

ROYAL SERVICE

JULY 1964



And ye shall know
the truth,
and the truth
shall make you Free

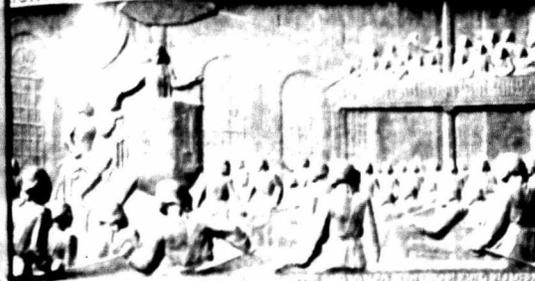
John 8:32

The tasks of *Woman's
Missionary
Union* in a church

- I. Teach missions
- II. Lead persons to participate in missions
- III. Provide organization and leadership for special mission projects of the church
- IV. Provide and interpret information regarding the work of the church and the denomination

RIGHT PEACEABLY TO ASSEMBLE

NO ONE SHALL MAKE NO LAW ABRIDGING THE
RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE



**MORE
THAN
LEGAL**

by C. Emanuel Carlson

fare. Thus it was that "the rights of man" were spelled out in a set of amendments at the time the Constitution was approved. Among these none is more important than the first limitation, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

There follow the guarantees of freedom of speech, freedom of the press, freedom of assembly, and freedom of petition, all designed to protect the dignity and development of every citizen.

It is in man's unlimited dedication to a power that has limited insight that freedom disappears. By protesting man's right to a free exercise of religion we recognize that man has obligations to God which go beyond the competence of governments to handle. Rulers also are men.

This means that there are several kinds of freedom. There is freedom among the nations when one nation is not controlled by or dependent upon another nation. This is "national freedom" such as the colonies gained in the War for Independence. Within a nation citizens have freedom when their government protects them equally as human beings. These are "civic freedoms." But over and above all such human freedoms there must be religious freedom. Man must be responsive and responsible to God even for his actions through government. The right to worship, to pray, to express his faith to his fellowmen—these are rights that lie beyond the scope of human laws.

Since man is by nature a social being that cannot fulfill the purposes of life without relating himself to other human beings, he must have the freedom to be part of an organized society. Within that society some specific freedoms can and should be equally guaranteed to every person by the power of law and by the protection of the legal officers. In a very real sense "equal protection of the law" means society's recognition of all people as human beings, a recognition which grows out of our understanding of God's planned purpose for the redemption and well-being of men.

In the light of Christian revelation, then, we cannot be partly for, nor even against, through imperial government, the depriving of human beings of those conditions which are necessary to their life as human. People have a right to be free to enjoy society's protection and to have access to food, to information and ideas, and to share in the organization, the planning and the development of life. These human freedoms, spelled out as "civic rights," are rightly applied by the legislature and the courts of the land. In fact, when governments fail to respect human rights they have violated the reason for their existence. And yet, more than law is involved.

The practice of freedom requires more than legislation and law enforcement. Of prime importance is the religious teaching and preaching which flows through the churches. When social, political or economic oppressions develop, they represent the failures of both church and state, as well as the failures of an array of social and fraternal organizations.

The climate of freedom requires of our society for the worth of man, and for the conditions in which man can be worthy, some things can be done by law in favor of both of these, but much more can be done by the teaching and the personal practices which nurture competence and self-respect.

Unfortunately, all religious movements have not succeeded in giving a clear picture for freedom at the practical level. The acceptance of organized religion that too automatically tends the social climate to dissolve the oppressing political power. After all, the "good Samaritan" was the third man to come down the road. The first two were highly religious men, but men who said, "I could not disubey." They could not disubey the rules and the customs which required them to disdain a needy person.

There is a time in which Christian men say, "I cannot disubey" and that is when God speaks.

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ROYAL SERVICE

Cover Story: There are many ways one loses freedom and forfeits liberty. Both require "eternal vigilance" of an informed, conscientious citizenry. It was T. S. Eliot who said, "I have measured out my life in coffee spoons." So it is by small amounts that lovers of freedom can see the dwindling away of these high and holy privileges. Bondage can come so slowly that it is not recognized once it has secured its slaves.

God wants man to live without fetters which stunt his growth toward the likeness of Jesus. It was Jesus who spoke of abundant life, and he is the source of it. As men know him in fulness they wait for all men the truth which alone makes man truly free.

We Get LETTERS



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

by Marie Mathis

Times change. People change. Programs change. Today we are surrounded with a wealth of new materials to enrich our daily living, everything from automobiles to fabrics. So does the *Royal Service* reader have a source of material which opens up a new world each month. There is a widespread assumption that program material in *Royal Service* is only for those participating. Many writers ask if all of our subscribers read the program material. What do the readers think?

"Using God's Eyes" by Mary Allred

I have had a good many telephone calls from friends and neighbors and people in nearby churches who have read "Using God's Eyes" in March *Royal Service*. Almost without exception, they all have said "Thank you" for the article. It has been thrilling to me to have people who I had never heard take any particular stand one way or the other, in this matter of race, call me to say, "I admire you for the position you are taking, even though I just don't feel I can do it as yet!" Mary Allred

Written in Spanish

Beloved Sisters:

Our Ladies Society, "Messengers of the Master" is interested in taking the Leadership Course which you provide for your women. We would like to know the price of

the Manual and other materials necessary. With the exception of the pastor's wife, all of our ladies are new Christians with little or no experience. We receive some literature and so learned of the Leadership Course and our ladies want to know more.

We belong to another convention but we use all of the literature of the Southern Baptist Convention since the one we belong to does not provide any material in Spanish and we do not understand English.

We expect to hear from you soon and we pray that God shall give out his most abundant blessings on your beautiful missionary work.

Your sister in Christ,
Mercedes Quiroga
First Puerto Rican Baptist Church
Campbell, Ohio

(This letter written in Spanish brought a real blessing to us at WMC headquarters. Sometimes in the rush of daily work we wonder if materials are widely used. If our women have not taken the WMS Leadership Course perhaps this letter will encourage them. Yes, of course the letter has been answered and Miss Martha Thomas Hill, director of WMC of Texas Spanish work, has sent the materials.)

American Bible Society in The Window

What a lovely spread you made for "The Way for Modern Man" in *The Window*. Thank you for this real service for

women and the American Bible Society as well. They will benefit from it. I feel sure I find the March issue unusually good. *The Window's* editorial is excellent. "The Captain Children" is so moving and profound.

I read each issue of *The Window* and profit from it. Miss Paul Moser

(If your daughter receiving the Window? Do the girls from 16 through 24 in your church have a Young Woman's Auxiliary and receive The Window? There should be at least one YWA in every church. Perhaps you need more than one. High school and college YWAs are possibilities for almost every church in our Convention. Please put this opportunity with your society. Make it a matter of prayer if you have young women who should be in a YWA and are not.)

Please Continue to Pray

It is good to know that people around the world pray for us and our brothers, but more wonderful to know that the prayer of friends and loved ones is not confined to our day! There are so many, many times when we can see such vivid answers to prayer. The very fact that we are here and so well taken care of by you dear people at home who support us and keep us on the mission field is evidence of praying Christians. May God help us in the months of such love and trust.

We thank God for each of you who make our work possible and cover your continued prayers as we serve in this land!

Isabel Harrison, Nigeria

(It seems to me that such a letter as this would make it impossible for any WMC member to forget the daily opportunity to observe the calendar of prayer. In a recent survey of Royal Service made by the Statistics Department of the Sunday School Board we learned that the Call to Prayer was one of the two regular features in the magazine most widely read and appreciated. It's wonderful to know that WMC can

not fail to achieve its purpose so long as daily prayer is "at the top of the list" with its members.)

TV and Emphasis on the Catholic Religion

Today we had our regular WMC meeting and a subject came up which I think is one we should view with grave concern. Someone said, "Oh well, what can we do about it?" and it is with this thought in mind that I am writing you to see if we as a Southern Baptist WMC can do something.

I am sure you have noticed the trend in TV programming from all three major networks to emphasize the Catholic religion. It seems that when the program refer to any type of religion or clergymen, they are almost always portrayed by a Catholic priest or nun.

Can't we Baptist women start a nationwide writing campaign asking for equal representation where religion is used in programming and to have our clergymen portrayed as they really are? Surely there must be something we can do.

Mrs. D. P. Missouri

Led by the Men of the Church

We do not have a WMC here in our church. Even the men are telling us that the church needs a WMC—no guess we'd better try. Pray for us as we do try to gather the women and young people together—to organize for this wonderful work.

Mrs. APY

Our Friends Are Jewish

Because some of our friends are Jewish and we long for them to know the Lord, my attention was immediately drawn to the article "Some of My Best Friends are Southern Baptists" by Helen Menkus in the April issue of *Royal Service*. Mrs. WAS

Follow the Leader



SMU'S director receives SHE'S off again; Almo Hunt, spends much of her time reading for speaking engagements and

THE POPULAR CHILDHOOD CASE

"Since the leader," requires enthusiasm and imagination on the part of the teacher.

"In a game where the players 'take turns' choosing their own roles, the teacher should be a guide rather than a participant."

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There was a young woman's name in the crowd of 25 to 30 people who gathered for the luncheon. Mrs. George L. Lang, who was

property in showing with her to conduct a meeting.

This leader who thought her time was well spent today with others and just can't wait to get home.

There she sat the night before last. Then she got up again and went off to her

the meeting. "Almo," she said, "you go on to preside over the Mrs. Hunt meeting."

As for the president Mrs. Hunt was called performance to preside to women's club.

Women's club had been president of Virginia F. Vines. She had been president of Virginia

Her club Auxiliary committee Mrs. Hunt had been president of the club and was

been interested in the children's club and the children's club.

him a hat. It was named "The Mother's Club" and the children's club.

in order to reach more of the club and was

what told about his desire to have a regular

for speaking engagements and

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PHOTOS BY Markon Reed

one of her

and they every six months suggesting that

for the next ten years Mrs. Hunt

the next summer Mrs. Hunt

influence of Mrs. Hunt

do not ever heard. She came under the

"the most beautiful and wonderful speaker"

found "the 19th century of W.M.U. who was

W. I. can, author of *Following in the*

As Katherine, she came to know Mrs.

in her life.

months of 1931 as a definite turning point

ing to Katherine. Mrs. Hunt credits the

non-converted and handicapped about the

It was Mrs. Hunt who approached the

but conventional W.M.U.

was a problem and then came the

printing during the evening sessions for

of various members. This was valuable

work of business and committee members

from. Together they would write down the

the world not be able to attend a meeting.

but she went over every detail with Mrs.

Charles Mathis would stop her each sun-

the program herself for W.M.U. work. He

foreign mission service, you will pay the

age limit.

rank home, there was Mrs. Hunt

who had in the same book and went in

Nigeria as a mission. There were the W.M.

Almo and Mrs. Hunt thought Mrs.

There was her pastor, Dr. Walter Ripe

Miss Hunt, who shared with her congregation the

crisis in the department of William Jewell

Miss Hunt, in a book home with her others

from her church. She and her pastor's wife

given their time in building the club and

participating in the college of their last

could get their names in the minutes. Just

before the opening season. Mrs. Hunt was

called on to substitute for the department

leader. The pastor's wife was asked to

model an Indian costume. Years afterward,

as W.M.U. executive secretary and wife says,

ing in that same home, she wore the robe

that she was to fight and her name was in

the minutes.

Her wonderful sense of humor and grace

COME IN! I'll fix dinner and show you my treasures...

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MISS HUNT brings the same zestful creativeness to cooking that she has for an executive secretary's duties.

capacity for making and keeping friends has been a lifelong attribute. Her love of good conversation has been with her since childhood days when her grandmother said in despair, "Alma, you'll never get anywhere. You like to talk too much." It was this interest in others that made a nurse in the hospital feel free to wake her up before going off duty so they could have a chat.

Hostesses delight in her obvious enjoyment of good food. The "spur of the moment" invitations to her apartment are always issued with the understanding that if things don't turn out right, everyone can go out to eat. "The Chief," as her co-workers at headquarters affectionately call her, is also adept at supplying interesting items at coffee breaks.

After church services, it is interesting to see children come over to speak to her. They catch the warmth of her understanding. Her pastors feel her encouragement and remain friends through the years. She has only belonged to three churches in her life: Roanoke's First, Liberty's Second, and Birmingham's Southside.

Even though her turn has come to be a leader, she still has a learner's attitude toward life and a marvelous comprehension



BEHIND her in this rare shot of Miss Hunt "just sitting" hangs an oriental screen print.



YOU should have seen me carrying my precious Meissen china on board." After dinner Miss Hunt tells the stories behind some of the art objects that grace her apartment.



of difficult problems and issues. Denominational leaders respect the logical reasoning behind the beautiful face and disarming smile. It is difficult for many to realize that she is the senior executive in the Southern Baptist Convention, having guided Woman's Missionary Union for the past sixteen years, longer than any other top executive of denominational agencies.

Her sense of fairness and generosity toward those who might not always agree with her position has been an invaluable asset in writing the WMU history. Its publication is an outstanding event of 1961.

★ ★ ★

MEMORIAL TO GOD President Johnson has found only weak, if any, support for his proposal that a memorial to the God who made us all be erected in the nation's capital. The proposal came in the President's remarks to the annual Presidential prayer breakfast sponsored by International Christian Leadership. He viewed the proposed memorial as a "center of prayer for all men of all faiths at all times," and said it should be financed by churchmen rather than government.

