

Missions Magazine for Southern Baptist Women

# Royal Service

September 1961



ONCE there lived up the street from me a fellow whom I wished very much to know. Perhaps that was because I write—and he was a successful literary man. But I couldn't break through his reserve, I was a stranger to him when I left the community.

I know an agnostic who thinks God is like that writer. He said, "Your God—I've never been

*Why art  
thou  
unfriendly?*

—Job 3:11

able to get acquainted with Him. He never seems friendly."

Many people, I suppose, have felt that way toward God. Even Job, in affliction, cried, "Why art thou unfriendly?" Just before that, Job, as if

he sensed he had put a barrier between himself and his Maker, cried, "Tell me all I have done wrong, let me know what sin I am guilty of."

Job had something there, I believe. Sin in our own lives makes God seem a stranger, even an enemy. But God, Jesus assures us, is actually a Friend, a Father. "Look at me," he said in essence, "and you look at God."

Was there ever a friendlier person than Jesus who walked in our world? And he was not just a Friend to good men, he was friendly to sinners. In fact he was compassionate toward everyone who sought him. God is like that. We should all be as he is.

*by Lon Woodrum*

by NORMAN COUSINS

Cousins is editor of SATURDAY REVIEW

COMPASSION is not quantitative. Certainly it is true that behind every man whose entire being cries out for help there may be a million or more equally entitled to attention. But this is the poorest of all reasons for not helping a single man. Where, then, does one begin or stop? You begin with the first man who puts his life in your hands and you continue so long as you are able to continue, so long as you are capable of personal mobilization. How to choose? How to determine which one of a million men surrounding you is more deserving than the rest? Do not concern yourself in such speculations. You will never know; you will never need to know. Reach out and take hold of the one who happens to be nearest. If you are never able to help or save another, at least you will have saved one. Many people stroll through an entire lifetime without doing even this. To help put meaning into a single life may not produce universal regeneration, but it happens to represent the basic form of energy in a society. It also is the best of individual responsibility.

Albert Camus liked to quote Emerson's assertion that every wall was a door. "Let us," said Camus, "not look for the door and the way out anywhere but in the wall against which we are living. . . . Great ideas, it has been said, come into the world as gently as doves. Perhaps, then, if we live attentively, we shall hear, amid the uproar of empires and nations, a faint flutter of wings, the gentle stirring of life and hope. Some will say that this hope lies in a nation; others, in a man. I believe, rather, that it is awakened, revived, nourished by millions of solitary individuals whose deeds and works every day negate frontiers and the crudest implications of history. . . . Each and every man, on the foundation of his own sufferings and joys, builds for all." Reprinted by permission from March 25, 1961 Saturday Review



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# ROYAL SERVICE

*The Missions Magazine for Southern Baptist Women*

**COVER** Many times WMS members have been stirred by the meaning of the words royal service. Thoughtful members do not take them lightly. Service described by the word royal means that one is serving on behalf of a king—indeed the King of kings! The history of Southern Baptists has been that we have worked with Negro Baptists to the profit of both groups. You will become an informed Southern Baptist as you read *Royal Service* this month and participate in your missionary program.

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ROYAL SERVICE

# WHO ARE NATIONAL BAPTISTS?

by Guy Bellamy



Dr. Bellamy is Secretary of the Department of Work with National Baptists, Home Mission Board.

THE Home Mission Board of the Southern Baptist Convention, has a department called "Work with National Baptists." This designation has caused many people to ask, "Who are National Baptists?"

Many people refer to National Baptists as Negro Baptists, but this is not altogether accurate, as there are some National Baptists who are not Negroes. The National Baptists do not refer to Southern Baptists as white Baptists. They know that many Southern Baptists are not white and they refer to us as Southern Baptists, not

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only because we are not all white, but because that is the official name of a great denomination of Baptist people in America. In the same spirit, we refer to them as National Baptists in like recognition of a great denomination of other Baptist people in our country.

However, it was in 1773, that the first Negro Baptist Church was organized in America. It was located at Silver Bluff, South Carolina, across the river from Augusta, Georgia. Other churches followed—one at St. Petersburg, Virginia in 1776, another in Richmond, Virginia, 1780, Williamsburg, Virginia, 1785, Savannah, Georgia, 1785, Lexington, Kentucky, 1790, and others. It is noticeably interesting that Andrew Bryan, a slave, was the first pastor of the First African Baptist Church in Savannah, Georgia. At the present, we have two churches from this one. One is called the First Bryan Baptist Church and the other, the First African Baptist Church, both located in Savannah.

The great majority of Negroes in pre-Civil War days were either Baptists or Methodists. In 1861, there were 200,000 Negro members of the Methodist Episcopal Church, South, and 150,000 Negro Baptists. The lack of formality in Baptist churches, together with the absence of ritual and the freedom and democracy in local congregations appealed to Negroes. In 1793 there were 23,471 Baptists in the United States and one fourth of them were Negroes. In 1806 one third of the Baptists of North Carolina were Negroes. At the end of the Civil War, a revival spirit swept among Negroes, creating thousands of new churches. Aided by the Freedman's Aid Society and various Baptist organizations, almost 1 million Negro Baptists worshipped in their own churches within 15 years.

All the Conventions were merged into the National Baptist Convention of the United States of America at Atlanta in 1895 and incorporated in 1915 under the laws of the District of Columbia. Three boards—foreign missions, home missions, and education—were established by the

convention of 1895. Today out of more than 18 million Negroes in the United States 11 million are in the South, but population shifts are planting National Baptist churches all over the United States and some of the most heavily populated sections are in the east, north, and where National Baptists have been preaching the Gospel as Southern Baptists believe it, many years before Southern Baptist churches are constituted.

Negro Baptists in 1898 established the National Baptist Publishing Board in Nashville, Tennessee. This board, now the publication agency accepted by the National Baptist Convention of America prints a weekly newspaper, *The National Baptist Union Review*, Sunday school periodicals, Baptist Young People's Union literature, commentaries, all types of literature for missionary societies, children's organizations, and church records.

Approximately 8 million Negro Baptists now make up two conventions: the National Baptist Convention of the United States of America, Inc., reporting about 5 million members and the National Baptist Convention of America reporting close to 3 million members. The latter is frequently referred to as the "unincorporated" body. Both claim to be the parent body. Both were formerly in the National Baptist Convention which was incorporated in 1915.

The convention divided in 1915 when members differed over the operation of the convention's publishing board in Nashville, Tennessee. One group felt that the convention directly owned the property and controlled the board; another and minor faction asserted that the publishing board was independent of the convention. This apparently generated enough friction to sever fellowship. The courts of Tennessee ruled in a resulting lawsuit that the convention did not control and own the publishing board. This minority became identified as the "unincorporated" group. The majority lost the property and board but established another, the Sunday School



Graduation from college means enlarged areas of influence and responsibility for young people

Publishing Board, also located in Nashville. They proved that the new board was to be subject to the Convention.

A Southern Baptist in an open meeting, asked a National Baptist leader, "How come you Negro Baptists have two conventions?" He wisely said, "Just remember you white Baptists had two before we did."

Foreign missionary work of both conventions is especially strong in Africa, and home missionary effort is largely that of helping needy churches, schools, relief, and so on. The National Baptist Convention, Inc., has several missionary stations in the Bahamas, reports 5 colleges, one theological seminary and one training school for women and girls. The other Convention claims affiliation with 426 local associations and four auxiliary conventions. It endorses nine of the 31 colleges and seminaries sponsored by both conventions. Although this convention has no national headquarters, it conducts its work through a home mission board located in Chicago, assisting churches and schools. A foreign mission board maintains work in Sinoe (West Africa), Jamaica (British West Indies), and in the Bahama Islands. There also is a benevolent board, evangelical board, publishing board, educational board, and BYPU board. This convention in 1951 reported 11,169 churches with 2,658,974 members.

The incorporated convention operates through boards and commissions. Full-time

boards include the Sunday School Publishing Board, National BTU Board, Foreign Mission Board, and Home Mission Board. The part-time boards are the Ministerial Benefit Board, and the Education Board which works with convention-related institutions of higher education. The convention maintains a National Baptist Sanitarium-Bath House at Hot Springs, Arkansas, having a full-time manager. The official convention publication is the *National Baptist Voice*, published monthly.

The Incorporated Convention meets in annual session, generally in September. It may also hold an adjourned session between the regular sessions. From 4,000 to 6,000 persons register to attend the session, principally ministers from affiliating churches. The Woman's Convention, Auxiliary to the National Baptist Convention, meets simultaneously. The estimated total attendance is 10,000 at all simultaneous meetings.

There are three types of membership for the annual convention. Representative membership, as defined in the constitution, is thus:

(a) Churches with 200 to 500 members, \$25.00; 500 to 1000 members \$35.00; churches above 1000 members, \$50.00; churches with less than 200 members, \$10.00. Each church shall be allowed an additional messenger for each \$10.00 paid, but no church shall be allowed to exceed (10) ten messengers. (b) State Convention basis of representation, \$200.00. The state

convention will be allowed an additional messenger for every additional \$50.00 paid in as representation, not to exceed two messengers. (c) District State Convention, \$30.00. (d) Associations, \$35.00.

All of the messengers have voting privileges. Any person in good standing as a member of a co-operating church may become a life member of the Convention upon payment of \$200.00. This also furnishes voting rights. Annual membership may be obtained for the sum of \$10.00, but it does not include the right to vote.

The Convention belongs to the Baptist World Alliance, the National Council of Churches of Christ in the U.S.A., and the World Council of Churches. It also supports the Baptist Joint Committee on Public Affairs.

The Convention, in conjunction with the Southern Baptist Convention, operates a seminary for Negro theological and religious education students known as the American Baptist Theological Seminary, in Nashville, Tennessee. It had in 1957 as its acting president Victor T. Gless, the first white man ever to serve as administrative head of the school. The Southern Baptist Convention has a majority of members on the holding board of this seminary. The role of the National Baptist Convention, U.S.A., Inc., in the operation of this seminary was under re-examination in 1957. Among the other Negro Baptist institutions of higher education, some are affiliated with the American Baptist Convention.

There are some schools founded by and still largely controlled by the Negro Baptist state conventions: Morris College, Selma University, Arkansas Baptist College, Butler College, Virginia Seminary and College, Friendship Junior College, Oklahoma School of Religion, and Western Bible Baptist Seminary. The missionary-teacher program of the Home Mission Board of the Southern Baptist Convention operates at several of these institutions.

The financial support of the convention's institutions and over-all program is

hard to determine. There appears to be no unified budget or unified channel for distributing funds to objects of convention support. Frequently, some of the churches take up three or more offerings during a church worship service, each designated for a different purpose. Records of total giving by the denomination's membership for any given period of time are not well kept. Some boards appear from their financial statements to receive little more than enough money to maintain their administrative functions.

The convention promotes its denomination-wide program by employing special field workers. These field workers serve on a full-time basis for the duration of the cause being promoted and are not permanent employees.

Some of the convention's affiliated churches are also affiliated with the American Baptist Convention. Others are affiliated with associations of churches that co-operate with the Southern Baptist Convention. These churches provide financial support through each of the conventions with which they are affiliated.

Old differences between the two conventions seem to wane with the years, but no reunion is looked for in the near future. Moves have been made toward the union of the National Baptist Convention of the U.S.A., Inc., with the American (Northern) Baptist Convention.

The Home Mission Board of the Southern Baptist Convention works with all the National Baptists on a nation-wide, state and associational level. In some places our work is with local churches, in other places with the district association and in several states, with the state conventions. When we say "work with National Baptists," we mean work with all National Baptists in the United States of America, regardless of their Convention affiliation. We have found National Baptists to be most friendly and responsive when we work with them in the same spirit as we work with churches and conventions in our own Southern Baptist Convention.



# WASHINGTON

by Cyril E. Bryant  
Editorial Staff, Baptist World Alliance

## THE MUDDLE of FEDERAL AID to EDUCATION

The several million youngsters who pack their book sacks for the start of another school session this September are blissfully unmindful, perhaps fortunately so, of tremendous battles being fought in Washington for the advancement of their education.

Federal aid to education bills have come and gone in the past, failing because of lack of interest, lack of votes, or the inability of congressional committees to straighten out technicalities. The issue came back strong and hard this session of Congress—accentuated by (1) the nation's phenomenal population growth, (2) the urge for more technical know-how so American scientists can win the space race, and (3) a shift in national economy which makes local financing inadequate for the demands on local school boards.

The many proposals and counter proposals that are under consideration at the time of this writing will probably be either passed or defeated by the time this article is in print. Your daily newspapers will have told you the outcome. Our hope in writing the article however is to help you see how complicated things can get in the consideration by Congress of what may seem a simple yes or no issue.

Subtle issues on the question are many. Some points are raised because of genuine concern on some angle of the proposed legislation. Others are raised as methods of political expediency, simply to sidetrack discussion and thus defeat the main bill.

There have traditionally been those, especially "States-rights" from Southern states, who oppose any federal intervention in local school control even if it means rejection of badly needed funds.

Another group, led in recent years by Congressman Adam Clayton Powell (he is, incidentally, a Negro Baptist minister in New York), usually seeks to limit the allocation of federal funds to schools which have been desegregated. These two issues have, so far, been minimized this year however.

The big issue this year is the matter of federal aid to parochial schools. President Kennedy announced in his campaign for the presidency and later when the issue was raised in Congress that he considers "across the board" grants and loans to church schools as unconstitutional. By doing so he has gained the plaudits of Baptists and other Protestants and the ire of the hierarchy of his own church, the Roman Catholic.

Alternate proposals have been devised both through new bills and amendments to existing laws. These alternatives would provide for either grants or loans (or both) to private schools, or if that fails for provision of federal aid to the "non-religious" facilities of the church schools. Non-Catholic leaders contend, in rebuttal, that low interest loans amount to subsidy just as truly as a direct grant does, and they raise the further question as to how the government could prevent a "non-religious" classroom in a parochial school from being used for religious purposes at a later date.

Outcome of the struggle is, as we said, in doubt at this writing. Read your daily newspapers for details of future developments. It is a matter of major importance both to the education of future citizens and the preservation of America's tradition of church-state separation.



*by Courts Redford*

Dr. Redford, executive secretary of the Home Mission Board with Mr. James E. Gayle, New Orleans, and Mr. Allen Jordan, New York, at Conference of Baptist Men

**N**EGRO Baptists have never had greater opportunity for Christian service in America than they have today. The Negro population is growing even more rapidly than the rest of our population. According to statistics just released, the Negro population increased from 15,942,286 in 1950 to 18,871,831 last year; a gain of about 25 per cent. The rate of increase for the country as a whole is less than 20 per cent. Negroes now make up 10.5 per cent of the entire population.

