

Royal Service

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CONTENTS

<i>Helen Fling</i>	1	<i>Day by Day--Living</i>
<i>Clifton J. Allen</i>	2	<i>The Helper We Need</i>
<i>Dallas M. Lee and Ione Gray</i>	3	<i>An Apartment Ministry</i>
<i>Cyril E. Bryant</i>	6	<i>Missions Here and There</i>
<i>Hugo H. Culpepper</i>	8	<i>From Washington</i>
<i>Mrs. Harold C. Marsh</i>	9	<i>Look Ahead, and Act!</i>
<i>T. B. Stringfellow, Jr.</i>	12	<i>A Night at Home Just for Us!</i>
<i>Waltred H. Peterson</i>	13	<i>The Art of Preserving</i>
<i>Mrs. Roy E. Snider</i>	14	<i>Are You Informed?</i>
<i>Mrs. Lamar Jackson</i>	16	<i>Mission Action Is Something You Do!</i>
<i>Mrs. Ralph Gwin</i>	18	<i>Society Study</i>
<i>Gilbert L. Giffin</i>	23	<i>Circle Study</i>
<i>Marguerite S. Bobb</i>	27	<i>Bible Study</i>
<i>Janice Singleton</i>	28	<i>Bible Study Guide</i>
<i>Fayly H. Cothran</i>	30	<i>Mission Study</i>
<i>Mrs. Phillip May</i>	31	<i>Call to Prayer</i>
<i>Lou Case Murphy</i>	36	<i>Books and Their Meaning for Missions</i>
<i>Marie Mathis</i>	36	<i>I Like the Life and Work Curriculum</i>
<i>Margaret Bruce</i>	38	<i>Overstuffed Living</i>
	40	<i>In This Year Question?</i>
	41	<i>Forecaster</i>

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Day by Day--Living

AN EDITORIAL

by Helen Fling

Contrary to the pessimism, fears, and phobias expressed by many today, I dare to affirm this a great time to be living and serving the Lord.

I am not suggesting burying one's head like an ostrich in the sands of "positive thinking," glossing over sinfulness within ourselves and our beloved nation, nor refusing to face world situations. The Christian must always take a clear-eyed look at conditions, trying to make himself more knowledgeable. Dr. George K. Schweitzer of the University of Tennessee urges intelligent involvement in life. He calls upon contemporary Christians to pray through news magazines every week and "to be tough-minded and tender-hearted."

True, we are living in a time unlike any other. Speaking of the era in which he lived, Voltaire said: "He who has not the spirit of his age, has all the misery of it." Let us pray that God will match us to this hour and grant us the spirit of our age. The basic problems are still spiritual and moral. The issues depend upon our willingness to seek the Spirit of God.

It is my belief that we are allowed to serve Christ in one of the most privileged periods of human history, a time of unprecedented promise. Once, in speaking to the Foreign Mission Board, Dr. Billy Graham acknowledged that the harvest field is thicker than ever before. "However, the instruments we have for reaping the harvest of the gospel are sharper than at any time in history," he said. The world has shrunk in this jet age with modern transportation and communication unknown to the church a few generations ago. In addition, there are more harvesters to do the work. Pioneer Baptist leaders would be astounded at the number of missionaries, pastors, people in church vocations and on our church rolls today.

We cannot brood over the debit side of the ledger when the credit side is amazingly bright. We dare not lag in our missionary endeavor, taking account of turbulent surroundings. *The Amplified Bible* in Ecclesiastes 11:4 declares: "He who observes the wind [and waits for all conditions to be favorable] will not sow, and he who regards the clouds will not reap." This is a time for continued sowing of the seed, when God has made it possible for us to give the gospel massively to people.

The Christian woman is not to deny this difficult world, but counting the cost, deliberately undertake her share of responsibility. She is to live with confidence rather than capitulation, with perseverance rather than panic, with daring rather than despair.

I do not warn you of the years of change and uncertainty ahead. I welcome you to them. It is a good time to be alive and to serve creatively.