One of many critics who took exception to the President's proposal was James O. Dawson of the *Capital Baptist*. He wrote:

"True religion is the response of the heart to a living God. The memorial that God wants is a changed life, not a statue or a building made by the hands of man."

CULTURAL EXCHANGE. The United States and the Soviet Union have signed agreements to continue scientific, technical, educational and cultural exchanges through 1965. The exchange program began in 1958 and is intended to help the peoples of East and West to know each other better. The newest agreement calls for increased exchanges in industry, agriculture, medicine and public health.

CIGARETTES AND HEALTH. A government fact-finding committee's report that cigarette smoking is a peril to the nation's health has done much more than prompt individuals to weigh the wisdom of their own smoking habits. It has set off a war between the economic interests which profit from tobacco and the federal bureaus set up to guard public health.

The controversy has strong emotional overtones, and likely will continue for

FROM *Washington*

by Cyril E. Bryant

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

months, maybe years. Not only are the growers and manufacturers of tobacco products affected, advertising agencies and mass communication media had found tobacco one of their richest sources of revenue.

Even the government realizes that a reduction in cigarette sales will cut deeply into tax income. As in the case of liquor and gambling, public officials may be willing to bargain with a known evil rather than sacrifice tax revenue. Watch this angle on both state and national levels.

TAX CUT. The new cut in federal income taxes is calculated to funnel new millions of spendable money into the nation's economy. President Johnson, as did President Kennedy before him, saw the possible extra five dollars or so a week in every worker's take-home pay as money which will be spent readily—thus creating more jobs and more demand for manufactured products. This would in turn create more taxable income—and the government, theoretically, will still have as much income as before. Only time will prove if the premise is right. It is to be hoped that some of each worker's tax savings will go into the offering envelopes of our churches.

"THE DEPUTY." This new play on Broadway has aroused great concern around the world, especially on the part of Roman

Catholics. The *anns*, written by Rolf Hochhuth of Germany, condemns the late Pope Pius XII (deputy for Christ) for his silence over persecution of the Jews during World War II. The author suggests that persecution could have been lessened or halted if the Pope had spoken courageously.

FEDERAL AID TO COLLEGES. A court test of new federal legislation providing direct federal grants to public, church-related and other private colleges has been promised by the organization Protestants and Other Americans United for the Separation of Church and State.

POAU said that the new law, which is the first to provide public grants directly to church schools, "poses the most forthright threat to separation of church and state in the past twenty years." It said also that the new law "confronts Americans of all religious faiths and of no religious faith with the grim reality of a tax for religion."

The bill, in reality, authorizes aid to colleges for construction of facilities for the teaching of mathematics, modern foreign languages, natural and physical sciences and engineering, and for libraries, but prohibits aid to the religious facilities of a college.

HUNGER. Adolfo Klaujaks, rebel coordinator for the Baptist World Alliance, found a million hungry people in Africa when he visited there last summer. Tribal warfare and economic disruption have left people without homes and without food. In Burundi, an estimated 40,000 homeless people from neighboring Rwanda "squatted themselves on the Baptist Mission doorsteps," to use Mr. Klaujaks' words. Mission work in this area of Central Africa has been carried on by the Baptists of Denmark. There is continuing trouble also in Congo and in Cameroon.

On another tour, Mr. Klaujaks found that Hurricane Flora left destruction and poverty in Haiti, a Caribbean island. Thousands were killed, 31 Baptist church buildings were destroyed and 24 others damaged.

Baptists of the world support relief proj-

ects through their regular devotional and channels. Funds are handled by the Baptist World Alliance representatives in the stricken areas.

ANTI-RELIGION CRUSADE. The Communist Party has announced a renewed campaign designed to eradicate religion from Soviet life. Soviet newspapers claim that anti-religious propaganda has been ineffective in halting the spread of religion in the USSR, and new steps of "personal persuasion" are necessary. Atheist action groups will be set up in all cities and towns which have religious communities. Members of the action groups are expected to win the trust of believers and attempt to convert them from religion. Baptists, with a reported 500,000 members, are the largest church group in the USSR, except for the Russian Orthodox.

PRESIDENTIAL ASSISTANTS. Two Baptists hold high positions on President Johnson's White House staff. Bill D. Moyer, a graduate of Southwestern Baptist Theological Seminary, is serving as an assistant to the President. Thomas Moore, an active Baptist layman, has been named to the double role of Assistant Secretary of State and Special Assistant to the President in the field of Latin American relations. Another Baptist, Brooks Hays, formerly president of the Southern Baptist Convention, has resigned as a presidential consultant to take a teaching position at Rutgers University, in New Jersey, but he continues as a White House consultant.

THE UN ON RELIGIOUS FREEDOM. It is hard to get the nations of the world agreed on definitions of religious freedom. The United Nations effort to draft a declaration calling for elimination of religious intolerance resulted in a hybrid document so devoid of precise wording that it must admit its ineffectiveness. Legal experts from fourteen countries spent two weeks of debate on the proposals even before they were and almost meaningless documents were written.

A CHURCH

Fulfilling Its Mission

by W. O. Thomason

WHAT does a church look like? This would be an easy question to answer if one could simply describe the building where church members meet. But such would not suffice. How does one describe the love of God which extends through Jesus Christ and brings men together as new creations? Can one ever fully picture the body of Christ at work in the world ministering to all the needs of persons? Yes, we must seek continually to understand the nature of a church and show this nature to the whole world.

Often, persons outside the church confuse meetings, activities, organizations, and other well-known characteristics with the church. Even

church members may wonder at times.

A church is a living structure created by God. It consists of those redeemed persons who have been joined together under God's leadership to love one another and carry out the work of Christ in the world.

All activities, meetings, and organizations should be for the purpose of doing the will of God better. This requires that a church seek diligently to understand the will of God for its situation. Serious and continuous study of the Word of God, the needs of the world, and the capacities of a particular congregation are necessary actions for doing His will.

Prayer continues a church's best means for God to give direction to his followers. The work of the Holy Spirit guides the Master's work. This essential requires con-

Dr. Thomason is assistant director of the Education Division of the Baptist Sunday School Board. A

A CHURCH Fulfilling Its Mission

gregations to re-evaluate their prayer life. Is there prayer "without ceasing"? Is it seriously concerned with finding God's will?

The Southern Baptist Convention meeting in Kansas City, May, 1963, approved a five-year denominational emphasis on "A Church Fulfilling Its Mission." Four annual emphases are being planned to help churches to scrutinize each area of church life with the purpose of improving it through better planning and action. In addition to the four emphases, the final year will provide opportunity for a concerted effort on the church's participation in evangelism and world missions. The areas are to provide opportunity for a church to see itself as the center of the work of a great denomination. Attention will be given as to how a church gets its work done co-operatively with other churches. The requirement for strong congregations operating autonomously in a co-operative relationship will be of primary concern.

The areas of emphasis will follow those suggested in a recent study with a representative group of Southern Baptist churches. They stated the functions of a church to be worship, proclamation and witness, education, and ministry.

In this approach the work of a church is set forth clearly. The place of organizations and other means in carrying out these functions becomes secondary to achieving the work of the church, but of no less significance than has been true in the past.

Many church members have felt in recent years that their church was engaging in too many meetings and activities. Perhaps the problem has arisen because these persons have not been able to see the work of Christ being done through these meetings and activities. We all need to feel that our effort is accomplishing something. It is only right for Christians to want their efforts to ac-

complish something in setting toward Christ's kingdom.

Churches that participate in this five-year denominational emphasis will have a means for showing their people whether or not actions are really getting at the true purpose of a church. Perhaps this can be illustrated best by calling to mind the Scriptural reference to the church as the body of Christ. Jesus once said, "As my Father hath sent me, even so send I you." A church has been established not only to provide a fellowship of love in which Christians may grow strong; it has been commissioned to do the work of Christ and God in the world.

Some of this work must be done with its own membership, but the church is to serve beyond itself. In fact, every congregation has a responsibility beginning with its own community and extending to the end of the world. How can this job be done?

By depending on Christ's power. **WORSHIP** is the action by which Christians recognize the worth and power of our God. It is a time to confess our own inadequacies and shortcomings to God. Worship is a time to review the mighty works of God in behalf of those who believe. Our praise of God should be in response to his personal action in our lives and the life of our churches. Worship needs to be seen as a dual experience. Oftentimes we fail to recognize God's action in our worship. We may seek God so hard that we fail to recognize his presence. The presence of God in our midst is the essential evidence that we love worshiped. We have been with God. Such experiences are necessary for churches that desire to do the will of God. God alone can provide the spiritual resources needed to carry out his work in the world.

By bearing witness to God's action. There is so much to **PROCLAIM** and **WITNESS** about God. His grace now fills

our life when we are dead, but he loves us. Many are the actions he has taken in our behalf. Our churches flourish and grow strong because he blesses exceedingly. Multitudes of persons in our nation and around the world sing with joy in a new life found through Christ. Our work as churches and church members is to continue proclaiming the gospel of our Lord Jesus Christ. God loves all men! God loves every man! The plight of this world is the mission of our God. Why do we keep the good news to ourselves? Churches acting individually and co-operatively need to witness daily about a God who cares. Effectiveness depends upon valid experiences with God. Many churches find their proclamation weak and unattended because their faith is weak. They are not being used of God, he is not exceedingly active in their midst. Of what then can they witness? God wants our testimony to be an up-to-the-minute reporting of his love and action in our midst. This requires living in the will and presence of God.

By educating the redeemed. Men need **EDUCATION** in the Christian life. Men are not born into the kingdom of God full grown, just as babies are not born into our world full grown. After conversion there is much to be learned. The church must use all its means to bring every church member and other interested persons, into the fullest knowledge of God and the Christian life. New Testament writers emphasize the need to understand all the truth in the gospel. There is so much to being a child of God. The abundant life which Christ gives is somewhat dependent upon a person taking it. Half-truth, half-knowledge can cause stunting or stunted growth. All knowledge is of equal importance. Churches must give themselves to teaching the essentials of the Christian faith and life. This means that

limited resources may require churches to decide how they will get the necessary teaching done, but if the body of Christ is to be edified and stabilized, a church must teach (see Eph. 4:11).

By responding to the needs of persons performing **MINISTRY** in Christ's name. What a world we live in! The contrasts are too great to comprehend. While many are overfilled with food, millions of persons face starvation. While some enjoy the benefits of good health, others are engaged in life's struggle with disease and physical disabilities. While pious laughter fills the lives of some men, there are others who have never known anything but sadness and grief. The church was established to minister to all men. We are to laugh with some, but much more to encourage the sorrowful. God has provided us our daily bread, but a church must share with those who are not so fortunate. Christ has sent us as his Father sent him. We must leave our warm, secure, and pleasant surroundings and go to the people of the world. To minister is to do the work of Christ. Wherever people are today, that is where the church belongs. We cannot wait for them to come to the church building any more than Christ waited at the Temple. A church's venturing forth will mean life to some, happiness to others, and hope for many.

A church that is seeking to carry out the Great Commission must look upon the world as a whole. It must therefore evaluate its participation in **EVANGELISM** and **WORLD MISSIONS**. Evaluation should be followed by specific decisions which reflect the church's understanding of God's will in these areas.

A church fulfilling its mission is a marvelous idea when God is in it. A church giving itself to being the body of Christ is the true meaning of this great emphasis.



OUR PRECIOUS LIBERTIES

by Alma Hunt

EACH July we are reminded of our liberties as Americans. We pay homage to our forefathers who paid a precious price that we today can live as free men.

This Year of Jubilee has caused us to reflect on our Baptist forebears, many of whom endured imprisonment, some of whom forfeited life for the cause of religious liberty. The late Dr. Townley Fout of London, president of the Baptist World Alliance, 1950-55, declared that the struggle for religious liberty was one of the three great contributions Baptists have made to the world.

Americans in particular owe a debt of gratitude to Baptists. Secular history testifies to the fact that Baptists were largely responsible for the writing of the principle of separation of church and state into the Constitution of the United States. Their struggle for religious liberty is a heritage common to all Baptist groups in this country. On the principle of separation of church and state we are united. On interpretation of the principle and application of it there are differences, not necessarily between conventions but even within conventions. This principle deserves the attention and protection of each generation of Baptists. For twenty-five years the Baptist Joint Committee on Public Affairs has been our united witness regarding religious liberty.

On September 15-16, 1939, two Committees on Public Relations, representing the Northern Baptist Convention and the Southern Baptist Convention, met in Washington, D. C. A crisis in the life of the Bap-

tist churches in Romania was the issue which brought them together. This meeting was the first step in an emergency procedure for Baptists "in conflict, to negotiate and to demand just rights that are being threatened or to have other inseparable dealings with the American or other Governments."

Other situations of common concern to Baptists arose in rapid succession: relationship of Baptist colleges to the National Youth Administration; relations with the Bureau of Indian Affairs affecting missionary work among American Indians; proposed national Social Security legislation; relationship of Southern Baptists to the Anti-Saloon League; the hunting and illegal possession of property in China by the Japanese Army. The possible aid to parochial schools through a federal aid to education proposal appeared for the first time in the 1939 report and has since been on the agenda perhaps as frequently as any other issue.

Until 1939 only two Baptist conventions were represented on the committee. In that year representatives from the National Baptist Convention, USA, Inc., first attended. In 1946 a blanket invitation was extended to the twenty other Baptist groups on this continent.

