionaries including 250 student workers. Today, the Home Mission Board reports more than 3,000 missionaries, including 900 student workers.

In 1950, the seminaries reported 4500 students. Today, the seminaries report 12,000 students including 6,000 in extension centers.

We could go on and report the growth of other agencies. We could tell of growing concern for the Christian life. We could tell of new thrusts in Christian education, but the purpose of this review is to underline the truth that the Cooperative Program is not just a figure—a statistic—a goal—a budget. The Cooperative Program

represents missionaries, and sick people who have doctors, and seminary students, and people hearing the Good News over the radio. The Cooperative Program is all of these plus the power of the Holy Spirit.

God is still on His throne. The Holy Spirit still empowers and directs. Thank you for all that the WMU has done in supporting the Cooperative Program. You have translated the mother's kiss into love for a lost world.

For Release After 9:00 p.m., Monday, May 31

COMMITTED TO MISSION SUPPORT

By ARTHUR B. RUTLEDGE

*Executive Secretary-Treasurer,
SBC Home Mission Board, Atlanta*

Arthur B. Rutledge has been executive secretary-treasurer of the Southern Baptist Home Mission Board since 1965. Previously, he was director of the Board's Division of Missions. A native of Texas, he was secretary of Stewardship and Direct Missions for the Baptist General Convention of Texas, 1957-59. Previously he had been pastor of Baptist churches in Marshall, Tex., San Antonio, Roysse City, Tex., Pleasant, Ind., Veal, Ind., Nolanville, Tex., Troy, Tex., and Somerset, Tex. He is a graduate of Baylor University, Waco, Tex., Southern Baptist Theological Seminary, Louisville, and Southwestern Baptist Theological Seminary, Fort Worth, where he earned the doctor of theology degree.

Bobby Burns, the Scottish poet, once wrote

"O wad some power the giftie gie us,
To see oursels as ithers see us!"

It would be a traumatic experience for us on many occasions if we were to see ourselves as others see us. However, I caught such a glimpse two months ago during our spring orientation of home missionaries.

It was on a Monday night at the Georgia Baptist Assembly in Toccoa, Georgia. There was a group discussion of the mission of the church. The dialogue reached the point of considering what Southern Baptists "have going for them" in their witness in today's world. One of the panelists was a young man who is missionary pastor in his native state of New York. He did not become a Christian until his college days spent in a southern state. Called to the ministry he completed his training and returned to his home state. Still lacking in experience but filled with zeal this young man, Dana Congdon, helped the group to realize some of the strengths of Southern Baptists. He referred to strengths which we often take for granted but which were inspiring to him by comparison with what he had known in his previous church experience. He mentioned the program helps provided by various denominational agencies. He brought laughter when he spoke of Southern Baptists as "a rich denomination." But he didn't back down. He was impressed by the millions of dollars which our people provide for missionary work. He expressed confidence in being backed by Southern Baptists through their Home Mission Board. He spoke appreciatively of the Cooperative Program, and then whimsically said, "And Annie Armstrong! I haven't heard of anything else like her. God bless her!"

This is the way I feel, and it is the way your home missionaries feel about it. The Cooperative Program is the basic means of supporting all aspects of our cooperative effort, both in the state conventions and through the Southern Baptist Convention. The Convention recognizes the Lottie Moon Christmas Offering for foreign missions and the Annie Armstrong Easter Offering for home missions as channels of additional missions support.

The Cooperative Program, initiated in 1925, provided \$520,000 for the work of your Home Mission Board during its first year. Support climbed gradually, especially during the 1940's and the 1950's. In 1960 you helped provide \$3,253,132 for home missions through the Cooperative Program and in 1969 the figure reached \$5,496,974.

The Annie Armstrong Easter Offering increased even more dramatically. Beginning in 1895 with an offering of \$5,000 the special offering reached \$2,226,166 in 1960 and passed the \$5 million mark in 1969.

Thus during the decade of the 60's Southern Baptists approximately doubled the financial resources you were providing for your Home Mission Board. This came at a time of rapidly enlarging opportunities. By the 1960's work was on a firm foundation on the mission fields of the western states, work in the Great Lakes states was making encouraging progress, and an exciting beginning was underway in the populous and influential northeastern states.

Because of this dramatic increase in financial support your Home Mission Board was able to undergird missionary service in all fifty

states, begin work in Puerto Rico, and continue to assist in Panama and Cuba. It was able to add to its Atlanta staff a group of specialists, to assist churches, associations, and state conventions in meeting missions needs without employed missionaries. It was able to increase its missionary force by 50 percent to 2,222, while raising salaries and allowances steadily to try to keep abreast of economic inflation.