It is also interesting to note that our Negro population is on the move. They are moving from the old south to the great urban centers. There are now more Negroes in Chicago than in the entire state of Mississippi. New York City ranks first in Negro population with a total of 1,417,511, which is an increase of 54 per cent over 1950.

Census figures just released show that many Negroes have gone to the West looking for jobs. California had an increase

of 91 per cent the last decade. There are now almost 900,000 Negroes living in that state.

Most of the Negroes who belong to any church are Baptists, statistics showing that about 60 per cent of Negro church members belong to Baptist churches. They are our peculiar responsibility. The boards and agencies of the Southern Baptist Convention have recognized this obligation and have joined forces in trying to find ways and means by which they can co-operate more closely and more fully with the Negro national Baptist conventions. To this end in 1954 the Advisory Council of Southern Baptists for Work with Negroes was started.

At the initial meeting, in which the Advisory Council was organized a resolution was read from the Home Mission Board which had been approved by the Executive Committee of the Southern Baptist Convention concerning the organization of the Council.

# ADVISORY COUNCIL of Southern Baptists for WORK with NEGROES

The group, representing the Home Mission Board, Carver School of Missions and Social Work, American Baptist Seminary Commission, Education Commission, Christian Life Commission, Woman's Missionary Union, Executive Committee, state directors of Negro work, and Southern Baptist seminaries met in the chapel of the Sunday School Board in Nashville on January 13, 1954. Representatives from the Foreign Mission Board, Brotherhood Commission, and Sunday School Board were added at subsequent meetings.

The Council meets yearly at the Sunday School Board on Monday and Tuesday after the fourth Sunday in February. Two representatives from each of the agencies, institutions, and groups previously mentioned compose the official Council.

The purpose of the Council is to discuss and correlate plans, share ideas and procedures which will strengthen the total program of Southern Baptist work with Negroes. It is understood that all actions of the Council are purely advisory and are in no way binding on any participating agency or group.

The Council's discussions are built

around the total program of Southern Baptist work with Negroes. Each year papers are presented by outstanding National and Southern Baptist leaders. From time to time a representative from each participating group presents the particular work of the group he represents. The Council through its committees makes special studies and surveys. A special project, "A Study of Co-operative Work Between Southern Baptists and Negro Baptists," was made during 1959 and 1960. This study was an attempt to survey the co-operative work that Southern Baptists are doing with Negro Baptists through their churches, district associations, state conventions, boards, institutions, commissions, and other groups such as the Executive Committee and Woman's Missionary Union.

The study sought to find out what was being done in the areas of evangelism, education, stewardship, and citizenship by the various groups working in co-operation with Negro Baptists. The study revealed that Southern Baptists were giving approximately \$5,500,000 a year for work among Negroes at home and abroad.





At Glorieta—conference to make plans for best work with National Baptists

At the conclusion of the study some suggestions for co-operative planning for the future were listed. They are as follows:

Seek to understand how deeply we are involved with Negroes as persons, citizens, and Baptists.

Develop the spirit of co-operation in all our work with, not to, for, over, or under.

Recognize that we need the good will and co-operation of Negroes as much as they need our aid.

Seek out and maintain communication at the personal, church, state, and national levels.

Maintain a Christian attitude toward the Negro's desire to become a first class citizen.

Recognize that no "crash" or "representative" program will be sufficient in our desire to work with the Negro. It will be a long hard pull and a team effort.

Encourage talks and conferences between the leaders of our conventions.

Seek to become better informed concerning the organizational structure of the Negro conventions.

Continue to make surveys and note the progress of our co-operative effort with Negro Baptists.

Give more attention to the students in Negro colleges and universities.

Develop a total mission program in co-operation with Negro Baptists.

Keep our constituency informed on all of our work with Negroes.

Study the public acceptance of Negroes into the main streams of American culture.

Examine population trends of Negro people—rural to city, South to North and East to West.

Recognize the missionary potential in Negro youth.

Encourage Negro Baptists to participate with us in seasons of prayer, Schools of Missions, and simultaneous revivals.

At the 1961 meeting the following recommendations were presented and adopted by the Council:

In recognition of the fact that the purpose of the Advisory Council shall be to discuss and correlate plans, share ideas and procedures which will strengthen the total program of Southern Baptist work with National Baptists, and that, in order for the member agencies of the council to do a more effective work with National Baptists, they need to know more about National Baptist churches, agencies, and institutions, we recommend the following:

1. That each agency represented on the Council be asked to make contact with its counterpart among National Baptists and to initiate discussions which will acquaint it with the way these agencies and/or

(continued on page 19)

## What's *New* for Sixty-two?

1962 is not here yet, but the 1961-62 WMU year is just a month away. Therefore you need now to discover what's new for sixty-two. New emphases are in the 1961-62 WMU Year Book.

Remember anything is new which you have not yet tried. Any book is new to you if you have not read it, any program if you have not experienced it, any promotional idea if you have not applied it to your organization.

by  
Alma  
Hunt

### What's *New*?

More than one WMS in a church. No, it's not new in concept. But, yes, it is new in practice. It's new, for only a few have tried it. Only a few had enough advance notice last year to try it. It is a plan of organization for the church in which more women could be enlisted for missions if the church had more than one WMS. This plan is developed fully in the *WMS Manual* and 1961-62 WMU Year Book.

But before you lay this magazine down let me put the idea in your mind. If yours is a day society, are there women who could be enlisted in WMS if you had a night society also? If yours is a night society, are there unenlisted women who have given as their reason for not joining the society that they cannot come at night? Are there unenlisted young married women who give as their reason that the society seems "too old" for them? Do you have in your church career women who when promoted from YWA drop out of a missionary organization because they feel too young for the group or just get lost in a big WMS? These reasons for being unenlisted can be overcome by some application of this almost new concept of more than one WMS wherever needed.

You may be the one to stimulate the discussion among the women in your society and now is the time to set up additional societies so as to enlist more women for missions. See WMU Year Book for ways to start. Get ready in September for beginning October!

### What's *New*?

Career Girls YWA. There is something new in the promotional plans for YWA for the year 1961-62. The girl who has returned home from college, the girl who has finished business school, the girl who after high school has become gainfully employed—these are the girls who have not been enlisted in large numbers in Young Woman's Auxiliary. Have you asked yourself "Why?" In far too many places it is because there is but one YWA in the church and the membership is largely high school girls. The high school girls need a YWA. The older girls will respond to enlistment efforts far more readily if another YWA is set up for them. And so there is something new for 1961-62—a Career Girls YWA in your church. See the *YWA Manual* for suggestions.

In writing about this new effort I feel

qualified to make a personal appeal to women to provide YWA organization for Career Girls. I have often said that YWA had a greater effect on my life than any other organization. I was a career girl when the organization seized my imagination and gave greater purpose to my life. I had finished college, returned home to teach school. I am grateful that the WMS in my church provided an organization which stimulated my mission interest. I am grateful to my YWA counselor, Mrs. George E. Long, who carefully nurtured my missionary zeal and guided my leadership development. Career girls in your church will respond, even as I did. And now is the time to set it up. Get ready in September for beginning October!

### What's New?

**The Sunbeam Nursery.** No, not really new! But new to many because it has not yet been widely applied. Are there women in your church who give as their reason for not joining WMS that they have no one with whom to leave the baby? Are there women whose indifference toward missions possibly could be overcome if a Sunbeam Nursery leader showed interest in their babies? Is the situation in your nursery difficult because bed-babies, creepers, toddlers and three-year-olds are all in the same nursery? There is a better plan outlined in *The Sunbeam Nursery* and the 1961-62 WMU Year Book. And now is the time to set up additional organizations. Get ready in September for beginning October!

### What's New?

**World Friends.** No, it is not new but it's new to some of you because you have not applied it to your own Sunbeam Band organization. Many of you have recognized that the eight-year-old boys and girls need more than they get when six, seven- and eight-year-olds are together but you have not yet reaped the glorious results which come from a Primary group just for them.

This plan is outlined in the *Primary Sunbeam Band Manual* and the 1961-62 WMU Year Book. And now is the time to set up a World Friends group for eight-year-olds. Get ready in September for beginning October!

### What's New?

**Grading of Youth Organizations.** The grading of organizations for young people is not new but it can be applied with "newness" where there is need for additional organizations. In most churches there's a sufficient number of children for separate organizations for Beginners, Primaries, Juniors, and Intermediates. In many churches there is a sufficient number of children for separate organizations for four-year-olds, five-year-olds, and so on through the fifteen-year-old GA. And now is the time to set up additional organizations. Get ready in September for beginning October!

### What's New?

Yes, these are new things which are outlined briefly in the 1961-62 WMU Year Book and will be brought to you month by month in the magazines. But the important thing for you to do in September is to get your organization for 1961-62 set up, your leaders enlisted, and your leadership training begun. With this start you will have reason to expect growth and increased effectiveness during 1961-62. And now is the time! Get ready in September for beginning October!

#### ORDER NOW

From Baptist Book Stores

or

From Woman's Missionary Union  
600 North 20th Street  
Birmingham 3, Alabama:

WMU Year Book, 25c  
WMS Manual, 65c  
YWA Manual, 65c  
The Sunbeam Nursery, 80c  
Primary Sunbeam Band Manual, 50c

# ANNA'S JOURNEY

## in Understanding

by Saxon Rowe Carver

I know her well and I shall call her Anna.

Anna was in second grade when she broke her ankle. In those calm days before World War I, and in that small town, doctors went to homes to care for such familiar crises. Anna did not cry while the bone was set, but when the doctor told her not to walk at all, she sobbed. That meant missing school.

The janitor at the school was an old Negro man, white-bearded and gentle, whom the children loved and called Uncle Lawrence. He called all the little girls Sweet Baby.

"I'll come and carry Sweet Baby to school every day, straight to her desk," he volunteered to Anna's mother. "She don't have to worry none."

Come he did, morning after morning, right after breakfast. She accepted this service with a natural joy; Uncle Lawrence was making school, which she loved, possible. She did not know that Uncle Lawrence himself had never been to school.

In the kitchen of Anna's home there was Cook. She had a name, but it was the same as Anna's mother's, so she was not called by it. Cook taught Anna to roll out little biscuits, to make a Lady Baltimore ring, and to sing, with gestures "Out on the ocean, the great wide ocean—the great Titanic's out on the ocean sinking down." Cook came and left by the back porch door, often taking with her a basket of

cold biscuits and fried chicken backs. Anna's mother was "good to Cook," and the relationship was a happy one. But Cook had a sister Julia in Chicago who made a hundred dollars a month. This parcel of intelligence was dropped on frequent occasions.

Since Anna's mother was a musician, she often went to Boston to study in the summer, while Anna stayed with Grandmother. Mother's return was always enlivened with exciting tales about "up north." There were swanboats on the lake in the Boston Commons. The Symphony gave pop concerts on Saturday nights. Yankees ate grits with cream and sugar, and had apple pie for breakfast! And there were Negroes in Mother's classes, both in Theory and Methods!

"Did you sit by them, dear?" Grandmother asked Mother.

"Sometimes I sort of had to," Mother confessed. "But on the trains and subways I stood."

And that was the way it was with Anna's mother.

ANNA went to a Baptist college in Virginia. Her senior year, the professor of sociology asked her to write a paper on the topic *Southern Negroes Who Have Attained Distinction*. "With your deep South background," he said, "you are just the one to do it."

For weeks she went almost every day to



the library of Virginia Union University. There in that library, at twenty, she made her first forward step in understanding. She found something to admire in the accomplishments of Negroes. She found poetry delicate and sensitive and yearning. Music of haunting beauty, and recorded scientific achievements for the world's good.

**W**ITHIN a few years, Anna married a man who did not notice the color of people's skins. Together they went to China, to teach in a college. A small



"His hair is like used rice-straw and his eyes have no color?"

blond son was the abiding pride of Anna and her young husband. One morning, a Chinese train on which the three were traveling stopped overlong in an interior village. A crowd gathered at the window, and remarks were made about the child.

"His hair is like used rice-straw," they said, "and his pale eyes have no color at all. That face has been washed too much; there is no richness to his skin. Why do they keep such a one?"

For the first time, though she had lived in China for several years, Anna was overwhelmed by a sense of minority-ness, of differentness. She understood what it meant to be unlike those around her. She felt it much more for her son than for herself.

World War II brought upheaval in China. Anna's husband went to teach at a school in New Jersey. One evening he brought home the news that the resident guest speaker for Christian Focus Week was to be Dr. Benjamin Mays, of Atlanta, an educator and a Baptist, respected throughout the world.

Every morning Anna listened to Dr. Mays. He never mentioned race. There was no need. He stood a living testimony of a consecrated human being before enthralled students and faculty.

**W**HEN Anna was a little girl she had played a singing game with the line "the right steps forward and the left steps back." Too soon she found this true of her feelings. One does not always remain on a high plane. She was chairman of a townwide Day of Prayer. One committee member was a Mrs. S——, a Negro Baptist woman. At a planning tea, suddenly Anna shrank. For inexplicable reasons she was not liking Mrs. S——. She thought Mrs. S—— overbearing, pushy, insistent.

"Would you like her if she were white?" Anna's husband asked later. The honest

answer was no, but Anna still felt guilty and small.

On the Day of Prayer Mrs. S—— led one part of the program. She was informed, sincere, but by nature belligerent. Anna sat quietly and listened. When her head was bowed, she forgot Mrs. S——'s color, and her personality. There, in church, she came to another level of understanding. Before God's throne, and in His presence, our individual differences, our clashing personalities, are not important. The one important thing is that we seek to know and do His will.

**N**OW Anna lives in Louisville, Kentucky, a "border city." Her son is a grown man, but she has young friends whose children are in the public schools. The first few days at Clark Elementary School, Anna waited to hear what the children would say about their classmates. Nothing. Finally she just had to ask nine-year-old Frances, "Are there any Negro boys and girls in your grade?"

Frances wrinkled her fair brow and shrugged her small shoulders. Her clear blue eyes seemed to say "I haven't noticed."

"Don't, Anna," she said to herself, feeling small for having asked the question. "Don't pass on your prejudices!" She smiled, remembering her long years of growing.