By 1941, the need for an executive staff was recognized. Two years of deliberation and planning brought the committee to focus on Dr. J. M. Dawson, pastor of the First Baptist Church, Waco, Texas. Dr. Dawson's concern for the preservation of the principle of separation of church and

state and his conviction that Baptists had a responsibility in its preservation figured in his decision to become the committee's first executive director. By the time he moved to Washington in 1946, the Joint Committee was an established agency in Baptist life.

Dr. Dawson gave the committee strong leadership, made an impact on Washington in the name of Baptists, and left in the library writings which are references for our use today and by which Baptist historical questions will be preserved for posterity.

On the retirement of Dr. Dawson in 1957, the committee elected as his successor Dr. C. Emanuel Carlson, a man of keen intellect, deep religious background, broad scope of scholarship in the social sciences, and experience in creative leadership. All of these assets he has applied to the many current issues which bear upon Baptist concern for freedom.

The staff of the Joint Committee has been enlarged by the addition of two Southern Baptists. In 1958 W. Barry Garrett, Jr., became associate director, taking to the office his experience as a pastor in six states of our Convention and more than six years' experience as editor of *Baptist Beacon*, Arizona's state paper. In April of this year, James M. Sapp, former program development director with the Brotherhood Commission, came to the committee as associate director in charge of developing a program of organization and correlation of Baptist influence.

Seven Baptist conventions now participate in the meetings of the Joint Committee on Public Affairs. Each of the conven-

tions decides on its representatives. The Southern Baptist Convention has a Public Affairs Committee elected by the Convention and responsible to the Convention. Its members are the Convention's representatives on the Joint Committee. Mrs. R. L. Mathis and I have been members of the committee for the past six years.

The Joint Committee represents Baptist viewpoints to government and interprets Baptist insights to many groups in the nation. Its subcommittees on World Issues and Domestic Situations give the staff guidance. Guidelines are sought in official convention resolutions. In seeking to meet issues which break unexpectedly the staff relies on related actions, historic Baptist positions, and on Baptist insights into the nature of religious experience. In every instance the freedom of the churches is kept prominently in mind.

The Joint Committee holds annual Religious Liberty conferences for leaders and editors in the participating conventions. Writers in various fields of specialization are enlisted to prepare study papers for the participants. Through its conferences and committee meetings the Joint Committee undertakes to ascertain facts in the light of which we can study problems relating to religious liberty in their proper perspective.

From these conferences as well as from regular releases from the Joint Committee, state papers and other Baptist publications interpret current issues and give guidance for our reactions.

★ ★ ★

*In recent years
God's people in Cuba
have come face to face
with a glorious challenge,
the privilege of putting to the test what
our faith really
means to us.*

IN the midst of uncertainties, the scarcity of material commodities and the anguish of seeing God's name blasphemed and his Holy Book ground to pulp, we have realized as never before how satisfying are our spiritual blessings, and how relatively unimportant are the physical things we used to consider so essential.

In the face of militant atheism Christians in Cuba are united as never before. Petty differences are gradually melting away into insignificance. Humble laymen are suddenly showing how deep-rooted is their

Dr. and Mrs. Herbert J. Caudill and Rev. and Mrs. J. David Fite are the only missionaries from the USA still working in Cuba for Southern Baptists. However, there are still 148 Cuban missionaries who are on the Home Mission Board but who are listed in Call to Prayer. Miss Christine Garnett, retired missionary, still lives in Cuba.

faith, and young people, who perhaps face the hardest test of all as they bear the brunt of constant propaganda, deception and scorn, are giving a wonderful example of courage and fidelity to their convictions.

How touching are the love and loyalty of friends. Anything given now has to be something shared. Truly we know "the gift without the giver is bare."

Our Bibles mean more to us than ever before. Certain passages suddenly take on new meaning, and many seem to have been written for just such a time as this. God's promises are more precious than ever, and we now know that the day of miracles has not passed.

Our hymns, also, have taken on new significance. What "A Mighty Fortress Is Our God." What a comfort to carry "everything to God in prayer" and to feel strengthened and borne up by the prayer of multitudes of Christian friends on both sides of the water. How glad we are that God (through the voice of the hymn writer) says, "I wish design thy dinna to consume and thy gair to refine," and how it thrills us when we gather together and join our voices in sing-



Left to right: Dr. Herbert J. Caudill, Margaret Caudill Fite and her husband J. David Fite, and Miss Christine Garnett.

ing "Stand Up, Stand Up for Jesus."

Many of the most talented people of our churches have left, and we miss them terribly, but new talent has been discovered and is being put to work. Leadership has sprung up from unexpected sources. Somehow, as if by a miracle, the right people seem to be in the right places. When we found ourselves without our accustomed literature from El Paso, our people began to prepare their own literature, with amazingly satisfactory results.

There are minor compensations, if I may be pardoned for going from the sublime to the ridiculous. We cheer directors can't be truth very sad because there is no chewing

gum! It has been a long time since I had to send a choir member to the door to throw out his chewing gum. Liquor being scarce, we are seldom bothered by drunkards. The Cubans' inexpressible sense of humor makes us see something funny in many situations that are otherwise tragic, and their ingenuity and resourcefulness make us admire even more this lovable and heroic people.

When our seminary was without city water for nearly a year, it was a daily occurrence to see students, employees, and professors file out with buckets to look for water wherever we could find it. Finally we decided to dig a well on the campus. Many shook their heads in doubt and said we would never find water in such soil, and certainly not on a hill. However, well diggers were brought and we began to dig. We had to go deep—very deep—but what joy when we struck two immense underground springs of clear sparkling water! The problem of a water supply for our seminary had been solved. God had those springs there for us all along but we had never had to go down and find them. In the same way God is challenging us to dig down and find the deeper springs of blessing which he has for his people.

A Glorious Challenge



by
Marjorie J.
Caudill



AT GLORIETA:

A Bird Nest and a Secret

by Brad Ramsey

I FOUND A SECRET at Glorieta Baptist Assembly in New Mexico and there are some secrets I can't keep. Actually there was nothing remarkable about my discovery because, like most so-called secrets, this one is written on the faces and portrayed in the lives of those who hold the secret.

Mrs. Ramsey, my wife, was sent to the WMU Conference from the Seventh and James Church at Waco, Texas. She was to be the WMU president in our church the next year. Our son Tommy was to work on the staff through the last six weeks, so I

took off from the duties of a country church and a business to drive them to Glorieta.

It was there that we saw Mr. Earle Meade, retired now from many years as an educational director. I stopped the car and called to him to thank him for speaking to the staffless at the early morning watch service, which I had attended.

"I speak of a lot of things that I think will interest young people," he said. "For example, I tell them about my birds."

"Do you raise birds?" my wife asked.

"Oh, no!" he said. "I watch birds. I find their nests and I look for their eggs. Then I continue to visit the nests when the young are hatched and as they grow."

As a mountain breeze played with a leaf

white than he told us of a hummingbird's nest which he had just found up in the Garden of Prayer.

"It was nested in the mountains," I said. "I have never seen a hummingbird's nest."

"Have you got five minutes?" he asked and almost before I could say yes he was in the rear seat of our car.

He directed me to a spot overlooking the Garden of Prayer and told me to stop the automobile. Then with agility that belied his years he led me down a slope, through trees and around a small bush. I heard a flutter and saw a blot of color pass near my head.

"Here goes the mother," he said and then gently he pulled the branches of the bush apart. And there, positioned securely in a small fork of the branch was the nest, no larger than a half-dollar.

"Here are my little birds," he said softly. The tone of his voice and the expression on his face made me feel I was intruding into a hallowed part of this man's life.

There was movement in the little nest and one of the birds opened his beak wide to catch what he hoped was food from his mother. But one little nestling was still, his head drooped over the side of the nest.

"Something is wrong with one of my birds," Mr. Meade said and there was deep concern in his voice.

Ever so gently he shook the branches. The hungry little creature threw his beak even wider but there was still no response from the second bird.

"He has never acted that way before and I'm worried about him."

Drama is where you find it and I knew that I was witnessing a great drama here. A man, advanced in years as we count time, whose entire life has been spent in service to God and others was now deeply concerned about a little bunch of feathers not bigger as a thumb, anxious as to whether

it could retain the minute spark of life that God had given it.

Mr. Meade allowed the branches of the bush to slip gently out of his grasp and the nest was entangled again into the branches.

"He spoke softly. 'I have another nest I want to show you,' and he led me a few paces farther. Again I detected a blot of color, this time larger, and again my guide said, 'Here goes the mother. This is a yellow-breasted finch.'

He separated the leaves and there was the nest filled with the gaping beaks of three or four little creatures. One sat comically atop the others and for a moment Mr. Meade laughed at the hopefully open-mouthed nestlings.

He carefully allowed the bush to retain its shape, hiding the nest. As we turned to go he looked again toward the tree that held the hummingbird nest.

"I'm worried about my little hummingbird," he said.

A few minutes later I left Mr. Meade at Thunderbird Lodge. As we shook hands he said, "I've got to decide what I can do to help my little bird."

As I drove away I remembered that Christ had said that not one sparrow falls to the ground without the Heavenly Father knowing it. I had a strange feeling that the attitude voiced by this great and faithful servant was but another facet from which could sparkle the deep glow that had caused hundreds of Southern Baptists, housewives, clerks, educators, missionaries, teachers, bus drivers, young people to gather from all parts of the world to discuss how to meet the challenge of missions in our day.

I remembered the words on the huge backdrop over at the auditorium. "O Give Thanks unto the Lord, Call upon His Name, Make Known His Deeds Among the People." And I knew I had found the secret of a great life and a great people, a secret expressed in our word, "concern."

WMU Conference at Glorieta, July 23-28, 1964



Call to Prayer

Day by day
for the World I Pray

"The seed is the word."

Prepared by Rosalee Mills Appleby

1 WEDNESDAY Then Peter said Silver and gold have I none, but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk Acts 3:6 (read Acts 3)

Jubilee Rejoicing! Fifteen years ago the Foreign Mission Board launched an Advance Program and went over the top during 1943 with more than 1,200 appointed missionaries. Preachers are giving the good news in fifty-four countries. Educators teach in more than a thousand schools across the world. Fifty-five missionary physicians are in the healing ministry, helped by fifty-six appointed nurses. Missionary writers and publishers with nationals are putting out more than thirteen million pieces of literature. Glory to God in the highest!

Pray for Mrs. W. H. Warren, Brazil; W. C. Ruchti, Jr., Rome, Italy; et Earl Parker, Chino-Korea, ret.; Mrs. A. V. Alvarado, Galveston, Tex., Sp. pr. et.

2 THURSDAY And now, Lord, behold their threatenings: and grant unto thy servants that with all boldness they may speak thy word Acts 4:29 (read Acts 4)

"He hath set the world in their heart!" Certainly God himself set the world in the heart of Baker J. Cauthen. Perhaps no day passes without heart-rending appeals to the Foreign Mission Board from East and West, North and South, around the world. So great

the need! So short the time! So limited the means to meet the world's call! Every day is a step nearer eternity. Shall this world burden not be shared by every Baptist, each Christian? Pray for Dr. Cauthen and yourself.

Pray for G. H. Clark, Ipoh, Malaya; C. R. Young, Honolulu, Hawaii; D. L. Schmitts, Kenya; F. G. Ross, Darango, Mexico; et Mrs. R. J. Green, Tulsa City, Ariz., Ind. et.

3 FRIDAY Then Peter and the other apostles answered and said, We ought to obey God rather than men Acts 5:29 (read Acts 5)

Today W. L. Clinton of Sao Paulo, Brazil, has a birthday. A few months ago he had a serious car accident during an evangelistic trip. The Brazilian pastor with him was killed. Mr. Clinton has been called upon for extended hospitalization.

Aside

Oh, rested thought—He doeth all things well

Oh, blessed sense with Christ alone to dwell

So in the shadow of the cross to be
We thank thee Lord,

To have been called aside."

—Anonymous

Pray for Mr. Clinton; Mrs. J. R. Gray, Nigeria, et. T. B. Brown, Jackson, Miss., Sp. pr. et.

The Solemnly Covenant:

1. To study and proclaim the freedom men have in Jesus Christ, the Lord;
2. To show Christian understanding and love towards those whose beliefs and practices are different from our own;
3. To pray and use our influence for the preservation and extension of religious liberty for all men.

—from "Manifesto on Religious Liberty,"
issued at Tenth Baptist World Congress
in Rio de Janeiro, Brazil, 1960

FORECASTER

Planned by Margaret Bruce and Elaine Dickson

July 1964

Volume 7 Number 10

Madam President

July begins the last quarter of the 1963-64 WMU year. Check carefully Aims for Advancement and the Three Point Program for Progress. If there are plans of the work which have been overlooked you still have three months to pull up on any weak spots.

Summer time is a good time for leadership training. Plan picnic classes for those who may not have already taken the WMS Leadership Course. See pages 36-37, WMU Year Book, for information regarding WMS Leadership Courses.

Has each member of the executive board completed during the year the respective basic leadership course, WMU, SBC, or if previously completed, renewed her leadership card? The refresher course is a reading course and for 1963-64 the required reading is:

1963-64 WMU Year Book, 24c
World Awareness, Sadie T. Crowley, Mc from Baptist Book Stores
Supplementary reading (though not required) is suggested in the WMU Year Book, page 57.