Last year was a slowdown year for the Convention and as a result in 1970 your Home Mission Board received a gain of only .2 percent in operating funds through the Cooperative Program and the Annie Armstrong Easter Offering combined. The gain was accounted for by the Cooperative Program, since the Annie Armstrong Easter Offering declined 1.5 percent last year. As a result your Home Mission Board ended 1970 with thirteen fewer missionaries than it had counted one year earlier.

It is too early to know what the 1971 Annie Armstrong Easter Offering will amount to, but we are optimistic. The Cooperative Program showed a marked increase during the first quarter of this year, so again we are optimistic.

It takes enormous amounts of money to project and maintain so extensive and vigorous a nation-wide missionary program, even in cooperation with respective state conventions. And it takes more than money. In our financial resources were doubled this year, and we were without the power and guidance of the Holy Spirit, our efforts would be fruitless. In this period on this program we are giving attention to financial support. Let us not forget the absolute necessity of prayer support. "More things are wrought by prayer than this world dreams of." On behalf of the missionaries, your Home Mission Board staff, and your Home Mission Board directors, let me thank you for your prayer support as well as your financial support. The annual Weeks of Prayer and prayerful remembrance of the missionaries on their birthdays are invaluable means of spiritual power and effectiveness.

This is God's work. By His grace we are His servants. We look to Him for continued inspiration. We commit ourselves to Him to be and to give and to pray in support of the continued advancement of the gospel in our beloved homeland, and from here out to the ends of the earth.

For Release After 9:00 p.m., Monday, May 31, 1971

COMMITTED TO MISSION SUPPORT

By R. F. SMITH, JR.

Pastor, First Baptist Church, Durham, N. C.

R. F. Smith, Jr., a native of Lenoir, N.C., has been pastor of First Baptist Church, Durham, N.C., for the past four years. He currently serves as chairman of the administrative committee of the Southern Baptist Executive Committee. He is a former pastor of Baptist churches in Wilkesboro, Pittsboro, and Kinston, N.C. He is a graduate of Mars Hill College, Mars Hill, N.C., Wake Forest College, Winston-Salem, N.C., and Southeastern Baptist Theological Seminary, Wake Forest, N.C.

For the past several months our church has been trying to find herself! We have been looking for who we are and what it is we are supposed to be doing.

Perhaps it was because our mission was a bit clouded and our ministry a bit confusing that we took a hard look at ourselves and found that the first thing we had to determine was: "What is the work of the church and what is church work?"

We found there is a big difference. The work of the church is to be the body of Christ in our day and generation, while church work is the means or methods of carrying out the work of the church.

We found that our best energies and efforts were being given to church work—we were getting lost and tired in church work which was not necessarily being the body of Christ.

If it is any comfort, let me say that perhaps one reason the WMU has shown some statistical decline is because you have been moving from church work to the work of the church—and this always loses those whose religion is tied to a method or identified with an organization in which they are comfortable!

In our church, we found that we were not organized for the work of the church. We, as is true of many churches, were structured for church work, which basically meant organized for "house-keeping chores." Our committees were mainly internal committees: properties, kitchen, ushers, parlor, etc. While important, they simply were not designed to do the work of the church.

So, we are restructuring our church. We are setting up five major boards (Administrative, Evangelism, Ministry, Education, Missions.) These boards will be granted constitutional authority to do their job without costly time lapses and delays.

We have decided also to put the word "failure" into our church

vocabulary. Normally we, within the church, have not had failures—we have had at best or worst "limited successes." But we believe it is time we experimented without being afraid of failing in our experimentation. In our attempts at creativity, we want experimentation with imagination; we want the privilege of failure without fear.

It is our conviction that missions should include every person in our church, because missions are the work of the church. Therefore, the WMU will be a part of our Board of Missions.

The Director of the WMU and other top officers will sit with the men and young people of our church on the Board of Missions where major policies, plans, programs, and procedures will be discussed, debated, and decisions made.

There are three things we are doing which have been helpful in bringing our people to the point of doing the work of the church.

The first involves women only. When a person or family joins our church, they are called upon immediately by a deacon. He gives them a folder of letters from the staff and officers of the church. Included in these letters in a letter from the WMU Director in which she suggests that every woman who joins our church joins the Baptist Women because this is a part of our church. The options and opportunities are set forth for her and we simply emphasize that "here is a way she can become involved in the work of the church."