**A**NNA is still striving for understanding. Now it is to understand her friends. Not all of them have had the opportunity to admire, to be a member of a minority, to prefer in honor. But every mother can understand what every mother of whatever race wants for her child.

Anna often recalls a proverb she learned in China—"A journey of a thousand miles begins with one step."

—PRAYER MOTTO: DAY BY DAY FOR THE WORLD I PRAY—

# Call to PRAYER

Prepared by MRS. CLAUDE RHEA

*The Substance of Things Hoped For*

*Let us help pray these hopes and dreams into realities.*

**1 FRIDAY** Now faith is the substance of things hoped for, the evidence of things not seen. Heb. 11:1. (Read vv. 1-6.)

Poor physical facilities in mission work with Indians have hindered progress. It has been difficult to secure property, and the mission has been forced to rent whatever was available regardless of how inadequate it might be. In the last five years we have moved our meeting place five times, and it seems that each time we move we lose people. In May 1960, the Home Mission Board was able to purchase property, and we HOPE THAT BEFORE LONG WE SHALL BE ABLE TO HAVE A BUILDING OF OUR OWN—Roy L. Muncy, Colorgdo.

PRAY for Roy Muncy, Ignacio, Colo., Genus Crenshaw, Ft. Lauderdale, Fla., Ind. ev.; Mrs. Reinaldo Machado, Cuba, Mrs. J. P. Kirk, Rio de Janeiro, J. E. Troop, Campinas, Brazil, ev.; C. L. Neal, Mazico, retired; Mrs. Clarence Thurman, Jr., Kuala Lumpur, Malaya, RN

**2 SATURDAY** For where your treasure is, there will your heart be also. Matt. 6:21. (Read vv. 19-23.)

Last year Baptists gave only \$1.78 per capita to foreign missions. How can we hope to expand mission programs when operating budgets for those already established are crippled through lack of funds? Let us "hope" realistically by praying first for OUR PERSONAL GIVING that it might be acceptable in God's sight, then for our church budget, (how much does your church give through the Cooperative Program?) and for our STATE and SOUTHERN BAPTIST CONVENTION BUDGETS.

PRAY for R. D. Buess, Las Vegas, N. Mex., Sp. ev.; A. B. Oliver, Rio de Janeiro, Brazil, ed.; J. B. Brasington, Mrs. R. L. Harris, Arequipa, Peru, Mrs. T. H. Dowell, Korea, Mrs. W. R. Norman, Jr., Nigeria, Mrs. Roger G. Duck, Barranquilla, Colombia, H. P. Hayes, Saigon, Vietnam, ev.; Mrs. R. C. Moore, Santiago, Chile, pub.



**3 SUNDAY** My soul fainteth for thy salvation: but I hope in thy word. Psalm 119:81. (Read vv. 89-91.)

"Devils Lake Mission, begun in 1950 under the sponsorship of First Southern Baptist Church of Grand Forks (then only one-year-old itself), conducts services in the rented banquet room of a hotel. We have been unable to find a better place at a reasonable rate. The room has no partitions, just tables and chairs around which Sunday school classes meet prior to worship. Often there is the smell of beer and cigarette smoke from parties there the night before. Surely we could reach more people with A CLEAN, NEAT BUILDING. We own land already and now are trusting God for the money to construct a modest building—North Dakota.

PRAY for David Richardson, Montgomery, Ala., deaf ev.; Napoleon Guarnero, Hollis, Okla., Sp. ev.; Lorene Lumpkin, Va., mission center; A. W. Gammage, Jr., Korea, ed.; Mrs. G. H. Clark, Malaya, B. P. Emanuel, Hokkaido, Japan, Mrs. W. O. Hern, Ramallah, Jordan, ev.

**4 MONDAY** Rejoicing in hope; patient in tribulation; continuing instant in prayer. Rom. 12:12. (Read vv. 11-15.)

"Perhaps you have heard the wonderful news that the Third Baptist Church of Madrid has been given official permission to re-open. We thank God for the prayer of Baptists all over the world and for the courage of those who spoke out against this injustice. Let us pray that other CLOSED CHURCHES, SUCH AS ELCHE, SECOND BAPTIST CHURCH OF MADRID AND SEVILLA may have their doors opened that they might more freely testify to the Light of the world here where that Light is so greatly needed"—Gerald McNeely, Spain.

PRAY for C. W. Whitten, Madrid, Spain, BA; Gilbert Ramos, Gallup, N. Mex., L. E. Saunders, Oklahoma City, Okla., Sp. ev.

Missionaries are listed on their birthdays. Addresses in DIRECTORY OF MISSIONARY PERSONNEL, free from Foreign Mission Board, Box 6597, Richmond 30, Virginia and in HOME MISSIONS

A. L. Iglesias, San Blas, Panama, W. T. Hunt, Mindanao, Philippines, Mrs. W. P. Clemmons, Perugia, Italy, ev.; W. R. Davis, Pt. Harcourt, Nigeria, ed.; Mrs. E. M. Howell, Yaba, Nigeria, RN; W. B. Glass, China, retired; E. C. Pippin, San Jose, Costa Rica, lan. st.

**5 TUESDAY** If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. Matt. 18:19. (Read vv. 19-20.)

An imperative need in home missions is for QUALIFIED YOUNG WOMEN FOR GOOD WILL CENTER WORK. At the end of 1960 there were six requests which could not be filled because of lack of volunteers. Already in 1961 that number has increased to 20, yet there is no one in sight to fill these needs. In addition to college and seminary background, young women volunteering for this work should have, if at all possible, a degree in social work.

PRAY for Carolyn Evans, New Orleans, La., GWC; B. R. Conrad, Newkirk, Okla., Ind. ev.; W. B. Sherwood, Pauline White, Brazil, retired; C. L. Godwin, Kumasi, Ghana, R. T. Boulton, Guelo, So. Rhodesia, ed.; Mrs. E. F. Holmes, Concepcion, Chile, ev.

**6 WEDNESDAY** But I will hope continually, and will yet praise thee more and more. Psalm 71:14. (Read v. 14:17.)

MORE NURSES urgently hoped for! "The Foreign Mission Board has placed Thailand on the top priority list for medical missions as soon as personnel is available. A DOCTOR with surgical experience is needed to open the work; however, doctors are handicapped without nurses. Last year out of 25 urgent requests for nurses from our mission fields in all countries, only two were appointed. It is a matter demanding our prayer and consideration to place this need before our friends qualified for this special service"—Bob Spear, Thailand.

PRAY for Mrs. W. E. Verner, Kumasi, Ghana, Virginia Miles, Bandung, Indonesia, RN; Mrs. Napoleon Guarnero, Hollis, Okla., Sp. ev.; Mrs. J. D. Fide, Havana, Cuba, Mrs. C. E. Compton, Jr., Brazil, Mrs. L. P. Marler, Korea, ev.; D. N. Callaway, Hyogo-ken, Japan, H. A. Brown, Jr., Nigeria, ed.; Edith West, Brazil, retired

**1 THURSDAY** And the apostles said unto

the Lord, Increase our faith Luke 17:5. (Read vv. 5-8.)

Dreamed of . . . enough consecrated, trained experienced pastors willing to leave the security of long established pastorates and join the ranks of pioneer mission pastors throughout our convention. There is desperate need for mission pastors in pioneer areas of home mission work—the northwest, the northeast, and west. Dr. Paul James puts it this way, "The call is for men who will leave comfortable pastorates to become uncomfortable pioneers in the vast unevangelized areas of America's great cities." Pray that **ENOUGH PASTORS** will answer God's call to pioneer missions.

**PRAY** for L. M. Tobin, Atlanta, Ga., Negro ev.; Eddie Sanchez, San Antonio, Tex., Sp. ev.; P. A. Cline, Jr., Thailand, ed.; Mrs. T. B. Stover, Rio de Janeiro, Brazil, P. C. Mosteller, Thailand, W. H. Matthews, Cotabato, Philippines, E. E. Jolley, Buenos Aires, Argentina, ev.

**8 FRIDAY** Which is Christ in you, the hope of glory Col. 1:27. (Read vv. 27-29.)

"What we are doing is more than we have ever done before but mere pittance to what should and could be done. We could be using the medium of **TELEVISION**; we could build **KINDERGARTENS**, and **HOSTELS** for crowds of students. Conditions at the few **SCHOOLS FOR DEAF AND BLIND** are unspeakably pitiful; there is almost no place for **POLIO REHABILITATION**. There are tribes in the mountains and towns everywhere with no evangelistic effort"—Juliette Mather, Taiwan.

**PRAY** for Mrs. L. B. Akins, Chiayi, Taiwan, ev.; W. P. Andrews, Temuco, Chile, Mrs. M. G. Fray, Jr., Gatooma, So. Rhodesia, ed.; C. F. Frazier, Ariz., retired.

**9 SATURDAY** Hope thou in God: for I shall yet praise him for the help of his countenance Psalm 42:5. (Read vv. 5-8.)

"We still have some 14 missionary couples working in fields where we have not yet been able to provide either a piece of property, a first unit building, or even a dwelling house. We need the prayer of all our people that, by the generosity of Southern Baptists and the grace of God we can soon meet these needs so these missionaries who have every right to be discouraged can be provided for so they may reach more people, teach them the Word of God, and win them

to Christ"—E. J. Combs, foreign language missions in California.

**PRAY** for Mrs. E. T. Barry, Calif., Sp. ev.; Mildred Womack, Miami, Fla., Betty Hart, New Orleans, La., GWC; Mrs. C. W. Shirley, Rosario, Argentina, ev.; Mrs. C. A. Leonard, China-Hawaii, retired.



**10 SUNDAY** The Lord is my portion, saith my soul: therefore will I hope in him. Lam. 3:24. (Read vv. 22-25.)

Greatly needed . . . **COUPLES TO WORK WITH SPANISH-SPEAKING PEOPLE IN FLORIDA, CALIFORNIA, NEW MEXICO, ARIZONA, AND TEXAS.** Opportunities in these states are tremendous but qualified couples, fluent in Spanish, have not come forward to volunteer. A couple is needed to work in New York City with Spanish-speaking people and for two years there has been an urgent plea for a couple to work with Spanish-speaking people in Miami. In these two particular cases funds have already been appropriated and the work is ready, but there is no one to send.

**PRAY** for Leland Warren, Granger, Wash., Sp. ev.; W. C. Lewis (MD), San Jose, Costa Rica, lan. st.; W. N. Claxton, Nigeria, BA; Mrs. W. L. Smith, Buenos Aires, Argentina, ev.

**11 MONDAY** If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you John 15:7. (Read vv. 7-10.)

"At present our preaching is in English. As soon as we can use the Spanish language well enough we hope to preach in Spanish. Pray that the day will come when it will be possible for Anglos appointed for Spanish work in America to attend **LANGUAGE SCHOOL** just as missionaries on foreign mission fields. For two years we have tried to get the *La Hora Bautista*, a Spanish language version of *The Baptist Hour* on the **RADIO** but have been unable to do so because none of the local stations will give us time. We still hope that it might be possible, for it would be the only Spanish program on the air in this area giving the message of Christ"—James Gebhart, mission-

ary to Spanish-speaking in Colorado.

**PRAY** for C. I. Dawson, Phoenix, Ariz., Sp. ev.; H. O. Headrick, Brazil, Enrique Loraide, Guanajay, Cuba, ev.; T. L. Lane, Carl Conrad, Alexandria, La., French ev.; Mrs. Eddie Barnes, Shawnee, Okla., Ind. ev.

**12 TUESDAY** It is good that a man should both hope and quietly wait for the salvation of the Lord Lam. 3:26. (Read vv. 40-41.)

"As a definite prayer request, we would like women to pray with us for our fine **INDIAN YOUNG PEOPLE** who have surrendered for special service and do not have adequate funds to further their education in college and seminary. We are hoping and praying that perhaps **SCHOLARSHIP FUNDS** will be provided for this purpose"—Bill and Norma Crews, Kansas.

**PRAY** for F. T. Woodward, Honolulu, Hawaii, ed.; R. V. Calcutt, Yahata, Mrs. D. E. Mercer, Japan, Mrs. B. E. Cockrum, Jr., Nigeria, Mrs. R. E. Beaty, Bulawayo, So. Rhodesia, ev.; H. H. Snuggs, Unassigned; Mrs. L. R. Brock, Jr., Pernambuco, Brazil, Arlene Rogers, Barranquilla, Colombia, Amanda Tinkle, Ogbomoso, Nigeria, RN.

**13 WEDNESDAY** The Lord taketh pleasure in them that fear him, in those that hope in his mercy Psalm 147:11. (Read vv. 7-11.)

Since July 1959 difficulties and delays in securing visas have been encountered. Pray that **VISAS** will be granted. Red tape keeps the Kediri Christians in the hospital area from purchasing **LAND** for their church. They continue to meet in a little bamboo chapel on the hospital grounds. All missionaries to Indonesia are assigned to the one island of Java. They feel we should begin work on the islands of **BALI, BORNEO, and SUMATRA**. Let us pray that God will challenge Southern Baptists to enter these islands soon—Indonesia.

**PRAY** for G. W. Schweer, Semarang, Indonesia, M. E. Cunningham, Jr., Bulawayo,

**ADVISORY COUNCIL** (continued from page 10) groups serve National Baptist churches and each other within the framework of the National Baptist conventions.

That the Home Mission Board be asked to secure and exchange information on the work of the National and Southern Baptist churches, district associations, and state conventions in the fields of

So. Rhodesia, Mrs. T. E. Dubberly, Uruguay, ev.; Eddie Savoie, Martinville, La., French ev.; D. C. Dorr, Gaza, MD; W. H. Gray, Jr., San Jose, Costa Rica, lan. st.

**14 THURSDAY** In every thing by prayer and supplication with thanksgiving let your requests be made known unto God Phil. 4:6. (Read vv. 6-9.)

Hoping for available funds to supplement **PASTORAL AID** where the cost of living is extremely high and that **NEW WORK** can be opened in 1962 on the Kuskakwain River, centering in the Alaskan town of Bethel, which is rapidly becoming the Eskimo center of Alaska. Around Bethel and on the Lower Yukon there are hundreds of Eskimo villages without the gospel message. Qualified workers are already available but there are no funds with which to send them—Alaska.

**PRAY** for Mrs. J. J. Thomas, Kotzebue, Alaska, Elton Moore, Surakarta, Indonesia, C. W. Davis, Caracas, Venezuela, ev.; H. L. Stevens, San Jose Costa Rica, lan. st.; Virginia Terry, Rio de Janeiro, Brazil, BA; Minnie McIlroy, Argentina, retired.