Life, for many persons, is a sort of routine of chores—in the home or where one works for pay. Or, maybe it is a succession of worries, problems, and disappointment. Or, in some cases it is a series of crushing blows—children in trouble, prolonged illness, bitter misunderstanding, infidelity worse than death, unfair treatment, cruel ingratitude, or responsibility without relief.

As a result, we may become indifferent or selfish or bored or afraid or despondent or ineffective. In desperation we try to compensate with more duties, more parties, more travel, more makeup, more excess of dress or pleasure, or more struggle to get up the social or the religious ladder. It may be that we resort to alibis and excuses or even withdrawal and self-pity. There may be the depression of guilt or the frustration of rebellion.

Many things could be wrong. The fault may be in ourselves. There may have been wrongdoing. If so, it ought to be faced. There may have been hurried or selfish choices. The consequences have to be lived with. There may have been betrayal of trust or cruelty on the part of others which must be borne with courage and faith. There may have been unwillingness to look at ourselves objectively, to forget the weaknesses and improve and increase the strength. And there may

be misunderstanding of God's providences in our lives and of how he can make us equal to them and cause them to work out for our good.

Life may seem empty. It does not have to be like that. Efforts to achieve the highest and best may seem to be fruitless. But the outcome does not have to be failure or token success or giving up.

The Christian has access to help—in every way the Christian needs help. The Christian has the Helper—for whatever help he needs.

The Holy Spirit is the Helper we need. This is the New Testament description of the Holy Spirit Jesus made this promise to Christians: I will not leave you destitute, like orphans, alone. I will send the Helper—the Comforter, the Counselor, the Holy Spirit. He will take my place. He will be with you—really in you.

The way to understand this is to remember that the word Jesus used is "Paraclete." This means the One called alongside to help. The Holy Spirit is the Helper by our side. We are not alone. He is God with us, and Christ with us.

Is not the Spirit enough for our need? He has the goodness, the wisdom, and the power of Christ. He is omnipresent. He is unseen, but he is present wherever we are. He has perfect understanding of us and of God's will for us. He has the same loving concern for our well-being

that the Heavenly Father has. He shares the purpose of Christ that we overcome the world and experience to the full the joy and peace and strength of the abundant life. The Holy Spirit is our companion and our guest, with us and in us. What holy privilege for us! What high hope he has in us!

The Holy Spirit helps us to understand ourselves, our situation, and our relationships with other persons. If we are willing to see, he will show us the ugly desires and sins in our hearts—pride, impurity, jealousy, untruthfulness, laziness, and selfishness—and cause us to despise them and turn from them. He helps us to see the pettiness, hypocrisy, resentment, and fear in ourselves and assures us of God's willingness to forgive and cleanse the poison from our spirits.

The Holy Spirit helps us to have courage to face the hard experiences of life with better understanding of God's way and purpose for people. Suffering is a part of life. Sickness and sorrow are the lot of all persons sooner or later. The providences of life are mysteries we cannot fully understand, but the Holy Spirit helps us to know that God's grace will be sufficient for affliction and that the severest trial can bring a blessing if we accept God's providential dealing with courage and submissive trust.

The Holy Spirit helps us to see our

situation is not nearly as bad as that of many other persons. Thus there is occasion for thanksgiving. He helps us to find strength to be kind when we are tired, to make sacrifices and forget that we made them, to ignore some slur or barb and refuse to harbor ill will, and to offer forgiveness whatever the wrong committed against us. He helps us to endure mistreatment without desire for revenge, even to return good for evil.

The Holy Spirit helps us to do good. He equips the Christian with courage, understanding, and conviction to witness to lost persons about Christ and to help wayward fellow Christians. He gives guidance and strong purpose to those who want to serve in the work of the church. He supplies boldness and judgment for those who champion justice between races and who work for righteousness in public life. He helps Christians to show Christian love toward all persons and to go into situations of desperate crisis and evil and minister to persons with compassion.

