

IN CONGRESS, JULY

The unanimous Declaration of the thirteen united States

[illegible]

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# ROYAL SERVICE

Volume 62

Number 1

July, 1967

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## WOMAN'S MISSIONARY UNION

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# Day by Day--Living

AN EDITORIAL

by Marie Mathis

■ Our Declaration of Independence was signed by thirteen states more than 190 years ago. The second paragraph of this famous and precious document begins:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights. . . .

Strange as it may seem, being a free individual in a free country often requires giving up some freedom. Sometimes one's behavior has to be disciplined to protect others, even in our "free" country.

One of our American "greats" is the fact that every citizen is guaranteed "freedom of religion." Such people as Roger Williams willingly risked everything for this principle. This brings a responsibility to every Christian to remember that the Bible teaches us in Proverbs 14:34 a very important truth. "Righteousness exalteth a nation: but sin is a reproach to any people."

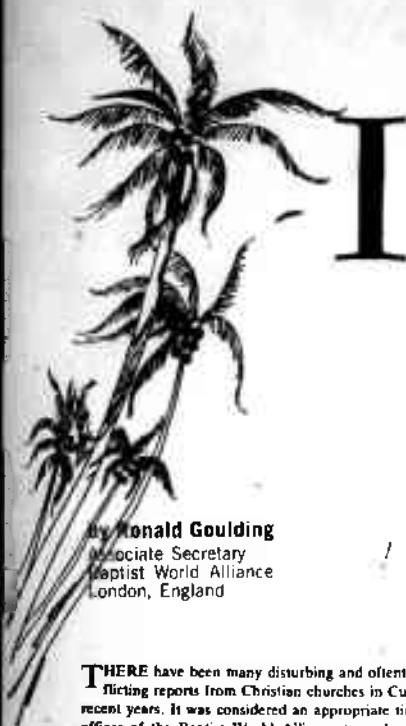
Perhaps we need to admit that judging by the way many Americans talk and live, some of us do not recognize the truth of this statement. But the record of history proves the writer to be right.

There are disquieting signs today which seem to affirm that America is forsaking her heritage of freedom. Newspapers are crowded with the soiled stories of moral failures and indifference.

To wave the flag on July 4 and boast of America's strength and wealth is easy, but these are not enough. Serious days require personal and national examination to right wrongs and seek God's guidance for the days just ahead.

Surely it is a time for solemn rededication by Christian people, dedication to his will and way.

What America must have, if she is to lead and bear a moral influence in world leadership, is personal and national righteousness. This is the point at which each of us must begin. We must live by the grace of God as Christ's people. We must seek to lead others to love mercy, justice, honor, and integrity. But we must first love these virtues ourselves and practice them toward all races and people of the world. This is the beginning way of winning people to Christ as Lord and Saviour.



# I VISITED CUBA

by Ronald Goulding  
Associate Secretary  
Baptist World Alliance  
London, England

**T**HERE have been many disturbing and oftentimes conflicting reports from Christian churches in Cuba during recent years. It was considered an appropriate time for an officer of the Baptist World Alliance to make a visit to that country to greet the Baptists there, so I found myself somewhat unexpectedly in Havana during the latter part of April last year.

The Alliance statistics record that there are 17,888 Baptists in the country and these are members of churches in the Western Cuban Convention which has headquarters in Havana, or with the Eastern Cuban Convention with headquarters in Santiago de Cuba in Oriente Province. Among many lasting impressions during a full week of constant traveling, the two public services which I attended stand out.

The First Baptist Church of Havana began life in a theater. The theater building was purchased and converted into a church building which now forms part of the Baptist building where the Western Baptist Convention of Cuba offices are. Outside the church there is an illuminated sign announcing the services and offering a welcome both in Spanish and English. Inside, the only reminder of the

previous use of the building are the "boxes" which are around the upper floor of the building. Normally these are closed, but on special occasions, such as for the annual convention when accommodation is sorely taxed, they are opened and used.

Sunday commenced with all-age Sunday School which has a weekly registration of between 450 and 480 members and is graded from Primaries to the "over sixties." The superintendent is the daughter of the pastor and is a graduate of the Baptist seminary in Havana and serves as a missionary to the church. At the morning service a congregation of about 250 gathered and the sermon preached was by a lay preacher who is also a member of the church.

I was asked to preach at the evening service at 8:30 which was conducted by the president of the convention, Rev. Humberto Domínguez, who is pastor of a church at Santa Clara. Included in the congregation of over eight hundred was the British ambassador, Mr. J. H. A. Watson, Mrs. Watson, and members of the staff of the British Embassy; the Swiss ambassador, Dr. Emil Stadelhofer, the Dutch charge d'affaires, the dean of the Anglican Cathedral, and Canon Pawley of Ely Cathedral, England. Thus our Cuban Baptists were reminded in a tangible way of the interest in their life and work of many beyond their own shores.

I was surprised that so many in the congregation could speak words of welcome and greeting in English, and although the service was concluded within an hour, it was considerably later before the final worshippers had gone.

During this week it was possible to meet with our Baptist people and see the work of the seminary, the student hostel, the Baptist hospital in Havana, and visit the churches in Matanzas which are in Fellowship with the convention.

Frequently and widely it has been reported that there are many pastors and theological students serving prison

sentences or working in the national labor camps. Among these are Dr. Herbert Caudill\* and Rev. David Fite, missionaries from the Southern Baptist Convention. The loss of so many leaders has imposed a severe strain upon the churches. It is quite wonderful to know how the women have responded to the challenge of the new situation and assumed responsibility.

I met pastors' wives who had preached every Sunday since their husbands went away and who are endeavoring to continue the full pastoral ministry of the church. One wife whose husband is serving a six-year prison sentence talked to me about the difficulties that now are hers. We prayed together and she told me she had preached to their people every Sunday for a year. Then she said, with a half smile, "I shall never complain about my husband's preaching again!" This is typical of the spirit which I found everywhere.

Our people are still able to hold an annual convention meeting and this had recently been held in Havana. It was one of the best attended meetings for years and proved to be a time of great encouragement and inspiration. They look forward to a similar convention this year.

The seminary in Havana continues to train young men and women for full-time service in the churches of the convention. Here Mrs. Caudill still works, teaching in the field of church music. When she played the piano for our little service at the seminary, it was evident that despite her many anxieties her faith and fervor are as enthusiastic as ever. It was a joy to meet her, also Mrs. Fite and her lovely children.

The work of the Eastern Convention is located mostly in Oriente Province, and a flying visit to Santiago de Cuba brought me to the center of it. So much could be written of the beauty of this town and district resting at the foot of the high hills and reaching in its waterfront to the ocean.

\*Dr. Caudill has been released from prison conditionally in order to receive medical attention.



Although the time was necessarily short in a day that commenced at 4:00 A.M. and finished at 2:00 A.M. the next morning, it was possible to visit the headquarters of the convention, the seminary on the outskirts of Santiago de Cuba, and some of the Baptist churches in the city, to have a conference with the pastors and workers, attend a reception given to the convention leaders by the British consul and his wife, Mr. and Mrs. Bill Swann, and conduct in the First Baptist Church a united service which commenced at 9:30 in the evening and at which I was invited to preach.

The British consul and his wife attended the service in which there was a congregation of about two hundred people. Conducting the service with the pastor was the Rev. Livio Diaz, pastor of the Second Baptist Church, Santiago, who last year returned to Cuba from studies at the Baptist seminary in Ruschlikon-Zurich, Switzerland. This is the seminary provided by Southern Baptists in Europe.

I have rarely felt the value of Christian greetings embodying as they do the promise of thought and prayer, so much as I did in Cuba. Fellowship becomes a precious thing when it can be known so rarely. I realized again the importance of the work of the Baptist World Alliance as a "bringing-together agency" for Baptists throughout the world, especially for those who by geography or political circumstances feel alone and sometimes forgotten.

I have been asked since my return by interested friends in London, "What of the Christian churches in Cuba?" If I gave the answer of our Cuban Baptists, it would simply be: "If God be for us, who can be against us." It would be wrong and foolish to deny that there are serious problems that churches are called to face, but it would be equally wrong to deny that our Baptist people are facing these problems with real courage and faith. I am charged to bring the greetings of Cuban Baptists to their fellow Baptists throughout the world, and this I gladly do.



Dr. Charles E. Boddie  
President  
American Baptist  
Theological Seminary  
Nashville, Tennessee

# Products OF A GREAT VENTURE

THE American Baptist Theological Seminary is operated jointly by the National Baptist Convention, USA, Inc., and the Southern Baptist Convention. It is a coeducational school located in Nashville, Tennessee, with Dr. Charles E. Boddie as president.

The founding of this seminary was the result of a unique interracial venture undertaken cooperatively by the National Baptist and Southern Baptist Conventions. The idea was presented to both conventions in 1913, and Dr. E. Y. Mullins brought resolutions to the latter convention. Committees from the two conventions met together and the following year recommended to their conventions that the school be established in Memphis, Tennessee.

In 1918 the school was moved to Nashville, and in 1936 it became coeducational. In 1937 the Southern Baptist Convention agreed to share fifty-fifty in its operation expense; however, in the fifties it became necessary for this Convention to assume larger financial assistance.

Through gifts to the Cooperative Program and the Anne Armstrong Offering, Southern Baptists provide financial assistance.

Thoughtful Southern Baptists have always shown their interest in the religious life of the Negro, both

at home and abroad. This interest has been shown in a personal way and through the work of churches, district associations, state conventions, and agencies of the Southern Baptist Convention.

The Home and Foreign Mission Boards have been the main channels through which organized interest has been manifested. During the last decade, however, interest has increased among Southern Baptists in all areas of their personal and church life.

Out of this interest grew the Advisory Council of Southern Baptists for Work with Negroes, organized January 13, 1954. For several years prior to the time this Council was organized (antedating the May 17, 1954 Supreme Court decision on education by several months), there had been several small groups of Southern Baptists working in this field who were interested in bringing to the attention of other Southern Baptists a team approach to our cooperative work with Negroes.

This Council was initiated by the Home Mission Board and had its first meeting in Nashville, Tennessee. Membership on the Council included representatives from each agency working with Negroes in some way, which includes Woman's Missionary Union.

Each year the Council met and heard reports and plans on how Southern Baptists through their various agencies work with Negroes. The purpose of the Council has been to discuss and correlate plans, share ideas and procedures (techniques), and strengthen the total program of Southern Baptist work with Negroes.

The American Baptist Theological Seminary is only one of many ways in which National Baptists and Southern Baptists cooperate for the advancement of the cause of Christ among men.

The current president of this seminary, Dr. Charles E. Boddie, assumed office in 1963 and has initiated a four-year program of development with emphasis on recruitment, endowment, accreditation, and promotion. Dr. Boddie is well-trained for this significant responsibility, having been a pastor for twenty-one years and with splendid training, including earned degrees from Syracuse University, Colgate-Rochester Divinity School, and University of Rochester.

From its beginning, graduates of the American Baptist Theological Seminary have served the Lord in strategic places of leadership, especially as ministers of the gospel. A small sampling of these leaders is presented on these pages.



REV. L. BUTLER NELSON,  
pastor  
Salem Institutional Baptist Church  
Dallas, Texas

BUTLER NELSON is a native of Mississippi. As a young man in Kansas City, Kansas, he worked days and attended school at night until he completed high school. Mr. Nelson was determined to get an education. He suffered great hardship.

During his third year at American Baptist Theological Seminary, Mr. Nelson was called as pastor of the Corinthian Baptist Church, Nashville. Later he organized and led nobly the Friendship Baptist Church in Nashville. In 1943 he resigned this church and became pastor of the First Institutional Baptist Church, Phoenix, Arizona. In July, 1954, he accepted the call of Salem Institutional Baptist Church, Dallas, Texas, where he is presently pastor.

Mr. Nelson is also the first vice moderator of the Galilee Griggs District Association, vice-president of the Baptist Ministers Union, a member of the finance committee for Bishop College of Dallas, trustee of Butler College, auditor for the Texas Baptist State Convention.

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REV. ENOCH JONES, pastor  
Fifteenth Avenue Baptist Church  
Nashville, Tennessee

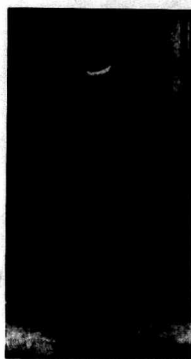
ENOCH JONES was born at Biloxi, Mississippi. When he was very young, his family moved to Gulfport, Mississippi, where he attended elementary and high schools.

In 1942 Mr. Jones entered Southern University at Baton Rouge, Louisiana. From there he was drafted into the United States Army. He served as a medical technician with the 92nd Infantry Division for three years. As a Company Aid man in Italy, he was awarded three battle stars and was recommended for the Silver Star Medal for bravery. He was honorably discharged in 1945.

On returning to Mississippi after his stay in the Army, Mr. Jones joined the Mt. Bethel Baptist Church. Under the leadership of his pastor, Rev. Y. B. Brown, he entered the gospel ministry. Three months after this church licensed him in 1951, he came to the American Baptist Theological Seminary. He graduated with honors from the seminary in 1954, receiving the degree bachelor of theology. He entered Fisk University in the fall of 1954 and received the bachelor of arts and master of arts degrees in 1956 and 1957, respectively.

Rev. Enoch Jones was called to

serve as pastor of Friendship Baptist Church, Nashville, Tennessee, while a student. In 1961 he was called to the Fifteenth Avenue Baptist Church of Nashville, Tennessee, where he presently labors. This church has a world vision. Regularly it helps financially churches overseas.



REV. H. W. BROWN, pastor  
Bethel Baptist Church  
Nassau, Bahamas

HARCOURT W. BROWN was born in the Bahamas. He attended elementary and high schools in Nassau. In 1931 he opened a private elementary school in Nassau and continued there until he received God's call to the ministry.

In 1935 he entered the American Baptist Theological Seminary and graduated from that institution in 1938 with the bachelor of theology degree. On returning to the Bahamas, he became pastor in 1939 of Bethel Baptist Church, the oldest in the colony.

In 1965, Dr. Brown was a member of a Bahamian delegation which appeared before the United Nations Committee on Colonialism when Bahamian political grievances were presented and discussed.



**MELVIN M. SUTTON**, lay-  
man  
Mobile, Alabama

**MELVIN M. SUTTON** writes of his experiences:

"I was baptized and received into the membership of the Pilgrim Baptist Church, Hamilton, Ohio. While in high school, I attended and participated in the youth activities of the Hamilton Council of Churches. I served as secretary of the Sunday school of my home church, as well as representative to numerous youth meetings.

"While a student at American Seminary, I served as a summer missionary in Washington, D.C., and northern Virginia, also as volunteer and fieldwork student and resident of Bethlehem Center, Nashville. I was a member of Pleasant Green Baptist Church, Nashville."

Mr. Sutton presently is an intern in charge of education of the Toussaint-Louverture Warren Street Methodist Church in Mobile, Alabama.



**REV. ISAIAH H. HENDERSON, JR.**, pastor  
Friendship Baptist Church  
Kansas City, Missouri

**ISAIAH HILKIAH HENDERSON** was born in Lexington, Mississippi. At the age of seventeen he preached his first sermon and later was ordained in Kansas City, Kansas, where his father is pastor.

Mr. Henderson graduated from high school in Natchez, Mississippi; holds degrees from State Teachers College, Jackson, Mississippi; from American Baptist Theological Seminary; and from Natchez College, Natchez. He has studied at Union Theological Seminary, New York City; University of Chicago; and Central Baptist Seminary, Kansas City, Kansas.

Since 1944 Mr. Henderson has been pastor of Friendship Baptist Church, Kansas City, Missouri, and since 1961 has been president of the Missionary Baptist State Convention of Missouri. He is at present assistant secretary and state vice-president of the National Baptist Convention, USA, Inc.



**REV. ROBERT J. PAGE**, pastor  
Macedonia Baptist Church  
Jackson, Tennessee

**ROBERT J. PAGE** was born in Nashville, Tennessee. He attended night school at American Baptist Theological Seminary, and then passed the Iowa High School Examination for High School Seniors and College Freshmen. He holds degrees from American Baptist Theological Seminary and A. B. Lane College of Jackson, Tennessee.

Since 1959 Mr. Page has been pastor of Macedonia Baptist Church, Jackson, Tennessee. In addition, he is a member of the education board of A. B. Lane College, president of the Interdenominational Ministerial Alliance of Jackson, and an extension teacher for American Baptist Seminary.

## missions HERE and THERE

by Dallas M. Lee and Ione Gray

### ■ ■ ■ Opportunities in the Christian Service Corps

During the invitation in a Vacation Bible School assembly, a Junior girl seemed to be struggling to make a decision, but she failed to make a move. A few minutes later, while a Bible story was being told, she sidled up to Mrs. William E. Price, clutched her dress shyly, and whispered in her ear:

"Mrs. Price, is it too late for me to accept the Lord?"

It wasn't, of course, and Mrs. Price stepped outside the room to pray and counsel with the youngster.

"I found out later that Mr. Price was talking with a teen-age girl across the way at the same moment, and she too accepted Christ," Mrs. Price said.

This was one experience of many the Prices cherish from their two weeks as Christian Service Corps volunteers at the Baptist mission center in Oklahoma City. But it points up a ministry that may well develop into the largest laymen's missions force in modern Christian history.

The object of Christian Service Corps is to provide Christian adults with an avenue for service. It offers both short-term and long-term opportunities. An individual or a couple can volunteer for a period of from two weeks to a full summer of service at some missions point where supplement help is needed.

The real potential of Christian Service Corps, however, lies in the long-term opportunities, in which school-teachers, engineers—Christians in any vocation—volunteer to pursue their careers in areas of the nation where they can work as volunteers in churches and missions that cannot afford paid staff workers.

Short-term or long-term, it gives dedicated Christian laymen an opportunity to contribute to the cause of missions even though they may not feel called to a lifetime commitment to missions.

The Corps got its pilot run in the summer of 1965 with six pioneer volunteers going as far as Alaska and Hawaii to assist in Vacation Bible Schools, take surveys, prepare for revivals, and help in the construction of new buildings.

"We had hoped to double that number in 1966, the second year, and we were pleased at having almost quad-

rupled it, sending out twenty-two," E. Warren Woolf, secretary of the Department of Special Mission Ministries at the Home Mission Board, said. "We are projecting the possibility, however, of sending out as many as one thousand adults in a year-round program, with special emphasis on long-term service."

Hopefully, Woolf says, the Corps will develop long-term service to the point where Corps volunteers will reinforce the work of career missionaries at a ratio of about 5 to 1—five Corps volunteers for every career missionary in the field. If this ratio were a fact now, there would be ten thousand or more Christian Service Corps workers on the home missions field.

Almost any vocation, from secretarial and recreational work to accounting and engineering, is required in some mission situation. One of the most needed skills is that of building trade workers. Carpenters, plumbers, and painters always can be put to work on construction of a church or mission in a pioneer missions area.

Mission centers are another source of great need, where work with children and music ministries always can benefit from additional help.

The Home Mission Board provides no honorarium or expense under the Christian Service Corps ministry. Volunteers pay their own travel expenses and the church or mission being served provides room and board.

### ■ ■ ■ Books by Overseas Missionaries

After a long dearth of books by Southern Baptist missionaries, it was encouraging in 1966 to have three coming from the presses almost simultaneously.

1. A delightful hour or two can be spent with *Go Out with Joy* (\$1.50) by Norma Young Stevens (Mrs. Howard L.), missionary to Mexico. Published by Broadman Press, this small book relates the lively adventures of a missionary family in language school. The young people in your family will enjoy it with you.