**15 FRIDAY** That your faith and hope might be in God 1 Pet. 1:21. (Read vv. 21-25.)

In January 1960 the W. A. Poes became our first missionaries to Guinea in West Africa. They entered on a temporary visa. The government has refused to grant the Poes a permanent visa, and they have now moved to Liberia where they are opening up a new work. As we pray for their witness in Liberia, let us also hope that the door of opportunity is not permanently closed in Guinea.

**PRAY** for Mrs. J. B. Parker, Tex., retired; Mrs. Heriberto Rodriguez, Ranchuelo, Cuba, Mrs. R. M. Parham, Jr., Nigeria, R. C. Sherer, Kobe, Japan, L. L. Gregory, San Jose, Costa Rica, ev.; Sinforoso Barrera, Gonzales, Tex., Sp. ev.; Troy Cunningham, Tampa, Fla., GWC; W. P. Carter, Jr., Chile,

evangelism, education, stewardship, and missions.

3. That a committee be appointed to give such guidance as may be needed by the agencies represented, on the Council in securing such information and be responsible for presenting it to the Council at the next annual meeting.

Frances Knight, Nigeria, ed.; W. W. Graves, Buenos Aires, Argentina, pub.

**16 SATURDAY** Let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith Heb. 12:1,2.

"Ecuador's immediate needs: (1) An institute where present pastors can be trained in God's Word so that they might do a greater and more effective job. There is not a single ordained national worker in all of Ecuador. (2) An intense training and organizational program in Sunday school and general church work, (3) more physical, spiritual, and material help. We could do twice the work with more missionaries backed by powerful prayer and sent out through sacrificial stewardship"—Shelby Smith, Ecuador.

PRAY for S. A. Smith, Guayaquil, Ecuador, Mrs. Humberto Dominguez, Guayas, Cuba, E. M. Cross, Pasay City, Philippines, Wilma Weeks, Surabaya, Indonesia, Mrs. R. E. Baker, Campinas, Brazil, ev.; E. J. Barnes, Shawnee, Okla., Mrs. Audley Hamrick, Gallup, N. Mex., Ind. ev.; Pedro Hernandez, Tucson, Ariz., Sp. ev.; J. J. Cowser, Brazil, Mrs. T. J. League, China, retired



**17 SUNDAY** What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. Mark 11:24. (Read ev. 22-26.)

"Out on the Navajo reservation at a place called Leupp there is a community where we need permanent work established. To meet this need we must secure a BUILDING SITE from the Navajo tribe, an APPROPRIATION OF MONEY from the Home Mission Board for a building, and the SALARY FOR A MAN to live and work on the field. Please pray with us that these needs can be met"—George Hook, Arizona.

PRAY for F. A. Bloomer, Grants, N. Mex., Mrs. R. C. Sieg, Oklahoma City, Okla., Ind. ev.; J. E. Low, Kontagora, Nigeria, MD, J. K. Ragland, Beirut, Lebanon, Mrs. J. B. Stepp, Jr., Campinas, Brazil, ev.; Roger Baxter, Jr., Dayton, Ohio, Sp. ev.

**18 MONDAY** Let Israel hope in the Lord:

for with the Lord there is mercy, and with him is plenteous redemption Psalm 130:7. (Read vv. 7-8.)

"Recently the director of the Bible School in Yugoslavia was notified that a street is to be cut through the school property. Evidently the Bible School will be lost; it was acquired only three and one half years ago after searching for the right place for a number of years. Another disastrous piece of news is that the government is putting 50 per cent tax on all money sent into the country and 70 per cent if the amount exceeds \$10,000. Now salaries of the pastors, furnished through the mission board will be cut in half by the tax; and money for church buildings will have to be withheld for the time being. Let us pray for BAPTIST WORK IN YUGOSLAVIA and hope that tax restrictions can be overcome"—John Allen Moore, Zurich, Switzerland.

PRAY for Mrs. R. C. Covington, Malaya, Mrs. E. E. Jolley, Mrs. J. C. Anderson, Buenos Aires, Argentina, H. E. Sturgeon, Morelia, Mexico, J. B. Durham, Enugu, Nigeria, ed.; D. L. Thompson, Buenos Aires, Argentina, E. W. Nelson, Santiago, Chile, ed.; W. E. Craighead, Romania-Paraguay, Mrs. C. K. Dozier, Japan-Hawaii, retired; Mrs. J. W. Ross, El Paso, Tex., pub.; J. O. Morse, Barranquilla, Colombia, MD; Wiley Henton, Ariz., FW: Mrs. Rafael Miranda, San Bernardino, Calif., Mrs. Guerra Camara, San Benito, Tex., Sp. ev.

**19 TUESDAY** Thou art my hiding place and my shield: I hope in thy word Psalm 119:114. (Read vv. 113-116.)

Hoped for—an EXPANDED STUDENT MISSION PASTOR PROGRAM! There are 48 pastor students at Golden Gate Seminary, now financed by the Home Mission Board. There are 200 possibilities at this moment for establishing new work under this same program if there were funds to provide the student pastors who could be drawn from other seminaries in our Convention—Home Mission Board.

PRAY for Jorge Martinez, Phoenix, Ariz., Sp. ev.; Mrs. L. R. Smith, Kowloon, Hong Kong, RN; I. L. Northcutt, Arequipa, Peru, Mrs. L. E. Brown, Dar es Salaam, Tanganyika, ev.

**20 WEDNESDAY** Tribulation worketh patience; And patience, experience; and experience, hope; And hope maketh not ashamed; because the love of God is shed

SEPTEMBER 1961

Volume 14, Number 12

# Forecaster

Prepared by Margaret Bruce, WMS Director

## THIS MONTH

President  
President, Youth Directors, Stewardship Chairman  
All Committees  
Stewardship Committee  
Mission Study Committee  
Program Committee and Community Missions Committee  
Prayer Committee  
Community Missions Committee  
Out of the Mailbag  
Publicity Committee  
Youth



In A STUDY OF HISTORY, Arnold Toynbee reviews the rise and fall of 23 civilizations known to man. He says that "Civilizations develop in response to a challenge of special difficulty which rouses man to make an unprecedented effort." Of the 23 civilizations examined all but our own are either dead or dying. The cause for this, in his judgment, was a drying up of the creative efforts of leadership. There was a weakening in the will of the leaders of these civilizations to meet increasingly difficult challenges. Or they attempted to solve current problems with solutions that worked yesterday but did not meet current needs.

What does all of this say to WMS leadership, old and new?

1. Accept the challenge of a difficult task.
2. Make an unprecedented effort to accomplish your task.
3. Be creative in your leadership.
4. Use up-to-date methods to meet current needs.
5. Serve with dedication and discipline.

secure the highest qualified young Negro students to receive this aid—Home Mission Board.

PRAY for C. B. Lewis, Natchez, Miss.,

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ty or Jealousy

issues

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gregation in the church; there was need for revival. A message on the need of Family Altars with prayer and Bible reading in the home, brought response from over 150. These prom-

## President *This Month*

At the September meeting have a brief report on your society's achievement on Aims for Advancement. Let the members know that your Woman's Missionary Society will receive recognition as an Honor WMS, or if you didn't quite achieve this distinction let them

know why. Ask one or two chairmen to assist with the presentation.

Have your Jubilee chairman report progress made on the 12, 1960-61 Jubilee goals.

Ask your mission study chairman to tell of your society's qualifying for recognition on the WMS Mission Study Chart.

## September Executive Board Meeting

Plan for the September executive board meeting to be a time when old and new officers can meet together.

Such a meeting will orientate the new WMS leadership. It will help the incoming officers to evaluate the work of the past year. It will enable the new officers to see the experienced leadership conduct an executive board meeting. It will give the new leaders an opportunity to help make decisions which involve them.

The following executive board agenda may be used for September.

Devotional period—use permanent WMU watchword and current watchword

## 1 through 8

September is the last month of the 1960-61 WMU year. Check again one through eight, Aims for Advancement. Look at each basic objective and elective under the eight Aims; how many have been achieved by your WMS? There are still 30 more days in which to pull up on these and other objectives and electives: One half of the

members reading a book listed in *The World in Books*  
All members reading . . .  
Every member receiving Royal Service  
Annual increase in membership

Will your WMS be an Approved, Advanced, or Honor Society? Honor, we hope!

## TO ORDER

In the new WMU Year Book the following new items are listed. Send your order soon to Woman's Missionary Union, 600 North 20th St., Birmingham 3, Ala. See 1961-62 WMU Year Book for prices.

1. WMU Carryall (portfolio)
2. Dramatic presentation on enlistment
3. Pamphlet containing installation and commitment services
4. Enlistment Survey Card

President, Youth Directors, Stewardship Chairmen

## Church Night of Stewardship

The Church Night of Stewardship, usually in September, should climax the year's stewardship study by all WMU members. The president and directors of YWA, GA, and Sunbeam Band, with the help of the stewardship chairman, will plan in executive board meetings for the Church Night of Stew-

ardship. The president will arrange for a date on the church calendar in the Church Council meeting, or with the pastor.

A suggested program for the Church Night of Stewardship is given on pages 24-25, 1960-61 WMU Year Book.

## All Committees SKILL BUILDING

Effective committee work can be accomplished more easily when committee members learn to work together skillfully.

An appraisal chart on personal growth in teamwork suggests the following ideas for developing committee members.

1. Accept personal responsibility
  - (1) Make personal preparation in advance for meetings
  - (2) Assist others . . . to participate
  - (3) Help others to stay on the topic
  - (4) Help keep discussion centered on related matters
2. Co-operate in a common task
  - (1) Share opinions and ideas
  - (2) Help solve problems
3. Communicate
  - (1) Ask for clarification if there

is misunderstanding

- (2) Listen attentively to others
- (3) Address remarks to appropriate committee members
- (4) Be frank in expressing ideas and opinions
- (5) Help others to understand
4. Examine self
  - (1) See self objectively as related to others
  - (2) Share the blame for poor teamwork
  - (3) Recognize personal needs
  - (4) Translate learning into action
5. Be sensitive to needs of others
  - (1) Be attentive when someone is talking
  - (2) Be sure that others are heard
  - (3) Accept others when they disagree with your ideas



## All Committees

# Get Ahead

One reason for recommending that the president appoint all committees except the nominating committee is that the committees may be set up earlier, and not have to wait until circles are organized. This enables each committee to get ahead and to have an annual planning meeting prior to or at the beginning of the new WMU year.

At the annual planning meeting:

1. Review duties of committee
2. Look at the Aim on Aims for Advancement for which the committee is responsible
3. Make general plans for the 12 months ahead
4. Make specific plans for the month ahead
5. Set date and time for regular monthly or quarterly meetings
6. Plan for committee report to executive board

## Stewardship Committee

# STATE MISSIONS

September is designated as state mission month in most states. Plans for the Season of Prayer for State Missions and the State Mission Offering are made and promoted by each state. But we remind stewardship committees of a basic objective and an elective for which you are responsible this month, Aim IV, Sharing Possessions.

Basic objective three—Gifts

through the society to the . . . State Mission Offering

**Elective three**—Increase in total gifts to each of the week of prayer offerings and State Mission Offering

Lead your WMS to make a worthy offering for state missions, one which will enable your society to have an increase in total gifts to the State Mission Offering.

## Mission Study Committee

# Looking Ahead in Mission Study

During October, November, December we will be studying *Europe, Hands Across the Sea* by H. Cornell Goerner is the adult book. It is an introduction to Baptists of Europe—the history and development of their work, and the co-operative work there of Southern Baptists with European Baptists. Price 85c from your nearest Baptist Book Store

## Mission Study Committee

# While . . .

Can there ever be a unity of spirit among neighbors in the world when—

Some are willing to eat cake and drink whisky, while others starve for want of bread and milk;

Some are clothed in furs, warm woollens and nylons, while others freeze in threadbare cottons and nakedness . . .

Some call a doctor for the slightest sniffle,

while others with advanced diseases die for the want of medicine;

Some build air-conditioned, plush-seated cathedrals of stone, steel, and marble to praise their God.

while their neighbor Christian

meets in drafty, unheated houses and the heathen perish for lack of knowledge?

—Copied

This month you will complete the study of *Christian Sharing of Possessions* by Ussery. Mimeograph the statements above and hand to each member as the group assembles for the last session. The teacher may use the statements as a responsive reading with the group reading each statement beginning with the word, "while."

It's time to check again on your WMS Mission Study Chart. If at least 350 points have been earned by September 30, mail the marked chart (page 57, WMU Year Book) to your state WMU office for recognition. Then you will receive a certificate for outstanding mission study. Congratulations!

## Program Committee and Community Mission Committee

# Packaged Programs

Some program committees prepare a nicely packaged program with little WMS member participation. When this is true there is little learning except by those who prepare the program. "Learning depends not on what one hears but on what one does about what he hears."

In co-operation with the community missions committee plan some carry-over project to follow the September general missionary program on the Home Mission Board work among Negroes, through National Baptists. Here are some ideas taken from "A Study of Co-operative Work Between Southern Baptists and Negro

Baptists" conducted by a sub-committee of the Advisory Council of Southern Baptists for Work with Negroes:

1. Help with erection or repair of Negro church buildings
2. Help Negro boys and girls attend Christian camps
3. Help train Negro leadership
4. Provide financial aid to Negro Baptist students

Plan a carry-over project to follow the circle program, "Stewards . . . Found Faithful." The following suggestions may be applicable to your situation.

1. Visit a Good Will Center, a mission, a new church, or some

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mission work carried on in your association by your church offerings.

2. Make a study of your church budget to discover how well mis-

### Prayer Committee

## How to Pray

**READ** . . . Open the Bible and read yourself full. Let every word become a part of your life. It is the nourishment you need for building a godly life; it provides you a spiritual vocabulary for talking to God; and it is the true beginning point of all prayer.

**WAIT** . . . Sit quietly in the presence of God. Let your heart seek its place in his fellowship. Remember "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31).

**HEAR** . . . If we expect God to hear us then we must be willing to hear him. One of the great tragedies of the Christian life is that God is near but we do not hear him. Job put it, "He goeth by me, and I see him not; he passeth on also, but I perceive him not" (Job 9:11).

**SPEAK** . . . In prayer the last thing of all is speaking. If we have read God's Word, if we have waited in his presence, if we have heard the whispering of his spirit, then, and only then, are we ready for true communion with God. "Call unto me, and I will answer thee" (Jer. 33:31).