Are you and other members of your WMS going to Glorieta or Ridgecrest WMU Conference? These weeks offer opportunity for Bible study, hearing missionary messages, attending leadership conferences, and for wonderfully fine Christian fellowship. The dates are: Glorieta, July 23-26, 1964
Ridgecrest, August 5-12, 1964

Come to WMU Conference

Those going to Glorieta should write for reservations to: Dr. E. A. Herron, Manager, Glorieta Baptist Assembly, Glorieta, New Mexico.

Those planning to attend the Ridgecrest Conference should write for reservations to: Mr. Willard K. Weeks, Manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.

The book recommended for circle or society study this quarter is *History of Women's Missionary Union* (paper \$1.25, cloth \$2.50 from Baptist Book Stores; *Teacher's Helper, 24c*, from *Women's Missionary Union, 600 No. 20th St., Birmingham, Ala. 35202*, or your nearest Baptist Book Store). You and the members of your WMS will want to read the WMU story as told by Miss Alma Hunt, our executive secretary. Reading the history of the first seventy-two years of Women's Missionary Union will give you a new appreciation for our organization and cause you to watch with care the history you are writing today.

We are looking forward to seeing you at Glorieta or Ridgecrest!

Dear Circle Chairman

The July circle program is the first of three programs on the part Women's Missionary Union will have in the denomination's emphasis on the church.

During the years 1964-65 our denomination will be emphasizing "A Church Fulfilling Its Mission Through Worship, Proclamation and Women's Education, Ministry, Evangelism and World Missions."

Your July program points up the third point in WMU's 1963-64 Three Point Program for Progress. Check again each of these points on page 45 of the WMU Year Book and see how your circle has helped your WMS participate in the total program.

Will your WMS obtain newer recognition this year? Do all members of your circle hold a current WMS Leadership Card? Read about WMS Leadership Courses on pages 36-37, WMU Year Book, and en-

courage every member to take the leadership course or if they have had the course to keep their leadership card current by taking the refresher course.

Have members of your circle participated in a Jubilee Prayer Retreat? Has your circle encouraged every member to participate in personal soul-winning and to read the New Testament through during the year?

What is your IQ (Information Quotient) concerning history of WMU? It can be improved by studying the new book, *History of Women's Missionary Union* by Miss Alma Hunt, our executive secretary. Urge every circle member to study the book.

Will you be attending one of the WMU Conferences at Glorieta or Ridgecrest this summer? We hope so.

Promotional Features FOR MEETINGS

GENERAL MEETING

Encourage Talking

Give to each member present a paper on which the letters T-S-B are printed. Ask the women to write three verses of Scripture

concerning tithing and beginning with these three letters. Some suggested verses are:

T—"The tithes of the land, which is of the seed of the land, or of

the fruit of the tree, is the Lord's; it is holy unto the Lord" Leviticus 27:30.

B—"Honour the Lord with thy substance, and with the firstfruits of all thine increase" Proverbs 3:9.

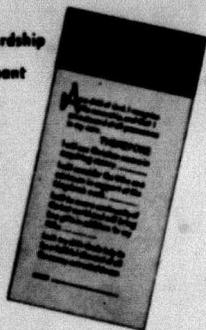
B—"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" Malachi 3:10.

Have those who finish writing the verses first read them.

From your church records secure the number of tithers in your church and encourage every WMS member to be a tither.

To encourage non-tithers to tithe use Stewardship Covenant Card (a card which contains a woman's pledge of stewardship of possessions), free from your state WMSU office.

Stewardship
Covenant
Card



WMS Round Table

The WMS Round Table is for WMS members who want to in-

crease their knowledge of people and come to a deeper appreciation of the needs and problems of mankind.

This plan of fascinating and powerful reading includes books of biography, fiction, travel, and human relations. Though the books are not missionary, they contribute to missionary understanding and are valuable for a wider understanding of people, conditions, forces and ways of life with which the Christian missionary lives and works.

To promote this plan of reading, make three stick posters on each of which one of the following statements is printed: (1) It's informative. (2) It's interesting. (3) It's enjoyable. Have three women hold the posters and tell how the WMS Round Table is informative, interesting, and enjoyable.

For the first time the WMS Round Table Booklist is included in the 1984-85 WMS World in Books catalog. See the WMS Manual for additional information concerning WMS Round Table.

Female Study of History of
Woman's Ministry Union

To promote the study of the book, *History of Woman's Ministry Union*, have someone give a brief introduction to Miss Alma Hunt, author of this latest history of WMSU. Use the article, "Follow the Leader," by Mrs. Lema J. Johnson, in the issue of *Royal Service*, for information about Miss Hunt.

An enlarged cover of the book will add interest to the presentation of the author.

CIRCLE MEETING

Subscribe Now

Have pencils and paper handy for members to write their names and addresses on slips of paper for their subscriptions to *The Commission* and *Home Missions* magazines. Have change ready for those needing it. The publications chairman or some member of the committee may use the word, NOW to introduce *The Commission* and *Home Missions*.

Hold up a large N and O and W as the following information is presented.

Now is the time to subscribe to *The Commission* and *Home Missions* magazines. Write your name and address on the paper, hand us your money or check, and your subscriptions will soon be on the way.

Our *Home Missions* magazine has articles, stories, and pictures. (Display magazine and refer to features in it.)

\$1.00 a year, \$2.00 for 2 years

World missions and Baptists are



Cover of the new book
to study this quarter

what you'll find in *The Commission* (Display a recent copy of *The Commission* and give some pertinent information concerning our foreign mission work.)

\$1.50 a year, \$3.00 for 2 years

SPECIAL NOTICE Through the Baptist Jubilee Year (to December 31, 1984) a two-year subscription to both *The Commission* and *Home Missions* is available for \$2.00. Think of it. Two missions magazines for two years for only \$2.00. Send all subscriptions in this special offer to:

The Commission
P. O. Box 6887
Richmond, Va. 23220



Preview of August WMS Program for August, "English-language Churches Overseas"

Read the August program. Check with the WMS program chairman to see what special plans she has made for the August program. Preview the program and program plan for circle members. Emphasize the subject rather than the meeting. This descriptive paragraph about the program might help you.

As Southern Baptist business and military personnel have traveled over the world, they often have taken Christianity and church loyalty with them. Dated around the world are English-language Baptist churches which find their early beginnings and main support from these significant world ministers. The August program will provide a glimpse of our "English-language Churches Overseas."

SPICING YOUR PROGRAM

GENERAL *

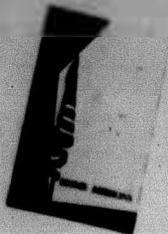
The use of printed programs might add a special touch to your July program. The home mission program cover, with a United States flag, is appropriate. (See replica on this page. Order Program Cover or Home Mission Areas from Women's Missionary Union, 608 No. 20th St., Birmingham, Ala. 35208, price 3c each.)

If a program folder is used, print the "Manifesto on Religious Liberty" (from the program, page 37) on one of the covers. Let the group read it in unison at the appropriate point in the program.

The person who presents the program could use a poster or flip chart to list the problems we face in the free exercise of religion.

Make the meeting place as attractive as possible. Consider using the Christian flag and the American flag as a part of the setting.

Home
Mission
Program
Cover



CIRCLE *

In presenting the July circle program help members see that it is the first of a series of three programs for the next five years and the role WMU will play in them. Ask members to bring their Bibles to the program and have extra Bibles on hand for those who may forget. Make the meeting informal, encourage discussion. The article "A Church Fulfilling Its Mission" by W. O. Thompson, page 11, provides excellent supplementary material for the program. Use it to help in defining the functions of the church.

1965-66—Practicing and
Witnessing
1966-67—Education
1967-68—Ministry
1968-69—Evangelism and World
Movements

The circle program for July introduces this new era to WMS members in your organization encourage the study of this important theme.

WMU Enlistment

Questions and Answers

What is WMU Enlistment Week?
It is a plan that unites all WMU organizations in the church in an

intensive enlistment effort. It is a week of emphasis on enlargement, improvement, and enlistment.

How do enlargement and improvement relate to enlistment?

There is a big relationship. To enlist prospects, there must be adequate organizations to care for growth. This means adding new units. And, in order to engage enlisted members in full participation, constant attention must be given to improving the work of the organizations.

What takes place during Enlistment Week?

There are five phases to this enlistment endeavor:

- (1) Make an enlistment survey
- (2) Set up new organizations
- (3) Enlist and train leaders
- (4) Schedule meetings
- (5) Visit prospects

Can all this happen in one week?

No, not really. Some of the work, like the survey, planning of new organizational units, and enlistment of leaders should be started well in advance of WMU Enlistment Week. The week itself is spent primarily in planning, visitation, and training leadership. After the week, the WMU continues to work at the unending job of enlistment.

How do we begin?

Decide in your WMU executive board that you want to have Enlistment Week. Consult with your pastor and church staff about a time on the church calendar. (Be patient; it is better to wait several months and have the support of your pastor than to try to have it sooner without his help!) Cooperation is important—between organizations in WMU, between WMU leadership and the pastor and church staff, between WMU and other organizations in the church.

Where can we get additional help?

The pamphlet WMU Enlistment Week is available for 10c from Women's Missionary Union, 608 No. 20th St., Birmingham, Ala. 35208. This gives detailed plans for the week.

"Call to Prayer" at Meetings

Whenever WMS groups meet, a part of the time spent together should be used in praying for the missionaries. The WMU prayer calendar, named "Call to Prayer" in Royal Service, is designed to guide group and individual prayer for missionaries on their birthdays. Make this a meaningful time—a true worship experience through intercessory prayer.

Many techniques can be used to stimulate interest in and prayer for the missionaries, but these techniques must be carefully chosen. A technique should point the attention of the group to the missionaries and to God.

A few of the ways to vary Call to Prayer at your meetings are listed below. You can think of others!

* 1. Read the testimonies of missionaries about the power of prayer in their lives and work, then read the names on the prayer calendar. (See The Commission and Home Missions magazines.)

* 2. As each missionary's name is called, project his picture from Missionary Album* on a screen or wall, using an opaque projector or Magna-Jet.

* 3. Read excerpts from letters or articles by missionaries. (See The Commission and Home Missions magazines.)

* 4. On an easel at the front of

*\$3.50 from Baptist Book Stores
*\$7.95 from Baptist Book Stores

Current Comments

Denominational Emphasis 1964-1969

Our denomination has chosen as a theme for the next five-year period "A Church Fulfilling Its Mission." The yearly emphases emphasize the functions of a church, with a final year's emphasis on Evangelism and World Missions. The yearly emphases are as follows:
1964-65—Worship

the meeting room, display the list of missionaries and their places of service. Ask each woman to pray silently for the missionaries on the list.

• 3. Cut out outlines of countries or states where missionaries serve and place them in the correct position on a world map as names are called.

• 4. For silent prayer periods, prepare and distribute attractive mimeographed folders listing the names of missionaries, prayer needs, and a quotation on prayer.

• 5. Distribute names of missionaries on slips of paper, giving information about the type of work the missionary does and major needs on the mission field. Ask each woman holding a slip of paper to read in prayer for "her" missionary.

Social Emphasis

Plan a brief social time at your July meeting. You may want to serve refreshments and have individual cakes and fruit punch. If so, place a small US flag in each cake and use the following questionnaire to help WMB members become better informed about our flag.

- | | |
|--|-------|
| 1. Congress adopted the US flag in 1777 | _____ |
| 2. The first stars on the US flag were arranged in a circle | _____ |
| 3. There are six red stripes on the US flag | _____ |
| 4. June 14 is Flag Day | _____ |
| 5. President Wilson established it | _____ |
| 6. Alaska's 49th star was officially added to the US flag July 4, 1959 | _____ |

7. Hawaii's 50th star was officially added January 4, 1959

Answer: 1—yes; 2—yes; 3—no, stars are seven; 4—no, June 14; 5—yes; 6—yes; 7—no, the 48th star flag became official exactly one year after the forty-nine-star flag, July 4, 1942.

Mission Study Institute

The mission study institute is for the purpose of training mission study teachers. In the institute, directions are given for collecting and using background and activity material. A variety of teaching techniques are demonstrated and other suggestions given.

Institutes are often planned by the state Women's Missionary Union for associational leaders and then associational leaders plan institutes for local leadership. For improving their teaching, mission study teachers should always take advantage of the mission study institute.

Materials to use with teaching history of Women's Missionary Union:

Teacher's Hymn by Elsie M. Prater, 20c

Fashions of the Seaside—1958 1959 (stand-up paper dolls in full ruler) 50c package, now in each package, sold only in packages

Books: Annie Armstrong by Elizabeth M. Evans, 50c; Women's Missionary Union by Alma Hunt, 50c

Pictures Hymn for use with hymn, Annie Armstrong, 20c

Magazines: Royal Service The Witness, Tell, Sunshine, Arrow

Order materials from: Women's Missionary Union, 600 North 20th Street, Birmingham, Alabama, 35202

1 SATURDAY Be not forgetful in entertainment yourselves for thereby some have entertained you and are unaware. Heb 13:2 (read Gen. 47:1-6, 10:12-14)

On this Independence Day, let us pray for our country, democracy that is not license, freedom that includes all citizens, a world relationship that will bless mankind! Only as America practices at home the principles of righteousness will the nations of the world believe in her democracy. Our churches and the Home Mission Board must continue to make gigantic efforts to win our countrymen to Christ.