In addition to making a home for her preacher husband



Edward L. Stevens, pastor of the Mexican Baptist Church, Torreon

—age fifteen, ten, and one—Mrs. Stevens, who is English and art in the Mexican Baptist Theological Seminary in Torreon, does some landscape architecture, designs posters, publicity pieces, program covers, and church architecture to prepare themselves for missionary service. Natives of Georgia, both hold degrees in architecture from the University of Georgia, Atlanta, and from New Orleans (La.) Baptist Theological Seminary.

A which-is-stranger-than-fiction story of an African man and his intense care for the strange people of the world to love. This is no namby-pamby book of sentimentalism, about everything from the rebellion of the Dark Continent, against female circumcision to her blondy hair and dog-byena.

The book reveals the author's understanding of the African man and his intense care for the strange people of the world to love. This is no namby-pamby book of sentimentalism, about everything from the rebellion of the Dark Continent, against female circumcision to her blondy hair and dog-byena.

of Africa's problems, as the Dark Continent has been rapidly for many of its people to adapt easily, as evidenced by the story of Chreptumi and her lover, and two missionaries.

and Mrs. Clark live at Kisumu, Kenya, a port on Lake Victoria. They began the first Baptist missions work in Kenya in 1960. Today, forty Baptist churches are functioning within a one hundred mile radius, all established during the past six years and all having their own African membership ranging between twenty and three hundred.

Clark acts as adviser to the African churches, helping them to ministers and sending some of them to the Baptist Theological Seminary at Arusha, Tanzania, four hundred miles away, for special courses. Among other things, Clark works with the women in the churches.

3. For those who prefer theology and greater depth, Dr. Robert H. Culpepper, missionary to Japan, has provided *Interpreting the Atonement* (\$1.95) published by Wm. B. Eerdmans.

Dr. Culpepper, professor of theology in the Japan Baptist theological seminary, a department of Seimon Gakuin University, Fukuoka, sees the doctrine of the atonement as central to the Christian faith and carries on his discussion of it against the background of a biblical understanding of sin, presenting the Old Testament foundations, the New Testament witness, and various historical interpretations. He concludes with a constructive statement of the doctrine of atonement that will serve the reader well as a guide to a deeper understanding of the Christian faith and its practice in the modern world.

A native of Georgia, Dr. Culpepper received the bachelor of arts degree from Mercer University, Macon, and the bachelor of divinity and master and doctor of theology degrees from Southern Baptist Theological Seminary, Louisville, Kentucky.

All these books are available from Baptist Book Stores.



Eric Clark, with his family, lives in the heart of Africa on Lake Victoria, and helps to establish churches.

Robert H. Culpepper, professor at the Japan Baptist seminary, a native of Georgia. He and Mrs. Culpepper were appointed as missionaries in 1950.



## BIRMINGHAM, 1967

SEVERAL YEARS AGO Birmingham was referred to by many persons as the "tragic city" or the "dead city." The incident of the bombing of the Sixteenth Street Baptist Church which claimed the lives of four young girls and resulted in the injury of more than twenty children and adults, not to mention scores of other bombings of homes and churches over a period of several years, contributed to the demoralizing image of the city. Because of the international attention which was focused on this city, its solid citizens sought to come to grips with its racial dilemma.

The conscience of this city was really pricked. Biracial groups were formed in order to create a better image and to move the city ahead in race relations. Regrettably, however, there were persons who had entered into dialogue from the white community who appeared to feel that as long as biracial discussions were in evidence that this was sufficient for racial cooperation. Some, no doubt, felt that Negroes would refrain from street demonstrations if they were given an opportunity to discuss their grievances with representatives of the business community and the elected city officials. Unfortunately, some of those who took time to listen to reasonable grievances and requests from the Negro community evidently had no real intentions of doing anything about them.

It should not be overlooked, how-

ever, that some few persons in the white community knew that the status quo could not be maintained in this age of rapid social transition. They felt that Birmingham, too, must be geared to social change if it expected to make progress. So a few businessmen and industrialists began appealing to the city officials to do something constructive about the problems that had frustrated the Negro community for a long time. Consequently, a few Negroes were hired in positions that were formerly held by whites. A few others were upgraded, and a few Negroes were hired as policemen. These efforts were fine, but much too limited to satisfy the Negro community which comprises approximately 40 percent of the entire Birmingham population.

The enactment of the Civil Rights Bill of 1964 into law by the Congress of the United States came at a much needed time. This far-reaching piece of legislation helped tremendously to inspire hope in the Negro community. While Negroes applaud the passage of this law, there are those in the white community who resent it. My answer to them is that the law would not have been necessary if the states and municipalities had exercised their moral responsibilities to all citizens alike.

We have seen, however, that the mere passage of this law did not create better racial cooperation. It has, of course, created the format from which better racial progress

can be realized. It is encouraging to see how many business places are obeying the law and are moving peacefully toward progress. But all is not well. There are a few business establishments that are using subtle attempts to circumvent the true intentions of the law.

Birmingham's big problems now are in the areas of education and equal employment opportunities. Despite the 1954 decision of the Supreme Court outlawing segregation of school facilities and the Civil Rights Bill of 1964, both Birmingham and Jefferson County continue to operate dual school systems. Although integration of schools is in evidence, it is almost negligible. Integration in the school system of this city stands at about 1 percent. This is far too low, and I am sure that something will be done to increase this small percentage.

As for the employment picture, it is rather gloomy. While some gains have been made in this area, they are too limited to make any real impression. However, we must commend those business firms and industrial plants that have sought earnestly to carry out the provision

[Continued on p. 43]

by John H. Cross, pastor  
Sixteenth Street Baptist Church  
Birmingham, Alabama





## New Day in the Orient

...hand of friendship that long has linked the ... with western Europe and more recently with ... of Latin America is now holding out ... of Asia.

... Johnson's Asian trip last October "raised the ... an era of unprecedented, mutually advancing ... between Asia and the West," one ... observed. And since that trip one development ... has signaled a bright new day for this area of ... once thought of as being shrouded in

... Administration asserts that the war in Vietnam, ... as controversial as it has been, has become a ... this surge of development. An economist, ... of the US Treasury, terms America's future ... to defend the freedom of independent ... as "a protective shield behind which the ... of Asia can develop their economic potential" ... "Economic development is virtually im- ... it can be carried on in a climate where ... must hope for order and peace."

... Bundy, assistant secretary of state for East ... and Pacific affairs, believes that a bright new day ... for the freedom-loving countries of the Orient. ... developments:

... the Asian Development Bank for purposes of provid- ... advance throughout the area. Nineteen Asian ... member nations provided more than two ... of the bank's \$1 billion initial capital.

... the Asian Institute of Technology is about to be es- ... along with regional centers for research in ... science, agriculture, education, and other fields. ... Mekong Development Committee has been formed

by countries in Southeast Asia for the purpose of develop- ing water resources in the lower Mekong River Basin.

\* There is also a variety of other cooperative groups in economic, technical, social, and diplomatic spheres, all helping the nations of Asia to see their potential for de- velopment and greatness in the light of twentieth-century technical and scientific progress.

Mr. Bundy has listed the following actual gains as evi- dence that the progress is more than a recitation of dreams:

1. The fewer than 100 million people of Japan have a gross national product roughly as large as the more than 700 million people of mainland China. Within a short time Japan may be the third largest economic power in the world.

2. Korea's growth rate was more than 8 percent in 1964 and 1965, in 1966 the growth rate was up 12 per- cent. "Change in Korea after the tremendous devastation ... in the Korean War gives a basis for our hopes in Vietnam after the end of that conflict," Mr. Bundy de- clared.

3. The growth rate for The Republic of China (Taiwan) has averaged 10 percent annually over the last three years. That country is now able to offer technical assistance, mainly agricultural, to twenty-two African and Asian nations.

4. In Singapore, Malaysia, and Thailand there also is evidenced extremely rapid economic growth. Thailand has averaged a 7 percent annual growth over the last ten years.

"Equally important," Mr. Bundy continued, "has been the increasing growth of regional organization and coop- eration. Hand in hand with the creation of new groupings and initiatives has been the diminution of older regional tensions."



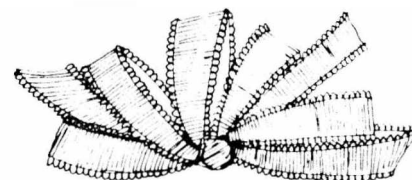
June Whitlow



Mrs. Lee N. Allen



Mary Anne Forehand



## NEW NAMES NEW TITLES

by Alma Hunt

**MANY HANDS MAKE LIGHT WORK.** That proverb has sent many an overloaded laborer in search of co- laborers. Such has been the case with Woman's Missionary Union. Members in contemporary WMU organizations are demanding contemporary methods by which to do their work and contemporary materials for their use. Their "de- mands" have necessitated an expansion of the Woman's Missionary Union staff.

A search for a capable individual to fill a newly created position, and thus wear a new title, has resulted in the addition of Miss June Whitlow, formerly WMS director for Georgia WMU. Miss Whitlow comes to serve as a WMU consultant. A WMU consultant is what the title implies. She is expected to be an authority, a specialist, a "student" of the concepts of the WMU program of a church, a leader who can think deeply and communicate clearly.

Miss Whitlow's specialization will be in church WMU administration and research.

Ridgecrest and Glorieta WMU conference-givers have seen her in action as a methods conference leader. Before



## Mission Action Guides for WMS and YWA are as **NEW** as **TOMORROW**

In **JUNE ROYAL SERVICE** you read that we are now saying mission action instead of community missions.

But more important is the fact that the term "mission action" is actually new in its comprehensive concept. Mission action is taking Christian love into all situations of need—both spiritual and physical.

To help us do more effective witnessing and ministering to persons in our communities, there are now available new materials. These will be available to you in June and July, 1967.

These guides are designed to help Woman's Missionary Union in a church carry out comprehensive and realistic mission action in the name of Christ. These items are available:

### *Mission Action Survey Guide*

A guide for discovering needs for mission action for use by WMU, Brotherhood, and the church council (available June 15), 50 cents

### *Mission Action Projects Guide*

A guide for planning and conducting short-term projects in mission action for use by WMS, YWA, and GA (available July 15), \$1.00

### *Mission Action Group Guides* (available July 15), \$1.00 each

1. *Mission Action Group Guide: Internationals*
2. *Mission Action Group Guide: The Sick*
3. *Mission Action Group Guide: Juvenile Rehabilitation*
4. *Mission Action Group Guide: Language Groups*
5. *Mission Action Group Guide: Economically Disadvantaged*

These guides may be ordered from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

joining the staff of Georgia Woman's Missionary Union. Miss Whitlow taught high school speech and English in Vandalia, Illinois. During several summers she worked as fieldworker for Illinois Woman's Missionary Union.

A native of Augusta, Arkansas, Miss Whitlow was graduated from Blue Mountain College in Mississippi and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Her parents, the Rev. and Mrs. John P. Whitlow, live in Little Rock, Arkansas.

Another WMU consultant added to the staff is Mrs. Lee N. Allen, who has edited Sunbeam Band materials for WMU since 1964. In her new position as WMU consultant in press relations and general editing, she will carry the responsibilities indicated by her title. She will handle press relations, a job to which she has previously given marginal time and in which she has taken delight and proved her ability. Her other responsibilities will be in the area of editing materials not the direct responsibility of WMS, YWA, GA, or Sunbeam Band editors. To such general editing she has also previously devoted marginal time.

From Jefferson County, Kentucky, to Jefferson County, Alabama, comes Miss Mary Anne Forehand, the new editor of Sunbeam Band materials.

Miss Forehand is a native of Burnet, Texas. She is the daughter of the late L. W. Forehand and Mrs. Forehand, who is now an elementary schoolteacher living in Louisville.

Besides being a Baptist, Miss Forehand's three qualifications for this position are her ability in writing, her understanding of children, and her background in missions generally and in WMU work in particular. She first became interested in writing during her high school years in Burnet when some of her poetry was published. She has continued to write, having had articles to appear in *Sunbeam Activities* and *The Window*.

While majoring in sociology at Wayland Baptist College, Plainview, Texas, Mrs. Jimmye Winter led her to become involved in work in the Primary Department of the First Baptist Church. Because of experiences there she focused her graduate study at Southern Baptist Theological Seminary, Louisville, Kentucky, on children's work and missions.

While in the seminary, Miss Forehand worked as a student assistant to the professor of children's work. She was also director of children's work at Baptist Tabernacle in Louisville. She spent one summer teaching in the children's building at Ridgcrest.

Her experience in WMU work was gained as Sunbeam Band director for Kentucky Woman's Missionary Union. It is from that position that she comes to the Birmingham staff.

Woman's Missionary Union is grateful for the addition of these keen minds and willing hands to the tasks which we endeavor to do increasingly well for the churches.



by **Harper Shannon, Pastor**  
First Baptist Church, Dothan, Alabama

# Yes! things are changing!

**IT'S CHANGED!** Everything's changed! Nothing seems to be like it used to be."

This includes mission strategy. It has changed, too. Nothing is just exactly as it used to be. Why shouldn't we expect some changes in our changing world? We should expect to see changes. Many have already occurred and there are others needed.

The gospel itself does not need to be made relevant. It is already relevant. Yet the strategy and methods of presenting the claims of Christ to a lost world need constantly to be examined as to relevance to the

needs of modern man. The message of Christ holds the answer to the predicament of all men, but what good is it if no one is hearing and understanding that it is the message of love and redemption?

Southern Baptists for a long time have emphasized evangelism and establishing more churches, also other necessary institutions such as seminaries and hospitals. This must continue, with determined efforts to refine methods and increase efficiency, especially with maximum spiritual benefits from monies invested.

But today's missions frontiers are no longer strict geographical bound-



daries. They are best understood in spiritual, moral, and social terms. The key to mission strategy today must be meeting in a spirit of deep concern and compassion the complicated and multiple needs of persons wherever they are. How best to confront modern man with the claims of Christ to his life is a primary problem.

This means a basic recognition of people as individuals who sorrow and despair, who are joyous and happy persons, rather than as groups with group characteristics. On the home field it means greater concentration on people crammed into great cities instead of considering them en masse in a ghetto existence, or relegating them to the realm of impossible to be reached. Even in our communities, our associational programs must be reinterpreted in the light of the total concept of missions rather than just as a necessary means to a larger end of impersonal "cooperation."

One outstanding characteristic of mission strategy today is its attention to survey and research. Perhaps this is characteristic of our denomination as a whole. There is value in experimental pilot projects and advance studies to determine areas of greatest need and to discover new procedures to reach people for Christ.

Four surveys in counties adjacent to Birmingham, Alabama, for example, revealed the need for immediate evangelistic efforts in certain rural areas of those counties. The urgent need for inner-city ministries in Indianapolis, Indiana, was discovered through a survey. A telephone survey in Modesto, California, indicated that two more Anglo and one Spanish mission were urgent. Surveys have also been revealing as to priority needs on foreign fields.

Another mark of today's mission strategy is an emphasis on lay people. Both Southern Baptist Convention missions boards are opening new avenues of real missionary wit-

ness to people who are not vocational or career missionaries. The Home Mission Board's Christian Service Corps is a noteworthy example (see p. 7). This new and challenging program offers opportunity for short-term missionary service to mature men and women, thirty-five years of age or above, who are in good physical and mental health, experienced and active members of Southern Baptist churches, with no hindering family responsibilities, and with ability to provide their own living expenses. No salary or honorarium is provided. It is a genuine lay volunteer ministry to enlarge the reach of the career missionary or explore new avenues of service.

To further pinpoint changes, our work with minority and language groups at home and abroad is utilizing nationals to a greater degree. Emphasis is being given to the development of new ideas to reach people in resort and industrial settings, as well as especially those now living in high-rise apartments in our cities. There is an ever-increasing demand for additional social work techniques, especially in regard to the development of the weekday ministries program. Also, young people are now given greater opportunities for direct mission service (particularly short-term service) through the student summer missions program, the US-2 program, the missionary journeyman program, and special project nursing.

The Home Mission Board program formerly called Tentmakers is giving added dimension to the Christian Service Corps mentioned above. It provides help in locating schoolteachers, pharmacists, nurses, and other adults to assist churches in areas to which they will move.

Our foreign missions program is now making greater use of mass communications such as television, audio-visual materials, and radio, as well as expanding in publication work.

What does all this mean? It means that Southern Baptists are attempting to understand what is happening to man and his environment, that we are determined to discover ways and means to appeal to modern men wherever they are—spiritually, morally, and socially, as well as geographically.

Growth in population, industrialization, automation, and the secularization of society demand changes in mission strategy. Our changing times require a rethinking and fresh study of Southern Baptist long-range objectives and missions goals. We must find people where they are and bear a loving witness for Christ.

Perhaps we at home have been most affected (in regard to changing mission strategy) by the recent development of the weekday activities program of churches. Many activities formerly undertaken in the area of social ministries have now been grouped together. There is now available to every church and missionary organization a planned approach to the opportunity of reaching people in a particular community, whether underprivileged, overprivileged, minority groups, language groups, and others. More and more of our churches are awakening to the possibilities of a weekday ministry. The Home Mission Board can provide help in this area of work.

Mission Vacation Bible Schools and planned recreational activities are just the beginning of an open door to millions who have not yet been reached for Christ and will not come to regular church services.

The key to mission strategy is simply caring enough for people as they are to reach them for our Saviour where they are, by whatever legitimate means possible.

Yes, things are changing. We are living in the frontier of a new day. How grateful we are to God that he is challenging Southern Baptists in every area of our work to explore and adventure for him.

# Call to Prayer

Prepared by Janice Singleton

**1 SATURDAY** For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth Acts 13:47 (read vs. 1-3, 42-49).

Fred D. Linkenhoker is one of thousands of young Americans sent to Vietnam, but unlike most of them he was sent by Southern Baptists, not by Uncle Sam. One of his assignments is work with Vietnamese students at the university. He was surprised to find that some of his friends there participated in anti-American demonstrations. Two proved to be Viet Cong and were killed later just outside the city. But all these students know that he loves them, and many respond with interest. Fred wants to continue to witness in Vietnam. Pray for him and other missionary journeymen.

Pray for these—Vietnam: Fred Linkenhoker; Taiwan: Mrs. D. E. Railey; Italy: W. C. Ruchti, Jr.; Brazil: Mrs. J. N. Burnett; Mrs. W. H. Warren, Texas; Mrs. A. V. Alvarado; Retired: Earl Parker.

**SUNDAY** So Abram departed, as the Lord had spoken July 2 unto him, and Lot went with him: Genesis 12:4 (read vs. 1-9).

The choir of the Baptist Theological Seminary of East Africa at Arusha, Tanzania, has sung over television several times. Education is an opportunity still denied to many Africans because of shortage of schools. Davis L. Saunders, principal of the seminary, knows that graduates will be able not only to meet education needs, but also spiritual needs.

Pray for these—Tanzania: D. L. Saunders; Malaysia: G. H. Clark; Thailand: A. L. Hood; Brazil: Mrs. G. E. Hickey; Mexico: F. G. Ross; Hawaii: C. R. Young.

Missionaries are listed on their birthdays. Addresses in *Directory of Missionary Personnel*, free from Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230, and in *Home Missions*.

**3 MONDAY** And he believed in the Lord; and he counted it to him for righteousness: Genesis 15:6 (read vs. 1-15).

A young Negro preacher's registration card in a south Georgia seminary extension center class showed that he had completed the fifth grade. His English teacher asked if he understood the matter of grammar then under discussion. "No, sir, but I surely want to understand it," he replied. Approximately four hundred pastors and lay people study in twelve centers in Georgia each year. Let us pray for this cooperative work with National Baptists.