—The Evangel

sion amounts balance with amounts kept for local use.

3. Urge every WMS member to read *Christian Sharing of Possessions* by Ussery.

### Community Missions Committee

## WITNESS Where We Are

Throughout the year the love of Christ has constrained us to "give, to pray, to witness where we are." Mrs. Gurney Harrell of Edenton, N. C., was impelled to put into words her reaction to the February program in *Royal Service*. Here it is:

### Witness Where We Are

Witness where we are—  
Well, what does "witness" mean?  
It means to live like Christ did—  
In a way that's pure and clean.  
We don't have to make a speech  
Or some great sermon prepare,  
Just let our daily living  
And our spoken word compare.  
Let all we do before others  
Point to the upward way—  
Our actions speak much louder  
Than what we have to say.  
There are many 'round about us—  
We meet them every day—  
The friendly next-door neighbor,  
The boys and girls at play.  
Tell them how Christ suffered  
And took upon him their sin.  
Maybe they have never heard;  
Some of them we may win.  
Let's witness where we are  
To every one we meet,  
Down in a country village,  
Or in a city street,  
We may not cross an ocean  
To some far distant land;  
But we can witness where we are,  
Right here where we stand.

# Out of the Mailbag

(If you have a question send it along and we will attempt to answer it.)

**Q.** We have two Woman's Missionary Societies in our church. Is it necessary for both societies to be Honor in order for us to have an Honor Woman's Missionary Union?

**A.** No. An Honor WMU is one with an Honor Woman's Missionary Society (at least one), an Honor Young Woman's Auxiliary, an

Honor Girls' Auxiliary, an Honor Sunbeam Band, with all other organizations except Sunbeam Nursery working toward recognition according to the Aims for Advancement. An exception is made in the case of a church in which it is not possible to have each one of the youth organizations because there are not as many as three people of Sunbeam Band age (4-8), or GA age (9-15), or YWA age (16-24). See pages 21-22, WMU Year Book for further discussion.

### Publicity Committee

## Posters for PUBLICITY

A new WMU year is just around the corner. That means the publicity committee will be busy with poster making to announce a variety of WMS activities. From the book, *Tools for Teaching and Training* by LeRoy Ford (95c from Baptist Book Stores) the following ideas may be helpful.

"Publicity posters generally" serve the purpose of announcing the who, what, where, when, and why of future events.

"Single posters are printed on one side only. Though they may appear in multiples in display, the individual poster is still printed on one side only.

"Double posters are designed to take advantage of economical production by printing the layout on both sides of the poster board.

"Three or four posters stapled together at the sides to make a three-sided or four-sided device is attractive and has the advantage of readability from all directions. Uses of these devices are many. They may be placed on the tables used at fellowship dinners. They may be stacked in totem-pole fashion to attract further attention. They may be placed on turntables singly or stacked. They may be stacked in succession on the floor of hallways.

"A stand-up poster can be made from two single posters stapled at the top to make a back-to-back device which will support itself. It is effectively used on tables and in displays and may be read from opposite directions. If left standing too long it will flatten out, unless

it is fastened to the support or joined with a third strip at the bottom.

"If posters are ordered from a printer, an 11"x14" size is economical, since four posters may be cut from a standard poster sheet 22"x28". Once the type is set, the additional cost is small. As many as 100 of these identical posters can be used effectively in an average church to publicize one event. A good principle to follow is to place the posters at any spot where people are likely to be.

"Suggested display methods for single posters include their use on stairway treads, as three-sided or four-sided devices, and as double stand-up posters. A series of identical posters placed on the risers

on a stairway attract attention and do a good selling job.

"For good publicity, double posters may be placed on glass doors so they are visible from two directions.

"One of the most effective display methods for double posters is to attach them perpendicularly in a series to a series of door facings at about eye level. The series makes an impact and has the advantage of being read from both directions as people pass up and down the halls.

"Another display method makes use of a simple 2"x2"x4" holder which has been slit one inch deep across the top side. The poster is set in the slot and may be displayed singly or in a series on dining tables or hallway floors."

## Youth

# Away from Home

School days are here again! Young women will be going away from home to attend colleges, universities, and schools of nursing. During these years away from home they need to be kept in Woman's Missionary Union. The Ann Hasseltine Young Woman's Auxiliary is the answer for the college and university girl; the Grace McBride Young Woman's Auxiliary for the student in the school of nursing.

"Girls away from home need to feel the love and interest of women in the church near the campus. In some societies each member adopts a student as her 'YWA daughter.' Homes are opened for meetings periodically, transportation to various gatherings is arranged, mission study teachers are provided, magazine subscriptions are supplied, and in many other

ways the YWA is fostered."

Free leaflets, "Your Grace McBride YWA," or "Your Ann Hasseltine YWA" are available from state WMU offices. If there is a college, a university, or a school of nursing in your community, order these leaflets and see if your WMS is accepting its opportunity and responsibility for young women away from home.

Woman's Missionary Society is the next step for a young woman after she marries, or reaches the age of 25. Usually the last week in September is designated for promotion from one WMU organization to the next.

See page 15, 1960-61 WMU Year Book for Plan of Promotion, Preparation for Promotion, Promotion Certificates, and Promotion Service.

# For Your Reverie

One reviewer says of this little book of poems—"A beautiful and hopeful book." You will want to secure copies for yourself and your friends. It is a small book of only 38 pages. Each poem is preceded by a Scripture verse, and the subjects of the poems are for daily living. The book is **Looking Within**, by Mary Earle Lowry Curry, \$2.00 from Baptist Book Stores. Here are some excerpts from Miss Curry's book.

## EVERY MAN SHALL FEEL IT

By this shall all men know that ye are my disciples, if ye have love one to another  
*John 13:35.*

If one loves,  
There'll be no need  
To shout it from the housetops:  
Every deed  
Will tell it,  
Every look reveal it,  
And every man  
Shall feel it.

## THIS REMEMBER

... by him actions are weighed  
*1 Samuel 2:3.*

Self, press toward thy Goal,  
But ne'er retard another soul:  
This remember—  
God doesn't care  
As much about the End  
attained  
As the Means used in getting  
there.

## SOMETHING WRONG INSIDE

Set your affection on things above, not on things on the earth *Colossians 3:2.*

What I am within  
I am without:

My criticism of others, my bitterness,

Do but shout  
Far and wide:

"There's something wrong with you Inside."

## NO RIGHT

... first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye  
*Matthew 7:5.*

If one harbors Envy or Jealousy  
in the heart,  
He has no right  
To impart  
Judgment: such diseases  
So mar  
The Vision that things do not  
appear  
As they really are.

abroad in our hearts by the Holy Ghost which is given unto us *Rom. 5:3-5.* (Read *vv. 3-8.*)

Most Negro Baptist colleges in the South have an arrangement with the Home Mission Board for provision of teacher-missionaries. A much greater work could be done, however, if CHAIRS OF BIBLE were provided in some Negro state institutions like the one in Lincoln University, Jefferson City, Missouri. Another great need is in the area of SCHOLARSHIP AID. During the 1959-60 school year we provided 116 young National Baptists with scholarship aid, amounting to a total of \$10,000. This amount is insufficient to enable us to seek out and secure the highest qualified young Negro students to receive this aid—Home Mission Board.

PRAY for C. B. Lewis, Natchez, Miss.,

*Negro ev.; W. C. Parker, San José, Costa Rica, lan. st.; NaDean Watkins, Raymondville, Tex., Sp. ev.; Mrs. F. B. Owen, Kediri, Indonesia, Mrs. S. E. Ray, Ogbomosh, Nigeria, ev.; O. W. Taylor, Iwo, Nigeria, ed.*

**21 THURSDAY** He that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope *1 Cor. 9:10.* (Read *vv. 10-12.*)

"Because you prayed in faith, I want to give you the report about our meeting at Gwelo. This evangelistic campaign was to have a sort of Youth Emphasis meeting, but the intention was to reach all people. Previously there had been stagnation in the church; there was need for revival. A message on the need of Family Altars with prayer and Bible reading in the home, brought response from over 150. These prom-

ised to have **FAMILY ALTARS** daily in their homes. At the last two meetings, there were sights such as I have never witnessed. The message emphasized Christ's second coming. A great brokenness in the lives of both young and old was evident as they were convicted of the sin in their lives. When the church is revived, the power of God can save the lost. That's what happened"—Bob and Thelma Beaty. Southern Rhodesia.

**PRAY** for Carolyn Cate, Gaza, RN, M. F. Gilham, Nagoya, Japan, ev.; Mrs. J. L. Hart, Argentina-Chile, Irene Jeffers, China-Taiwan, retired

**22 FRIDAY** The hope of the righteous shall be gladness Prov. 10:28. (Read vv. 28-32.)

"For several years now there has been a request on our personnel list for **A COUPLE TO DIRECT THE MUSIC PROGRAM** at the seminary, and now there is also a desperate need for someone well trained in the field of religious education. This institution is so strategic to the mission program in Mexico that I urge you to join us in prayer for these additional workers"—Marian Sanders, Mexico.

**PRAY** for Mrs. J. D. Crane, Torreon, Mexico, ed.; Reinaldo Medina, Havana, Cuba, Mrs. S. W. Vance,\* Ghana, ev.; Sam Vance, MF; Mrs. Daniel Cantu, Kenedy, Tex., Sp. ev.; Eva Mae Eldridge, Joinkrama, Nigeria, RN; K. J. Myers, Jr., Ogbomoshio, Nigeria, MD

**23 SATURDAY** Father, all things are possible unto thee . . . nevertheless not what I will, but what thou wilt Mark 14:36. (Read vv. 35-39.)

A little group of Baptists in a village outside Rome were building a small Baptist church. The mayor ordered suspension of the work and demolition of the partly constructed building. The case was appealed in the highest administrative court of the land and a year later there was a ruling in their favor. Construction was resumed; the mayor repeated the suspension and demolition order. Often evangelicals win their rights in the higher courts only to find them denied locally. **Pray for greater RELIGIOUS FREEDOM IN ITALY** and that this little church will be free to construct its building.

**PRAY** for Ruth Kube, Eku, Nigeria, RN; Mrs. A. V. Jones, Guayaquil, Ecuador, G. L. Hui, Taipei, Taiwan, ev.



**24 SUNDAY** For thou art my hope, O Lord God: thou art my trust from my youth Psalm 71:5. (Read vv. 1-3.)

Needed—**MORE SINGLE WOMEN MISSIONARIES**. "There are only five of us single women in Southern Baptist evangelistic work in Japan and we need more in every field"—Mary Neal Morgan. **Pray** for young women to answer God's call to meet this need. **Pray** also for Miss Edna Frances Dawkins of the Foreign Mission Board as she works in enlisting single women and medical personnel.

**PRAY** for Mrs. Lloyd Nohak, Ariz., James Huse, Albuquerque, N. Mex., Ind. ev.; Merced Becerra, Yaskum, Tex., Sp. ev.; Mr. and Mrs. C. P. Cowherd, Hong Kong, ev.; Lucy Smith, Tokyo, Japan, BA; Edith Vaughn, Recife, Brazil, Soc.; H. L. Smith,\* Ghana, pub.

**25 MONDAY** And he said, The things which are impossible with men are possible with God Luke 18:27. (Read vv. 35-39.)

"Traveling through **INDIA** while on furlough I was depressed by the destitute, dirty masses of untouchables while on the other hand there were monumental buildings costing countless millions. Hinduism and Islam, their chief religions, seem to care nothing for the poor. Let us pray much for this great nation where William Carey helped start Baptist work. I worshiped in the church that he helped organize"—Lillie Hundley, Lebanon.

**PRAY** for Lillie Mae Hundley, Beirut, Lebanon, Cleofas Castano, Guanabacoa, Cuba, ev.; Sarah Castano, MF; Mrs. Julian Reyna, Dexter, N. Mex., Sp. ev.

**26 TUESDAY** I wait for the Lord, my soul doth wait, and in his word do I hope Psalm 130:5. (Read vv. 1-5.)

"I am sure there are those who would choose to be a partner with Him in meeting the physical needs of the multitudes. This is quite possible through any of our five hospitals, two dental clinics, maternity centers, school of nursing, welfare center, midwifery school, motherless children's home

or leprosy service. Only three out of fifteen requests under 'medical' in our budget for 1961 have been granted in full. Whether or not the other twelve requests come through depends upon whether or not **FUNDS** are available"—Mary Frank Kirkpatrick, Nigeria.

**PRAY** for Hazel Moon, Ogbomoshio, Nigeria, RN; Mrs. Milton Leach, Jr., Miami, Fla., Sp. ev.; P. E. Sanderson, Belem, Brazil, ed.; Martha Tanner, Lagos, Nigeria, BA; D. H. Burt, Jr., Goiania, W. H. Warren, Rio de Janeiro, Brazil, ev.; Mrs. W. B. Pearce, Mombasa, Kenya, pub.

**27 WEDNESDAY** Jesus said unto him, If thou canst believe, all things are possible to him that believeth Mark 9:23. (Read vv. 22-27.)

Wanted—**GREATER CONCERN** for western KANSAS and mid-section of NEBRASKA. There is real need for churches in the county seat towns. There are 19 counties in western Kansas without a single Baptist church, yet each county has a population of approximately 10 or 15 thousand. Also, there are not enough **PASTORS** for these areas—Home Mission Board.

**PRAY** for J. J. Thomas, Kotzebue, Alaska, Nelson Rodriguez, Canas, Cuba, Jose Perez, San Blas, Panama, H. T. McKinley, Gwelo, So Rhodesia, ev.; Dorine Hawkins, Rio de Janeiro, ed.; Mrs. P. C. Bell, Sr., So. Carolina, Mrs. D. F. Stamps, China-Hawaii, Mrs. J. C. Powell, Nigeria, retired

**28 THURSDAY** And Jesus answering saith unto them, Have faith in God Mark 11:22. (Read vv. 22-23.)

Planning . . . for an **AMBULATORY CLINIC** in Paraguay—a truck equipped with clinical equipment and a team of nurse, doctor, and driver to go into a different section of the interior of Paraguay. Let us pray that this dream of the doctor-missionaries will become a reality.