Pray for these workers: Mrs. Keni Forin, Cuba; N. M., Ind. ex: G. T. Martin, Tampa, Fla.; Negro ex: Russ Lee Franks, Miami, Fla.; G.W.: Marianne C. Rollins, Ft. Yukon, Alaska; native work: Mary Alice Ditsworth Bandung Indonesia, T. Y. Farris, Japan, Mrs. S. P. Schmidt, Singapore, Malaysia, Mrs. C. F. Robinson, Yaba, J. E. Mills, Mrs. I. M. Patterson, Ibadan, Nigeria, ex: Mrs. L. C. Smith, Oghamushu, Nigeria, ex: Mrs. R. W. Fuller, Jardine Lockhart, Hong Kong, ex.

SUNDAY JULY 5

Wherefore brethren, look ye out among you even one of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. Acts 4:3 (read vv. 1-8)

Paul majored on cities. American cities offer one of the richest mission challenges today. We expect by 1975 to have living in our cities 40 million more people than in 1958. The Home Mission Board has definite programs to meet ever-increasing need. There are now 33 cities in 23 states with a City Mission Program. Through a superintendent of city missions there is organized work with the enrollment of the churches reaching out to teach, train, and evangelize by means of missions and good will centers, juvenile rehabilitation, help to language groups, and in many other ways.

Pray today for: Maryann Jackson, Jamaica, N.Y.; WDP: Mrs. Jose Carreras, Cuba, ex: Mrs. T. C. Lee, Ala.; Andy Lovett, Chile; P. C. Pines, Mrs. T. C. Pines, Brazil, ex: Mrs. E. C. Pines, Jr., Rio de Janeiro, Brazil, ex: Mrs. C. L. Thompson, Buenos Aires, Argentina, ex: Mrs. D. E. Elliott, Thailand, RR

2 MONDAY And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. Acts 7:59 (read Acts 6:9-15, 7)

We can never be thankful enough for our Bible societies and publishing work. Inter-union evangelism and other mission service in Belo Horizonte, Brazil, there was a humble man by the name of Jose. He was limited in ability but felt that he could distribute literature. He stood on Sundays giving out leaflets in the park where the largest crowds passed by. He met the trains and put in the hands of passengers the message of life. He copied from newspapers names of those who were bereaved or who had birthdays and sent to them by mail appropriate tracts.

Pray for F. W. Patterson, publishing house, El Paso, Tex.; J. C. Raborn, Knoxville, Hong Kong pub: Mrs. R. M. Willcutts, Tarjan, Korea; W. T. Robinson, Nha Trang, Vietnam; W. C. Lanier, Tel Aviv, Israel; Sissie V. Givens, Brazil, ex: Blanche Groves, China; Hawaii-Hung King, ret: Mrs. Roger Barter, Jr., Dayton, Ohio, WDP

3 TUESDAY Therefore they that were scattered abroad went every where preaching the word. Acts 8:4 (read Acts 8)

Few occasions have so revealed the true worth of missions as Nigeria's winning of political independence in 1960. A 1958 Constitutional Conference gave provision for religious freedom. Baptists with a program of education, medicine, and preaching had a significant part in preparing Nigerians for freedom. Today there are 85,371 enrolled in Baptist schools in Nigeria.

Pray for G. G. Primmer, Oghamushu, Nigeria; Nil Stanley Crabb, Jr., Italy, ex: Mrs. Milton Marthey, Israel, ex: A. E. Hayes, Brazil; Aldo Grayson, China-Haiti, ret: David Jemmett, Barbos, Canal Zone, ex: J. L. Preckett, Okla., Ind. ex: Mrs. C. E. Sanders, Taiwan, Asia, Sp. sp. ex: Armando Silvestri, Fla., Italian, ex.

4 WEDNESDAY But the Lord said unto him, Go thy way for he is a chosen vessel unto me to bear my name before the Gentiles, and kings, and the children of Israel. For I will show him how great things he must suffer for my name's sake. Acts 9:15-16 (read Acts 9)

Missionaries are listed on their birthdays in DIRECTORY OF MISSIONARY PERSONNEL, free from Foreign Mission Board, P. O. Box 8777, Richmond, Virginia 23136, and in HOME MISSIONS.

The Baptist Publication House in Rio de Janeiro furnishes Portuguese literature for all Brazil and Portugal. Headquarters for much of our Baptist work is in a downtown building, such as WNU offices, the Sunday School Board, and Building Loan, etc. Pray for the publication work in Brazil.

Pray for Mrs. E. F. Hallock, Jr., Rio de Janeiro, Brazil, Mrs. J. C. Paul, Oshunsho, Nigeria, ed.; Ruth Pettigrew, China-Hong Kong, ret.; Mrs. R. M. Lloyd, Buenos Aires, Argentina, ex.; N. E. Russell, Cincinnati, Ohio, JR

18 SATURDAY Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments. Ex. 6:4 (read Ex. 6:2-7: 12:29-33)

Beautiful Kenya where a traveler can see Lake Victoria, was given independence from Great Britain in December, 1963. The people have a passionate desire for freedom. They face Islam, communism, atheism. Twenty-five Southern Baptist missionaries are ably presenting the claims of Christ. They put their lives by the side of the Africans there to help them meet the challenge of this their greatest hour.

Pray for D. G. Hooper, Kenya, S. D. Stamps, Ecuador, Mrs. E. C. Valerius, Campinas, Brazil, ex.; J. R. Saunders, China, ret.

**SUNDAY
JULY 19**

And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. Acts 16:9 (read vv. 1-24).

The great Indian leader, Bakti Singh said: "The indigenous churches in India have a great burden for America just now . . . and are praying that God will visit your country with revival. You feel sorry for us because of our poverty in material things. We who know the Lord in India feel sorry for you in America because of your spiritual poverty." Pray for India.

Pray for Mrs. Buck Donaldson, Jr., Tanganyika, MD, J. A. Gatin, Sr., Dar es Salaam, Tanganyika, Frances E. Roberts, Buenos Aires, Argentina, W. A. Hickman, Jr., Asuncion, Paraguay, V. H. Moorefield, Jr., Italy, ex.; Mrs. R. L. Lindsay, Jerusalem, Israel, Nita McCullough, Ile-Ife, Nigeria, J. P. Smyth, Salvador, Brazil, J. F. Sparr, Recife,

Brazil, ed.; Mrs. JaAnn Peyton, Wake Forest, N. C., deaf ex.

20 MONDAY And at midnight Paul and Silas prayed, and sang psalms unto God, and the prisoners heard them. Acts 16:25 (read vv. 25-40)

Four o'clock in the morning! Across the cold, crisp air comes the ringing of church bells—the Korean alarm clock. Christians are being summoned to the church for prayer! To the thirty persons gathered, the preacher rises to speak on "Persecuted for Righteousness' Sake." Eyes that have not seen their loved ones for ten years because they live across the forbidden line, are tear-stained. Yet all have strengthened and comforted. Pray for faithful Christians in Korea.

Pray for T. E. Wigston, Korea, R. E. Sudd, Seoul, Korea, Mrs. W. R. O'Brien, Bandung, Indonesia, C. F. Rutherford, Darca, E. Pakistan, Mrs. C. D. Mallins, Weisene, Hawaii, G. M. Bridges, Campo Grande, Brazil, Ethel Herman, Ibadan, Nigeria, ex.; M. J. Anderson, Kowloon, Hong Kong, ed.; Mrs. Fred Ellis, Tex., Sp. up ex.; Hermelinda Haynes, Panama, Ind ex.

21 TUESDAY These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Acts 17:11 (read vv. 1-15)

"May your New Year be filled with Challoh and honey" is the New Year greeting among the Jews of Israel. Mrs. J. W. Smith, who teaches in a Baptist school in Nazareth, writes of the much-celebrated festivity: "Families and friends gather to enjoy a festive meal and to talk of the hopes for the year ahead. This begins the long holiday season which includes Day of Atonement, Feast of Booths and Driving of the Loin." Pray for the people of Israel.

Pray for Mrs. Smith, Mrs. E. D. Kove, Nankias, Nigeria, Mrs. D. C. Ankou, Tokyo, Japan, ex.; J. W. Sheppard, Jr., Fukuyama, Japan, Mrs. D. L. Orr, Cali, Colombia, ed.; Mrs. J. D. Crabb, Hondo, Tex., Sp. up ex.; J. G. Watson, Amelia, Va., French ex.; Mrs. L. D. Wood, Balboa, Canal Zone, ex.; Pauline Cammack, N.M., ret.

22 WEDNESDAY For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD Whom therefore ye ignorantly worship, we

THE Southern Baptists have

missions—that was 1963.

Baptist Cauthen made this statement

in his report, "In this moment of

he said, the Board and its staff

themselves "to a new outreach

is a need."

declare I unto you. Acts 17:23 (read vv. 16-34)

The West Coast Laymen's Crusade begins today. Two thousand men are expected in California, Oregon, and Washington by car, plane, bus, train. Five days of intense Christian service will be given: witnessing, enlightening, justifying, and evangelizing. The Home Mission Board and Brotherhood Commission are co-operating in this campaign. Let us pray for them.

Pray for Mrs. M. D. Garbarino, Reddell, La., French ex.; Jose Corrales, Cuba, Josephus Randall, Japan, Mrs. J. M. Watson, Madrid, Spain, ex.

23 THURSDAY For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. Acts 18:16 (read Acts 18)

"As ye go . . . heal the sick!" For over a hundred years Southern Baptists have carried out this command. The first medical missionary sent out, Barton James, was lost at sea enroute to Shanghai. A long line in the banking ministry has followed in his train: nurses, doctors, dentists to serve in hospitals, clinics, leper colonies, and welfare centers.

Pray for E. L. Cole, Guadalajara, Mexico, MD, C. L. Culpopper, Jr., Tucson, ed.; A. E. Spruier, Jr., Koon City, Okinawa, Mrs. W. C. Garwood, Nigeria, ex.; Mary Nellie Brown, Baton, Tex., Sp. up; WNU Conference, Glorveta, N.M., 22-29

24 FRIDAY Some therefore cried one thing, and some another: for the assembly was confused, and the more part knew not wherefore they were come together. Acts 19:32 (read Acts 19)

"One crowded hour of glorious life is worth a world without a name," said Sir Walter Scott: A Spirit-filled missionary can truly af-

firm that every sixty minutes for her is a "crowded hour of glorious life." Her time is dedicated to a divinely-called task. She lives with a sense of divine urgency, under the direction of the Spirit in an all-out effort to win immortal souls for the eternal glory of the One who called her. Are you a missionary? Every Christian is called to be!

Pray for J. A. Monroe, Miami, Ariz., Sp. ex.; Isaac Matthews, Canal Zone, Enrique Vazquez, Pinar del Rio, Cuba, C. O. Griffin, Burekaria, Indonesia, ex.; Sue McDonald, Malayan, ed.; W. R. Norman, Jr., Eku, Nigeria, MD

25 SATURDAY Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith. Rom. 12:6 (read Ex. 18:13-24)

Before the tragedy of Pearl Harbor, the BOB call came to America from Japan "Send us a thousand missionaries NOW or a million soldiers LATER." The missionaries were not sent. The million soldiers were.

Pray for Florence Miller, Kokure, Japan, Mrs. M. E. Torvick, Chile, D. J. Torgel, Teresina, Brazil, Mrs. C. F. Whitley, Nigeria, J. E. Heiser, Perugia, Italy, Mrs. Carlos Perez, San Blas, Panama, ex.; R. F. Mazurek, Massachusetts, Fla., Czech, ex.

**SUNDAY
JULY 26**

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. Acts 20:7 (read vv. 1-16)

Mary Browner in Gatooma, So Rhodesia, writes that her 1963 birthday was brightened by God's blessing upon her effort to win the first Muslim. He lives near the Baptist school. She read the Bible and prayed with this tailor and he accepted Christ as Saviour. Every Baptist who prayed for her that day had a part in that victory. Ask God for a like blessing to be hers on today's birthday.

Pray also for G. C. Bond, Arrua, Mrs. R. C. Henderson, Abakoua, Ghana, J. F. Kirkendall, Beirut, Lebanon, Paari Johnson, Taipei, Taiwan, Alms Ocas, Recife, Brazil, ex.; A. I. Bagby, Paris, Algeria, Mrs. J. B. Sutton, Rio de Janeiro, Brazil, M. H. Wilcox, Taichung, Taiwan, ed.; E. F. Hallock, Jr., Rio de Janeiro, Brazil, pub.

27 MONDAY I have showed you all things,

how that as labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive Acts 20:35 (read vs. 17-30).

Six hundred called out once for Latin America! The Stephens Davensports were added last year, for Argentina. After a year in language school in Costa Rica, they leave with their four children for Argentina. Dr. Frank Means appeals for workers in field evangelism, literature promotion, radio-television, religious education, school work, hospitals, and for witnessing businessmen.

Pray for Mr. Davensport, E. J. Whitley, Jr., Venezuela; Mrs. J. D. McMurray, Montevideo, Uruguay; G. W. Pinkston, Bandung, Indonesia; S. J. Lennon, Thailand; Mrs. D. A. Bonwell, Jr., Kluang, Ho. Rhodessa, ex.; O. L. Butcher, Jr., Bangkok, Thailand; R. C. Bethou, Kediri, Indonesia; M.D. Havnath F. Salter, China; W. H. Berry, Brazil, ret.; Mary Etheridge, Tucson, Ariz., Chinese ex.; Palestine No. 10, Carrizo Springs, Tex., Sp. ex. ex.