Pray for these—Mississippi: T. B. Brown; California: W. T. Updike; Liberia: Virginia Adian; Philippines: Mrs. J. I. Stanley.

**4 TUESDAY** Is any thing too hard for the Lord? Genesis 18:14 (read vs. 1-14).

Today is our Independence Day. In comparison with many ancient countries we are still a young nation. The influence of the Christian gospel on our culture, our institutions, our government is not easily calculated. Thank God today for these benefits and pray that you and other Americans will rededicate your life to the principles of living inherent in the Christian faith (see p. 1).

Pray for these—Florida: Rosa Lee Franks; Alaska: Mrs. D. J. Rollins; Brazil: Mrs. A. K. Faris; Indonesia: Mary Alice Dinsworth; Vietnam: Mrs. R. W. Fuller; Malaysia: Mrs. S. P. Schmidt; Ivory Coast: J. E. Mills; Nigeria: Mrs. C. F. Robertson; Mrs. L. C. Smith; Retired: Mrs. J. N. Patterson.

**5 WEDNESDAY** Shall not the Judge of all the earth do right? Genesis 18:25 (read vs. 16-33).

Rev. and Mrs. John E. Mills are our first missionaries to the Ivory Coast, an African republic within the French community. They were transferred from Nigeria. Baptist churches in Abidjan, the capital city, were started by Nigerian laymen. Pray for missionaries and nationals.

Pray for these—Liberia: Mrs. J. C. Mills; Thailand: Mrs. D. E. Elliott; Argentina: Mrs. C. L. Thompson; Brazil: Mrs. E. C. Wilson, Jr.; Nevada: M. F. Gage; Kentucky: Marvin Jackson, Retired; Mrs. T. E. Lee; Anne Laster; P. C. Porter.

**6 THURSDAY** And Abraham said, My son, God will provide himself a lamb for a burnt offering, so they went both of them together. Genesis 22:8 (read vv. 1-14).

The congregation of the Reservoir Garden Baptist Church in Penang, Malaysia, was composed of six baptized believers until an evangelistic crusade when twenty-seven persons professed faith in Christ. Some were persecuted for their faith. One man was invited to the services by several whose lives he had threatened. He became a Christian and led seven others to Christ. Eighty-year-old Diann Schmidt, daughter of Rev. and Mrs. Sidney P. Schmidt, was one of the twenty-seven who joined the church.

Pray for these—Vietnam: W. T. Roberson; Hong Kong: J. C. Raborn; Israel: W. C. Lanier; Germany: W. J. Guest; Brazil: Sittie Givens; R. L. Hensley, Texas; F. W. Patterson; Retired: Blanche Greves.

**7 FRIDAY** For he looked for a city which hath foundations, whose builder and maker is God. Hebrews 11:10 (read vv. 8-19).

The road to Ipora, Brazil, was crooked, steep, and full of holes. Robert L. Hensley drove over it from Guiana to encourage a small group of Christians at Ipora. Seven years ago a young Baptist doctor and his wife had moved to this isolated community to carve out a medical center. Their influence had resulted in a worship service in the hospital hall attended by about one hundred people. Now there are plans for a church building and hopes for a seminary student pastor. Thus the kingdom spreads in Brazil.

Pray for these—Italy: Stanley Crubb, Jr.; Israel: Mrs. Milton Murphy; Nigeria: G. G. Pitman; Costa Rica: J. L. Prickett; New York: David Jemnitz; Pennsylvania: Armando Silverio; Arizona: Mrs. C. E. Sanders; Retired: Alida Grayson, A. E. Hayes.

**8 SATURDAY** And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein. Acts 14:15 (read vv. 8-18).

A Cuban pastor and his wife both have birthdays this month but their names are not printed. He is in prison. His wife continues to lead their church, and also works in the seminary. Pray for these and others who suffer for Christ's sake.

Pray for these—New Mexico: Job Maldonado; Oklahoma: Mrs. Marvin Sorrels; Brazil: R. T. Fleet, Mrs. John Mein, H. H. Pike; Jordan: Anne Dwyer; Indonesia: Mrs. R. B. Fryer, Jr.; Taiwan: Mrs. J. B. Graham; Hong Kong: D. L. Young; Nigeria: Mrs. G. E. Robinson.

**SUNDAY** My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. Genesis 27:12 (read vv. 1-17).

Well-known movie stars exert a great influence on many people. Thank God that the name Nurnaningsih, sometimes referred to as the Marilyn Monroe of Indonesia, now bears a Christian testimony to all who know her. It happened during a revival in her hometown in Java when her children brought her to see a film about the life of Christ. She found what she had been seeking many years and her life was genuinely changed. Pray for her.

Pray for these—Philippines: Mrs. T. O. Badger; Korea: D. J. McMillin; Gaza: Mrs. M. D. Moore, Jr.; Marilyn Sheaffer; Nigeria: Mrs. A. H. Dyon, Jr.; Brazil: C. E. Compton, Jr.; Mrs. J. E. Musgrave, Jr.; K. R. Wallie; Louisiana: A. C. Daniels; New Mexico: Mrs. Mike Lopez; Arizona: Enoch Ortea.

**10 MONDAY** The voice is Jacob's voice, but the hands are the hands of Esau. Genesis 27:22 (read vv. 18-29).

Two missionaries from Panama have birthdays today—Rev. F. H. Walters, retired and living in the States, and Isaac Perez, a Texan of Spanish descent, now assistant superintendent of the Panama Baptist Mission. He is responsible for promotion of educational and stewardship emphases among all the churches. Many will recall his story in the book, *The Lund Between*.

Pray for these—Panama Canal Zone: J. V. Perez; Texas: Julio Aneudano; New Mexico: Mrs. J. D. Tapley; Venezuela: R. A. Forrester; Ecuador: W. R. Hintze; Brazil: Mrs. L. C. Schuchler; J. N. Young; Spain: T. L. Law, Jr.; Indonesia: Mrs. W. A. Pennell; Retired: Mrs. M. W. Rankin, J. A. Timblin Jr.; F. B. Walters, J. B. Lawrence.

**11 TUESDAY** And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. Genesis 27:34 (read vv. 30-43).

A quartet of Brazilians brought special music one Sunday evening to the English-language service at the Gaza Baptist Hospital in the Middle East. They sang "Send Me, O Lord, Send Me." "This event points out the worldwide scope of missions endeavor," writes Mrs. Merrill D. Moore, Jr. The international community in Gaza includes people serving with UN troops, relief and refugee agencies as well as Baptist hospital staff and student nurses.

Pray for these—Argentina: Mrs. S. G. Enge, C. E. Westbrink; Philippines: G. C. Martin.

**12 WEDNESDAY** And Jacob awoke out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. Genesis 28:16 (read vv. 10-22).

Interesting stories keep coming to us from the Brazilian Evangelistic Crusade. During a service in the huge Maracana Stadium where more than thirty thousand had gathered, a television cameraman kept seeking a "known" public figure. Finally he asked O. D. Martin, Jr.: "Who are all these people coming to see? Why is it all of them have come here?" The answer was, "Cristo, a unica esperanza—Christ, the only hope." Pray for a continuing witness in Brazil.

Pray for these—Brazil: Mrs. O. D. Martin, Jr.; Mrs. S. G. Carwell; Indonesia: Naomi Ruth Austin; Taiwan: Marie Conner; Nigeria: Mrs. F. L. Levens; Kenya: W. B. Pearce; Oklahoma: Mrs. John Hawk, Retired; W. J. Webb.

**13 THURSDAY** I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant. Genesis 32:10 (read vv. 9-12, 24-32).

Annie Ruth Fraley of Macon, Georgia, graduated from the American Baptist Theological Seminary in June, 1966. Miss Fraley is currently employed in weekday religious work with children under the auspices of a Baptist association at Indianapolis, Indiana. Pray for this work.

Pray for these—California: Mrs. Ronald Mathews; Texas: Armando Adame; Chile: Mrs. J. A. Parker; Argentina: Mrs. Jasper Saunkeah, Jr.; Thailand: Mrs. E. G. Guotcher; Philippines: H. D. Olive; Retired: Mrs. C. M. Villarreal.

**14 FRIDAY** And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him, and they wept. Genesis 33:4 (read vv. 1-15).

Missionary R. Edward Nicholas, chaplain at Baptist Hospital in Gaza visits periodically the approximately two hundred Baptists in Egypt. The Foreign Mission Board assists them through grants to help with pastors' salaries and property rental or purchase. Pray for Egyptian Baptists.

Pray for these—Gaza: R. E. Nicholas; Korea: Mrs. A. W. Gampage, Jr.; Italy: W. D. Moore; Germany: Mrs. D. H. Rose; Liberia: T. E. Oody; Texas: A. V. Alvarado; Mississippi: Leon Bell; Oregon: H. W. Crowe; Retired: Mrs. Floy Adams.

**15 SATURDAY** For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek. Romans 1:16 (read Acts 15:1-11).

Evelyn Owen wrote from Japan: "Among our activities

are Bible camps for high school and college students. They are held at the nearest available campsite—my home. Since Japanese are accustomed to sleeping on the floor, the girls just took over all the house and the boys stayed in Boy Scout tents in the yard. What an opportunity! Some came seeking to know more about God, many to learn English or to make a new American friend." Pray for these young people.

Pray for these—Japan: Evelyn Owen; Hong Kong: Mrs. L. G. McKinley, Jr.; Thelma Williams; Rhodesia: Frances Greenway; Nigeria: J. B. Hill; Mrs. H. J. Palmer, Jr.; Texas: C. E. Garcia; Illinois: Mrs. J. F. Shockey.

**SUNDAY** Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colours. Genesis 37:3 (read vv. 1-11).

During a revival in Costa Rica a chance meeting turned into an evangelistic opportunity. While Rev. S. D. Sprinkle and a pastor were visiting a family to witness for Christ, their parked car was struck by another car. They talked to the two persons in the other car, and that evening one of them made a profession of faith. More than five hundred professed Christ as Saviour in Costa Rica during the crusade.

Pray for these—Arizona: Ielia Jackson; Nigeria: J. A. Clarke, W. M. Moore; Kenya: Mrs. J. H. Law; Rhodesia: Mrs. F. E. Milby; Jordan: Jane Statton; Retired: Bonnie Jean Ray, Miss Neale Young.

**17 MONDAY** And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colours that was on him. Genesis 37:23 (read vv. 12-28).

"Operation Summertime" was a crash program of teaching English to Vietnamese students, explains Ronald D. Merrell, Sr. After a day or so of teaching, the missionaries gave out tracts, Bibles, and other Christian reading material, saying, "Read this and tell me what you think." Results? Requests for personal conferences and thirty professions of faith as the course ended.

Pray for these—Vietnam: R. D. Merrell, Sr.; Nigeria: Mrs. J. A. Barnes, Mrs. J. C. Pool; Brazil: Mrs. E. F. Hallock, Jr.; Ohio: N. E. Russell.

**18 TUESDAY** And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. Genesis 39:2 (read vv. 1-6).

The Baptist Spanish Publishing House in El Paso, Texas, has completed its first large-scale Scripture printing—100,000 paperback copies of the New Testament. Pray for those who receive these.

Pray for these—New Mexico: Sinforoso Barrera; Panama: Tommy Poole; Chile: Sylvia Chambliss; Ecuador:

S. D. Stamps; Brazil: Mrs. E. C. Valerius; Nigeria: Jacqueline Eubank; Tanzania: Mrs. M. D. Gann; Liberia: Mrs. P. H. Grossman; Kenya: D. G. Hooper; Retired: J. R. Saunders.

**19 WEDNESDAY** And Joseph gathered corn at the sand of the sea, very much, until he felt numbering, for it was without number. Genesis 41:49 (read vv. 46-57).

Students in Nigeria, like young people in this country, face many problems and need dedicated Christian leadership in finding solutions. Rev. Buck Donaldson, Jr., business manager of Eku Baptist Hospital, was on the faculty of a Baptist student conference with representatives from six Baptist colleges and several universities and professional schools. Pray for these students and their counselors. Pray for these—Nigeria: Mrs. Buck Donaldson, Jr.; Nita McCullough; Tanzania: J. A. Gailin, Sr.; Switzerland: V. H. Moorefield, Jr.; Israel: Mrs. R. L. Lindsey; Paraguay: W. A. Hickman, Jr.; Argentina: Frances Roberts; Brazil: J. P. Smyth, J. F. Spann; California: C. L. Boland; Florida: Mrs. G. M. Carpenter; North Carolina: Mrs. Neal Peyton.

**20 THURSDAY** And God Almighty, give you mercy before the man, that he may send away your other brother, and Benjamin. Genesis 43:14 (read vv. 1-14).

William R. O'Brien, who teaches music in the Baptist Theological Seminary of Indonesia in Semarang, Java, was ordained to the ministry by the Sion Baptist Church along with two nationals, one as a minister and one as a deacon. During a recent evangelistic meeting at Sion Church, twenty people made initial commitments to follow Christ. Pray for missionaries and nationals in Indonesia. Pray for these—Indonesia: Mrs. W. R. O'Brien; Hong Kong: M. J. Andersen; Korea: R. E. Snell; Pakistan: C. F. Ryther; Nigeria: Ethel Harmon; Hawaii: Mrs. C. D. Mullins; New Mexico: Mrs. Fred Ellis.

**21 FRIDAY** Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. Genesis 45:5 (read vv. 1-11).

"There has been a gradual expansion in Baptist work in Israel. Our staff has grown from five couples to twelve couples and a journeyman, Baptist churches from one to five with weekly services in five other areas. The churches have formed an association of Baptist churches in Israel," writes a missionary. Pray for the James W. Smiths of Nazareth. They have used their furlough year to study Arabic at the University of Texas.

Pray for these—Israel: Mrs. J. W. Smith, Japan; Mrs. D. C. Askew, J. W. Shepard, Jr., Nigeria; Mrs. Z. D. Reece, Mrs. R. D. Williams; Colombia: Mrs. D. L. Orr; Maryland: P. L. Bard; Georgia: Sterling Price; Louisiana:

J. G. Watson; Texas: Mrs. J. D. Crabbs, Jr.; Retired: Pauline Cammack.

**22 SATURDAY** And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. Acts 16:10 (read Acts 15:36-41, 16:6-12a).

The English-language Baptist church, Madrid, Spain, made the first payment on time of a loan from the Spanish Baptist Revolving Loan Fund. "We feel this is a great victory," says pastor James M. Watson. The church gives 12 percent of its undesignated receipts to the cooperative program fund of the Spanish Baptist Convention.

Pray for these—Spain: Mrs. J. M. Watson; Japan: Josephine Randall; Korea: Mary Winfield; Louisiana: Mrs. M. D. Garbarino.

**SUNDAY** And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the women took the child, and nursed it. Exodus 2:9 (read vv. 1-10).

In October, 1966, Rev. and Mrs. Merrill P. Callaway were appointed as missionary associates in Morocco, a country in Northern Africa to which no Southern Baptists had ever been assigned. Mr. Callaway was a missionary in the Middle East from 1945-1952. Morocco is the sixty-third country to which our Foreign Mission Board sends personnel. Pray for this new work.

Pray for these—Taiwan: C. L. Culpepper, Jr.; Okinawa: A. E. Spenser, Jr.; Mexico: E. L. Cole.

**24 MONDAY** And God looked upon the children of Israel, and God had respect unto them. Exodus 2:25 (read vv. 11-25).

"In Indonesia we are in a new day, following a dangerous period in which the country almost fell under Communist power," reported Dr. Baker J. Caution after a visit to Asia last fall. There were difficult times. The dramatic story of a mob approaching the Kediri Baptist Hospital to burn it, only to turn back when confronted by Kathleen Jones at the doorway, is one of the thrilling experiences that will abide in the annals of missionary courage. Pray for Indonesia.

Pray for these—Indonesia: C. O. Griffin; Ghana: J. B. Annis; Nigeria: W. R. Norman, Jr.; Uruguay: B. R. Yarborough; Panama Canal Zone: I. C. Matthews; Texas: Silverio Linares; Arizona: J. A. Monroe.

**25 TUESDAY** And he said, Draw not nigh hither, put off thy shoes from off thy feet, for the place wherein thou standest is holy ground. Exodus 3:5 (read vv. 1-10).

Carlton F. and Enid Whitley both celebrate birthdays this week—Mrs. Whitley today and Dr. Whitley on Friday.

They have been in Nigeria since 1947, serving in school work and in the convention office. He is now in charge of Baptist work in Northern Nigeria. There are more than 55 million people in Nigeria; 250 missionaries and hundreds of strong, well-trained Nigerians cannot teach every area. Pray for Nigeria.

Pray for these—Nigeria: Mrs. C. F. Whitley; Italy: J. E. Hester; Japan: Floryne Miller; Brazil: D. J. Spiegel; Chile: Mrs. M. E. Torzuck; Illinois: R. F. Macanec.

**26 WEDNESDAY** And God said unto Moses, I AM THAT I AM, and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. Exodus 3:14 (read vv. 11-18).

A policeman assigned to a Baptist parade at the opening of the evangelistic campaign in Kumasi, Ghana, was so impressed with the spirit of the one thousand members that he professed faith at a meeting held at the conclusion of the parade. Richard C. Henderson was chairman of the campaign which lasted more than eight months. Large numbers responded and careful follow-up was planned.

Pray for these—Ghana: Mrs. R. C. Henderson; Togo: G. C. Mond; Rhodesia: Mary Brimmer; Taiwan: Pearl Johnson; M. H. Wilson; Lebanon: J. F. Kirkendall; Brazil: A. I. Bagby, E. F. Hallock, Jr.; Alma Oates, Mrs. J. B. Sutton.

**27 THURSDAY** And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. Exodus 12:25 (read vv. 21-31).

The pressing need in Vietnam is for new missionaries to relieve others who now carry double and triple full-time responsibilities, and to make it possible to enter two additional cities. Teachers for missionary children, a business manager, trained social workers are in demand, but the main need is for preachers. Pray about this need.

Pray for these—Vietnam: J. M. Gayle; Thailand: S. J. Lennon; O. L. Butcher, Jr.; Indonesia: G. W. Pinkston; Japan: Mrs. G. F. Cox, B. C. Lovelace; India: R. C. Bethea; Zambia: Mrs. D. A. Bonnell, Jr.; Argentina: S. W. Davenport; Uruguay: Mrs. J. D. McMurray; Brazil: Mrs. W. L. C. Richardson; Venezuela: E. J. Jackson, Jr.; Texas: Mrs. N. C. Andrade; Arizona: Mary Etheridge; Mrs. Richard Sanchez; Retired: W. H. Berry, Hannah Fair Saltee.

**28 FRIDAY** And Israel saw that great work which the Lord did upon the Egyptians, and the people feared the Lord, and believed the Lord, and his servant Moses. Exodus 14:31 (read vv. 19-21).

The Shoshone-Bannock Indians in Blackfoot, Idaho, have a lovely new church building where many come to worship, especially boys and girls. The pastor asks that

we pray that these young people may have vital Christian experiences, enabling them to remain faithful. There are many temptations, including social activities offered by a church nearby. Pray for these young people.

Pray for these—Montana: E. C. Branch; Texas: Fernando Garcia, New York: Freddie Marcia Neel; Ohio: W. P. Payne; Argentina: Mrs. M. T. Lineberger, Sr.; Sarah Wilson; Israel: Mrs. R. L. Bivins; Taiwan: Ramona Summers; Rhodesia: Mrs. J. R. Cheyne; Nigeria: C. F. Whitley; Retired: Mrs. W. E. Hattom.