The second involves the entire church family. We are finding that mission studies led by the pastor and involving church members (who have done their research and homework) has a unifying mission-effect on the entire church family. This is not because the pastor is a better teacher than someone he imports, but, precisely because he is the pastor, he gives support and leadership that a stranger often cannot give. This is especially true in the study of home missions. This is true also because the pastor and the church leadership can often spread the study out over several weeks and bring in custom-designed materials that speak directly to the church family.

The third involves the entire church family also. Of course, every program, ministry and mission has its price tag. I make no apologies at this point. But rather, I believe that when a church really gets involved with the work of the church and places less emphasis on church per se, money comes in.

We are trying to lead our people, not only to see, but feel, what their money is doing locally and throughout the world. We have not arrived by any means, but we are finding that the more our people feel we are doing the work of the church, and the more money they see going to the Cooperative Program and mission offerings, the more we are seeing the total gifts to the church increase.

When Dr. John Jeter Hurt, Sr. was pastor of our church in Durham, a young man joined the church. He was a business man. He became close friends of the Hurts and a few months later, after several conferences with Dr. Hurt, announced to the congregation that he was answering God's call to the ministry.

He had no money to go to school; nevertheless, Dr. Hurt told him to enroll in Wake Forest College and leave the money up to him. Then Dr. Hurt called a man in the church and said, "Sir, would you like to put a young preacher through college?" "Who?" he asked. "Theron Rankin. He is going to Wake Forest College, but he needs money. Will you support him?" He did.

As I related this story recently, someone said, "Man, I'd like to do something like that—that's the kind of giving I could get my teeth into!"

But I reminded him, as I would remind us, that while supporting a person like Theron Rankin, especially since we know the outcome of his life, is dramatic, I am aware also that it is the weekly gifts of millions of our people through the Cooperative Program and special offerings that provide all the Theron Rankins with colleges and seminaries to train them and mission boards to send them all around the world.

The work of the church costs money. As a deacon use to say on every pledge day, "I know God gives us everything, but I've never yet seen a check God signed!"

Let us work and pray that God's children everywhere will sign checks so that we can get on with the work of the church—the work of being the body of Christ in our day and generation.

For Release After 9:00 p.m., Monday, May 31, 1971

IN PARTNERSHIP IN VIETNAM

By ROBERT C. DAVIS

Southern Baptist Missionary to Vietnam

Robert C. Davis, Jr., a native of Texas, has been a Southern Baptist missionary to Vietnam, stationed in Saigon since 1961. After

language study in Dalat, Vietnam, for two years, he and his wife served in Nhatrang from 1963-1966 when they moved to Saigon after a year's furlough. He is coordinator of Evangelism for the Saigon area. He also has been pastor of Grace Baptist Church in Saigon and treasurer of the Organization of Southern Baptist Missionaries in Vietnam. Appointed by the Southern Baptist Foreign Mission Board in 1954, Davis was pastor of Kinoole Baptist Church, Hilo, Hawaii for six years before going to Vietnam (the Board's sponsored Baptist work in Hawaii from 1940-1960). He is a graduate of Baylor University, Waco, Texas, and Southwestern Baptist Theological Seminary, Fort Worth. He was pastor of several churches in Texas before appointment as a missionary.

How refreshing and encouraging it is to hear a pastor say of his church, "I pastor the finest church in the world! The work is not easy, there are discouragements, but the challenge is here, and this is the place where God wants me." This is exactly the way every missionary in Vietnam feels about his area of service. There are factors which make for difficulty; there are disappointments, but this is the field to which God had called us and we had rather be in Vietnam than any other place in the world. We have confidence that God is going to do wonderful things in Southeast Asia, and we are happy to be part of His plan. Our confidence is based on several deep convictions.

First, we have confidence in God. Baptists were not the first Christians nor the first Evangelicals in Vietnam, but God very definitely led us here. In 1959, when the Foreign Mission Board voted to enter the field and began to look for personnel, God began to speak to people who were to be His instruments there. Three families serving in successful pastorates felt the pull of the millions who have never heard, and within a year Herman Hayes, Bill Roberson, and Lewis Myers families were on the field in Vietnam. Since that time, fourteen more families have joined the mission staff; Miss Olive Allen transferred from Thailand to lead in a program of teacher training, and a number of fine young people have come out to serve as missionary Journeymen. Each of these people came with a strong conviction that for them, Vietnam was the place. In a time when opinions have been divided as to our nation's role in Southeast Asia, there has been no uncertainty of opinion as to God's will for the missionaries; we know God wants us there. A number of missionary personnel of other groups who share this conviction have given their very lives in remaining faithful to God's call for them. Our God is a God of intelligence and order; He moves by careful design with perfect efficiency and purpose; He calls people to serve in Vietnam because He has work to be done there. This is something big and wonderful which fits into His plan of the ages, and we are part of that plan. We have confidence in God that whatever He has determined to do, He will do, and He has given us the privilege of serving with Him as partners in Southeast Asia.