10 THURSDAY And all the city was moved, and the people ran together, and they took Paul, and drew him out of the temple, and forthwith the doors were shut Acts 21:20 (read Acts 21).

Mrs. J. R. Cheyne is junior partner to her husband who is the general secretary of a new Baptist Convention in Ho Rhodessa. Last year 24 churches and 100 missions united for evangelism and missions. Mr. Cheyne wrote: "This is more than just another step forward in the work of advancing Christ and his kingdom. It is a major transition from the germ idea of missionary preaching to the establishment of the same kind of organization that brings Southern Baptists together in the extension of mission work around the world."

Pray for Mrs. Cheyne, Gatooma, Mrs. W. E. Hallom, Nassau, Bahamas; Mrs. E. L. Sevin, Petah Tikva, Israel, ex.; C. F. Whirley, Norris, ed.; Sarah Wilson, Argentina, soc.; E. C. Branch, Fort Hall, Idaho, Ind. ex.; Noles Gonzalez, Cuba, ret.

10 WEDNESDAY And the night following the Lord stood by him, and said, Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome Acts 23:11 (read Acts 23: 23).

In the far north of the shoestrung Republic of Chile in Antofagasta with its Indian-Spanish population of over 75,000. Here we have a Good Will Center with its varied activities

of education, evangelism, and direct assistance. A new building houses the elementary school in Antofagasta. Our Board organized the D. C. Johnsons to this city in 1960.

Pray for Mr. Johnson, J. M. Stone, Jr., Mexico; Mrs. G. E. Kingsley, Lima, Argentina; C. J. Dutton, Ho Rhodessa, ex.; J. E. Key, Rio de Janeiro, Brazil, ed.; R. W. Stewart, China-Manchuria, ret.

10 THURSDAY And as he returned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time, when I have a convenient season, I will call for thee Acts 24:25 (read Acts 24).

The working together of all things for good was certainly demonstrated in the fact that two missionaries who experienced reversal during the Shantung Awakening in China later became missionary preachers. Forced out of China, God used them mightily in Taiwan and the Philippines. They are Charles Culpepper and Francis Lida. Thank God today for Mr. Lida who was president of our Baptist seminary, Baguio, Philippines from 1952 to 1962.

Pray for Mr. Lida now in Kowloon, Hong Kong; Mrs. E. L. Lynch, Taipei, Taiwan; R. E. Childers, Sr., Mrs. N. N. Lindwall, Quonlan, Quatemala, ex.; Aloha B. Fuller, Nigeria, RN; Mrs. Ethel C. Wilson, Columbia, S.C., TN.

11 FRIDAY For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of those things whereof these accuse me, no man may deliver me unto them, I appeal unto Caesar Acts 25:11 (read vs. 1-22).

Cuba in focus! The government is treating churches as "associations" rather than religious groups, so it can enforce a law passed in 1960 that requires detailed reports of membership, finances, and meetings. Many churches have been fined for refusing to comply. In Oriente province fifty churches of all denominations were reported closed. Let us pray today for Leoncio Vaquele, San Villa, and other Cubans—especially for Christians.

Pray for Mr. Vaquele, Antonio Castro, Dallasport, Tex., Sp. ex.; Maxwell Green, Elizabethton, Tenn., NC; R. C. Hill, Bangkok, Thailand; F. G. Mitty, Guala, Ho Rhodessa, ex.; Mrs. E. M. Pine, Nigeria; Mrs. J. E. G. Cole, Columbia, ed.; Mrs. W. W. Easte, Brazil, ret.

PRAYER RETREAT Results

by Mrs. Noel M. Taylor, Illinois

"THIS IS THE MOST wonderful thing we have done in a long time," commented Mrs. Hathaway, woman member of Woman's Missionary Union. "The Prayer Retreat is something tangible." She enthusiastically added, "It's sort of like a telescoped Week of Prayer."

The writer shares these experiences of blessing which she secured in reports of Prayer Retreats held in Illinois.

Lea Ann was accustomed to attending W.M.U. meetings with her mother. As they entered the hostess church in East St. Louis, the active four-year-old was captivated by the experience. Quiet music, an attractive interest center, no conversation, and a prevailing spirit of reverence gave a hushed quietness which the child shared. Lea Ann clung to Mrs. Dobb's hand as they sought a place to be alone for private prayer. Leaving the service she smiled and said, "Mother, I like to be with God."

Fourteen Junior (JAs) voted to be "first" to have an Anniversary Prayer Retreat. They planned a slumber party on the night of July 18, 1962, and started the evening by attending their church's mid-week

prayer service. Later the girls participated in questions concerning the Bible and the early morning hours arrived before they were ready to retire. It was difficult to get up at the agreed time of 1:45 the next morning. But, as the sun came into view, one of the girls gasped in delight, "I didn't know God made it so pretty." This was the first time any of the girls had been up early enough to see the sun rise. They confided in their mothers that this was an experience of talking with God which they could never forget. Three of these girls have publicly dedicated their lives to special service since that time.

A YWA counselor felt she could no longer continue the strain of leadership and had given a definite "no" to the nominating committee. Attending the association YWA prayer retreat she engaged in the "Sealed Orders" time for private devotions. Glibly she followed the suggestions given for directed prayer. Suddenly this question appeared: "Do you know the problems of the leaders in your church? Pray for them." She got no further with the list of suggestions. "Yes, I know, I can't pray for them when I know how badly a counselor is needed." A struggle with this knowledge brought a decision for Miss Doolin that evening. She called the chairman of the nominating committee and

Has your society experienced a Prayer Retreat this year? Order *Prayer Retreat* pamphlet, 10c from Woman's Missionary Union, 600 No. 20th St., Birmingham, Alabama 35203.

[Continued on page 30]

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- PRAYER RETREAT Results

by Mrs. Noel M. Taylor, Illinois

"THIS IS THE MOST wonderful thing we have done in a long time," commented Mrs. Haskaway, veteran member of Women's Missionary Union. "The Prayer Retreat is something tangible." She enthusiastically added, "It's sort of like a televised Week of Prayer."

The writer shares these experiences of blessing which she secured in reports of Prayer Retreats held in Illinois.

Lea Ann was accustomed to attending W.M.U. meetings with her mother. As they entered the hostess church in East St. Louis, the active four-year-old was captivated by the experience. Quiet music, an attractive interest center, no conversation, and a prevailing spirit of reverence gave a hushed quietness which the child shared. Lea Ann clung to Mrs. Hubb's hand as they sought a place to be alone for private prayer. Leaving the service she smiled and said, "Mother, I like to be with God."

Fourteen Junior GAs voted to be "first" to have an Anniversary Prayer Retreat. They planned a slumber party on the night of July 18, 1962, and started the evening by attending their church's midweek

prayer service. Later the girls participated in questions concerning the Bible and the early morning hours arrived before they were ready to retire. It was difficult to get up at the agreed time of 4:45 the next morning. But, as the sun came into view, one of the girls gasped in delight, "I didn't know God made it so pretty." This was the first time any of the girls had been up early enough to see the sun rise. They confided to their mothers that this was an experience of talking with God which they could never forget. Three of those girls have publicly dedicated their lives to special service since that time.

A YWA counselor felt she could no longer continue the strain of leadership and had given a definite "no" to the nominating committee. Attending the associational YWA prayer retreat she engaged in the "Sealed Orders" time for private devotions. Glibly she followed the suggestions given for directed prayer. Suddenly this question appeared: "Do you know the problems of the leaders in your church? Pray for them." She got no further with the list of suggestions. "Yes, I know, I can't pray for them when I know how badly a counselor is needed." A struggle with this knowledge brought a decision for Miss Duolin that evening. She called the chairman of the nominating committee and

[Continued on page 30]

Did your society experienced a Prayer Retreat this year? Order "Fiftieth Year Prayer Retreat" pamphlet, 10c from Woman's Missionary Union, 600 No. 20th St., Birmingham, Alabama 35203.

CIRCLE PROGRAM

Before the Seventies

by Elaine Dickson

OUTLINE for MEETING

- Circle Chairman in Charge
- Call to Prayer (read Scripture passage, giving missionary information, and praying for missionaries)
- Song (choose one appropriate to Scripture passage)
- Bible Lesson
- Promotional Features (see Forecaster)
- Program Chairman in Charge
- Program (see "Spicing Your Program" in Forecaster)

INTRODUCTION

How large will the Southern Baptist Convention be by 1970? How strong will the Baptist witness be around the world? What will our church be like? How far will each of us have progressed toward the goal of Christian maturity? No one can answer these questions, but we can think about them and make thoughtful preparation for the future.

Statistically, Southern Baptists have reached a landmark in history. With almost 10 1/2 million members in 33,000 churches,

*Order: History of Woman's Missionary Union, Dept. of 22-56, Box 51-23, from Baptist Book Stores, Forecaster, Dept. 24, from Woman's Missionary Union, 800 North 20th Street, Birmingham, Alabama 35203, and Baptist Book Stores.

OR FOR SECOND WMS MEETING

Mission Study Book:
History of Woman's
Missionary Union
by Alma Hunt
Make plans to have the WMSU
history taught in circle or
society.

we have grown into the largest Protestant (evangelical) denomination in the world. New churches dot our land as a result of the 30,000 Movement. New converts are finding places of service in the church.

Growth is not an occasion for heady pride, however, but a time for a searching look at ourselves. Statistical strength alone will fail us. We must plan wisely and prayerfully for the future. The spiritual life of our foundations must be strengthened to bear both the strain and the victory of a grand new era for our denomination.

This program is the first in a series of three on the plans of our denomination for the next five years and the part WMSU will play in them.

October 1, 1961, marks the beginning of this new era for Southern Baptists. The era will take us to 1970 with an emphasis on "A Church Fulfilling Its Mission."

A CHURCH FULFILLING ITS MISSION

Have you ever wondered how the denomination chooses an emphasis? It doesn't always happen the same way, but let's look back to see where the idea for this emphasis originated.

In 1961 Southern Baptists asked a Task Force to do a special job. Twelve persons at the Baptist Sunday School Board accepted a special nine-month assignment to

study the nature and function of the church. The group was called "Task Force 3." The group met regularly to study the New Testament, to discuss what Christ had in mind when he established the church and to see what Christ meant for the church to be and do.

After a thorough study of the New Testament, members of Task Force 3 visited twenty-one Southern Baptist churches. These churches were chosen to be representative of all churches in the Convention. They were located from New Jersey to California, and from Washington to Florida. There were open country churches, small town churches, college churches, and city churches. In these churches, members and leaders studied selected passages in the New Testament and discussed what they were doing as a church and what they should be doing in the light of God's Word.

Our denomination heard the report. We listened to the report of Task Force 3 and the 21 churches. The report furnished the basis for our denominational emphasis for 1964-1969, "A Church Fulfilling Its Mission." The findings from this study have become the basis for planning by Sunday School, Training Union, Woman's Missionary Union, Brotherhood, and Church Music.

Are you curious about what Task Force 3 reported? Before we look at the report, let's look first at what the church is and think for ourselves about what our church should be doing. These are not new thoughts to any of us.

What is the church?

When speaking of the church in this program, we are referring to a local congregation. In more than 100 of the 114 uses of the word in the New Testament the term church does refer to a local group.

Christ established the church. It is his creation. In Ephesians the church is described as the body of Christ (5:29b). Like the body, the church is an organism. Like the body, it has functions which must be performed. In the human body, for ex-

ample, breathing, circulation, and digestion must take place for life to exist. When the normal, natural functions of the body are impaired or cease, an unhealthy condition or death occurs.

If the church is alive and active in today's world as Christ intended it to be, there are some things the body of Christ must do. The work of the church is the work of Christ who founded it. The New Testament is the guide to what the church should be and do.

What are the functions of the church?

What do you think the functions of the church are as revealed in the New Testament?

(Divide the circle into small groups, three to five members in each group. Give each group a name, such as Task Force 4, Task Force 5, etc. Give the groups the following list of Scripture passages to read and discuss. Ask each group to list in three to five words or phrases what they think the basic functions of the church are. In other words, what should the church be doing, what are its jobs? Allow about eight minutes.)

Scripture passages: John 4:23-24; Acts 1:8; 5:42; Luke 4:8; Matthew 4:19; 25:31-45; Colossians 1:28; 3:16; Mark 16:15.

(After the groups discuss the passages and list the church's functions, ask them to report. Write the list each group has made in large letters on a sheet of paper and place these in front of the group. Point out the similarities. Mention that the terminology is not the most important thing, but that the ideas are most significant.)

Let's compare our statements to those developed by Task Force 3, keeping in mind, of course, that we did not have as long to work on ours as they did.

The Task Force and the 21 churches said the following expressed their understanding of the functions of the church: worship, proclaim, educate, minister. *(Compare these to your statements. See if you do not have the same ideas in your lists although they might be expressed in dif-*

...the following definitions" will help in understanding the message of the book. See the article "A Church Fulfilling Its Mission," page 11, for additional information.

Worship—"To worship is to experience an awareness of God, to recognize his holiness and majesty, and as a response to bring offerings to his leadership."

From the beginning of time, man has worshipped the sun, the moon, the stars, and all other elements to which he has attributed life-giving powers. Christian worship is directed to Jehovah God, the source of natural life.