**29 SATURDAY** And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Acts 16:31 (read vv. 11-23).

Miss Alma Oates is on the faculty of the Seminary of Christian Educators in Recife, Brazil. Last year's freshman class of thirty-six was the largest and best prepared class in the school's history, all being high school graduates and half of them also having finished junior college. Pray for this school and the students.

Pray for these—Brazil: J. S. Key, Mrs. R. E. Walker; Chile: Mary Davis, D. C. Johnson; Mexico: J. M. Short, Jr.; Rhodesia: C. J. Dorson; Malawi: Mrs. G. E. Kingsley; Retired: Reba Stewart.

**SUNDAY** And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him. Numbers 27:18 (read vv. 15-23).

Late on Easter afternoon Hubert N. (Ted) Lindwall broke a tortilla, gave thanks over a grape-flavored drink, and led the thirty members of a Baptist congregation at a coffee plantation near Coban, Guatemala, in their first observance of the Lord's Supper. The congregation were Kekchi Indians and the service was held in their dialect which is the language of most of the quarter of a million inhabitants of this area. Baptist work began there when the Lindwalls arrived in 1964.

Pray for these—Guatemala: Mrs. H. N. Lindwall, R. E. Gilstrap, Sr.; Nigeria: Aletha Fuller, Janice Robinson; Taiwan: Mrs. B. L. Lynch; South Carolina: Mrs. Ethel C. Wilson; Retired: F. P. Lide.

**31 MONDAY** Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest. Joshua 1:9 (read vv. 1-9).

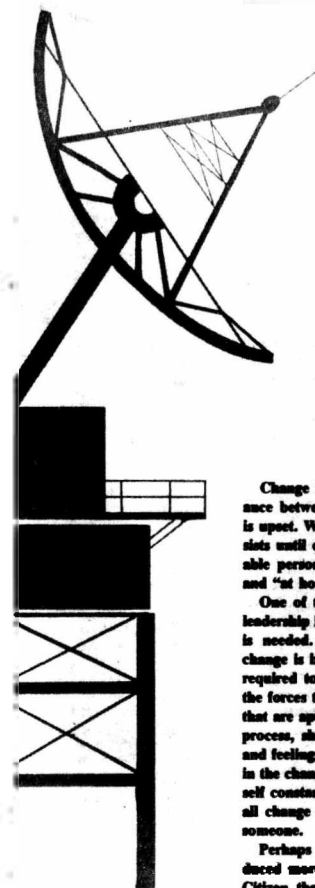
Rev. Antonio C. Castillo, a native of Mexico, was trained in the Mexican seminary in San Antonio and was pastor of churches in Mexico and in Texas. He serves Spanish-speaking people in Sinton, Texas. Pray for him.

Pray for these—Texas: A. C. Castillo; Thailand: R. C. Hill; Rhodesia: F. E. Milby; Nigeria: Mrs. E. M. Fine; Colombia: Mrs. J. E. Giles; Retired: Mrs. W. W. Eneke, Mrs. Minnell G. Graves.

Planned by Margaret Bruce

## What Price Change?

by Billie Pate



Change is often difficult because the balance between the known and the unknown is upset. When this happens, a struggle persists until enough balance is restored to enable persons to recover a sense of security and "at homeness."

One of the most demanding functions of leadership is to produce change when change is needed. The leader must decide when change is important enough to do all that is required to bring it about. She must weigh the forces that may hinder change and those that are apt to make change possible. In the process, she must be sensitive to the needs and feelings of the persons who are involved in the change efforts. She has to remind herself constantly that no change is minor. For all change probably requires a big step for someone.

Perhaps the past two decades have produced more change affecting Mrs. Average Citizen than the two centuries before that time. We have moved from dialpan hands to pushbutton fingers, from earthbound man to space enthusiast. This rampant change has created in some persons a deep nostalgia for stability and the sensation of "standing still." For others, the excitement of change is welcome, and both ideas and things are quickly abandoned for something new. Then, there are a host of persons who stand in a

noncommittal attitude between these two extremes.

To church leaders the change phenomenon is highly significant. For those afraid of the escalation in life, the church must offer security. For those beset with boredom, the church must generate excitement. For all, the church must give direction and growth incentive.

As a leader in WMS, you are already helping in the process of planned change. The change sometimes involves organizational structure. People are related in new ways to do the work of WMS. Change may sometimes require replaced methods. A method, at one time new and exciting, is replaced by a more contemporary one without damaging the purpose of the organization.

But the change that requires the bulk of a leader's time in WMS is fundamental to the purpose of the organization. This change involves understandings, attitudes, and behavior. It is the change produced through a constant process of study about missions and participation in missions.

In WMS, the leader has the difficult task of analyzing where others are in their understandings and appreciation of persons of other cultures, of today's missions methods, and of the degree of member participation in missions. The leader may be pushed

**C**ITIZENSHIP must be a prime concern of the world's people in this century of turmoil. Christian citizenship is an area of concern of the Convention's Christian Life Commission.

Your question may well be, *What is the philosophy of the Christian Life Commission regarding Christian citizenship?*

The answer is clear-cut just as in the days of our Lord when he said: "...render to Caesar the things that are Caesar's, and to God the things that are God's" (Luke 20:25 RSV). This command was obeyed by the earliest believers even though they dwelt in conquered territory and were not recognized as citizens of the Roman Empire.

Christians witness to their faith by the quality of their citizenship. In the modern world, believers have a much larger opportunity to participate in the political processes through which structures of justice are built. Baptists, with their historic commitment to the worth and dignity of the individual and to religious liberty, know that exercising good citizenship is a vital part of Christian responsibility.

An excellent pamphlet is available from the Christian Life Commission, 460 James Robertson Parkway, Nashville, Tennessee 37219, on "Christian Principles Applied to Citizenship"; single copies free, 2 cents each in quantity.

Report from the Capital sounds very interesting, doesn't it?

Are you familiar with this excellent monthly bulletin? Here is a brief newsworthy publication on church-state and religious liberty developments in the nation's capital. You will find in it timely information from a responsible, dependable, gospel-centered source for \$1.50 per year. The address is Baptist Joint Committee on Public Affairs, 200 Maryland Avenue, N.E., Washington, D.C. 20002. The Southern Baptist Convention appoints representatives on this committee, so you, too, have a voice and an interest in all that is said in *Report from the Capital*.

by Marie Mathis

IS  
THIS



YOUR  
QUESTION?

A big question which deserves a big answer—*What is the cooperative work between National and Southern Baptists?*

During the last decade interest has increased among Southern Baptists in areas of personal relationships with the Negro. Out of this interest grew the Advisory Council of Southern Baptists for Work with Negroes, organized January 13, 1954. For several years prior to the time the Council was organized (anteceding the May 17, 1954 Supreme Court decision on education by several months), there had been several small groups of Southern Baptists working in this field who were interested in bringing to the attention of other Southern Baptists a team approach to our cooperative work with Negroes.

This Council was initiated by the Home Mission Board and had its first meeting in Nashville, Tennessee. Membership on the Council included representatives from each agency that works with Negroes in some way.

Each year the Council met and heard reports and plans on how Southern Baptists through their various agencies are working with Negroes. The purpose of the Council has been to discuss and correlate plans, share ideas and procedures (techniques), and strengthen the total program of Southern Baptists' work with Negroes.

In 1959 a committee from this Council published a "Study of Cooperative Work between Southern Baptists and Negro Baptists." This study was an attempt to find out how Southern Baptists were cooperating with National Baptists through churches, district associations, state conventions, Convention agencies, and institutions. Through this study it was estimated that between 4,400 and 5,200 Southern Baptist churches cooperated in the following: provided scholarships, exchanged pulpits, held simultaneous revivals, repaired church buildings, conferred with pastors, exchanged youth and music programs, and sent boys and girls to summer camps (see pp. 4-6).

when members are reluctant to participate in mission action for a language group. She may learn that the cause is very basic. The reluctant members may need additional information. Or, they may need time to "talk out" false assumptions about persons who are different from them. Or, their value system may dictate self-centered behavior which is counter to participation in missions.

When the need for change is basic, a leader can become frustrated, and even discouraged. Several essential guidelines, however, can help a leader bring about change, from minor changes to the most basic.

Understand the kind of change that participation in

WMS should produce.

Use methods designed to produce this kind of change. Encourage members to express feelings, doubts, and attitudes as well as to share mission facts.

Involve persons in terms of their readiness, with growth as a long-range goal.

In the total process of change, the leader will keep one guiding principle foremost. Change will be achieved to the degree that the leader involves others in the processes to bring it about. For in this way human resources are multiplied, and persons achieve together what no one could do alone.

## To the PRESIDENT

### July Program Topics

The society and circle program topics for this month are most pertinent. They bring to focus the threat of communism which is rampant in today's world, and the destructive influence of race prejudice and hate in our country.

The Fourth of July causes thoughtful persons to evaluate their citizenship and to be more aware of America's world responsibility. The need for political and spiritual statesmanship was never so great as today.

Every American should have a sense of his deep obligation in the brilliant American past. Lincoln refers to this fact in his Gettysburg Address: "It is for us the living rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain, that this nation under God shall have a new birth of freedom, and that government of the people, by the people, for the people shall not perish from the earth."

### Last Quarter of WMU Year

July begins the last quarter of the 1966-67 WMU year. Turn to pages 36-43 of the WMU Year Book and check on the plans you made last fall. How well have these been implemented? Three months remain in this year. There is still time to pull up certain phases of the work which may have been neglected.

This is the quarter to study *The Holy Spirit in Mis-*

sions by J. B. Lawrence, 75 cents. The Teacher's Guide by Floyce Moon, 25 cents, will be helpful to teachers of the book. The book may be secured from Baptist Book Stores and the Teacher's Guide from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

On page 42 of the Year Book there is the statement, "We will analyze the WMS enlistment potential of our church to discover the need for enlarging or modifying our organizational structure." Has this been done? Is there a need for more than one WMS in your church? Are additional circles needed?

Not only will you evaluate the work of 1966-67 during this quarter, but you will also look ahead to the 1967-68 WMU year. Analyze again all WMS study suggestions to determine whether you need additional WMS meetings to take advantage of all study opportunities, then plan accordingly.

### 1966-67 Refresher Course

This year's refresher course consists of the reading of *The Woman's Missionary Union Program of a Church* by Marie Mathis and Elaine Dickson, 75 cents (from Baptist Book Stores, 95 cents after Aug. 1), and the WMU and WMS sections of the 1966-67 WMU Year Book, 25 cents (from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores).

The purpose of the refresher course is to keep those who hold the WMS Leadership Card informed of current WMU plans. Encourage every member holding the leadership card to complete the refresher course and keep her card current. The leadership card is valid for one year and must be renewed each year on or before the date of issuance. Spaces are provided on the back of the card for renewal dates to be entered. Each person keeps her own card up-to-date and notifies the WMS president when her card is renewed. (See "Leadership Courses," p. 23.)

### July Dates to Remember

July 20-26 is the date of the 1967 WMU Conference at Glorieta, New Mexico. July 27-August 2 is the date of the YWA Conference which will also be at Glorieta.

Each conference opens with supper Thursday night and closes with the noon meal on Wednesday. Registration fees must be sent with request for reservations. The fee is \$3.00 per person per conference and is charged for everyone nine years of age and over (children under nine, including infants, \$1.00). Write to Mr. Mark Short, Jr., Manager, Glorieta Baptist Assembly, Glorieta, New Mexico 87535, for information regarding accommodations in housekeeping apartments, cottages, dormitories, lodges, halls, and camping and trailer space. Those attending the YWA Conference are requested to write to the state YWA director for information and reservations.

### Prayer Retreat

Has a prayer retreat been held for members of your WMS? This is a time of spiritual renewal and a source of strength for those who participate. A prayer retreat also provides an opportunity for WMS members to intercede for missions and missionaries. World conditions today make the need for prayer retreats even more urgent.

Since this year's denominational emphasis is on education, the theme of the 1966-67 prayer retreat leaflet is on learning. The leaflet is available for 10 cents from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

### The Church at Work

Should your church increase its ministry in the community and in the world?

Should members of your church increase in individual usefulness in the life and work of the church?

Should your church increase in gifts for the total work of the church?

Should your church increase in church members?

Trying to answer such questions suggests areas in which your church may need to set certain goals. A church goal is a certain desired result toward which a church allocates time, leadership, materials, and money. Keep in mind that effective church goals will (1) reflect progress, (2) be attainable, (3) be relevant to church and community needs, (4) be measurable, (5) be flexible, (6) be set in advance of the period they cover, and (7) be written.

Unless a church plans to meet certain needs or adopt certain goals, it is doubtful that progress will be made in areas where the needs are greatest.

The *Church Program Guidebook* is a helpful tool for church council members to use in goal setting. It also suggests ways the goals can be met. The Guidebook can be ordered from your Baptist Book Store for \$1.25. (See May ROYAL SERVICE for the WMU supplement to the Guidebook.)

ROYAL SERVICE ■ JULY 1967

## To the CIRCLE CHAIRMAN

### Study Opportunities

Circle members should be alerted to the varied study opportunities available for them this month. *The Holy Spirit in Missions* by J. B. Lawrence, former executive secretary of the Home Mission Board, is the recommended book for study this quarter. Too few Christians understand the work of the Holy Spirit. This study will enable WMS members to realize more fully that "to be a Christian is to be born of the spirit, to be indwelt by the spirit, to be under the authority of the spirit, and to have available the help of the spirit."

Circles not studying this book will study about developing race relations in the United States. This topic is one which concerns all Christians, and it is hoped that as a result of this study Christian women will seek to improve race relations and ease racial friction.

The WMS study topic for July is one which every Christian needs to consider seriously. It is facing the Communist challenge in Indonesia, Cuba, and Panama. *The Challenge of World Communism in Asia* by I. R. Saunders is good background reading for this month's society study. The book may be secured from Baptist Book Stores for \$1.95.

Another study possibility is the missionary message of the Bible. This month's study is "Missions and the Meaning of the Cross." The study will center on these facts: the sins of all men made his cross necessary; in the cross Christ disclosed the nature of sin and the utter helplessness and hopelessness of man to save himself; in the cross Christ revealed the love and mercy of God and provided an adequate remedy for the sins of all men.

### Christian Literature Day

July 9 is the date scheduled on the Southern Baptist Convention calendar as Christian Literature Day. This month is an excellent time to emphasize every member's receiving and reading ROYAL SERVICE. Create some original way to publicize the magazine. You can write a song, a poem, make a poster, arrange a dialogue. Let us know what you plan so we can share it with others. Thanks for getting new subscriptions to ROYAL SERVICE, a missions magazine for women, \$2.00 a year from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. Allow five weeks for new subscriptions, renewal, or change of address. Alabama subscribers add 4 percent sales tax.

### Leadership Courses

Pages 49 and 50 of the WMU Year Book give infor-

mation regarding the WMS Leadership Courses. The basic leadership course may be taken in one of two ways: class study or individual study. (Time requirement for class study changed from seven and one-half hours to six hours, January, 1967.) The content of the course is the *Woman's Missionary Society Manual*, 75 cents, and the 1966-67 WMU Year Book, 25 cents, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

The advanced leadership course is provided by each state Woman's Missionary Union. Advanced training is in addition to the basic leadership course or the refresher course and does not take the place of either. Spaces are provided on the back of the WMS Leadership Card for entering dates advanced training is taken. (See "1966-67 Refresher Course," p. 22.)

#### WMU Conferences

See "July Dates to Remember," page 23. If you and other members of your circle cannot attend the Glnrieta WMU Conference, perhaps you can arrange to go to the Ridgecrest WML Conference, August 10-16. Reservations for Ridgecrest are to be mailed to Mr. Willard Weeks, Manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina 28770.



### Teaching Missions

**MISSION STUDY CHAIRMAN.**—*The Holy Spirit in Missions* by J. B. Lawrence is the recommended book for study this quarter. Some of the decisions to be made by the mission study committee are:

#### 1. How will the book be taught?

**Relay class.**—A relay class is at least three hours in length and is taught by two or more teachers.

**Extensive class.**—An extensive class meets a minimum of five hours and every member of the class is encouraged to read the book and participate in class discussion and activities.

**Intensive class.**—An intensive class meets a minimum of six hours, is planned to include outside assignments and group par-

ticipation, and every member is encouraged to read the book. (Time requirement for intensive class changed from seven and one-half hours to six hours January, 1967.)

2. Who will teach the book? One person or more than one person? Members of the society or a visiting teacher?
3. When will the book be taught and where?
4. What teaching aids are needed? The Teacher's Guide for *The Holy Spirit in Missions* by Floyce Moon, 25 cents, may be ordered from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or from Baptist Book Stores. The book may be ordered from Baptist Book Stores for 75 cents.
5. What resources will be used? *God Bless My Helper* by Ralph A. Herring, \$2.50; *The Work of the Holy Spirit* by W. T. Conner, \$3.00, and *The Bible Basis of Missions* by Robert Hall Glover, \$3.50 (from Baptist Book Stores), may be used as background reading and reference. The June ROYAL SERVICE study of the missionary message of the Bible may also be used as a resource.

#### Missionary Reading

Another responsibility of the mission study committee is to encourage the reading of missions books. Not only those who participate in class study but also all church members should be encouraged to read the books.

From time to time the mission study committee can advertise books for church members to read. This may be done by display, poster, skit, review.

Missions books should be made available to extension members. Arrangements can be made for having the books read to those who cannot read.

**PUBLICATION CHAIRMAN.**—Does your church provide ROYAL SERVICE for WMS members? This missions magazine is produced to give information related to missions to members and to give guidance to leaders. ROYAL SERVICE should go to every member of Woman's Missionary Society. Either your church budget or WMS budget should make it possible for each WMS member to receive the organizational magazine regularly.

Two plans for handling budget subscription orders are explained on pages 31-32 of the 1966-67 WMU Year Book. Read about these two plans, and if all WMS members in your church are not receiving ROYAL SERVICE, recommend one of these two plans to your WMU council.

**PROGRAM CHAIRMAN.**—The two current issues to be studied in WMS during July are developing race relations in the United States and facing the Communist challenge in Indonesia, Cuba, Panama.

The Home Mission Board and the Christian Life Com-

mission have tracts which would be helpful resources for the circle program on race relations. These are: Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303, free:

- "Working with National Baptists"
- "Southern Baptists and Today's American Indian"
- "Ministering to Language Friends"
- "Ten Commandments on Race Relations"
- "How Close Is Home Missions?"

Christian Life Commission, 460 James Robertson Parkway, Nashville, Tennessee 37219, 2 cents each in quantity, single copies free:

- "The Bible Speaks on Race"
- "Christian Principles Applied to Race"
- "What Christians Can Do About Race Relations"
- "Southern Baptists and the Contemporary Racial Crises"

## Leading Persons to \* Participate in Missions

**ENLISTMENT CHAIRMAN.**—Has your church had a WMU Enlistment Week? If not, perhaps you and your committee need to study the pamphlet "WMU Enlistment Week," 10 cents, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

The purpose of enlistment week is threefold: enlistment, enlargement, and improvement. To enlist prospects, there must be adequate organizations; to engage members in full participation, constant attention must be given to improving the WMU organizations.

The decision to have an enlistment week rests with the WMU council. The pastor and educational director should be consulted and the cooperation of the Sunday School superintendent sought since the Sunday School is the logical organization through which the survey can be made.

The entire work of enlistment week—making a survey, setting up new organizations, scheduling meetings, enlisting and training leaders, and visiting prospects—cannot be done in one week. Some of the work must be done in advance.

The WMU president should clear the date with the church council and see that it is placed on the church calendar. This important week should be scheduled when no other church meetings interfere. It should have the concentrated attention of the entire church and church staff. Any week of the year which is free on the church calendar may be used.