**PRAY** for Mrs. W. W. Lee, Guadalajara, Mexico, Mrs. C. F. Clark, Jr., Kyoto, Japan, RN; Ona Belle Cox,\* Brazil, M. G. Fray, Jr., Guatemala, So. Rhodesia, Fern Harrington, Baguio, Philippines, ed.; D. R. Cobb, Songkhla, Thailand, Mrs. Fausto Morales, Havana, Cuba, ev.; Mildred Matthews, Ark., retired; Mrs. J. E. Ibarra, Fort Worth, Tex., Sp. ev.; Mrs. David Warren, Lawton, Okla., Ind. ev.

**29 FRIDAY** That ye may abound in hope,

through the power of the Holy Ghost Rom. 15:13.

A possible reality—entering **ZANZIBAR AND UGANDA** in Africa. **Pray** also that some day Baptists can enter more fields in the **CARIBBEAN AREA** such as the Guianas, Trinidad, Haiti, Dominican Republic, Jamaica, Cayman Islands. There are missionaries recently appointed for opening **ENGLISH-SPEAKING WORK IN GERMANY**—Mr. and Mrs. James Stertz.

One couple, the Jack Hancoxes, are doing English work in France. **Pray** that this **WORK IN EUROPE** might expand its witness.

**PRAY** for M. A. Olmedo, Aguadulce, Panama, Mrs. H. E. Sturgeon, Morelia, Mexico, ev.; Mrs. D. M. Regalado, Deming, N. Mex., Sp. ev.; Jean Dickman, Gaza, MD; Mrs. W. R. Davis, Ft. Harcourt, Nigeria, RN

**30 SATURDAY** Now abideth . . . hope 1 Cor. 13:13. (Read vv. 9-13.)

"What we have missed most these ten years in Israel is not Christian fellowship, good schools, television, or the dreamland described as the American way of life but a Christian heritage not yet found in the younger churches. A praying mother and a Bible-loving father, or a godly pastor, or a devoted Sunday school teacher—these are what we miss most, not in our own personal lives. In the projected life of the missionary, we miss it for our people. What does a new Jewish convert know about a praying mother, or a Moslem convert about a Bible-loving father, or a Greek Orthodox about a godly pastor, or a Catholic about a devoted Sunday school teacher? These blessings are not part of their heritage yet, and they have no human resources to help them to stronger Christian faith when it is tested"—Dwight Baker, Israel.

**PRAY** for S. A. Candal, Key West, Fla., It. ev.; Mrs. Juan Perez, Havana, Cuba, Mrs. J. M. Short, Jr., Chihuahua, Mexico, Mrs. Howard Hamrick, Kediri, Indonesia, Mrs. Z. V. Moss, Kitwe, No. Rhodesia, ev.; Lillie Rogers, Singapore, Malaya, BA; Mrs. Gene A. Clark, Fukuoka, Japan, Mrs. J. B. Hill, Igede, Nigeria, RN; A. R. Haylock, San Jose, Costa Rica, lan. st.

BA business administration	MD doctor
ed education	MF Margaret Fund student
ev. evangelism	pub. publication
FW field worker	RN nurse
(HAF) Grand High Africa Center	So. social work
Ind. Indian	Sp. Spanish
It. Italian	on furlough
lan. st. language study	

# PRINCIPLES and GOALS in Work with National Baptists

by Victor T. Glass

Mr. Glass is associate in the Department of Work with National Baptists

**T**HERE are two main principles which form the base and undergird all of our co-operative work with National Baptists. They are (1) oneness and (2) togetherness. Both principles are rooted and grounded in the Word of God, the Christian's guidebook for faith and practice.

We are one with National Baptists in several ways. We trace our lineage to a common origin: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). Not only do we trace our physical origin back to a oneness, but we are created with them in the image and likeness of God: "And God said, Let us make man in our image, after our likeness" (Gen. 1:26).

We share one world with National Baptists, for God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:26). We share oneness not only with the National Baptists but with all men. We also share with National Baptists a oneness that is different: we are one with them in that we are members "of the household of faith" (Gal. 6:10).

This spiritual oneness is evident in belief. They believe as we do about God, Christ, the Bible, and church life. In many of their churches, one can see above the baptismal the words "One Lord, one faith, one baptism" (Eph. 4:5). Their churches are organized as are ours, and many of their organizations have the same name

as those in our churches.

The second principle is togetherness which is an extension of the first principle—oneness. We are co-workers and allies in the faith which we hold. We are not working for each other, we are not trying to do anything to each other, we are not under or over each other, but we are working with each other. We do all of our work in the spirit of co-operation and mutual helpfulness.

The ministry of the Department of Work with National Baptists of the Home Mission Board is an example of this principle of togetherness. There are 65 persons employed in this department, 50 of whom are National Baptists. The work of this department is done in co-operation with state conventions, district associations, and Negro Baptist colleges and universities in 17 cities and 19 states. During summer months, a score or more of Negro college students work in the Student Summer Mission Program and hundreds of volunteers help out in co-operative work.

This spirit of doing things together is also in evidence at the grass roots. Pastors, laymen, and churches work together in vacation Bible schools, exchange of pulpits, participation in simultaneous revivals, planning and conferring, and exchange of youth programs. This togetherness continues in district associations in an enlarged program which includes clinics, institutes, extension classes, Good Will Centers, and institutional services.

The goals of our work with National Baptists are anchored in the Word of God. It is more of what we have been trying

to do all along: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:19-20). We seek to be co-operative in work, comprehensive in goals.

These goals are found in such Scripture passages as Matthew 28:19-20. One goal is soul-winning. National Baptists are encouraged even as we prod ourselves, to be better soul-winners and to strengthen evangelistic programs. In all of our work, we stress soul-winning and conduct evangelistic conferences in co-operation with National Baptists. Workers in the Department of Work with National Baptists reported 5,008 professions of faith and 3,152 additions to churches in 1960.

Another goal is leadership training. This goal is in keeping with what Southern Baptists asked the Home Mission Board to do in 1845. That Board of Domestic Missions was instructed "to take all prudent measures for religious instruction of our colored population."

Leadership training reaches out to workers of the Home Mission Board in vacation Bible schools. In 1960 there were 776 schools conducted with 72,190 attending.

National Baptist students in colleges are benefited by leadership training. The 31 teacher-missionaries in the Negro Baptist schools have in their classes over 6,000 students of whom approximately 2,500 are young people preparing for full-time Christian vocations. In addition to these classes,

there are 51 Baptist Student Union organizations on Negro college and university campuses. More than 100 National Baptist students studying for a religious vocation are given scholarships each year by the Home Mission Board.

In-service ministers and lay people are not neglected in this program of leadership training. They are reached through study courses, clinics, institutes, and extension classes. There are now enrolled in these activities more than 37,000 of whom more than 6,400 are in-service ministers.

A third goal is one of racial missions. This means that we should take the mission of Jesus as our mission. He came on a mission to "save his people from their sins" (Matt. 1:21). We Baptists are his people and we should work together in brotherly love that all people may know him.

We thank God for what he has done but we must allow him to do more. There are seven states having from 200,000 to more than a million Negroes in population and numbering over 6 million in total figures without any organized co-operative work with National Baptists. There are five states ranging in population from 100,000 to 800,000 with very little work with National Baptists.

Southern Baptists need to read again the instructions they gave to the Home Mission Board in 1845, and National and Southern Baptists need to listen again to the words of Jesus when he said, "The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:37-38).

# PROGRAM FOR CIRCLE OR SECOND WMS MEETING

Mission Study: Christian Sharing of Possessions, by Ussery

Circle Program topic for September:

## Stewards . . . Found Faithful

by Mrs. James L. Monroe

*Suggestions for Presentation: Prepare your meeting place to look like a court room, with judge's bench, witness stand, and jury box. Jury can be those not on program. The clerk's desk may be close to the door with bailiff standing nearby. Use dark robe, wig, gavel, to add to effect. Judge enters.*

**BAILIFF:** (moves to front of room and calls) Please stand. This honorable court of the—circle of the Woman's Missionary Society of—Church will come to order.

**JUDGE:** We come today to try some important and related cases. You, the jury, will determine if these stewards can be found faithful. We must have an understanding regarding the primary requirement of stewardship. I will ask the clerk to read a verse of Scripture for us. It is 1 Corinthians 4:2.

**CLERK:** (stands and reads) "Moreover it is required in stewards, that a man be found faithful."

**JUDGE:** Stewardship involves many things. A steward is a trustee, one who has the responsibility of taking care of that which belongs to another. Stewardship embraces all that one is and has. From the beginning, the WMU emphasis on stewardship has been on tithing. In more

recent years the conception of stewardship has been enlarged to include the right acquisition of money and the proper use of the nine tenths. In our court today we will consider whether or not these stewards can be found faithful in the way they have acquired their money, their use of nine tenths, and their influence through the use of money. Will the prosecuting attorney state his case.

**LAWYER:** Your honor, I seek to prove that some Americans have been unfaithful stewards in the way they acquire their money. As I call my witnesses, it will further show that this principle of stewardship is worthy of investigation. I call the first witness.

**CLERK:** The first witness will please take the stand. (Bailiff assists witness to come forward and face the judge.) Do you promise to tell the truth, the whole truth, and nothing but the truth?

**FIRST WITNESS:** I do (sits down).

**LAWYER:** Would you agree with me that it is up to an individual how he gets his money? Is there any evidence in God's Word of His concern in this regard?

**FIRST WITNESS:** In Deuteronomy 18:18 we are told "for it is he that giveth thee power to get wealth." God not only makes it possible for one to earn money for

material necessities, but he expects it. 1 Timothy 5:8 says: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." We cannot believe that God is pleased when the head of a household does not seek adequately to provide for the family.

However, living the stewardship life demands that we get our wealth righteously. God knows how we make our money. One's occupation is important. The average person who works 40 hours a week, fifty weeks a year, for 45 years in some given occupation is giving 90,000 hours of his lifetime to that particular work. It is vital that God be a partner with us in our business.

Let us look at some statistics regarding the liquor business in the United States today. There are approximately 428,000 retail liquor outlets. There are more young women employed as barmaids today than are enrolled in colleges and seminaries.

Many Christians have exploited their brothers in gratify greed. They have robbed poor and unskilled laborers to provide luxuries for themselves. At little cost they have maintained slum property recognized as a menace to health and morals. They have made "shady" investments; gambled on the stock market; participated in give-away rackets; worked for liquor industries and run some amusement places which contribute not only to the delinquency of adults but of minors also.

**LAWYER:** I call the second witness to the stand.  
(Second Witness sworn in by Clerk.)

**LAWYER:** Granting the fact that God is concerned about the way a person earns his money, can we not agree that inheritance is different? What happens to one's money after his death is no longer his responsibility, is it?

**SECOND WITNESS:** I have been told that 100,000 Southern Baptist adults die each year, or a million each decade. Think what the estates of a million people, even

most of them very small, could mean to the kingdom of God. As part of the Southern Baptist Jubilee Advance, one of the goals during this year of stewardship emphasis is regarding the making of wills. It is of concern that so few people have made provision for kingdom causes in their wills. A good steward makes provision for his money to continue serving God long after death. Through our Baptist Foundation, counsel and advice is given to anyone who wishes to make a bequest to his church or any Baptist work or institution.

**LAWYER:** Do you believe that God would have a steward hate money?

**WITNESS:** There have been times when money did not mean much. In the early days of World War II, after General Douglas MacArthur left Corregidor, the remaining soldiers were responsible for last-minute details before leaving. There were stacks of US currency which could not be taken along, but must not be left to the enemy. It was being carted out, piled up, and set afire. The new hundred dollar bills burned well. The grimy, tired soldiers watched quietly. One boy picked up a hundred dollar bill, touched the fire with an end of it, and lit his cigarette, saying "I have always wanted to do this." Then other soldiers did the same. Time was running out on Corregidor. Money did not mean much.

The Christian steward does not hold money in such disregard but thinks of it as "stored-up personality." Money is magic. It may be converted into welfare and happiness, or bring ruin and misery. By its power one can be at work in 46 countries of the world, or one may hoard it, waste it, and spend it selfishly.

**LAWYER:** May I call the third witness.  
(Third Witness sworn in.)

**LAWYER:** We have all read in the newspapers of people living as destitute paupers, who, on their death, were found to possess great wealth. Do you think Christian stewardship requires the renunciation of wealth?



**THIRD WITNESS:** The ability to get wealth is a gift from God. If one uses his wealth constantly to raise his own living standard in trying to keep up with the Joneses, rather than the standard God reveals to him as right, then he is abusing the privilege of that wealth. This mistake is made also by those who are not wealthy.

**JUDGE:** We have heard these testimonies concerning the acquisition of wealth. We turn now to the question of how Americans are using their money. Call the fourth witness.

*(Fourth Witness sworn in.)*

**LAWYER:** What do you have to say regarding the way Americans spend their money?

**FOURTH WITNESS:** Previously, we have agreed that a tenth of our income belongs to God, but I wish to testify that we have a responsibility with regard to the nine tenths left. The material blessings of God on America should bring forth multiplied responsibility, but it has not always been so. We, in America, have more than our share of this world's goods. Assuming the population of the world, in exact proportions, could be reduced to one town of 1,000 people, there would be 60 American residents. Yet these 60 would receive half the income of the entire community with its other 940 citizens dividing the other half. The American families would be spending about \$850 a year for military defense, but less than \$4 a year to share their Christian faith with other members of their community. Americans eat approximately 72 per cent above minimum food requirements while a large portion of the world goes hungry. There is no stigma attached to a person being well fed and clothed and housed. But realizing another is hungry and destitute, it is the Christian's responsibility to examine his own ways and make sacrifices if need be so that others shall not die of want or live in misery.

I read an account of a man who pinned a note on a \$1 bill, asking that all who spent

the money write down exactly what it was spent for. The dollar bill was kept in circulation for two weeks. The record showed it was spent five times for salary, five times for cigarettes, three times for candy, three times for meals, twice for haberdashery, twice for haircuts, once for groceries, once for laundry, once for automotive repair, once for a magazine. Not once did it come near a church.

**LAWYER:** You still haven't convinced me that Americans are misusing the nine tenths—or spending it in ways which displease God. I call the fifth witness.

*(Fifth Witness sworn in.)*

**LAWYER:** What do you have to say? Can you give me proof of this claim?

**FIFTH WITNESS:** I have on this chart *(hold up figures printed on poster paper with magic marker large enough for all to see)* the pattern of average expenditure of salaries in our country during 1960 as given in *US News and World Report*.