Worship is truly the heart of a church. Through it a congregation keeps in touch with God, the giver of life. Worship becomes more than a human fellowship. It is continuous personal fellowship with the invisible personal God as revealed in Jesus Christ.

Proclaiming—"To proclaim the gospel is to declare what God has done in and through Jesus Christ for the salvation of men."

Commissioning believers with the news that God has provided redemption from sin through Jesus Christ is evangelism. Churches which fail to declare this news are in trouble that bear no fruit. In addition to witnessing to the unawakened, church members should witness to each other until all "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fulness of Christ" (Eph. 4:13).

Proclaiming by a church is more than the preaching of the pastor. Every church member has a responsibility to fulfill this function. Personal witnessing about Jesus Christ is the day-to-day means by which a church proclaims. What God did in Jesus Christ, what Jesus Christ has done for men, and

...from the book, *A Church Organized and Functioning* by Howe and Thomason, 85c, Baptist Book Store.

PRAYER RETREAT RESULTS

(Continued from page 2)

sought for the privilege of continuing to minister.

A struggling new church in mid-northern Illinois needed funds to continue building the first unit. During their discussion period the question of their local problem became the focal point. Analyzing it, they decided to "ask in His name" for definite financial help. Another prayer time was agreed upon to discuss this plea. Husbands and other members of the church joined them. They discovered this to be the greatest blessing of this experience has been the unity created among them in sharing the "coming apart" to pray. Conversions became the common experience in regular worship services. Financial help was found within their own membership.

Clear Creek Associationals WBU could not arrange for a special Prayer Retreat when they preferred. They were pleased however to find that a sunset can also bring a reverent benediction and a comparable challenge. They met beside a lake at the suburban home of a

what God is doing today form the content of the proclaimed message to our world. Every person who has experienced salvation should be an evangelist of God's grace.

Educate—"To educate is to lead persons to the knowledge and acceptance of the Christian faith and life, to train church members to perform the functions of their churches, and to motivate them in Christian living and service."

Christian growth is dependent upon the process of learning just as physical growth is dependent upon the digestive process. Christ set the example for a church in education. He spent most of his time teaching. His invitation to the multitudes was: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls" (Matt. 11:29). And part of Christ's Commission to his followers is "teaching them to observe all things . . ." (Matt. 28:20).

The searching mind, seeking for the truth of God, is the clearest evidence that a person is growing toward Christian maturity.

ment as the church year began, in a Jubilee Prayer Retreat of Praise and Thanksgiving. "Wonderful," "Worshipful," "Deepest spiritual experience I ever had," "We must do this for our own church," were comments reported from that retreat.

At the state convention I looked through a photograph captioned by the Big Creek Baptist Church and was impressed with a picture which bore the caption "Prayer Retreat Led by the WBU." Upon inquiry of Pastor Edgar J. Schulte (liberty blind), I learned that the entire church had participated in this retreat. "It was the highlight of our year," he declared.

Plans were being made for the Jubilee Prayer Retreat at Nine Mile Association. "Plan anything else you want," said Mrs. Bridges, "but be sure you climax it with an ending like we had at the State Prayer Retreat. That was the high point." "The few moments such as this occur in our busy lives," agreed another association officer.

From looking at these experiences it has become clear that these special retreats have been one of the Lord when churches have prayed with intention.

truth. The words of Christ, "Ye shall know the truth, and the truth shall make you free," should cause every church to undertake its educational function with renewed strength and purpose.

Minister—"To minister is to seek to meet the basic needs of persons in Jesus' name."

Jesus taught what he expected from those who would become his disciples. He set a clear standard by which a person might measure importance or status as a member of the body of Christ: "But whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:26-28).

Ministering to a person's needs is another way to witness for Christ. The church must ask itself what it will do about the hungry and suffering of the world. Congregations must learn to suffer with mankind whenever suffering taboos.

In ministering, persons may seek to meet

the physical need of someone, as did the good Samaritan, or they may seek to meet a spiritual need, as Jesus did in personal witness to the woman at the well. Ministry may be expressed individually or collectively.

Foreign missions and home missions give opportunity for churches to co-operate in sharing the burdens of men of every race in every nation of our world. But giving gifts to be used by others is not enough. Churches must share personally the common life struggle.

OUR FUTURE

Let's ask again the questions we posed at the beginning of the program. How large will the Southern Baptist Convention be in 1970? How strong will the Baptist witness be around the world? What will our church be like? How far will each of us have progressed toward the goal of Christian maturity?

No one knows all the answers, but we do know that the size of the Southern Baptist Convention and the strength of the Baptist witness around the world will be in proportion to the strength of the churches which make up the Convention. And our churches will be no stronger than their members. Knowing this, Southern Baptists will move toward the seventies under the following emphasis and yearly themes:

- A Church Fulfilling Its Mission . . .
- 1964-65 Through Worship
- 1965-66 Through Proclamation and Witness
- 1966-67 Through Education
- 1967-68 Through Ministry
- 1968-69 Through Evangelism and World Missions

The last year's emphasis on evangelism and world missions will climax the era.

A thrilling thought remains: What could God do through us and through our church if we honestly seek to fulfill the mission he has for us in the world?

(Closing Prayer)

BIBLE STUDY...

A Noble Inheritance



BY MARIE MATHIS

A TURNING POINT in the early life of John Bunyan came to be charmed to describe three or four women sitting at a door in the morning talking about the things of God. If they had been talking about their neighbors, who knows what John Bunyan's future might have been. But what he heard these women talking about was the new birth, the work of God in their hearts, and how they were comforted and refreshed by the love of Christ. He heard them talking about the Bible and all that it meant to them. As he went about his work as a tinker, mending the pots and pans of the neighborhood, "their talk and discourse went with him."

Two many years ago people were hoping that after the devastation and ruin of two world wars that the nations would learn how to have peace and would come to deal with one another on the principles of justice and good will. But now what do we see in the world? We see nations filled with hatred and prejudice, with distrust

and fear in men's hearts.

At the very time when there is greater need than ever before for faith in the Bible as the Word of God, we find everywhere questioning as to the truth and authority of the Scriptures. At the very time when Christians by their lives should show the Christian spirit expiated of them there is lowering of the standards of Christian conduct and a closer and closer conformity to the ways of the world. At the very time when Christian people should witness to the world by showing their loyalty to the church and to its services we see increasing disloyalty and indifference.

Judged in the light of Acts 1:8, the duty of each Christian in bearing witness to Christ for the purpose of persuading men to believe on him was to be continuous and simultaneous; that is, it was to go on all the time and everywhere by every follower.

A large percentage of Christians today even never to have dreamed that "to go

into all the world, and preach the gospel to every creature" is a personal, individual responsibility of every child of God to go into his own world and witness to every creature.

But if victorious missionary history which Christ intended is to be realized, Christian people must return to a literal obedience to this divine command and surrender to Christ's leadership. It is Christ who is the theme of the Word of God by which we grow in grace and knowledge. And growth is both certain and natural only when it comes in the strength of a continuous study of his Word.

From Genesis to Revelation we find the purpose of God illustrated again and again in the lives of his servants. As we study his Word, we come closer to him and more committed to his leadership day by day. We come to the deep conviction which we ought to have as members of a missionary organization to go out to the lost and "give them also to eat."

The Old Testament anticipates the Great Commission when it says, "How beautiful upon the mountains are the feet of him that bringeth good tidings."

Members of Christian churches must take the gospel to every man. If Christ did not command an impossibility—and we know that he did not—then this action is imperative upon Christians.

A hot and cold method is sure to defeat us. There is certain to be confusion without a definite program. But we are not to make out our own program. The Lord has

made it for us. He has not only told us to go but he has told us how to go.

Old Testament prophecies foretelling His coming plus the teachings of the New Testament and his instructions and commands to his disciples give us a program which is clear and explicit. He also has given to us the power to do the work which he has for us to do. The Holy Spirit teaches and guides and empowers Christ's followers.

A planned, consistent study of the missionary message of the Bible is not new to members of Woman's Missionary Union. Turning through the pages of our magazines and papers all the way back to our beginning, we find many wonderful suggestions and guides for Bible study and Bible reading.

In *Royal Service*, October, 1911—the first issue after the magazine was made a monthly periodical and called *Royal Service*—"Hope" was listed as the topic for Bible study for the month. And under the heading of the topic there is this interesting verse:

"Hope includes desire and expectation. Hope is the antidote of despair. Hope has special relation to future blessings.

Faith—looks upward; hope looks inward. These have their source in divine love."

Royal Service in September, 1919, listed as the Bible study topic for the month "Living the Christian Life." The pattern followed for this monthly Bible study, as



DO you need another version of the Bible to help you understand difficult passages?

Here are some you may order from Baptist Book stores:

The Bible, American Standard Version, prices from \$4.95

The Bible, Moffatt, prices from \$6.00 to \$15.50

The Bible, Revised Standard Version, available in a wide range of prices

in others, was for a devotional talk which was included in the general program plans. Mrs. James Pollard, the writer for this Bible study development, said in her last comment, "A Christian grows like Christ only by an internal union with him; by prayer and study of the Word we may daily live in his company and receive the impetus of his influence."

The 1915-16 Year Book had this to say about Bible study: "Bible study is of the highest importance for all missionary workers and should not be neglected by anyone. The inexhaustible mind of God's revelation has unsearchable riches which have never been unfolded, yet those mysteries which have been discovered are of unfolding beauty. The word of God is a living power."

"The vitality of missionary societies depends on prayer, the study of our Lord's commands, as well as his plans for the nations of the earth, as set forth in the Bible. A faithful study of these monthly Bible topics as developed in *Royal Service* and following the ones used in the Call to Prayer should strengthen and increase the activities of our missionary societies. These studies open up the truth of the Bible—the life and teachings of Jesus Christ and the way of eternal life."

Resolutions for Woman's Missionary Union for 1920-21, as prepared by the Executive Committee, were printed in the Year Book. "Societies and individuals pursue systematic Bible and mission study following the course of six books outlined at the 1916 WMU Annual Meeting. That for additional Bible study they use books published by the Sunday School Board and those further recommended by their WMU state Executive Committees."

In *Royal Service*, 1940, the September issue, the feature called "Family Altar" outlined many references for Bible study in keeping with the month's missionary topic and with the denomination's emphasis on soul-winning.

There has been much written in state Baptist papers, periodicals, and magazines

about the "heart hunger" of people in our nation today to study the Bible. We have received letters at Woman's Missionary Union urging us to give guidelines for Bible study on the missionary message of the Bible.

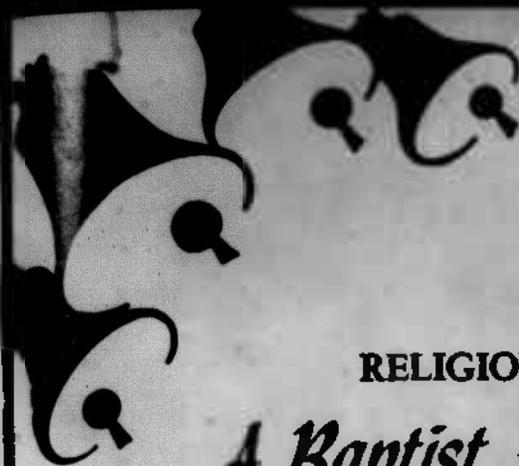
Feeling that the time had come for Woman's Missionary Union to give such guidance, it was decided to prepare plans beginning in October, 1961. The Executive Board of Woman's Missionary Union authorized the president and executive secretary to call together a group consisting of women, pastors, theologians, and staff members to discuss the procedure for beginning this specialized study.

It was decided that Bible study guidelines be printed in *Royal Service* each month which might be used for study on an additional meeting of a society, added to some other meeting, and for individual use.

It was also decided to trace the missionary message through the Old Testament as well as the New. Study for the first year will be taken from the Pentateuch (the first five books of the Bible). Dr. Collett Goffin, teacher of Bible at Howard College in Birmingham, Alabama, who is also dean of religion, was chosen as the first writer for the study which will begin in October *Royal Service*. The first year's teacher's helps have been prepared by Dr. Goffin and Mrs. Clifton J. Allen. Teacher's helps will be printed in booklets form for each year and are to be sold* in the Baptist Book Stores and from Woman's Missionary Union.

It is necessary that we should know and follow the teachings of the Bible if we wish to have power in our own lives. As a missionary organization such as Woman's Missionary Union to seek to support the total mission program of our Southern Baptist Convention without laying the foundation stone of its study in God's Word would be utterly folly.

* Available July 1 for 50c each



MISSIONARY PROGRAM

RELIGIOUS LIBERTY

A Baptist Heritage

by W. Barry Garrett

MEETING OUTLINE

Scripture
Call to Prayer
Business
Practical Pastors (see Foreword)
Program

INTRODUCTION

Program (Chairman): The historian George Santolus is frequently quoted, "Freedom of conscience, unmixed freedom of mind, was from the first the trophy of the Baptists." Rufus W. Weaver, in his book, *Champions of Religious Liberty* develops this theme. He tells us the following facts: (Give the following out beforehand and ask each woman to stand where she can read (or all to help).)

Mr. Garrett is executive director, Baptist Joint Committee on Public Affairs.

First Woman: The first utterance in English in support of complete religious liberty ever made by a religious body was spoken by Baptists. This was done by a group of English Baptists in 1611, who had fled to Holland from England to escape persecution.