**STEWARDSHIP CHAIRMAN.**—In the WMS Manual, page 90, there is a plan suggested for quarterly emphases on stewardship. Suggested fourth quarter emphases are: (1)

God's Word concerning the tithe, (2) interpretation of the Cooperative Program plan of giving, (3) promotion of the state missions offering for in quarter when Season of Prayer for State Missions is observed).

How many women in your WMS tithe? Women need to understand God's Word and his teachings concerning the one tenth. One of the WMU Aims books, *Christian Sharing of Possessions* by Annie Wright Usery (85 cents from Baptist Book Stores), is a study of stewardship of possessions from a biblical point of view. Encourage WMS members to read the book and to study God's Word concerning tithing.

Dr. Robert E. Naylor, president of Southwestern Baptist Theological Seminary, Fort Worth, Texas, in his testimony, "I Am a Tither Because . . ." says "I am convinced that this is God's personal command to me. The 'tithe is the Lord's' and 'Bring all the tithes unto the storehouse' of the Old Testament, put together with the words of Jesus, 'This ye ought to have done,' leave me as his disciple without an option. Out of my own tithing experience, observing the lives of multiplied thousands of tithing disciples, I know these are truly 'cheerful givers,' effective witnesses, happy stewards."

The stewardship committee can use books, posters, placards, charts, and leaflets as resources for developing an intelligent interest in and understanding of tithing and the Cooperative Program among WMS members.

Leaflets explaining the Cooperative Program can be secured from most state Baptist convention offices free of charge. Write your convention office for information concerning available leaflets and prices.

**PRAYER CHAIRMAN.**—Are members of your WMS using the prayer folder entitled "I Resolve"? The purpose of the folder is to guide members in daily intercession for (1) people who are oppressed and lonely, the hungry, the fearful, the lost, (2) leaders engaged in the affairs of our nation and all nations, (3) those who work that the world may know the Saviour, and (4) for faith to believe that God grants petitions made in Christ's name according to his will. On the back of the folder is space for a personal prayer list.

If this prayer folder is not being used by members of your society, order enough for each person to have one. They may be secured from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores, 10 for 30 cents.

In presenting the prayer folder you may want to use the following acrostic to point up those for whom WMS members are reminded to pray.

People (oppressed, lonely, hungry, fearful, lost)  
Representatives (of Christ working that the world may know the Saviour)  
Authorities (engaged in affairs of our nation and all nations)  
Yourself (faith to believe)

### Intercessory Prayer League

Those participating in the Intercessory Prayer League will find the prayer folder helpful, also. It is appropriate for use by men, women, or young people who may be participating in the Intercessory Prayer League. The space on the back of the folder provides for a personal prayer list and can be used for listing urgent prayer needs in the church, the community, the state, the nation, and the world. See WMS Manual, pages 69-71, for more information concerning the Intercessory Prayer League. (Available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores, 75 cents.)

## Organizing for Missions Projects

In the *Church Program Guidebook*, 1966-67, page 34, one of the possible areas in which a church may need to advance is increasing in its ministry in the life of the community and the world.

A suggested goal is to have begun a ministry to persons of special need by September 30, 1967. Leaders of Woman's Missionary Union and the Brotherhood should study carefully the steps outlined in the *Guidebook* for helping the church reach this significant goal. Two of the strategies outlined are juvenile rehabilitation and ministry in institutions.

Basic actions for both of these ministries are assigned to Woman's Missionary Union and the Brotherhood. For juvenile rehabilitation these actions are to discover the needs and to provide assistance. Then leaders must be trained and materials secured.

For ministry in institutions the basic actions are determine the needs, provide worship opportunities, educational opportunities, and Christian fellowship. Here again organization and leadership must be provided, the leaders must be trained, materials, equipment must be secured, and appropriate persons informed.

Mission action guides published by Woman's Missionary Union will be helpful in planning these missions projects. *Mission Action Survey Guide* (available June 15), 50 cents; *Mission Action Projects Guide: The Sick*; *Mission Action Group Guide: Juvenile Rehabilitation* (both available July 15), \$1.00 each. Each may be secured from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores. The *Church Program Guidebook* may be secured from Baptist Book Stores for \$1.25 (see *May Forecaster*).

# BULLETIN

## BOARD

### Home Mission Board

In preparing for Language Missions Week, August 28-September 3, 1967, the purpose of the week should be kept in mind. The purpose is to focus the attention of Southern Baptists on language people, informing them of the language ministry and inspiring all churches to witness to language people in their communities. Language missions in the United States is the ministry of Southern Baptists among people who are characterized by their connection with a language other than English.

The Home Mission Board, through the Department of Language Missions, is responsible for the appointment of missionaries to serve among these groups and for leadership in the task of winning them to Christ. This responsibility is shared by the state convention, and every association is responsible for leadership within their area. Discover the number of Spanish, Indian, French, Chinese, Japanese, Italian, Russian, Polish, Czechoslovakian, Portuguese, migrant, international, deaf, and other language groups in your community. "Ministering to Language Friends" is a free pamphlet giving information regarding language missions and produced by the Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303.

### Sunday School Board

Audio-visuals produced by the Sunday School Board are helpful in creating an awareness of persons of special need and of leading WMS members to minister to them.

*Ministry to the alcoholic*.—In the motion picture *Road to Endor* (thirty minutes, color; rental, \$12.00) viewers witness the progression of sin and alcohol in a young man's life.

*Ministry through juvenile rehabilitation*.—*Hotter Fruit* (fifteen minutes, color; rental, \$9.00) acquaints parents and youth with values that young people of today need.

In the motion picture *The Double Guilt* (thirty minutes; rental, \$9.00) a teen-age boy goes after "easy" money. He gambles and becomes involved in robberies. This film demonstrates how a father's example and a son's irresponsibility are causes of the youth's juvenile delinquency.

*Ministry to the sick and bereaved*.—The filmstrip, *Visiting the Sick and Bereaved* (fifty frames, color, \$7.00)

tells how to minister to the sick and bereaved.

You may secure the motion pictures from your nearest Baptist Film Center (secure address from Baptist Book Store). The filmstrip may be secured from Baptist Book Stores.

### Christian Life Commission

Dr. Foy Valentine is executive secretary of the Christian Life Commission, 460 James Robertson Parkway, Nashville, Tennessee 37219. Since the month of July causes us to consider the privilege of being an American citizen, we call attention to the book *Citizenship for Christians* written by Dr. Valentine. The book speaks of the meaning of Christian citizenship, gives biblical insights on citizenship and government functions, and suggests guidelines for political action (\$1.50 from Baptist Book Stores).

The following pamphlets on citizenship and other current issues are available from the Christian Life Commission at the above mentioned address. The pamphlets are 2 cents each in quantity or are available free in single copies.

- "Citizenship"
- "A Senator Speaks on Salacious Literature"
- "Challenge to Christianity"

## MOTIONAL FEATURES AT YOUR MEETINGS

### SOCIETY

by MRS. ROY E. SNIDER  
President, Arkansas WML

### Summer Reading

Place the following items in a large shopping bag. Books may be secured from individuals, from church library, or city and county libraries. Select one or two books from WMS *World in Books* and WMS *Round Table Book List* on pages indicated below.

1. Round Table books, pages 30-40
  2. Books related to program areas, pages 10-17
  3. General missions books, pages 8-9
  4. General WMS books, pages 6-7
  5. WML's *Amis* series and others, pages 4-5
  6. Recommended books for 1966-67 mission study, pages 1-3
  7. *The Holy Spirit in Missions*, J. B. Lawrence (75 cents)
  8. WMS *World in Books* and WMS *Round Table Book List*.
- (See p. 47, *WML Year Book*, for information regarding distribution.)

(All books listed in the book list may be ordered from Baptist Book Stores.)

Place a pair of bookends on a table long enough to display all of the books. On the shopping bag print, "It's in the bag!"

At your WMS meeting announce:

"It's in the bag! (Hold up bag.) Yes, your summer reading is in the bag! (Take WMS *World in Books* and WMS *Round Table Book List* out of bag and hold it up as you

tell about the catalog.) In this catalog are plans for your summer missionary reading. As the name implies, the catalog is two book lists under one cover—WMS *World in Books* and WMS *Round Table Book List*.

The first section lists the recommended books for 1966-67 mission study with books for background reading and reference. In the bag are some of these. (Take out, name, and display these between the bookends. Tell about each as time allows.)

The next section lists the WML's *Amis* series and books for background reading and reference. In the bag are some of these. (Place books between bookends as each is mentioned.)

Next are general WML books. And, general missions books.

The next section includes program areas and resource books.

The last part of this catalog contains the WMS *Round Table Book List*. The WMS *Round Table* is for WMS members who want to go beyond the regular study and reading opportunities provided in WMS. This reading plan increases the knowledge of WMS members and develops a deeper understanding of the needs and problems of mankind.

To our bookshelf we will add a few *Round Table* books. (Add, tell about each if time allows.)

So, you see it was in the bag and now is in this summer missionary reading bookshelf.

Beginning with *The Holy Spirit in Missions* by J. B.



Lawrence which we will study this quarter (tell *dris*, time, place as you show this book), each one of you is asked to take at least one book to start your happy summer reading!

# CHURCH

by MRS. HOMER DELOZIER,  
President, Missouri WMU

## Do You Know?

Invite those present to play "Do You Know?" One person will give the clues and those who have been previously chosen will answer.

**Clue Number 1.**—"Do you know which countries will be studied in the August society meeting? I will give you some clues and let you decide. They are two countries of Africa which won their independence in 1964." (Someone answers incorrectly with regard to Liberia.)

**Clue Number 2.**—"Both of these countries have a population of approximately three and one-half million people each." (Again wrong guesses are made.)

**Clue Number 3.**—"David Livingstone entered these countries a century ago, but Southern Baptist missionaries began their work there as recently as 1959." (Wrong guesses are made.)

**Clue Number 4.**—"I will show you a silhouette of each and see if you know them." (Display silhouettes of Zambia and Malawi, but again a wrong guess is made.)

**Clue Number 5.**—"Both of these countries chose a new name when they became independent nations. One was formerly called Northern Rhodesia and the other was called Nyasaland. (Someone guesses correctly, Zambia [ZAM-be-ah] and Malawi [mah-LAH-we].)

The one giving the clues then names the date and place of the society meeting and urges each one to attend.

## I've Got a Secret

Two persons are in conversation using hand puppets. These may be children's puppets or a child's long neck pulled over the head with an improvised face having button eyes and yarn hair. This is more effective if the puppets peer over a screen with participants hidden.

**First Puppet:** Hello there. I've got a secret.

**Second Puppet:** You sound just like that program on television.

**First Puppet:** This is about Mrs. Up-to-the-minute and concerns something that she does.

**Second Puppet:** Are you sure you aren't just gossiping?

**First Puppet:** No, honest I'm not. Please let me tell you. I was just talking to Mrs. Up-to-the-minute and she told me so many things that I hadn't heard before. That woman really knows a lot about what is going on in the world.

**Second Puppet:** She is very well informed. I wonder how she keeps up on so many things in so many places. I don't think she travels much.

**First Puppet:** Well, if you will listen I will tell you. That is what this secret is all about. I want all of the women to hear it, too.

**Second Puppet:** Well, hurry up and tell me. I am listening. You always keep me in suspense.

**First Puppet:** Mrs. Up-to-the-minute told me her secret. She got all of her knowledge by reading. Every month she reads *The Commission* and *Home Missions* all the way through as soon as they come to her house.

**Second Puppet:** What is that—*The Commission* and *Home Missions*?

**First Puppet:** You should say, "What are they?" They are two wonderful magazines. *The Commission* is published by the Foreign Mission Board of the Southern Baptist Convention and tells about the countries around the world where we do missions work. It also tells what Baptists are doing to help meet needs on these fields. *Home Missions* is the magazine published by the Home Mission Board and keeps the readers aware of the missions work in our homeland. Don't you have those magazines coming to your house each month?

**Second Puppet:** No. I never heard of them before. No wonder I am so uninformed about Baptist work. Where can I get them and how much do they cost?

**First Puppet:** You can have an individual subscription to *The Commission* for \$1.50 a year, \$3.50 for three years, and it can be secured from the Foreign Mission Board, Box 6597, Richmond, Virginia 23230. A subscription to *Home Missions* costs \$1.00 a year, \$2.00 for three years. The club rate (ten or more) is 75 cents, and the budget rate to churches is 60 cents. They can be secured from the Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303. Here are copies of each (displays magazines).

**Second Puppet:** I promise you I will order them and I won't be so dumb the next time I talk to you. I hope all of my friends here will subscribe, too, so they will be informed Baptists.

## Recommended Study for July, August, September *The Holy Spirit in Missions* by J. B. Lawrence

The mission of the Holy Spirit is missions—

- ye shall receive power
- ye shall be witnesses
- both in Jerusalem, and in all Judea, and in Samaria, and
- unto the uttermost part of the earth.

Acts 1:8

The Holy Spirit came into the world to make Christ known to men.

Order *The Holy Spirit in Missions* from Baptist Book Stores, 75 cents.



Meeting human need in our modern community



by John H. Carr

Superintendent  
Alabama Boys  
Industrial School

WHEN most Americans lived in small rural communities, each family knew and felt some responsibility for others living in the same vicinity. A call for help was answered promptly with food, clothing, and volunteer help to those in need. The response to the need was on a person-to-person basis and often he gave things personally produced. The result of this method of meeting need was a great deal of immediate satisfaction to both the donor and the receiver.

A look at how need is met in our present society illustrates that great change has taken place.

Today the majority of Americans live in urban communities of over 100,000 people. In cities this size, people tend to ignore other people unless a specific activity such as work, play, civic, or church interest brings them in contact with people whom they come to know as individuals. Even then, friends from different interest groups tend to remain separated.

Most of these people in today's community would be surprised to know that there are people living among them who are poor, physically and mentally ill, living in slums, and so discouraged they have almost lost all hope and self-respect. The surprise comes from the belief held by many that anyone who wants to find a job can. This attitude does not take into consideration the aged, the ill, the disabled, the blind, and the mother with small children.

The surprise also comes because



our present-day citizen believes that there is probably a social agency which can solve any problem. This citizen knows he pays taxes to support the welfare department, the health department, vocational rehabilitation, and the state employment service. He also knows he is called on each year to give to the United Appeal, Red Cross, heart, cancer, and many other drives. It is difficult for him to understand why all the services are available and why there are still people in need.

If we are to proceed in an intelligent way to try to meet human need, we should understand something about both those people who need help and the services organized to help them. Let's look first at those in need.

The poor or disadvantaged tend to live away from the main thoroughfares, in run-down neighborhoods of inadequate housing. These people often have little formal education and know nothing about the health and social welfare services which the community has to offer. Many have little motivation to improve their level of living, but for those who do there are serious obstacles. The lack of money prevents many from getting to the source of help. Some are unable to follow agency procedures and do not benefit from the initial effort they make to try to help themselves. Since many of these people come from families with multiple problems, contact with one particular agency

does little to solve basic problems.

Now let's look at what services the community has to offer. The first thing any individual or church group interested in helping people should do is to become familiar with the various agencies in the county and the services each one actually provides. Almost every county will have a department of public welfare, a health department, and a Red Cross chapter. Larger counties will have a Community Chest or United Appeal with agencies providing specific services.

Many agencies have made the same mistake as many of our churches. Each has been content to open its doors to those who come, but little effort is made to reach those who need help but do not know what is being offered.

There is a definite place for churches today to meet human need as they have done in the past. Need is so great, however, that churches cannot afford to duplicate efforts of public and private agencies supported by taxes and contributions. But there are other things which need doing.

The answer is that churches reach out both to those in need who live nearby and learn to use the resources of the community to form an effective partnership. In this way the church can demonstrate its Christian concern for the individual and at the same time help to strengthen the community by meeting basic human needs.

by Chester L. Quarles  
Executive Secretary-Treasurer  
Mississippi Baptist Convention

# Mississippi's

## COMMITTEE of CONCERN

### Forty-one Negro churches BURNED!

AGAIN and again Mississippians of goodwill felt anguish and frustration as churches were burned in 1964. These stories were, of course, reported in newspapers and magazines, by radio and television. Many people were trying to improve race relations, but these tragic fires filled them with near despair.

But out of these tragedies God brought opportunity for men of goodwill to share one another's burdens "and so fulfill God's law of love."

Soon after the first churches were burned, three men got together in the office of the executive secretary-treasurer of the Mississippi Baptist Convention. These were William P. Davis, secretary of the Department of Negro Work, and Joe T. Odle, editor of *The Baptist Record*, the official denominational paper of the state, and Chester L. Quarles. Each man had been praying that Christians of the state would help to change the course of events and more immediate—alleviate suffering and give a testimony of goodwill. The situation needed to be looked at.

Newspapers already were reporting that in some communities citizens were making donations to

rebuild burned churches.

But the situation was complicated by racial strife and local opposition to civil rights workers from all over the nation who had come to the state, some of whom had compounded the problems.

It was agreed that the executive secretary should seek agreement of the Executive Committee of the Mississippi Baptist Convention Board to raise money to rebuild the forty-one churches. Agreement was quickly and enthusiastically reached by telephone.

On August 13, 1964, in *The Baptist Record* and in daily newspapers over the state, it was announced that plans were being set up for the handling of these funds through the Negro Work Committee, the committee working with Negro Baptists, and information was given about how funds were to be sent in. These funds were available to the forty-one churches regardless of denominational affiliation.

Response was immediate and greatly encouraging. Leaders of other denominations called at once to say they were heartily in favor of the action and asked to join the effort.

Consequently an interracial meet-



W. P. Davis, chairman of the Committee of Concern, speaking at the dedication of a new building for the Christian Union Baptist Church, Jackson.

ing of denominational leaders was called on September 9, 1964, in Jackson, and almost every group responded. On that historic day, a twenty-three member Committee of Concern was organized, composed of laymen and ministers, Protestants (Presbyterian, Christian, African Methodist, Methodist, Lutheran, Episcopal, Baptist), as well as Catholics and Jews.

The Committee of Concern requested that Mississippi Baptist Convention Board act as receiving agent, with Chester L. Quarles as treasurer.

The Mennonite Disaster Service and Friends (Quaker) Mississippi Project greatly strengthened the

committee. Volunteer work groups were organized. Church surveys were conducted and supervision was given to construction.

A brochure written by Mr. Davis stated principles. "The committee wishes to make it possible for men, women, and children of goodwill to respond to violence, hatred, and destruction with concern, compassion, and construction. . . . In addition to money, materials, both labor and equipment will be accepted and those volunteering will be assigned by the committee when requested by a congregation and after responsible investigation."

The contributions came. They



The Plymouth Church, Oakland, California, sent a communion service for one of the churches. These men are unpacking the gift.

came from individuals, groups, classes, seminars, college organizations, synagogues, churches, associations, and committees representing all fifty states of our nation! Gifts came from Switzerland, Mexico, Canada, Peru, Brazil, Italy, Puerto Rico, and Turkey. The total amount received was \$128,766.67. The largest contribution, \$2,500, was from an individual residing in Mississippi, and the smallest gift was 7 cents from a five-year-old in Michigan. More than half of the amount came from Mississippians.

In December, 1966, forty of the forty-one churches plus two Catholic missions had been rebuilt. All have better buildings than before.

Widespread interest was inspiring and remarkable. Mrs. Anne McWilliams, associate editor of *The Baptist Record*, wrote "An architectural firm in Jackson, Mississippi, made designs and blueprints free, for every rebuilt church. Local business concerns gave building equipment. Four hundred high school and career girls meeting for a weekend houseparty at Gulfshore Baptist Assembly on the Mississippi Gulf Coast gave nearly \$200. A deacon . . . gave a piano.