Housing	26.6
Food	21.7
Auto and upkeep	10.9
Clothing	10.2
Medical care	6.6
Recreation	6.1
Interest on debts, etc.	6.1
Liquor and tobacco	5.1
Personal care	4.3
Churches, all donations	4.2
Education	4.0
Public transportation	4.1
Foreign travel	4.0

This same report on the new pattern in spending said the interest in new household appliances was decreasing, and instead people were buying boats or taking European vacations. There has been a real upsurge in outdoor recreation, and more money spent on books, phonograph records and concerts in a new "quest for culture." All of these items listed, except liquor and tobacco are valid expenditures for Christians. However, I would remind you that "man's life consisteth not in the abundance of the things which he pos-

sesseth." When Americans spend \$2½ billion for boating alone in one year and only \$169.9 million for overseas missions that same year, can God be pleased? Of this amount Southern Baptists gave a little over 17 million dollars for foreign missions. Dr. Baker James Cauthen tells us that the Foreign Mission Board had to leave unmet needs totaling more than three million dollars last year.

**LAWYER:** You still haven't convinced me of improper spending or sinful waste.

**SIXTH WITNESS:** I think I can quote you figures to prove this fact. Americans spend \$8,100 a minute on churches and welfare, but \$18,000 a minute on alcoholic beverages. In one of our large cities a newspaper account of a debutante ball amounted to over \$5,000! This \$5,000 would have supported our entire Home Mission program for almost ten hours, at the rate of \$8.40 per minute.

In this same city, according to the newspapers, \$2½ million was wagered on horse racing at one track in a day. This same day Southern Baptist women were meeting in small groups to pray for home missions and receive the Annie Armstrong Offering. The amount wagered on horses exceeded the Convention-wide goal for this offering.

Dr. Courts Redford advised that all undesignated funds above the goal this year would be added to the new church site fund; that at least \$2 million were needed for this fund and no investment would bear larger dividends in the plans to establish churches. We are taught in God's Word that "where your treasure is, there will your heart be also." The question might be asked: "Do dollars produce interest, or does interest produce dollars?" When I put my money (part of myself) into something my interest increases.

Americans are concerned with advance in the missile program as part of our national defense. But, did you know, it will cost taxpayers \$400 million to orbit the first man in space, and another \$100 million to recover him? Yet, Southern Baptists

are spending only \$37.37 a minute to win the whole world to Jesus.

**LAWYER:** Your honor, I rest my case.

**JUDGE:** I call on the defense counsel.

**SECOND LAWYER:** Your honor, I call no further witnesses. Jesus would ask of us "What have ye done with all I have given you, your minds, your bodies, your income, your churches, your sons and daughters? Only when hearts are right, and God has first place in lives can a steward be found faithful. Shall we all examine our ways of spending money. Have we really thought deeply about thoughtless spending in light of world need?

May I conclude with the story of a 16-year-old girl who was an invalid. Her mother was a pleasure-loving woman who could not endure being so much with her shut-in daughter. Once when the mother was traveling in Italy, she remembered the birthday of her daughter and sent her a rare and beautiful vase. The nurse brought it to the daughter saying that her mother had sent it so carefully that it came right on her birthday. The girl turned to the nurse and said, "Take it away, take it away. O Mother, Mother, do not send me anything more. I want you—you." So it is when we give Christ things—only things. He wants our lives first, then our gifts will follow. He says, "Give me thine hearts." When a heart is fully given, he knows all else will follow. The defense rests.

**JUDGE:** Members of the jury, we are all on trial for our unfaithfulness in stewardship. No sentence will be passed in this court, for only God can and should judge. We have been brought face to face with our unfaithfulness in stewardship. I charge each of you to give serious consideration to the evidence submitted. As we grow in the grace of giving, let us remember God's promises. He keeps his word in every respect and stewardship is no exception. Court is adjourned.

**Prayer** that we apply our hearts unto wisdom and humility.

# Did You Read It?

by Mrs. William McMurry

## A MODERN KING JAMES

Last March The New English Bible was published in Britain, 350 years after the appearance of the Authorized Version. It is the fruit of thirteen years of co-operative work by renowned British scholars from many denominations. The new version is a "free . . . rather than literal but a faithful translation nevertheless" as the introduction avers. The opinion expressed in various journals is that the phrases often heavy and obscure in the Authorized Version now speak in twentieth century English.

Oxford University Press, leading publisher of the King James Version, concludes the tribute commemorating the 350th birthday of the famous translation in these words:

"For all of its merits the Authorized Version could not be expected to remain unchallenged forever. The advances which have taken place during the past three and a half centuries in knowledge of the original languages and text of the Bible have made its revision imperative. Yet it is well recognized that through the English-speaking world there are hundreds of thousands of readers by whom this version is accepted as 'The Word of God' in a sense in which no other version would be so accepted. Such an attitude

## THE HUNDREDETH ARCHBISHOP

On May 31, Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, head of England's Anglican Church, retired. Most British and American papers piously editorialized about Dr. Fisher's influence and gifts; however, there was an occasional dissenting voice. One paper stated that he failed "in conveying the message of Christianity powerfully in this hard and avaricious age"; that the churches of England remained largely empty during his reign.

His successor, Dr. Arthur Michael Ramsey, Archbishop of York, is a very different man. Unlike Dr. Fisher he favors separation of church and state. He said, "I wish the church would become so annoying to the state that it had disestablishment (withdrawal of support) forced upon it." Administration does not interest him nor does doing things in countless committees. Time reported him as saying, "I would gladly let lapse much of the existing machinery which would be no loss to the church."

is a tribute to the sound workmanship of the men to whom we owe the version of 1611."

## ROYAL SERVICE Cover Wins Art Award

February 1961 *Royal Service* was chosen to hang in the 15th Annual Exhibition of Editorial and Advertising Art by the Artists Guild of Chicago. The magazine was the only religious piece in the display according to artist Novie M. Ahrenbold. *Royal Service* was entered in the category, "design of a complete unit."

The cover of the magazine printed in dark blue and magenta, is an abstract design in symbols typifying the church, the Bible and the individual, thus showing the responsibility of each Christian to carry the gospel to the people of many languages in our country. This idea is carried throughout the magazine.

*Royal Service*, the missions magazine for Southern Baptist women published by Woman's Missionary Union, has a monthly circulation of 416,000 according to Miss Ethalee Hamric, editor.

A picture of the winning cover with explanation appeared in an April issue of *Arkansas Baptist*.

## DISTINGUISHED NEGRO AUTHOR ANSWERS CRITICS

Margaret Just Butcher refutes anti-American propaganda which appeared in a newspaper article in Morocco, North Africa, in a stinging letter first printed in *The Washington Post* and later reprinted in *New South*.

Mrs. Butcher declares that most of the assumptions in the article were unwarranted and that there were "many errors of fact." For example, the accusation was made that Negroes were turning their backs on the two major political parties. "This is simply not true," said Mrs. Butcher. "American Negroes take great pride in the fact that they have always had only a negligible fraction of their number successfully wooed by the Communists. Discerning Negroes recognized that the Communist Party in the United States was not interested in the Negroes' problems per se but rather in setting one group of Americans against another."

Mrs. Butcher resents the practice of name-calling by these critics of American citizens who hold opposing viewpoints. Negroes resist efforts of defenders of the status quo, believing them to be in error. At the same time they recognize that many of these citizens have demonstrated high principles and devotion to democracy by accepting changes of the last decade although their convictions were opposed to the changes.

A most distressing aspect of the attack, she writes, is the contention that American Negroes think and act alike in all political, economic and social questions. "The only unanimity among Negroes is the desire to realize the basic premises of democracy for themselves and their children. But they are far from agreed on how this can best be done. To say we represent a concerted force of 8 million strong is neither true nor complimentary."

"What is discouraging is the fact that foreign observers too frequently use the race issue as an attempt to lower the prestige of America in world affairs. Critics of American race relations rarely take into account that American Negroes are just that—Americans who are Negroes and that we, like other Americans, are not asking for anything more than what is promised to all Americans."

Mrs. Butcher, former professor of literature at Howard University, is now teaching in Casablanca.

Rev. and Mrs. Bill Crews are home missionaries in Lawrence, Kansas

## My Street and Yours

by Norma Crews

SOME think of missions as the unusual, the fascinating costumes, a tropical isle and snow-capped peaks of a rugged terrain, a desert sunset, the picturesque landing of a native barge. It is only natural that the unusual should lure us because the farther our thoughts roam from reality the farther we are from our nearby problems and responsibilities which we must face.

Most, if not all of us who are your missionaries are not really so different or unusual at all. In fact, I find that I am really an "average" American woman—average in height, average in weight (10 pounds overweight), have the average number of children—three, live in a ranch-style house, own a TV set and one dog, have my house furnished with bunk beds, wash dishes in a double sink and spend half my waking hours as a taxi driver and food dispenser for my family. You see we really are kindred spirits! After I drive Danny to Cub Scouts, Mary to GAs and Bill to baseball practice and come home again—then, it is time to go back after them. As food dispenser, I make peanut butter sandwiches and cocoa in large amounts.

Besides these tasks we have in common, I want to tell you about my neighbors. Yours are the Joneses and the Smiths, the Wilsons and the Browns. Mine are a thousand Indian teen-agers who live on my street at Haskell Institute, a government Indian school at Lawrence, Kansas. Our neighbors are the Plenty Hoops and the Tailfeathers, the Old Elks and the White Clouds. It is my privilege to have these young friends visit my kitchen as your neighbors visit you. Perhaps mine do not

come to borrow a cup of sugar or a recipe. Instead, they talk about a disturbing letter from home, or about the ache that is left when a long-time boy friend decides to enjoy the company of someone else. They come because they want a mother substitute and many of them have never had a real family kind of life.

A large percentage of these young folks are at Haskell from broken homes and have grown up in boarding schools. I like being able to be the parent substitute they need so much. It is also my joy to have 20 of the senior girls enrolled in my Sunday school class. They are alert and interested and want to know the truth about so many things.

It is my pleasure to entertain many of my neighbors on Saturday evenings. Recently, we had a series of socials all day on Saturday—at ten, two and four o'clock—so more of them would have opportunity to enjoy Christian fellowship in small groups. Then, it is my duty to visit these friends on my street and try with God's help to show them, in a most personal and natural way, my Christ.

The greatest thing about our missionaries is not how different we are from you—the Baptist laywomen of today. The really important thing is that we are all doing the same things wherever we are. This is what makes our mission program great.

Perhaps you are a farmer's wife, a business woman, or the mother of a large family. I am the wife of a home missionary but we all have one thing in common—our neighbors. On your street and on mine we can win them to Christ and we must do it now.

## COMMENTS for PROGRAM CHAIRMAN

1. Secure a professional gift-wrapper from a store or someone who has made this a hobby to demonstrate unique gift-wrapping and ideas prior to the start of your program. If none is available, have a display of different papers and ribbons for your center of interest. Wrap empty boxes of varying sizes and shapes.

2. To work in with concluding remarks, have old officers present their successor with a gift-symbol of their office. Each might have a sentence "will" or a little original rhyme as the gift is given. Reserve seats close to the front if your group is large. Then conclude with prayer of dedication for incoming officers who are giving your society their gifts of service and love. In this way, the installation of officers could be incorporated with the conclusion of this program.

3. For special music, use Negro spirituals as a part of the program. A Negro choral group, singer, or speaker can be invited by your pastor or president to sing several songs for you.

4. See program material under "Gifts" for definite service ideas your group might render.

5. Supplementary Helps  
Filmstrip, "Co-operating with National Baptists," \$3.50, from Baptist Book Stores.

A classic on the general subject of race is Corinne Brown's THE STORY OF THE AMERICAN NEGRO, \$2.75 from Baptist Book Stores.

Helpful in summarizing Baptist work is THE LONG BRIDGE, by Phyllis Sapp, 50¢ from Baptist Book Stores.

See July 1960, HOME MISSIONS.

## Constraining Love

*Dedicated to the Girls' Auxiliary, Northside Baptist Church, Burlington, North Carolina*

A crown awaits thee, queenly one,  
Adornments meant for royalty  
When forward steps bring forth, "Well done"

From Christ who hath commissioned thee.

Let outward emblems honor Him—  
Each sign of willing loyalty,  
And all thy loveliness proclaim  
The love of Christ constraining thee,  
Till scepter, cape, and crown grow dim  
And lifted eyes can only see  
The cross of Christ—no glory, fame,  
But love for all humanity!

Then, cross be crown, O daughter, fair,  
And loving service set thee free  
To make each word and deed a prayer,  
To be what God hath planned for thee.

by Emily Sargent Councilman

## "We Bring Our Gifts of Love"

### Negro Work of the Home Mission Board

by Mrs. Lamar Jackson

#### PROGRAM OUTLINE

Gift-wrapping demonstration or display  
Leader's Introduction  
Hymn for the Year: "Christ for the Whole  
Wide World"  
Devotion and Scripture Reading:  
1 John 4:7-5:2  
Prayer using Call to Prayer  
Our Best Gifts (by leader)  
The Gift of the Bible  
The Gift of History  
The Gift of Money  
The Gift of Service  
"Our Gifts of Love" (leader's conclusion)



## PROGRAM

### "We Bring Our Gifts of Love"

Gift-wrapping demonstration or display

#### LEADER'S INTRODUCTION

These beautiful packages remind us of happy occasions: birthdays, anniversaries, and Christmas! If I gave you one, however, you would be disappointed. The outside is lovely, but the inside is empty.

Jesus described people who were even more disappointing than empty packages: They "indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness" (Matt. 23:27). He called them hypocrites and compared them to "whited sepulchres" or painted tombs.

What would he say about those who profess his teachings today? Would he see a difference in the beauty of the religion we profess to believe and in the way we live day by day? Were he to look at the label, "A Christian Nation," on our country, would he be disappointed to find on the inside crimes, divorces, injustices, prejudices, misunderstandings and tensions?

Would the harsh words he spoke to the Pharisees be spoken to us? "Ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. . . . Ye blind guides, which strain at a gnat, and swallow a camel" (Matt. 23:28 and 24).

What kind of gift would I make for my Saviour? Am I so completely wrapped up in myself that I make a very small package? What about my gifts to God? I know that like the Corinthians, I must give myself. "First gave their own selves to the Lord" (2 Cor. 8:5). I must give my money. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver" (2 Cor. 9:7). I must give service. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19-20).

Our hymn for this year suggests another gift. Let's read the second verse in unison:

"Christ for the whole wide world!  
His message must be sent  
To millions dying in their sin  
To call them to repent.  
Christ Jesus died to save,  
But they can never know  
Until we bring our gifts of love  
And bid His heralds go!"