We also have confidence in Baptists. Throughout the years, the concern for lost men everywhere has been the mark of true Baptists. The belief that by working together we can reach more people for Christ has been the tie which has bound us together in cooperative effort. We believe that God will keep this concern alive and aflame in the hearts of Baptist people and in the midst of Baptist churches. When we are discouraged, we remember the greatness of our God and the fact that millions of Baptist people are engaged in intercessory prayer for us that God may lift us up, strengthen us, and use us in an unusual way. We know that we can count on your prayer support. The record shows that we can also count on your support through financial means which gives evidence of real concern and awareness of priority needs. We have confidence that your concern, your prayers, your giving of your money will result in the sharing of more of your sons and daughters to help man the stations where the laborers are so few. Our plans in Vietnam call for advance. In Saigon, we have talked and prayed about the possibility of having two hundred churches and preaching points in that great city. Even then there would be only one for every fifteen thousand people. We are optimistic, we believe God is at work, but the plans call for

more people. Our top priority in personnel needs is for preachers; not for men who do nothing but preach, but men who can feed the hungry, aid the sick, build shelters for the homeless, teach the multitudes, and in it all seek to share that most precious of all gifts, the knowledge of peace that Jesus gives and the new life that awaits every man through faith in Him. We are praying, and we believe that Baptist young people are going to respond by saying, "Here am I, send me."

We have confidence in the Vietnamese people. You cannot know people just by watching a documentary on television about some phase of their culture or their present predicament. Even those of us who live and serve in Vietnam have far to go in identifying with the people whom we have come to serve; but there is something about being able to speak their language—imperfect as our attempts may be, there is something about sitting in their homes to share a cup of tea, whether the house is simple bamboo or elaborate in construction, that tends to break down the barriers of culture and race and helps one to see people as they are—just *people*. They are people with the ability to laugh and joke, the capacity to study and learn and make significant contributions to various fields of culture and learning. They experience sorrow and heartache as you and I do, and they respond to the good news of salvation in Christ as many of us have done. How wonderful it is to see the New Testament pattern duplicated as God brings one who knows His grace to meet one who has never heard; the good news is shared, the Gospel does its work of regeneration, and soon all the personality and abilities of the new believer have been put to work in helping still others to know of Jesus. Through various efforts in direct evangelism, relief work among the refugees and the needy, student work, and other means, thousands have heard the message and many more have responded by receiving Christ as Savior. They have come from as varied backgrounds as the twelve apostles. They have been carpenters, farmers, teachers, students, doctors, soldiers, fruit peddlers, contractors, government officials, and even Communists. God is able to save them as He is able to save us, to a new life of usefulness to Him and to their fellow countrymen. These new Christians have convictions, as Pastor Canh said, "Jesus Christ is the only hope for my country." Like Miss Ngoc Chau recently converted in America who replied when asked do you really believe in Christ, "Toi tin lam." I *really* believe! We have confidence that these wonderful Christian Vietnamese people whom God loves and has called out to be our fellow-laborers will be faithful to Him and that they will win many others to Christ.

Baptists have now been in Vietnam eleven years, though many of our missionaries have been there less than half that time. In these short years, God has blessed our efforts by making possible the establishment of seven churches and twice that many mission points which will soon become churches. These congregations are in six different areas of the country. The cooperation of fine American servicemen has made possible setting up of medical programs in the churches, classes in sewing, typing, English, and other subjects all geared to the overall purpose of reaching people with the Gospel message. Our young seminary is training Vietnamese leaders for the churches. In every way, the future looks bright. We are not bound in our mission methods by tradition or a Western pattern; the order of the day is use the method that works, minister to real needs, reach the people. Our family looks forward to returning to the field this summer to begin work in a city of more than two hundred thousand people who need to know our Lord. We ask Woman's Missionary Union and Baptists in general to respond to the challenge of a new era in Southeast Asia by sharing the ageless message of a God who cares. We ask that you demonstrate en masse your concern for the people of the world by sincere intercessory prayer, sharing that which God has given you, and if God calls by coming yourself to invest your life in an area where the terms "Gospel hardened, overchurched, overfed, complacent," just do not apply. Through His Spirit God prepares hearts and nations to receive the Gospel; through His messengers He shares the good news; perhaps even now there are prepared hearts waiting for you.