"The American Bible Society gave a pulpit Bible to every reconstructed church [and also two hundred small Bibles for distribution]. William Heick, San Francisco landscape artist, drew [without charge] plans for landscaping the yard of every rebuilt church.

"The Council of Churches of Southern California, Dr. Forrest C. Weir, executive secretary, held a

fund-raising campaign to rebuild at least one of the burned churches. . . .

"People from all over the nation sent collection plates, choir robes, hymnbooks, communion equipment, pulpit furniture. A music store in Reading, Pennsylvania, gave an organ. A woman in California wrote that her family ate sandwiches for Christmas instead of the usual dinner to send a gift of \$15. A family in Littleton, Massachusetts, mailed a single nail from their two-hundred-year-old home to be used in a church.

"College students from New York, Ohio, Arkansas, Massachusetts, Michigan, Louisiana, Georgia, Mississippi, and other states were a major source of free labor. They worked on weekends and during vacation white and Negro side by side."

The church rebuilding project has been completed. The Committee of Concern, however, remains intact ready to face any emergency to act as "men of concern."

Great spiritual blessings have resulted from this three-year endeavor. There is a spirit of caring and sharing, of bearing one another's burdens. God led and men worked together. We feel that it is in this spirit of concern that Christ's kingdom advances.

The Zion Hill Baptist Church, Summit, Mississippi, was rebuilt at a cost of \$15,450. Religious News Service Photo



• In a three-month tally the International Visitors Center, Chicago, Illinois, served 703 guests from 88 countries. They arranged 390 complete programs, provided lodging in member homes for 58 persons, arranged for 439 to share meals in homes, 231 were driven on tours of the city, and 332 member families were involved.

• In 1968 the Peace Corps reports there will be more than 19,000 volunteers active in 60 countries.

They will assist more than 400.



000 farmers, help educate more than 700,000 children, help train 55,000 teachers, provide health services to more than 200,000 persons, help 75,000 men and women to help themselves through private enterprise, and bring greater opportunity to thousands through community development.

• Eighty Baptist conventions (or unions) in sixty-three countries are affiliated with the Baptist World Alliance.

ROYAL SERVICE • JULY 1967

## BOOKS AND THEIR MEANING FOR MISSIONS



by Fayly H. Cothorn

Do you like to travel? Do you enjoy unusual places? Did you ever hear of the country of Andorra?

When asked by her young son where Andorra was located, Shirley Deane pled guilty. She didn't know. Searching for the answer excited a tremendous curiosity to learn more about the tiny mountainous country. So the family moved to Andorra.

Mrs. Deane is not a missionary. You won't read much of *Road to Andorra* until you discover that fact. Despite your differences with the author and her personal way of life, you can't help but be fascinated with her delightful book. Her attention to little things about the people of Andorra and their customs gives the book added charm.

Picturesque speech sprinkles the pages. You get the picture at once from "Her backbone is erect, though her body flows out from it unchecked in all directions."

Mrs. Deane is not sympathetic with travelers who enter new countries and immediately attempt to redo them. Concerning tourists, she says "On they roll this new race of invaders, armed with their cameras and portable radios, to the most remote corners of the earth—searching for quaintness, and leveling it as they find it with the effectiveness of bulldozers."

*Road to Andorra*, Deane, \$4.50

Have you sometime asked yourself: How did we get so involved in Vietnam? Why are we fighting a full-scale war in that tiny country?

To help answer such questions as these, Ellen Hammer wrote *Vietnam, Yesterday and Today*. In readable fashion, Miss Hammer traces the history of the people of Vietnam. With a woman's insight, the author pictures family life and village affairs. The reader takes a brief and informative survey of political, economic, social, and religious matters.

If only for the last half of the book, *Vietnam, Yesterday and Today* is valuable. The question: How did we get involved, is given an answer. In a most objective way, the author gives the strong and weak points of our own foreign policy. She then leaves the reader to draw conclusions.

*Vietnam, Yesterday and Today*, Hammer, \$3.95

Order all books from Baptist Book Stores

# Are You a MAGgie Yet?

by Dorothy K. Thompson

I DON'T know how it is at your house, but our house revolves and hums (most of the time) around a hub of abbreviations. The master control which keeps us going is the desk calendar. Each of the six members of our family uses it and after consulting it each morning, scurries to attend to the affairs of the day.

For instance, upon checking my day this morning, I found that I had reminded myself to:

1 sh to s s  
p u Sus bds  
TB 2:30

Any mother knows that this means among other things to take shoes to shoe shop and pick up Susan's bedspread. I'll give you some help with the last one. It means that I promised to be at the school at 2:30 o'clock this afternoon to help with the tuberculosis testing.

After using the system for a long time, naturally we have standardized certain clues. For instance, "p u" always means pick up.

Although it keeps us going in the right direction most of the time, the

system does have its pitfalls—one being that many of the things noted have meaning only to the person who has written them, and to try to translate another's code can mean disaster.

Last Thursday afternoon I was about to throw calendar and system out the window. I had been waxing floors and needed about one more hour before I could move back the last piece of furniture. I passed by the desk, glanced at the calendar, and discovered to my horror a notation for the day scribbled by my young son: "FB 4." Remembering what I had done practically every Thursday afternoon since school had started, this unmistakably meant to me that his fifth grade football team had a game in fifteen minutes!

I scrambled out of my dirty clothes into a skirt and blouse, exposed my hair to a comb, and put lipstick on in the car as I drove. Upon reaching the school I found not only an absence of fans but football players as well. Bewildered, I scurried into the office only to learn

that this was an off week in the year's schedule and the boys were closeted in the film room viewing some professional thrillers.

I could hardly wait until my ten-year-old came home in all his innocence. When he opened the door I was ready. Just what did "FB 4" mean? His answer was simple and without guile. Today was the day that Freddie Blair had promised to meet him after school, the purpose being to exchange four Batman cards!

Occasionally a new set of initials makes its appearance on the master control. For instance, this month I started putting "MAG" down on the third Tuesday morning where before I had always put "WMS cir." Familiar with WMU but not recognizing the substitution, my husband noticed the new abbreviation and wanted to know, "Who is MAG and why is she coming?"

I explained that MAG is not a person, but something new and very important in my life—the new name for the WMS group which I had just

joined. He listened passively as I explained that it stood for mission action group. When I said that it was a new approach to meeting the needs of people in special circumstances, he put his paper down.

This was the clue I had been waiting for, so I went on to tell him that we were going to stick with one project, train for it, carry it out continuously, evaluate our results, and replan accordingly. By now he was leaning forward in his chair. I described the books we were planning to read as orientation and told him some of the resource people we were having to speak to us. He began nodding his head affirmatively and I knew our mission action group had one more supporter.

Men being as men are, and loving to tease their women in that familiar, offhand way, I know it won't be long until some fellow comes up calling his wife a MAGgie. But that's all right with me. I just wonder what they will call themselves—the ones who just cannot leave a new challenge untended and will join a group!

ROYAL SERVICE • JULY 1967

## Plan for Quarter's Study

**Quarterly Theme:** World Conditions Affecting Missions

**Quarterly Aim:** How do world conditions affect our missions efforts?

### Collect Materials (a checklist)

- World map
- Leaflets from Christian Life Commission
- Corrugated cardboard (side of box)
- String of electric lights
- Extension cord
- Make letters: C-O-M-M-I-S-S-I-O-N
- Straight pins
- Want-ad sections of a newspaper
- Black felt-tip marker or crayon
- Two easels, for map and flip chart

**Order (free)** from Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230, the map "Southern Baptist Missions Around the World." Allow at least four weeks for delivery. Mount it on corrugated cardboard. Make tiny holes through all the countries to be studied this quarter in society and circle, Indonesia, Cuba, Panama, the United States, Zambia, Malawi, and Spain, in preparation for placing a small light bulb in each hole. Place the Christmas light cord from which you have taken the bulbs back of the mounted map. Put sockets through holes and screw in lights, or do not make holes in map but paste in paper circles.

Across the top of the map, pin-stick the letters I, S, M, S; big letters may be clipped from newspapers. Have ready additional letters C, O, M, I, O, N.

Pin-stick strips of paper showing these words: communism, racism, nationalism, Catholicism, materialism, and secularism. These should be in disarray instead of in orderly arrangement. In addition prepare a poster on which you have written the unit, society, and circle themes for each month:

### QUARTERLY THEME AND AIM (see above)

**Unit I. Missions Confronting World Conditions**

**JULY SOCIETY:** How is Christianity facing the Communist challenge in Indonesia, Cuba, and Panama?

**AUGUST SOCIETY:** Does nationalism threaten the Christian witness in Zambia and Malawi?

**SEPTEMBER SOCIETY:** Has there been an accelerated witness to an exploding and shifting population in the United States?

### Unit II. Trends Which Challenge Missions

**JULY CIRCLE:** What encouraging developments in race relations are there in the US, and what is the Christian's role based on Bible teaching?

**AUGUST CIRCLE:** What does the new Catholic freedom mean to my Catholic neighbor, to me, to my church?

**SEPTEMBER CIRCLE:** What are some indications of an enveloping secularism in our nation?



# Study in July

FOR USE IN SOCIETY

## Facing the Communist Challenge in Cuba, Panama, and Indonesia

by Mrs. Lamar Jackson

Study Question: How is Christianity facing the Communist challenge in Indonesia, Cuba, and Panama?

### Meeting Outline

Song  
Call to Prayer  
Devotion  
Promotional Features (see Forecaster)  
Study Session

### Study Session Outline

#### Introduction

The Nature of Communism  
Christianity, the Way of Love  
The Facts of History  
in Cuba  
in Panama  
in Indonesia

Christians Confront Communism  
My Challenge to Communism

#### Prepare for July Study

##### Checklist:

- Check page 35 for quarter's preparation and make aids you wish to use during the month
- Make flip chart.
- Order materials.
- Collect books and make display.
- Map of world
- Collect nine want-ad pages from your daily newspaper

to pin together for use as a flip chart. Turn sideways and write with felt-tip pen or crayon your outline for the July program. Have ready for distribution to each person a copy of each of these leaflets from the Christian Life Commission, 460 James Robertson Parkway, Nashville, Tennessee 37219: "Communism—Challenge to Christianity" and "The Communist Challenge to Christians." 2 cents each in quantity; single copies free.

Reliable and excellent books on communism are *Christians Confront Communism*, Paul Geren, 75 cents; *Christianity and World Issues*, T. B. Maston, \$5.95; *A Study of Communism*, J. Edgar Hoover, \$3.95. If these books on communism are not available from your church library, they may be ordered from Baptist Book Stores. These may be displayed at your meeting.

#### Directions for Flip Chart (nine pages)

Write on Page 1: How is Christianity facing the Communist challenge in Indonesia, Cuba, and Panama?

#### Page 2: The Nature of Communism

- Seeks world domination
- Vows to eliminate religion
- Speaks untruthfully
- Breeds on hate, suspicion, and chaos

#### Page 3: Christianity, the Way of Love

- Teaches belief in Christ as Saviour and Lord
- Looks on man as a free individual

Provides man resources for abundant living

#### Page 4: Facts of History in Cuba

- 1492—Discovered by Columbus
- 1898—Freedom from Spain
- 1959—Castro overthrew Batista
- 1965 (April 8)—Arrest of 53 Baptists

#### Page 5: Facts of History in Panama

- 1501—Discovered by Spain
- 1821—Panama became province of Colombia
- 1903—Independence declared
- 1914—Canal opened to traffic

#### Page 6: Facts of History in Indonesia

- 1511—Portuguese began spice trade
- 1611—Dutch established capital at Djakarta
- 1949—Sukarno declared independence
- 1965—Communists overthrown

#### Page 7: Christians Confront Communism

With methods

And a message

#### Page 8: My Task

- Examine my own faith in Christ
- Keep my heart and pocketbook open
- Witness and minister to people

#### Page 9: My Task (continued)

- Help survey my area to discover people in need
- Strengthen private and family prayer life
- Learn more about communism

(If you do not want to make the flip chart, choose from information above that which you wish to use and write it on chalkboard at appropriate times.)

#### At Your Meeting

#### Introduce the Unit

**ISMS** Look at the map of the world. Think of the problems of the day in which we live (communism, facism, nationalism, Catholicism, materialism, secularism). Notice the words used to call attention to major issues (see list on p. 35). They all end in "-ism," a suffix denoting action or a system of theory or practice. Activities resulting from these ideas as they confront the Christian witness are the concern of our studies this quarter. We note that these "isms" are not confined to any one country but are scattered over the face of the earth.

**MISS** (Rearrange ISMS to spell MISS.) Do isms affect missions? Do not MISS an understanding of this widespread influence. Our study this quarter in WMS and in circles will concentrate on seven countries where interesting developments have taken place. We hope you will not miss in attendance or miss the application to your own life of the lessons to be learned!

**MISSION** (Add ITN.) We will find that those who follow after isms seem to have a strong sense of mission. "Mission" means an act of sending or being sent. Christians in our country and elsewhere are continually con-

fronting people who are dedicated to spreading their beliefs. What has happened when a Christian witness has been made where isms are strong and influential? Seeking answers to this question is our assignment.

**OMISSION** (Put O in front, leaving room for addition of an M later.) Many people in our country believe that people follow after substitutes for the gospel because Christians are indifferent and uncommitted. Have you noticed a tendency among Christians to select parts of the gospel they like to believe and omit that which is hard or disagreeable?

**COMMISSION** (Add C in front of O and other M.) Christians have a Commission. (Repeat together Matt. 28:19-20.) Do you firmly believe that Christ's kingdom will move forward in his power when Christians are dedicated to the Lord's commands? Jesus left no doubt about ultimate victory. (Read Matt. 28:18.)

Commissioned and empowered, let us determine to study issues which Christianity encounters around the world. On this poster we have written the themes and subjects for study in society and circle this quarter. (Read these; see p. 35.)

(Read John 3:16-21.) Pray for those on the calendar of prayer who witness when people need urgently the power of God unto salvation.

Sing: "The Light of the World Is Jesus"

#### Introduction for Today's Study

Our study for July endeavors to answer the question: How is Christianity facing the Communist challenge in Indonesia, Cuba, and Panama? (Turn to p. 1 of flip chart.)

This question implies that communism challenges Christianity. Why do we say this? (Discussion of the answers may be assigned in advance.) Because of the nature of communism (use flip chart p. 2). Because Christianity is a threat to communism (use flip chart p. 3). Because of the facts of history (use flip chart pp. 4, 5, and 6).

How are Christians confronting communism today in these three areas of the world? (Use flip chart p. 7.)

What can I do about it? (Use flip chart pp. 8 and 9. Discuss.)

#### The Nature of Communism

1. *It seeks world domination.*—This is the announced goal of powerful Communist nations. Since Christians, too, are to go into all the world, a confrontation with Communism is unavoidable.

2. *It vows to eliminate religion.*—Lenin, Russian Communist, said: "Religion is opium for the people." Members of the Communist Party must be professed atheists. J. Edgar Hoover has said, "Communists realize that religion is our strongest bulwark against the encroachment of Marxist doctrine."

3. *It speaks untruthfully.*—What is truth? The question

Jesus, and the reply was given: "I am the way, and the life" (John 14:6). To the Communist, truth is whatever gains him an advantage. The (banned domination) justifies the means, he says. Lenin said that Communists do not believe in an eternal

It breeds on hate, suspicion, and chaos.—It uses Christian terminology in an effort to deceive. Communists speak of the brotherhood of man while denying the fatherhood of God. This is one of their many inconsistencies. Can men be brothers without a common father? The idea of brotherhood implies a spirit of love. A weakness of communism is its spirit of hatred.

#### Christianity, the Way of Love

Christianity teaches belief in God.—A knowledge of God through his Son undermines basic Communist philosophy. Luther said, "Even flirting with the idea of God is a vilest of vices."

Communists teach that the material world is the only reality. Christians know God as the Creator of the world and the Maker of man in his own image. They are aware of a realm of the spirit that is as real as material things which can be touched and seen.

Christianity looks on man as a free individual — not as a link on the collective man who is dehumanized by the word of the party and state. Christians know that God makes clear that man was created for fellowship with God and is therefore a creature of infinite worth. Love of God and of our neighbor as ourselves summarizes the commandments.

Communists claim to seek a free world, but there is no freedom in the countries dominated by this philosophy for men. Instead of freeing men, the evidence cannot be denied that in Communist countries all men are enslaved.

A sincere belief in Christ as Saviour and Lord answers man's basic questions and longings.—The evidence shows a thread running through the centuries. From time immemorial, man has endeavored to find an answer to the question, "If a man die, shall he live again?" The answer is no. This is another of its false promises. Christians know in whom they have believed and what they have said, "I give unto them [his followers] eternal life" (John 10:28). (Read John 17:1-3, 9-11.)

#### The Facts of History in Cuba

Cuba sailed the ocean blue in 1492, and came to the United States. Spain ruled the island until 1898 when the United States helped them win independence from that country. A democratic democracy was established. Cuba has experienced a terrible tragedy of dictatorial rule.

When Fidel Castro overthrew the corrupt Batista dictatorship, he identified himself with the dominant religion. He said on TV he stated: "I am a Catholic, yes, but I

congratulate all religions. They are doing a wonderful work." He sent a plane to East Cuba to bring to Havana the largest statue of the virgin Mary in the island. Then a service was held thanking the "Mother of God" for Fidel Castro. Baptists were hopeful, however, because his sister was a member of one of their churches.

The Communist connections of Castro were not publicly declared at first. Many were deceived. On Christmas Day, 1959, he read the Bible on a televised program. A missionary wrote: "This is a day of revolutionary optimism in which to witness for Christ in Cuba. . . . The prophets of doom have searched for every sign of communism in Cuba. . . . but there is no sign."

The Director of Religious Education for the Baptist Convention of Western Cuba wrote: "After the revolution which freed us from a cruel tyranny the first of January, 1959, a struggle which cost more than twenty thousand young lives, we now . . . have the greatest opportunity in the history of our country to preach the gospel. . . ."

A representative of the Home Mission Board wrote: "Our Baptist pastors and churches bravely carried on, helped and encouraged by the favorable attitude of the new government."

During 1960, however, Castro's religious image became blurred. Missionary Christine Garnett said, "He realized that religion must get out—that communism and religion cannot exist together. Twenty-two of Havana (Baptist) seminary students were taken for forced military service. Catholic priests were exiled. A shipment of Bibles from the American Bible Society was seized and reprocessed to make paper for publishing Communist propaganda. Private enterprise was nationalized. Our State Department withdrew its personnel, and the Home Mission Board alerted missionaries to possible imminent danger."

Miss Garnett, a veteran of approximately forty-four years on the island, said, "We could not believe it." Another missionary, Mrs. David Fite, had been reared in Cuba. She is the daughter of Herbert Caudill who had served as a missionary for thirty-five years and was superintendent of Baptist work in Western Cuba. Mrs. Fite wrote, "I would much prefer to risk a little danger and be where I feel very definitely at this time the Lord wants me to be."

Some Baptist schools were put out of operation when education was nationalized, although the Havana seminary in 1967 is still open for students. The government took all school buses. Most of the mission Sunday Schools which met outside church buildings were stopped. Some buildings were confiscated, and no additional construction or repairs were allowed. Preachers not registered with the government were not allowed to preach. Services were confined to church buildings.

By 1963 six active missionaries from the States and one retired missionary constituted the largest missions force among any Protestant group, working with 150 Cuban mis-

sionaries of the Home Mission Board. In July two Baptist missionaries were expelled. Without explanation, they were arrested on a Sunday morning and by Wednesday, were in Miami. Near the end of 1964, a retired missionary, Miss Garnett, returned to the States. This left from the USA only the Caudills and the Fites with the Cuban missionaries.