Second Woman: The first appeal for freedom of worship ever published in English was made by Baptists. A portion of the group that fled to Holland returned to their native land, led by Thomas Helwys. They addressed King James I and appealed for freedom. Their plea was published—the first ever printed within the bounds of England.

Third Woman: The first community to enslave freedom of religion was the Providence Plantations, under the leadership of Roger Williams, in 1638.

Fourth Woman: The first chartered colony to declare for "full liberty in religious con-

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W. BARRY GARRETT, JR. who prepared this month's program, is associate director of the Baptist Joint Committee on Public Affairs, with offices in Washington, D. C. From the vantage point of this position in the national capital, Mr. Garrett helps keep Baptists intelligently concerned about what goes on in the world. He serves as Washington regional editor for Baptist Press and is an accredited newsmen in Congress and at the White House.

Born in Oklahoma and educated at Baylor University, Southern Baptist Theological Seminary, and Arizona University, Mr. Garrett has served Southern Baptists as a pastor in Texas, Indiana, North Carolina, South



PROGRAM WRITER

W. Barry Garrett

Carrollments" was Rhode Island, with the leadership of Dr. John Clarke, pastor of the Newport Baptist Church.

Fifth Woman: The first denomination to demand the complete separation of church and state was the Baptists of Virginia.

Program Chairman: The objective of this study, however, is not to review Baptist history, but to try to understand the meaning of our heritage in the context of current religious liberty developments. Current Baptist discussions on liberty base our position on the biblical message rather than on political expediency and intellectual concepts of religion. Bible truths such as the following give insights into the relationship of Baptists to freedom.

BAPTIST INSIGHTS

(Ask one woman to give the following much as a speech. She will need to study the material carefully in order to present this in a challenging way.)

The doctrine of creation as given in Genesis is basic in religious liberty. It recognizes God as the ultimate, the supreme power above that of states, nations, churches, institutions. None of these has a right to demand supreme allegiance of men. Only the Creator has that right. In creation God made man in his image. Hence, he must be free from any restriction of men to have fellowship with his Creator. The creation story also recognizes the divine order of things. When God created man he did not create the state or the church or the home or any other institution. He created man. Institutions came later to serve men, not to be their masters. Jesus expressed it when he said, "The sabbath was made for man, and not man for the sabbath: Therefore the Son of Man is Lord also of the sabbath" (Mark 2:27-28).

In the second place, the doctrine of redemption reinforces the idea of freedom. Jesus Christ died to make men free. He

Carolina, Oklahoma, and Arizona. For six and one-half years he was editor of *Baptist Beacon*, Arizona's state paper. He has also served as a member of the Christian Life Commission, the Survey Committee of the Southern Baptist Convention, and the Board of Trustees of Midwestern Baptist Seminary.

Articles bearing Barry Garrett's name appear frequently in Southern Baptist publications. He is the author of the book *I Too Can Be a Missionary* published by the Home Mission Board. With C. Emanuel Carlson, he prepared the Adult Training Union study course book for 1964 entitled *Religious Liberty*.

In addition to his rich contributions to denominational life, Mr. Garrett has been active in civic affairs such as Parent-Teacher Associations, the Phoenix (Arizona) Growth Committee, and Lions Club. Presently he is a member of the National Press Club in Washington.

His wife Laverne is a graduate of WMU Training School (now merged with Southern Baptist Seminary) in Louisville, Kentucky, and teaches first grade in Montgomery County public school, Rockville, Maryland.

The Garretts have two daughters, Nancy and Mrs. Katharine Ann Cherry. They also have one granddaughter.

said, "If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free. . . . If the Son therefore shall make you free, ye shall be free indeed" (John 8:31-32, 36). Baptists cherish the basic principle of the Lordship of Christ. If Jesus Christ is Lord, there can be no other authority over the souls of men. If he is Lord, the state is incompetent in the realm of man's relationship to Jesus Christ.

Of primary importance is the truth that the gospel in all of its aspects is a gospel of freedom. In an age when man is enslaved, the Baptist message has heartening significance. We should strengthen our witness to the truths which lie in God's Holy Word.

At the Tenth Baptist World Congress in Rio de Janeiro, Brazil, in 1960, a "Manifesto on Religious Liberty" was agreed upon by Baptists of the world. This manifesto also expresses what Baptists in our country have lived and died for. It reads:

(The following can be written on a chalkboard or on a large piece of poster paper. All can read it together. You may wish to type it in your program folder and ask women to read from that.)

We believe:

1. That God created man in his own image and endowed him with freedom to respond to his redemptive love;
2. That man is responsible to God for his religious belief and practice;
3. That religious faith and participation must be voluntary in order to be real.

We rejoice:

1. That God gives grace to endure oppression and to use freedom;
2. That friends of religious liberty are found in all Christian communions;
3. That recent legislation in several countries is favorable to religious liberty.

We earnestly desire:

1. That all forms of discrimination against religious minorities shall cease;
2. That all religious bodies shall make an unequivocal commitment to full religious liberty for all people;
3. That all nations shall guarantee the right of all citizens to believe, to worship, to teach, to evangelize, to change their religious affiliation, and so serve their God as their consciences dictate.

We solemnly covenant:

1. To study and proclaim the freedom men have in Jesus Christ, the Lord;
2. To show Christian understanding and love towards those whose beliefs and practices are different from our own;
3. To pray and use our influence for the preservation and extension of religious liberty for all men.

Let us consider religious liberty in the USA. The Baptist Jubilee Year of 1964 and current problems in religious liberty in America afford Baptists an unusual opportunity to contribute to solutions of difficult problems. An example of the efforts of Baptists to arrive at intelligent, gospel answers is the annual religious liberty conference in Washington, D. C., sponsored by the Baptist Joint Committee on Public Affairs, of which Dr. C. Emanuel Carlson is executive director. The problem to be discussed at the 1964 conference is "The Meaning of the Free Exercise of Religion." In preparation for the conference Dr. Carlson has written a preliminary paper outlining nine areas or problems that relate to this topic. He begins with biblical concepts we have already considered today.

There is first the problem of the free exercise of religion in public schools.

In recent years the nation has been stirred deeply over this problem. The Supreme Court in 1962 ruled in the New York Regents' Prayer case that prayer

"composed by governmental officials as a part of a governmental program to further religious beliefs" is unconstitutional.

In 1963 the Supreme Court in cases from Maryland and Pennsylvania ruled that required devotion involving Bible reading and recitation of the Lord's Prayer are forbidden by the First Amendment to the Constitution. Both, of course, have to do with whether a school board can engage a composed prayer on a group or whether Bible reading and prayer can be made compulsory.

The question is, what insights do Baptists have to contribute to a solution to a whole series of problems relating to compulsory religious observances in the schools?

There is also the problem of the free exercise of religion in the military.

Should the government provide a religious ministry and build churches for military personnel?

What kind of programs of religious education should be provided for military personnel and their families? Who should prepare, publish, and pay for the literature in these programs?

Are there restrictions on the freedom of the military chaplain or the chaplain who seek to minister to military people, and minority groups?

Is the present arrangement for chaplains the best solution for the free exercise of religion of military personnel? If not, what better alternate solution could be proposed to meet the needs and protect the rights of all?

There is the problem of the free exercise of religion and the citizen's obligations to society.

Frequently religious persons become "conscientious objectors" to some of the demands of society upon people. A common example is that of the objector to military service because of religious convictions. Here is a real conflict between a man and his religion and a man and his country. In times of war should the nation demand that a person waive his re-

ligious convictions in order to show his loyalty to his country?

There are other examples. A Jewish policeman may be scrupulous about his day of worship, or a Christian patrolman may not like to work on Sunday. Many who observe a day of worship other than Sunday feel that their liberty is restricted by Sunday closing laws. Public schoolteachers of varying religious faiths face problems when their sacred days are in conflict with the school calendar.

Likewise, all religious groups do not have the same standards of morality. For example, there are significant differences about gambling and drinking of alcoholic beverages. Some feel that their freedom is being denied when the moral code of majority religion is imposed on the entire community by force of law. Also, some religious object to unskilled scientific treatment of illness and disease, such as water fluoridation and blood transfusions. In the light of religious freedom, how are these conflicting religious and community practices to be resolved?

There is the problem of the free exercise of religion in the planned community.

Modern America with its booming population and its growing city suburbs has entered into a new era of community planning. Safety and building codes have been devised to protect the public. Zoning laws are enacted to protect economic and other special interests.

These regulations in many instances present serious problems for churches. Is separation of church and state violated when churches must conform to such laws? Does a community have a right to forbid the construction of church buildings? Does the public have a right to require a certain type of architecture, a particular location, size of building and size of lot for new church construction?

Does the majority group in a community have the right to forbid members of other religious groups (such as Jews, Catholics, Protestants, etc.) and of other races from

living in the community?

There is the problem of free exercise of religion for the taxpayer.

Public health, adequate housing, care for the needy—both young and old, education, and other welfare services are a concern of both the churches and the government. Serious religious liberty problems arise when tax funds are used to build church hospitals, denominational schools, and religious welfare agencies. Two questions need the light of Baptist principles applied. Is the use of tax funds for institutions or agencies with religious connections a coercion of the taxpayer for religious participation? What will be the impact on religion if the churches and their agencies become the administrators for public welfare, education, and health services?

There is the problem of government protection of the religious freedom of minority groups.

Many minority groups feel the heat of majority pressure for religious conformity or for restrictions on the free exercise of their religion. Often persons who are helpless to defend themselves have religious practices imposed on them. For instance, in earlier days women in Mormon communities were subject to polygamy and their rights as persons were ignored by religious practices of their church. In Amish communities today children are deprived of education beyond a certain point and efforts are made to restrict them to a certain way of life. If a blue baby is born to Jehovah's Witness parents, the authorities must decide between the right of the child to a chance to live and the religious convictions of the parents against blood transfusions. Some advocate the handling of poisonous snakes as an expression of faith. Religious wars become deeply involved in conflicts between drinkers and teetotalers as well as between bingo players and anti-gamblers.

The religious liberty question at this point is—in what extent shall the public

through government regulate or restrict such religious practices?

Program Chairman: Simple answers do not exist for most of these problems. It is evident that clear thinking, penetrating insight, and regard for the rights of all persons are required for solutions. Whatever answers are found will have a direct bearing on the evangelistic, missionary and educational programs of the churches.

Every Christian has influence. The Christian is required to be as faithful in the stewardship of influence as in the stewardship of money. The effect of the Christian witness should extend into every area of life including public affairs.

If Baptists have a heritage and spiritual insights that are relevant to life, and if the religious liberty issues described in this program are real, what are the ways in which women can use their influence to preserve religious liberty? Following are some ideas. Others could be developed.

CONCLUSION

(Each woman walks to front and presents these ideas.)

First Woman: We need to be familiar with the denominational program in the field of public affairs. The Baptist Joint Committee on Public Affairs* has been created by the Baptists of the United States (see page 14). Independent and non-denominational organizations are active in this field, but it is through the denominational channels that gospel objectives are implemented.

Second Woman: We can encourage the development of church, associational and state convention public affairs committees. Guidelines for these may be available from the Public Affairs Committee in Washington or at state convention offices.

Third Woman: Baptist women today can

become reliably informed on current issues and developments in religious liberty. There are many voices being heard today, and each of them has its own special interest in mind.

Fourth Woman: We can plan church and community discussion groups with competent leaders and reliable sources of information. When Baptist ideas on freedom are understood by others, they readily gain a wide acceptance.

Participation in the formation and administration of public policy needs the attention of women. This begins in the local community. Political parties are the most powerful groups that make and carry out public policy. It is virtually impossible for a citizen to exert his maximum influence on public life apart from active participation in the political party of his choice. Party precinct and county chairmen would welcome help in the selection of candidates, formation of platforms and objectives, and in implementing public programs.

Fifth Woman: Already many women help promote active citizenship programs. We can do more. The League of Women Voters and other civic minded groups need help. The maximum citizenship responsibility is to vote in elections. Without enlightened active participation in public life by Christian citizens, religious liberty problems, as well as other public issues, will be decided by those with inferior motives and selfish interests to protect.

Program Chairman: Spiritual power need not be equated with national power, or economic power, or political power, or ecclesiastical power, or military power. Christians and churches should seek the power of the Holy Spirit.

The heritage of freedom and the principles of religious liberty offer a real challenge to make our Baptist witness meaningful in the face of problems that confront the churches and society as a whole.

Prayer for Baptist women that we shall be informed and act upon our knowledge.

Bible Study:

The Missionary Message of the Bible

Dr. Gilbert L. Guffin,
Dean of Religion, Howard
College, Birmingham, is
the writer.

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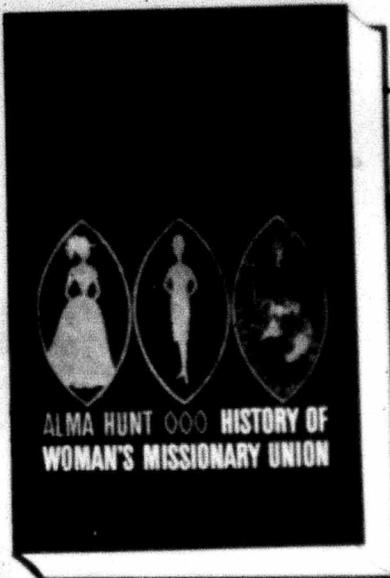
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