Our program topic for today is taken from this verse, "We Bring Our Gifts of Love." A woman's greatest gift is love. How we shower love on our families and friends! But Jesus said, "If ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?" (Matt. 5:46, 47).

Dr. H. C. Goernert, secretary for Africa, Europe and the Near East for our Foreign Mission Board, states, "The chief danger which threatens [the missionary] is the danger of getting into a rut and failing to see the opportunities and challenges which

come disguised in the form of men and women, boys and girls, who are often unlovely in appearance and annoying in their ways." Is this not our chief danger as we claim to be "labourers together with God" in our home communities? Are we in a rut in our half-hearted and second-handed community missions activities? A rut has been defined as a grave with both ends knocked out. This brings us back to the painted tomb idea of Jesus, and the care we must take to make our outward professions conform to our everyday practices which result from love.

For a whole year now we have repeated the watchword, "For the love of Christ constraineth us." The love of Christ constrains us to love even those who might be "unlovely in appearance and annoying in their ways." The love of Christ constrains us to "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44). The love of Christ constrains us to "bring our gifts of love" as we focus our attention on our work which we do through the Home Mission Board with Negroes through the National Baptist Conventions. Let us remember that a woman's greatest gift is love.

**Sing the hymn for the year: "Christ for the Whole Wide World"**

#### Devotional Thoughts

Centuries ago, a callous and murderous Cain asked, "Am I my brother's keeper?" God cursed him (Gen. 4:9-11). Jesus emphasized our love and responsibilities toward others as second only to our love for God. "Thou shalt love thy neighbour as thyself" (Matt. 22:39). John said, "By this we know that we love the children of God, when we love God, and keep his commandments" (1 John 5:2).

Our Scripture reading is taken from 1 John. I ask that you listen to God's Word without any interpretation. We need to let his Word speak to our hearts and "let

this mind be in [us], which was also in Christ Jesus" (Phil. 2:5).

**Scripture Reading:** 1 John 4:7-21

**Prayer:** using Call to Prayer

#### OUR BEST GIFTS (by leader)

The motive behind the giving of a gift is all-important. Do you ever give to relatives or friends just because you know they are going to give to you? Can you remember your mother's warning about accepting gifts from young men because their motive might be questionable? The most acceptable gifts are those given from a heart of love for "the gift without the giver is bare."

God's Son is referred to as "the Gift," and the motive is clearly stated: "God so loved . . . that he gave."

In our program we are bringing gifts to lay beside these empty boxes. Our missionaries remind us that our motives are being questioned. One states, "More and more the sincerity of our missionary interest in the colored peoples within their native lands will be judged by our attitudes and actions toward the people of these lands who live among us." And another, "The missionary movement carries about its neck the mighty millstone of our inconsistency as it operates in the colored world, and it staggers more and more beneath this weight."

The Report of the Christian Life Commission adopted by the Southern Baptist Convention in 1958 reminds that, "In the light of these conditions both at home and abroad, Southern Baptists must meet the imperative need for racial reconciliation and seek the restoration of communication and fellowship with people of every race and nationality."

"This period of human conflict is a time of challenge to every citizen. He is called upon to stand in defense of those cherished human freedoms that are the heritage of every American citizen. He must challenge the threat to the public school system of this nation which is one of the greatest factors in American history

for the maintenance of democracy and of our common culture. We commend those ministers and laymen and the great body of women and young people who have taken their stand on these issues to the end that we may become a united nation embodying a democracy that insures justice and freedom for all."

We have seen this high resolve stated by the Southern Baptist Convention. The great problem remains how to work this out in our churches and lives. But many white Americans who agree with the ideal correctly see grave problems involved. For instance, demands are made for leadership and equality without the discipline of education and training. The wisdom of this has been questioned on an international level in the instability of many independence movements in Africa and their full participation in the United Nations. It is observed at home in the tragic struggle for leadership in the National Baptist Convention, USA, Inc.

Dr. Nannie Burroughs, formerly a leader of women and young people for that convention, did some clear thinking on the problem. "The Negro must first qualify for whatever position he wants. Purpose, initiative, ingenuity and industry are the keys that all men use to get what they want. The Negro will have to do the same. He must make himself a workman who is too skilled not to be wanted, and too dependable not to be on the job, according to promise or plan."

In regard to social integration, Dr. Burroughs says, "Social integration is a relationship attained as a result of the cultivation of kindred social ideals, interests and standards. It is a blending process that requires time, understanding and kindred purposes to achieve. Likes alone and not laws can do it."

Frederick Douglass, the famous fugitive slave, stated, "If the time shall ever come when we shall possess in the colored people of the United States, a class of men noted for enterprise, industry, economy, and success, we shall no longer have any

trouble in the matter of civil and political rights."

Many of their own race do not agree with the Negro leaders who have been quoted. It is interesting that Dr. Burroughs warned, "The Negro must make his religion an everyday practice and not just a Sunday-go-to-meeting emotional affair." This same warning must be given to white Christians. The gap between what we profess to believe and what we practice must be bridged. We must bring our best gifts of heart and mind to solve this problem. We mention these gifts now in the program that follows.

#### THE GIFT of the BIBLE

The gift of the Bible, "the word of God . . . is a discerner of the thoughts and intents of the heart" (Heb. 4:12). In spite of the warning of Revelation against altering the Bible message (Rev. 22:19), this book has been misused in regard to race.

An English slave trader wrote of his experience in burning villages in Guinea and capturing the inhabitants. He reported none of the Englishmen killed for "God who worketh all things for the best would not have it so."

The earliest justification for the slave trade concerned the fact that the Africans were heathen and by bringing them to America, they might be converted! A great problem arose when slaves by the thousands accepted the gospel with its message of man created in the image of a God who is no respecter of persons. After he became a Christian, there was no longer a logical justification to keep him enslaved. Some other reason had to be found, and it was argued that the Negro was naturally inferior.

Their justification for this position was based on the Bible, using mainly the 9th Chapter of Genesis and the "curse of Ham." (Read Genesis 9:20-26.) Two facts must be noted: Noah, not God, uttered the curse; the curse was upon Canaan and not upon Ham. Another fact to note is that nowhere

in the story or the verses that follow is it stated that Shem was the founder of the Semitic races, Japheth of the Caucasian, and Ham of the Negro, as has been argued at great length.

It is this plantation psychology that tends to keep the Negro a slave in mind and spirit. The Bible is a gift whose message must be rightly interpreted for "the word of God . . . is a discerner of the thoughts and intents of the heart."

#### THE GIFT OF HISTORY

I bring the gift of history to show that we have always felt a concern for the Negroes, both at home and abroad. In 1843, at the organization meeting of the Southern Baptist Convention, it was resolved "that the Board of Domestic Missions be instructed to take all prudent measures for the religious instruction of our colored (Negro) population."

At every convention since its organization, some report on Negro work has been brought. During the first decade local churches were encouraged to guide the colored brethren. Of the 350,000 members reported, 100,000 were Negroes. In many churches, the Negro membership was larger than the white. As a rule, colored members voted on matters that concerned them only. However, there are instances where the Negro majority voted to keep the church property after the Civil War.

Negroes were sometimes allowed to have their own churches in ante bellum days. The Silver Bluff Baptist Church across the Savannah River from Augusta, Georgia, was constituted in 1773. The majority of the Negroes, however, belonged to mixed churches. When freedom came, the Negro members withdrew to form their own churches in spite of the advice of their former owners. Chief Justice W. P. Chilton brought a statement to the Alabama Convention in 1865 which "Resolved: That the changed political status of our late slaves does not necessitate any change in their relations to our churches; and while we recognize their right to withdraw

from our churches . . . we nevertheless believe that their highest good will be subserved by retaining their present relation to those who know them, and who will labor for the promotion of their welfare."

Everywhere, however, Negroes withdrew. Conditions throughout the South were in such a state of confusion that he came to mistrust anything "white." Negro churches tried to operate 157 schools in direct competition with the 14 schools founded by American Baptists for their higher education. Their desire for developing their own leadership and organizations led to the forming of the National Baptist Convention in 1895. This group was divided in 1915 when members differed over the operation of the publishing board. (See "Who Are National Baptists?" page 3 and tell remaining paragraph of article beginning with the paragraph "Some of the Convention's affiliated churches . . .") One group came to be known as the National Baptist Convention, USA, Inc., and the other as the National Baptist Convention of America. Together they number over 8 million members, about 44 per cent of all Negroes in America.

#### THE GIFT OF MONEY

Gifts of money are perhaps our easiest way of helping the Negro. In 1960, approximately \$3,500,000 was used by Southern Baptists for efforts at home and abroad. Personnel for work in Africa supported by Southern Baptists numbered 307 missionaries and 3,516 nationals. To this is added 65 full-time persons working with Negroes in the United States. Counted in this group should be several hundred part-time workers and thousands of others who serve as volunteers.

Financial help dates from 1872 when the Home Mission Board assisted in establishing institutes for the training of Negro Baptist ministers. This is still one of our major efforts for only an estimated 5 per cent of the Negro pastors have college and seminary training. All six Southern Baptist

seminaries are open to Negroes as well as Carver School and the American Baptist Theological Seminary in Nashville, Tennessee. The latter has been sponsored jointly by National and Southern Baptists since 1921. In 1946, a gift of \$60,000 was given by the Home Mission Board to construct a classroom building. It has since been named the J. B. Lawrence Building.

National Baptist students in the colleges and universities are trained in addition to their church service for Christian leadership through the Baptist Student Union. On the 125 campuses of schools predominantly attended by Negroes, there are now 51 BSUs. Approximately 20 of these young people serve each year in the Student Summer Mission Program. Around 100 students receive some scholarship aid each year. Thirty-one teacher-missionaries are supported in Negro Baptist colleges by the Home Mission Board. Some 10,000 Negro ministers were reached last year through in-service training institutes.

In addition to the work of the Home Mission Board, eight states have directors of Negro work. All of these are white men because in most states with large Negro populations, their work is split between two to six conventions. A Negro could represent only one of these conventions.

The Home Mission Board's secretary of this work with National Baptists is Guy Bellamy with Victor Glass as associate.

#### THE GIFT OF SERVICE

A study of services rendered by all Southern Baptist agencies working with the Negroes was made in 1960 by the Advisory Council.\* This Council is composed of two representatives from each agency having such work.

Local work by Southern Baptist churches with Negroes is greatest in vacation Bible school activities. Around 900 churches provided leadership for Negro schools in 1958.

The Advisory Council of Southern Baptists for Work with Negroes has given strength to co-operative efforts between Southern and National Baptists. The purpose and work of this Council is set forth on page 8 of this *Royal Service*.

but over the years 4000 churches have participated in this work.

Nearly 1650 gave financial aid in 1958, but 4800 had previously rendered aid. Churches indicated that 89 provided educational scholarships for Negroes, 167 had exchanged pulpits, 191 held simultaneous revivals, 324 erected or repaired Negro church buildings, 882 conferred with Negro pastors, 270 exchanged youth or music programs, 237 sent Negro youths to camp, and 799 engaged in other areas of co-operation.

State conventions affiliated with the Southern Baptist Convention spent \$265,000 on work with Negroes with 25 full-time workers and 100 part-time workers. Nine states, all in the North and Northwest, have no work with Negroes. Of 17 states which do have work, Mississippi engages in the most diversified and spends the most money, more than \$48,000 annually.

During the decade from 1940 to 1950, the national population of the whites increased 14.7 per cent while the Negro population increased 16.3 per cent. The population of whites in cities of more than 50,000 increased 10.4 per cent, while the Negro population increased 49.2 per cent. This shift of Negro population to the cities augmented the need for a plan of work for Negroes in urban centers. The Negro Center Program was inaugurated by the Home Mission Board in 1945, with the purpose of promoting the denominational life of Baptist churches.

Only one Good Will Center for Negroes is operated by the Home Mission Board. This is Carver Center in New Orleans.

It is significant that the Home Mission Board agency that gives direction to all these various services is called "Department of Work—not for, not above, not beneath, but—with National Baptists."

#### OUR GIFTS OF LOVE (by leader)

Read 1 Corinthians 13. Then read second verse of "Christ for the Whole Wide World." Conclude with prayer.



by Robert J. Hastings

## Spending THE NINE TENTHS

Which is more important in stewardship, the one tenth we give, or the nine tenths we spend for ourselves? Or stated differently, how can one render the greatest testimony—in giving the one tenth, or in wisely spending the nine tenths?

If you have never faced the question, you are likely to say, "Why, the giving of the tithe is far more important than how I spend the nine tenths." But if we recognize the total stewardship of life—that all of life can be invested for his glory—we see it differently. Looking at the question mathematically, one has nine times as many opportunities to witness for Christ in the spending of his money as he does in the giving of it. For every dollar the tither places in the offering plate, there are nine other dollars he spends, wastes, or saves.

The point is that Christian stewardship does not end when we have given the tithe. God is interested in how we spend the nine tenths. Theoretically, a woman could tithe and still discredit the Lord and

her church by the way she spends money.

The question is not so much how we use our money but what is our attitude. Many women are constantly frustrated because they do not have what others enjoy. They are constantly annoyed by jealousy and envy. This kind of woman never enjoys what she has for thinking of what others have.

This may make her very disagreeable. She may talk constantly about "My house, my refrigerator, my drapes, my dresses, my car, my hairstyle, etc., etc." She is not happy herself, and she makes all her friends uncomfortable by her continued emphasis on things.

Any home is much happier when the mother recognizes that money is a servant to be used, and not a master to be worshiped. If she worships money, she may unnecessarily take a job outside her home that robs her of precious relaxed years with her husband and children. If she adores money and the things it can buy, she may deny her children medical care, music lessons, higher education, while she fritters the family income away on trinkets or the latest gadgets.

But if she respects money as a servant, then she uses the family budget to provide the basic necessities and comforts for her family. She does not sacrifice herself and the happiness of her family by making obligations which place unnecessary strain on the weekly paychecks.

Perhaps one of the choicest stewardship passages in the Bible related to the wife as a homemaker and manager of the family purse is found in Proverbs 31:10-31. If you have not read it recently, you will enjoy opening your Bible and reading the entire passage. You recall it begins "A rare find is an able wife—she is worth far more than rubies!" (Moffatt). Read the rest of the verses. Does this sound a bit old-fashioned for the 1961 homemaker? Not at all. It is the key to radiant, happy living. It is an illustration of the stewardship of life. Such virtues women need to rediscover for Twentieth Century homemaking.

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