On April 8, 1965, forty pastors and thirteen laymen, including four women, were arrested in Havana. All the officers of the Cuban Baptist Convention were in this group. Mr. Caudill and Mr. Fite were charged with illegal foreign currency exchange, and were sentenced to prison for ten and six years respectively, thirty-two Cubans were sentenced at the same time for varying terms.

What would you conclude from these facts? Will Communists use the language of religion to gain control? In case anyone is tempted to think Cuban Christians were easily deceived, he should read this statement from Miss Garnett: "Do not blame us for being innocent in our brainwashing. You have the advantage of our example."

#### Facts of History in Panama

Panama presents a contrast to Cuba in several ways. There are many of the ancient Indian tribes still living in Panama, whereas none of the original stock of Cuba remains. Panama as a province of Colombia gained independence from Spain at the time when other Latin American countries were liberated. On November 3, 1903, however, Panama became a republic. Fifteen days later the United States was granted perpetual sovereignty over the Canal Zone to the entire exclusion of the exercise by the Republic of Panama of any such sovereign rights, power, or authority. The United States has retained through the years only a naval base on Cuban soil. Our "Big Ditch" across Panama divides the country into two parts and has become of key importance to the defense of the United States and the whole Western Hemisphere. Panama, a country strategically located, is greatly desired by the Communists.

What is the Communist influence in Panama? Diplomatic relations with the USSR are broken. The Russian Communist Party has been outlawed, but a Castro Communist Party does exist. The membership is said to be small, however.

In asking a Panamanian pastor about communism, *Home Missions* editor, Walker Knight, was told, "There's little problem with communism." Another said "To my knowledge, I haven't had any personal contact with Communists."

Does this mean that we can happily write Panama off? Indeed not. History teaches that a disciplined core of men can and have seized control of a government.

The above remarks of national pastors bring to mind the statements of Christians in Cuba. It shows how difficult it is for those in the Christian tradition to conceive of

a power so evil and unprincipled as communism. For instance, a report to the Organization of American States of the 1964 riots told of a man walking along the streets with his camera. Impassively pulling out a gun, he fired two shots into a crowd. One person was killed. He calmly took a picture of the scene, jumped into a cab, and drove away. Later the picture appeared in a Communist newspaper with the caption saying that this was how American imperialists treat downtrodden people.

This same report of the 1964 riots brings a damaging indictment against us. The Latin Americans, writing up the investigation of the riots, stated: "United States citizens have developed a peculiar state of mind not conducive to the promotion of happier relations. . . . This peculiar state of mind has built up resentments over the decades. We cannot help feeling that the United States . . . with its resources and ideals, should reflect . . . and take effective steps to make possible a reorientation and change in the outlook and thinking of the people who live in the Canal Zone." This indicates the importance of attitudes and actions by Americans, especially when they are overseas.

Communist contact with students has been one of the most effective avenues of spreading propaganda. "Education is a must for anyone who expects to succeed in Panama," a national pastor stated. Many are too poor to buy textbooks. Communists offer them books, food, and coaching with Communist professors favoring them in class. "Before they realize it," a writer continued, "the students have committed themselves to communism." Baptists of Panama have dreamed of student work for some time, but lack finances and personnel.

What does history teach us in Panama? (Discuss.) Recall the presence of a disciplined and dedicated Communist group. Their very presence makes for disturbance with danger of more influence as was the case in Cuba. Do we feel a sense of urgency when we realize that work among students is limited by finances and personnel?

#### Facts of History in Indonesia

The Portuguese spice trade, the Dutch East Indies, and Sukarno's declaration of independence are all facts of history. They remind us that we have actually been aware of this part of the world for centuries. A memorable date is 1965. Communists were overthrown in the fall of that year as they attempted to take over the government.

Von and Margie Worlen will never forget that September 30. They wrote missionary-on-furlough Frank Wells that they were thankful he had just had a birthday. They felt certain that prayer by Southern Baptists in behalf of Indonesia had helped them through the crisis experience. In one day Jogjakarta [jog-yuh-KARHT-uh] changed hands three times. The missionaries heard that the student center was scheduled for destruction. No harm was actually done to missionary property or personnel.

Dr. Kathleen Jones was the only missionary doctor on

...site of the Baptist hospital in the western part of the island of Java. Local Christians warned Dr. Jones for her own safety, but she refused to leave her duty. As the mob approached, they seemed to burn the hospital according to announced dramatic confrontation with Dr. Jones at the mob always be a thrilling example of missionary work. The mob dispersed, and the hospital was saved.

Indonesia had experienced previous threats to its Christians. One had been in regard to the radio program started by the Bill O'Briens in the capital city. Mrs. O'Brien is a skilled musician and was assigned to the seminary at Semarang. Their work as musical artists, performed on the radio, led to the Americans forced them off the program continued under local sponsorship.

The Communists interfered with permission to operate the hospital in the western part of the island. By the conservative Muslim mistrust, they were able to close the clinic for two years.

The Communist threat in Indonesia had in it little of the threat that it did in Cuba. There were three million members plus ten million sympathizers. It was a miracle that this evil force was stopped. Indonesia is pointed to today as a good example of a people who withstood militant communism.

In Indonesia, the Communist threat to Christians has been a many-sided one. There were threats to property, hindrances with plans, visa difficulties, returning from furlough, isolation from family, as Indonesia withdrew from world organizations. The United Nations (rejoined in 1966).

To these outright hostilities were the indirect effects of living in a state of confusion. Economic conditions of unstable governments affect the lives of the people as money is devaluated. The average Indonesian, for instance, receives a salary of about \$10 a month. It takes at least \$30 to have necessities, so this means holding several jobs. Christians are grateful over the favorable conditions and face the future with great optimism.

#### Christians Confront Communism

Christian methods that worry Communists the most are those followed by Russians in an amendment to the constitution of the USSR, which made religious propaganda illegal and then went on to prohibit Christians from receiving material aid to their members; organizing literary rooms, excursions, general Bible studies; work, industrial and other circles; special youth, and women's meetings." All of these are methods of Christian witness. This prohibition is a testimony of how effective they are.

As an example the student center in Jogjakarta, Indonesia. Missionary Frank Wells purchased a beautiful

old Dutch home. A minimum amount of remodeling provided three study rooms, a reading lounge, a recreation area, and a chapel on the first floor. Missionary quarters were on the second floor. An announcement was made that the center would be open from ten thirty in the morning until ten at night. Students lined up at seven each morning so that they could have a study space.

Accommodations are minimal for the students who attend the university. The dormitories have no electric lights, and students have only a cot for sleeping and a nail for clothing. Many of the classes are taught in English texts, especially scientific and technical books. Alabama Baptist Student Union groups sent college textbooks as reference material. American magazines are extremely popular, with *Home Life* heading the list of favorites. The missionaries could spend all their time in just teaching English or operating a study hall. This is not their commission, however. They report that 90 percent of the Indonesian students at the center join for Bible study, prayer, and singing services.

Filmed Bible stories are popular in a land where traditional community gatherings have used the shadow-doll dramatizations of local legends. The projection of pictures on an outdoor screen will draw hundreds of onlookers. It was a film about the life of Christ that resulted in the conversion of an Indonesian movie queen. Her story was printed in newspapers and magazines.

An Indonesian pastor reports that the recent anti-Communist "blood bath" has had a tremendous impact, compelling people to rethink the meaning of their lives. The result has been unprecedented mass movement to the churches. The threat now may be from extreme Muslim groups who caused many converts to withdraw from a baptismal service in one area.

In Cuba forty Baptist pastors attempt to serve the ninety Baptist churches still in operation. Many others were still in jail in December, 1966. The Cuban convention reported a loss of one thousand members during 1965, but most of these had left the country rather than desert the church. There was standing room only at the annual meeting.

In Panama the Christian message of concern is demonstrated in many ways—through preaching, Bible schools, medical clinics, and by providing seminary training and several elementary schools. This is a positive witness of compassion. Communists never build hospitals and schools, but seek to undermine what others have established. A former Communist student told Southern Baptist Latin American field representative Charles Bryan: "I have for some time been in revolt, but I can't stay in revolt forever. I need a faith such as you Christians bring."

#### My Challenge to Communism

(Lead in a discussion, suggesting the activities given on pp. 8 and 9 of the flip chart, also suggest that women read books and leaflets from your display.)

#### Prayer

## STUDY in CIRCLE Or Second WMS Meeting

### Developing Race Relations

by Mrs. Ralph Gwin

**Study Question:** *What encouraging developments in race relations are there in the U.S., and what is the Christian's role based on Bible teaching?*

#### Outline for Circle Meeting

##### Circle Chairman in Charge

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

**Song** (choose one appropriate to Scripture passage)

**Business Period**

**Promotional Features** (see Forecaster)

##### Program Chairman in Charge

**Study "Developing Race Relations"**

Or, study *The Holy Spirit in Missions*, Lawrence, 75 cents from Baptist Book Stores; *Teacher's Guide* for this book, 25 cents from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama, 35202, or Baptist Book Stores.

#### At the Meeting

##### Introduction

**Leader:** We live in a colored world and a changing world. Sixty-five percent of the world's population is colored, a two out of three proportion. White superiority for many years has been challenged and is losing ground rapidly.

Two researchers are going to give reports on developments in race relations on national, religious, and denominational scenes, touching on elements involved.

#### National Scene

**First Researcher** (make a chart showing the relationship of percentages): People in our country often equate race or race problems with Negroes. We want to remember that we have other nonwhites or colored people in our nation—Indian, Japanese, Chinese, Filipino, and many others—and they often experience pressures because of their race. To be sure, Negroes outnumber the others, accounting for 11.9 percent of the national population—a bit more than one in ten. Other minorities must not be overlooked. Their

problems are often complex and are serious for them as they seek to make a good life in our country. Let us, however, consider this largest group of citizens—American Negroes.

The 1960 federal census reveals an encouraging trend for Negroes in the areas of jobs, income, housing, and health and education. No doubt the next census will show additional gains.

Many Negroes have moved into professions or skilled jobs. From 1940 to 1960 the percentage of male Negro workers in professional, technical, and kindred occupations increased from 1.7 percent to 3.9 percent, and among skilled workers the percentage climbed from 4.4 percent to 10 percent, while unskilled workers employed dropped from 23 to 20 percent. Service workers remained the same, 14 percent. But even with improvement, unemployment among nonwhites is more than double that of the white population.

Job upgrading increases wages. Increased income can mean better homes and increases the possibility of college education, and naturally there follows a corresponding movement upward in society. Based on movement into "skilled" worker categories, 10 percent of male Negroes in 1940 were middle class. By 1960 the percentage increased to 23. However, the median income of Negro male workers in 1953 was only 57 percent of that of white workers.

Also education is improving. In 1940 there were 27 percent of Negro young adults who had less than five years schooling. By 1960 the figure declined to 7.2 percent. In the same period those with four years of high school or more increased from 12.3 percent to 38.6 percent, while 5.4 percent had four years or more of college.

You see, then, that advance has been made. The fact cannot be ignored that Negroes collectively are making their way up the ladder of privilege and responsibility.

**Second Researcher:** People seeking to improve their lot have historically had to resort to various forms of protest. Protest of Negroes began before slave cargo ships docked at our shores. They protested the shameful conditions in which they were forced to live on board. An American Negro, Frederick Douglass (1817?-1895) is sometimes called the father of the protest movement.



...new civil rights legislation since Reconstruction in 1877, giving the federal government power to ensure that Negroes gain the right to vote. It sought to restrain the South from denying to qualified persons the right to vote. The record shows that in 1965 at Selma, Alabama, a massive registration drive met resistance by law enforcement. A protest march to the state capital brought the attention of the federal government and three violent deaths. The 1965 Voting Rights Act followed, suspending all literacy tests or devices which prevented registration by Negroes. By the end of the year, more than a million Negroes had been newly registered in the US.

The Supreme Court outlawed school segregation and desegregation with "all deliberate speed" in 1954. In 1963, there was little compliance until the Civil Rights Act of 1964 provided the tool to promote desegregation, the threat of loss of federal aid, and a new source providing additional funds for elementary and secondary schools. 1965 saw an increase in Negro enrollment in schools formerly designated as white schools, but desegregation across our land is moving at snail's pace.

Public golf courses were ordered opened to Negroes in 1955. Segregation of interstate passengers in buses and buses and waiting rooms was forbidden. In 1964, demanding more freedom in public accommodations, Negroes questioned whether a store owner who denied the public to buy his goods had the right to refuse the lunch counter to white customers. The sit-ins spread rapidly. The first reaction was to refuse service or to arrest demonstrators. Now many counters and waiting places are integrated, particularly in cities.

The word "integration" stirs fear and apprehension in the minds of white people both North and South as cherished ways of life are challenged and are changing. The challenges sometime appear at first glance to be aimless, without meaning, but these are a part of a pattern of protest of injustices which is being made throughout the world. Men no longer are willing to live as second-class persons in our revolutionary world.

The Los Angeles Watts riot took thirty-four lives, injured more than a thousand, and cost \$40 million in property damage. Similar tragic incidents, set off by the arrest of offenders for crimes or misdemeanors unrelated to race (a stolen automobile or burglary) are signs of a spirit of rebellion to law and order found in many tension-ridden centers. An encouraging result of the Watts disorder was an investigating commission which recommended massive employment and welfare efforts in Watts where unemployment had reached nearly 30 percent! Equal need among the Mexican-American community was found in this area.

Peaceful protests have won sympathy for the Negro cause and helped alter opinions of many white people. Illustrative of a change in thinking are surveys by the National Opinion Research Center in 1942 and 1956.

One question was, If a Negro family with the same income as you moved into your block, would it make any difference to you? Those who answered that it would make no difference were:

1942—North, 42 percent South, 12 percent

1956—North, 58 percent South, 38 percent

Conversely, sympathy has been lost to the Negro cause by the cry of "black power" and by apparently aimless rioting in areas of poor housing and widespread unemployment. Concern is shown, particularly in political circles, to a backlash of public opinion by which the cause of freedom would lose. Many young American Negroes are experiencing despair over possibilities for first-class citizenship.

### Religious Scene

**First Researcher:** Divergence of opinion is found on the religious scene as well as on the national scene in race relations.

Some members, angered at the turn of local events, have moved to other churches. Others have sought churches which are more active in the civil rights issue. Some churches have opened their doors to Negroes. Others have refused admittance to Negroes who came, even though on occasion it has been a convert of the church's own foreign missions program. Churches have changed location as Negroes moved into the community. One Chicago church moved five times! Some pastors have had to resign when their views conflicted with views of the membership.

Nevertheless, positive action has been taken by churches and religious leaders who see a moral challenge in the race crisis. Catholics, Jews, and Protestants have espoused the cause of equality and justice for the Negro and other racial minorities.

The National Catholic Conference for Interracial Justice moved into the business world to use the purchasing power of the church as a weapon against job discrimination. Notices were sent that the archbishops of St. Louis, Detroit, and San Antonio would channel millions of dollars of construction and procurement contracts each year to firms which provided equal opportunity to Negroes and other minority groups. More than a thousand firms agreed. Suggested "affirmative actions" which were made included: publicize firm's equal opportunity policy; review qualifications in effort to upgrade minority group employees to better jobs or admit to training programs; eliminate segregated washrooms, cafeterias, pay lines, recreation; designate one executive to see that equality of opportunity is fact, not just a slogan.

The National Council of Churches, representing thirty constituent groups in the US has two specific programs related to civil rights. (1) The Commission on Religion and Race worked in Cleveland, Ohio, in a block-by-block drive on voter education and registration; and in Detroit, Michigan, concentrated on housing problems; (2) The Delta Ministry, based in Mississippi, imparts aid and

## BIRMINGHAM, 1967

[Continued from p. 9]

of the Civil Rights Bill of 1964 which requires equal opportunity for employment. The city government as a whole has not done too much about equal employment under the law. A walk through the various departments will reveal a lack of positive action in this regard. If the city expects the business community to obey the law, then the officials responsible for executing the affairs of this city must lead the way. I have not seen this in evidence. The Department of Labor released some very startling figures concerning a study which was made for the whole of Jefferson County in late 1965. The report reveals that out of nine census tracts taken which in-

volved 42,000 people, over 75 percent had a median family income of \$3,000 or less. The majority of these persons were Negroes.

As Birmingham looks forward to the celebration of its centennial in 1971, it appears that it must take a long and hard look at some of its plaguing economic and racial problems. Physical improvements alone will not suffice, but the physical advancements must be accompanied by moral and spiritual forces. This is where churchmen and churchwomen can use their influence and resources to follow the guidelines of their Lord and Master in working toward a ministry of reconciliation. This is Birmingham's great challenge!

rehabilitation for Negro workers who organized themselves to strike for higher wages and shorter hours. Whether north or south, the Council says its emphasis is to support locally developed strategies, and not to import civil rights programs from outside.

An interfaith group of Negro and white leaders in Mississippi, forming the Mississippi Committee of Concern, collected \$128,766.67 for rebuilding bombed or burned Negro churches. More than forty churches and missions have been rebuilt (see p. 30).

Editorial influence contributes to advance of civil rights as public opinion is affected by religious and denominational editors. They challenge the complacency and indifference of Christians and the slow pace of churches in taking definite stands on solving race problems.

### Denominational Scene

**Second Researcher:** Events at two meetings of the Southern Baptist Convention are evidence of changing attitudes within our Convention.

At Atlantic City in 1964, the Southern Baptist Convention voted in a measure urging Baptists to dedicate themselves to the defeat of racism, and to commend churches and institutions which opened their ministries to all races.

The messengers voted down the measure and adopted substitute resolutions. The next year in Dallas, however, the director of the Christian Life Commission received a standing ovation when he presented a similar report. It appeared action the previous year had spurred widespread examination of attitudes which resulted in 1965 in a strong stand for racial justice. Pointing to Southern Baptist responsibility, the report noted that progress did not match the urgency of the crisis. It called for (1) rededication to reconciliation; (2) remembrance that all men "stand as equals at the foot of the cross," and (3) pledge to positive leadership.

Following the Dallas Convention, nearly half of the state Baptist conventions took some action aimed at improved race relations. During the year 70 percent of Southern Baptist colleges and universities agreed to integrate their facilities; all seminaries are integrated.

When the Convention was organized in 1845, it immediately charged the Home Mission Board to minister to Negroes. Indian work and Negro work were the initial endeavors of this Board.

Most organized denominational work with Negroes continues to be done through the Home Mission Board in cooperation with state Baptist conventions and National

Baptists (Negro conventions). Providing inspiration and leadership, the state directors often pioneer work where problems are grave and opposition strong. The Mississippi Baptist Convention, with the Home Mission Board, employs fourteen workers with Negro Baptists in that state. The program in 1965 received a budget amount of almost \$95,000. Other states in similar cooperative actions employ a total of about eight workers with National Baptists, including state directors, teacher-missionaries, mission center and children's workers, chaplains, field missionaries, Baptist Student Union, and extension work. Special aid helped develop summer assemblies in Arkansas and Mississippi, and 206 religious vocation students received scholarship grants in 1965.

The Baptist Fellowship of Florida is typical of activities in some states. Last October the Fellowship sponsored the first Baptist Pastors' Bible Conference. The program cover featured black and white clasped hands superimposed over a red heart. The organization is a joint committee composed of three representatives elected from the respective conventions: Florida Baptist Convention, General Baptist Convention, Missionary and Educational Convention, and Progressive Baptist Convention.

In Alaska, the northernmost state of the Southern Baptist Convention, four Negro churches are affiliated with the convention, and all convention churches are reported to be open to all races. Rev. Leo Josey, pastor in Anchorage and second vice-president of the Alaska convention, is the first Negro officer of a Southern Baptist state convention.

Several associations in various states have admitted Negro churches. In most cases they also retain membership in one of the Negro conventions. There are several dozens of Negro churches affiliated with the Southern Baptist Convention, and representatives are in evidence each year at the annual meeting of the Convention.

Often the first churches to admit Negroes to membership are churches near college campuses where Negroes are enrolled. Here, in the churches themselves, is the proving ground of racial relations among Southern Baptists. Each church decides its own policy. Studies of actions and attitudes of churches have been made in two states. Eleven churches in Kentucky had Negro members at the time of the survey. Of 227 replies to inquiries, a large proportion said they would receive members on a New Testament basis of faith in Christ without regard to racial consideration. Of 1,259 replies from Texas churches, 324 said they would admit Negroes. Their policy was frequently "an informal understanding."

The Foreign Mission Board recently appointed to Nigeria Miss Sue Thompson, a Negro, as a regular missionary in addition to a Negro missionary journeyman and student summer missionaries now serving overseas. Qualification includes membership in a Southern Baptist church. Both the Home and Foreign Mission Boards have Negroes work-

ing as office secretaries. Negroes have been employed by the Home Mission Board for years as teacher-missionaries, directors of centers, in BSU work, and as student summer missionaries.

### The Mind of Christ

**Leader:** I would like to ask our researchers, Can you suggest Bible teachings that will affect race relations if Christians will accept responsibility for following those teachings?

**First Researchers:** A president of the Southern Baptist Convention said: "Christians need to permeate business, labor unions, high-rise apartments, and academic communities to show they really care about people." Caring about people is elemental to good race relationships. This should be easy for we all belong to the same human family. Our Father, God, created us in his image (Gen. 1:27). Whatever similarities and differences we have—and there is more likeness than unlikeness—God made abundant life possible for every man (John 3:16). "Whoever" is unprejudiced and unqualified! Peter learned that God is no respecter of persons of color, nationality, social standing, or cultural class (Acts 10:34). God created every person and he commanded his followers to take the gospel "to every creature." Each individual is a person in need of love, understanding, appreciation, dignity. Each person is the object of God's love, and Christ died for him.

**Second Researchers:** The Bible has a lot to say about Christian conduct, from loving one's neighbor (Matt. 22:39) to going the second mile when compelled to go only one (Matt. 5:41). Paul exhorted us to be like-minded with Christ (Phil. 2:5). Here is the role of the Christian: to know through Bible study the meaning of being like-minded with Christ, then to put to daily use Christlike attitudes and actions.

**First Researcher:** Peter counseled: "Grow in grace, and in the knowledge of our Lord" (2 Peter 3:18). It should be the nature of Christians to grow to full Christian maturity. Mature churches, made up of spiritually mature Christians, are needed to solve today's problems and to spread the knowledge of our Lord. Some early Christians wished to confine Christianity to the Jews, but Jesus said, "Make disciples of all nations" (Matt. 28:19 RSV), and he instructed the disciples to teach others all the things he commanded. John asked a searching question in 1 John 4:20 as he said: "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

### Conclusion

**Leader:** A Convention president also said: "Much progress could be made if Christians will pick up the ball and lead the nation in changing people's attitudes." May we meditate with bowed heads on our personal attitudes.

How much do you care about persons?

How much have you prayed, not for what you want, but for what you want to be?

Do you really love your neighbor in your block and in the slums?

Should Negro parents desire for their children the same things you desire for yours?

Are you willing to assume your role as a spiritually mature Christian in race relations?

To put feet on your resolutions will you seek out one person of another race and learn to know her as a person?

Will you be sensitive to ways you can show forth your desire that others are gainfully employed, have decent living conditions, have opportunities for training?

Will you read *The Cross in the Marketplace*, especially chapter 5, by Fry Valentine (\$3.50 from Baptist Book Stores)? Or, will you read these leaflets from the Christian Life Commission, 460 James Robertson Parkway, Nashville, Tennessee 37219: "What Christians Can Do About Race Relations" and "Southern Baptists and the Contemporary Racial Crisis" (single copies free; 2 cents each in quantity; order enough for each circle member to have a copy of each).

Will you do to all others—black, red, yellow, or white—as you would have them do to you?

**Pray now.** Will you go from this place to be a doer of the Word? What will you do?

## Bible Study • The Missionary Message of the Bible

Lesson X

by Gilbert L. Guffin

### Missions and the Meaning of the Cross

Scripture Reading: See passages listed in study

All the world is gathered up in the cross. The best known text in the Bible is likely: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). The giving here emphasized, as the context so clearly reveals, is the offering up of Christ on the cross.

Christians may disagree on many things, but the belief most commonly held among them is that the cross has a universality of value. Christ died for all. No study of the missionary message of the Bible would be adequate, therefore, or even come near the central truth of the Bible or of theology if it did not deal seriously with the great and fundamental reality of what was done at Golgotha for all the world.

The world-famous archeologist and historian, Sir William Mitchell Ramsay, has declared: "The central fact in history, and in the history of every individual, if he but knew it, is the death of Christ." Professor Ralph Earle observes: "Calvary stands at the crossroads of human history. All the divine paths of the past led to it. All the divine paths of the present and future lead from it."

"All the sin of the ages," Dr. Earle further comments, "was placed on the heart of the sinless Son of God, as the

racial representative of all humanity. From the cross salvation flows to every believing soul. This is the gospel, the greatest good news the world has ever heard."

The eminent scholar, Leon Morris, states: "Right at the

### STUDY GUIDE

for the Missionary Message of the Bible

by Marguerite S. Babb

Using the Bible, the lesson "Missions and the Meaning of the Cross," above, and this study guide, study individually or in groups the missionary message of the Bible.

### What to Look for

The hope of the world lies in the statement found in 2 Corinthians 5:15, "He died for all."

heart of Christianity there is a cross, and on that cross the Son of God wrought man's salvation. Put simply, the atonement means that Jesus Christ in his death dealt completely with the problem that man's sin had set. Whatever had to be done, he did it, and now those who come in faith may enter into full salvation."

"The death of Jesus on the cross has had a strange power," Miss Georgia Harkness rightly thinks. "to redeem men from sin and hopelessness because it was the death of no ordinary man, but of the Son of God. . . His death has drawn men toward God because in it God himself was acting for our salvation."

Thus one after another, regardless of his theological

persuasion, has spoken about the centrality and universal reach of the cross.

Now let us look at some of the things the Bible itself says about the cross, noting especially the things which have significance for missions.

### The Old Testament Foreview of the Cross

Many think that even in Genesis we have a foreshadowing of the cross. After the disobedience of Adam and Eve, God is recorded to have made the following judgment: "And I will put enmity between thee [the serpent] and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

## STUDY GUIDE

Reread the final section on page 48 of the lesson which gives the meaning of the cross for world missions. Think on how these affect the Christian, or discuss in a group.

### Searching the Scriptures

#### 1. The Old Testament Foreview of the Cross

There never was a moment from the beginning of the eternal ages when God did not intend to save the world. All things were included in his foreknowledge. Sin, suffering, salvation were from eternity present before him.

Read the judgment made by God in Genesis 3:15. This was after Adam and Eve had sinned.

Read Psalm 22:1 in which are the words of Jesus as he hung upon the cross.

What does the prophet Isaiah teach us about the cross? (Read Isa. 59:20; 63:9.) Read Isaiah 53 and list those phrases which describe Christ and his suffering. Which verses show his purpose to be universal—for all men? Ponder or discuss these.

#### 2. Anticipation of the Cross at the Birth of Christ

In a painting depicting the nativity, Christ is represented as lying in a manger while just beyond and above him on the wall of the stable is the shadow of a cross. The suggestion is accurate. He was born un-

der that shadow, lived under it.

How did the following who were closely associated with the birth of Jesus prophesy the mission of Christ?

Joseph—Matthew 1:21

Zacharias—Luke 1:68

Simcon—Luke 2:30-32

What evidence is there in these verses that Christ's purpose included all men?

#### 3. Interpretation of the Cross by Christ

Note how many times Jesus spoke of the necessity of his death. (Read Matt. 12:40; 16:21; 17:22; 20:17-19; Mark 8:31; 9:31; 10:33-34 as examples.)

What did he indicate to be the purpose of his death? (Read Matt. 20:28; John 6; John 3:14-15; John 12:24-32.)

#### 4. Proclamation of the Cross by the New Testament Church

What did Peter's sermon at Pentecost indicate as the meaning of the cross (read Acts 2:36)?

What did Paul say regarding the need of all men (Rom. 3:23-25)? regarding the hope provided by Christ (Rom. 5:8)?

Note the same emphasis in 1 Corinthians 1:23-24; Galatians 6:14; Philippians 2:8-11; Colossians 2:13-14; Hebrews 2:9; 1 Peter 1:18-19; 1 John 1:7; Revelation 7:14.

The cross stands as the great Christian distinctive. It remains at the crossroads of human history.

How did the divine paths of the past lead to it?

How do the paths of the present and future lead from it?

### Searching Myself

Does my life express a measure of the noble characteristics Christ expressed at Calvary?

Is it courageous—do I stand for right even when it is unpopular?

Is it submissive—do I know God's will and am I seeking to follow him?

Is it forgiving—do I have ought against anyone? Will I make it right?

Is it redeeming—do I seek to be a restorer, a peacemaker in all relationships?

Is it all-inclusive—am I willing to be Christ's representative to all persons?

Am I willing without resistance and resentment to take up my cross daily and follow him? Remember that to bear a cross means to willingly (not reluctantly) do whatever is necessary to follow God's will for my life.

### My Response

Write your own response to the message of the cross.

Ask God to help you keep your resolve.

Psalm 22 seems much like a description of the agony of the cross and has caused some to wonder whether Jesus himself did not have this very Psalm in mind as he suffered there. He appears at least to have quoted from this Psalm in his cry: "My God, my God, why hast thou forsaken me?" (Psalm 22:1).

More than any other Old Testament book, Isaiah forecasts the sufferings of the cross and the purpose for which those sufferings were endured. Such passages as "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord" (Isa. 59:20), and "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old" (Isa. 63:9), appear to have their chief fulfillment in the death of Christ. Though they may have had an earlier meaning for Israel, they apparently foreshadowed the cross itself.

The passage in Isaiah which most fully seems to depict the agony of Calvary and its universal significance is the famous fifty-third chapter. The eloquence and majesty of this chapter are equaled only by its pathos and descriptive power. It is almost as lofty and as moving as the accounts of the crucifixion found in the Gospels themselves. Though some hold this passage spoke only of the role of Israel as a suffering servant, one is almost forced to think of the cross as he reads: "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: . . . but he was wounded for our transgressions, he was bruised for our iniquities: . . . and with his stripes we are healed" (Isa. 53:3-5).

The universal purpose of the suffering here so poignantly depicted begins to appear as we read further: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:6). Every man is in that picture! Every one may find hope also in that assurance! In verse 11, we read that the travail described will have an effect upon many. In the last verse of the chapter it is said, "And he bare the sin of many" (Isa. 53:12). Many would be made righteous through the suffering described. Surely these assurances have value for all men.

### Anticipations of the Cross at the Birth of Christ

When we turn to the pages of the New Testament, it becomes apparent that the promises found in the Old Testament of the one who would suffer for the redemption of many are fulfilled in Christ. Matthew reminds us that the Holy Spirit revealed to Joseph: "And she [Mary] shall bring forth a son, and thou shalt call his name Jesus [Saviour]: for he shall save his people from their sins" (Matt. 1:21). Zacharias was inspired to see that in the birth of Christ, God had "visited and redeemed his people" (Luke 1:68) and had "raised up a horn of salvation" (Luke

1:69). This had come about through the tender mercy of God, which mercy toward the world was as a sunrising (Luke 1:77-79).

Aging Simcon, when Mary brought Jesus to the Temple at the time of her purification, was moved to prophesy: "For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:30-32). This remark is all the more impressive because it specifies that all people will be affected. The mission of Christ is even to include the Gentiles. Still more amazingly, Simcon adds that a sword would in time pierce through the soul of Mary, a reference apparently to the cross.

### Interpretations of the Cross by Christ

Jesus evidently on many occasions spoke of his death (Matt. 12:40; 16:21; 17:22, 20:17-19; Mark 8:31; 9:31; 10:33-34, and many others). He not only foretold the necessity of it but also indicated its purpose. We read: "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. 20:28). Jesus referred to himself as the "good shepherd" who "giveth his life for the sheep" (Matt. 10:11). He also spoke of the "other sheep" which he possessed and which he would ultimately bring into his fold. His death is here obviously shown to be redemptive in purpose, and for all who would accept its benefits.

Luke quotes Christ as saying regarding his last journey up to Jerusalem that what was about to happen was in accordance with that which had been written in the prophets.

In relating the parable of the wicked husbandmen who slew not only the servants whom the Lord sent, but also the owner's son, Jesus pointed to himself as the Son. Then he declared: "Whosoever shall fall upon that stone [referring to himself] shall be broken; but on whomsoever it shall fall, it will grind him to powder" (Matt. 21:44). (See Luke 20:9-18, Matt. 21:33-46.) Christ is the hope or the judge of all, for the "whosoever" here emphasized includes all men.

A passage of great depth (John 6) records Jesus' teaching about the meaning of his death by use of the symbolism of his own flesh and blood. John quotes Jesus as saying: "Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53). Jesus was not speaking of the literal eating of his flesh or drinking of his blood, but of the spiritual transformation resulting from trusting in him. A similar idea is apparent in Jesus' remark to Nicodemus: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life" (John 3:14-15). John later recorded Jesus as saying: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. And I, if

## MISSION Study

ADULT BOOK

*The Holy Spirit in Missions* is the book which we are studying this quarter. Will you begin this study in circle this month and continue in August, with plans to complete the study in September? Or, will you study this significant subject as a society in a larger group?

Dr. J. B. Lawrence is the author of the book. He is a past executive secretary of the Home Mission Board and is now living in Atlanta, Georgia.

*The Holy Spirit in Missions* by J. B. Lawrence, 75 cents  
Teacher's Guide by Floyce Moon, 25 cents

Order book from Baptist Book Stores, Teacher's Guide from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores

"I be lifted up from the earth, will draw all men unto me" (John 12:24, 32). Jesus was referring in these expressions specifically to his death. In each instance the whole world is included.

We should never overlook the truth, that in his interpretation of his own mission, and especially of his death, Jesus seemed always to have all men in view.

### Proclamation of the Cross by the New Testament Church

Many passages throughout the New Testament from Acts to Revelation refer to the death of Christ. They are so numerous that no one can fail to see what the early church understood about the meaning of the cross. Peter and his fellow disciples, for example, preached at Pentecost that the One whom the people had crucified, God had raised up. They then declared: "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36). Christ of the cross is Lord of all.

Paul, the great theologian, later wrote: "For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" (Rom. 3:23-25). All men are here declared guilty of sin. But in the redemption of Christ all men may also have hope. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). This note is sounded consistently throughout the remainder of the New Testament.

Professor Bengt Sundkler of Upsala College, after having described in a recent book the reason for the call and training of Israel, says: "So we see that there are two aspects of the universality of the Old Testament: one is in the line of election and blessing [the calling out of Israel] and stretches from Abraham to the Messiah; the other is the line of the Gentiles. The Christian faith claims that they met at the cross." The Old Testament and the New Testament do meet at the cross, as do all nations and all men. The simple statement, "And died for all" (2 Cor. 5:15), is therefore the hope of the world and also a faithless motive for the world missions enterprise. That death on the cross is truly the instrument for the healing of the nations, and there is no other such instrument.

In conclusion, it may be said the meaning of the cross for world missions includes at least the following:

1. In the cross Christ judged all men. It was the sins of all men which made his cross necessary.
2. In the cross Christ disclosed the nature of sin.
3. In the cross Christ made known the utter helplessness and hopelessness of man to save himself.
4. In the cross Christ bared the heart of God for all men to see. Never again could any man anywhere rightly doubt the love and mercy of God. That love is so great and that mercy so vast that even the worst and the most unworthy are included.
5. In the cross Christ provided an adequate remedy for the sins of all men. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man" (Heb. 2:9).

# Home and Foreign Missions Weeks

## Glorieta and Ridgecrest

### Home Missions Theme: "Care Finds a Way"

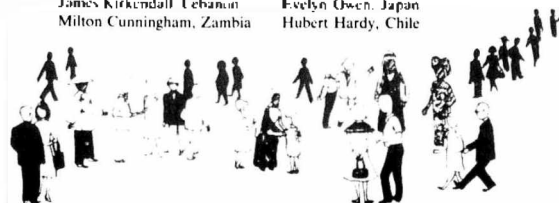
This theme relates to the Southern Baptist Convention theme for 1967, "A Church Fulfilling Its Mission Through Ministry."

|                 | Glorieta,<br>August 3-9  | Ridgecrest,<br>August 17-23   |
|-----------------|--|---|
| PREACHERS       | Dr. S. M. Lockridge<br>Calvary Baptist Church<br>San Diego, California | Dr. C. A. Roberts<br>First Baptist Church<br>Tallahassee, Florida         |
| BIBLE TEACHERS  | Dr. Malcolm Tolbert<br>New Orleans Seminary                            | Dr. O. T. Binkley<br>Southeastern Seminary<br>Wake Forest, North Carolina |
| MUSIC DIRECTORS | Mr. V. F. Forderhase<br>Church Music Department<br>Dallas, Texas       | Mr. Paul McCommon<br>Atlanta, Georgia                                     |

Foreign Missions Theme: "Teaching Them to Observe"  
Glorieta, August 17-23  
(Foreign Missions Conference at Ridgecrest, June 15-21)

MANY MISSIONARY SPYKERS, such as

| Glorieta:                 | Ridgecrest:               |
|---------------------------|---------------------------|
| Dorine Hawkins, Brazil    | Mrs. T. G. Goodwin, Korea |
| James Kirkendall, Lebanon | Evelyn Owen, Japan        |
| Milton Cunningham, Zambia | Hubert Hardy, Chile       |



Arthur B. Rutledge



Baker J. Caulther



S. M. Lockridge



V. F. Forderhase



Dorine Hawkins

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*from Birmingham*

*Dear Pastor-*

We want to ask a favor. We believe that encouragement from you will help many women to decide to attend one of the WMU Conferences this summer. The first is at Glorieta in July; the second is at Ridgecrest in August. Of course, you might reply that we ask this favor every summer. We admit it. We do. But we have reasons. We believe that the women who attend one of the WMU Conferences have a special enthusiasm for the coming year in the church. For we have an enthusiasm that we get to express as we talk about new plans and materials.

We believe that 1967-68 is especially significant for WMU and the ongoing ministry and witness of every church in our Convention. For the denominational emphasis is "A church fulfilling its mission through ministry."

In July WMU will release five Mission Action Guides. We want to introduce these to the women at Glorieta and Ridgecrest. The Home Mission Board is counting on us to give the best interpretation possible to the missions techniques which their able staff members have prepared for these guides. And July and August furnish our first opportunity to show these materials and hold workshops in the areas of ministering and witnessing to the sick, to juvenile delinquents, to language groups, to the economically disadvantaged, and to thousands of needy persons to be found in other phases of mission action.

We shall not attempt to tell you all the details of what your members will receive at one of the WMU Conferences. But we do promise a week filled with information and inspiration that should send each one home with a new sense of commitment to help her church fulfil its mission in the world.

*Sincerely,*

WMU Staff

P.S. The dates for WMU Conferences:  
Glorieta, July 20-26, 1967  
Ridgecrest, August 10-16, 1967