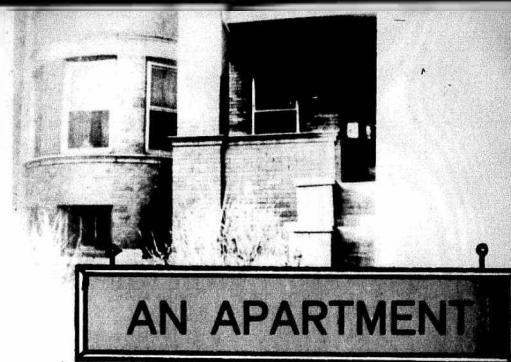
The Holy Spirit gives the help we need to choose what is right, to put first things first, to overcome worry, to triumph over self-pity and pessimism, to endure pain without complaining, to see issues clearly, and to stand firm against prejudice and what is wrong before God.

The Holy Spirit helps us to pray—to ask for what is right, to pray unselfishly, to pray with thanksgiving, to pray with burden and compassion, and to keep on praying with trust in God. He helps us to see the world in its need and to pray unceasingly for all people everywhere and for redemption and righteousness in the earth.

The Holy Spirit helps us to rejoice in Christ and to have hope in the Lord.

The Helper we need is with us, equal to every need and able to do for us and through us more than we can ask or imagine—if we are willing for him to do with us whatever is pleasing to Christ.

ROYAL SERVICE ■ SEPTEMBER 1967



AN APARTMENT

ministry



Rev. Preston Denton

In the Chicago area, Rev. Preston Denton is superintendent of city missions, serving under the Home Mission Board. "He's always on the lookout for people in strategic places who might begin a witness for the Lord," someone said of Mr. Denton.

He lends encouragement and help in developing Baptist work when people contact him. His address is 2001 South Fifteenth Avenue, Broadview, Illinois 60155.

WO families in Chicago share with us their experiences in apartment witnessing. Mr. and Mrs. Sherill Harris and Mr. and Mrs. James Cornwell answer a questionnaire.

Q: How did you decide to begin work in your apartment building?

Cornwell: We saw and felt the need for a work to be started in our densely populated area. There was no meeting place, so we opened our home.

Harris: Being aware of the need of a ministry in this area, after much prayer we discussed this need with superintendent of city missions Rev.

Preston Denton and decided to begin with a fellowship service in our apartment home on Sunday afternoon at 2:30.

Q: What followed?

Cornwell: We first contacted the superintendent of city missions for Chicago Southern Baptist Association, Rev. Preston Denton. He met with us for several weeks and through his influence got the consent of Carmak Avenue Baptist Church to sponsor us in name only as of January 30, 1966.

Harris: We asked a couple of Christian families if they would like

by Clifton J. Allen, editorial secretary, Baptist Sunday School Board

Life can be victory. Or, it can be defeat.

A person can be overcome by temptation, loneliness, perplexity, anxiety, emptiness,

rejection, or pain. Do you long for help?

The
Helper We Need

to meet with us and help visit and call prospects. They were also concerned and helped us. After a few meetings we asked Mr. Denton to meet with us and we organized into a mission and called our pastor as the mission's pastor, then elected our other officers.

Q. How long have you been doing this work?

Cornwell: The three of us, Mr. and Mrs. Cornwell, and Miss Joann Brooks, felt the burden of prayer for this work in October, 1964. We met in January, 1965, but did not have the faith to go on. At rope's end, we met again on January 1, 1966, and said, "Nothing will stop us but the Lord."

Harris: We have been working in missions in the Chicago area since 1957. This is a great missions field, and we just love to work here. The need is so great.

Q. How do people find out about this opportunity?

Cornwell: (1) Visitation (on foot) to friends, neighbors, and strangers; (2) distribution of circulars (with address and services listed), and the inclusion of a tract; (3) many, many phone calls (our own expense); (4) the mailing of letters and postal cards; (5) advertising in the com-

munity newspaper.

Harris: We believe that dedicated Christian people with a concern for lost people can see these opportunities all about them here. It takes courage and lots of faith and prayer to do this work.

Q. What has been the response?

Cornwell: Somewhat slow at first. The people just don't seem to have energy to get up and out to church. They have been watching, however, and since they see that we have stayed with it, their response and respect is increasingly better. We can say that the people in this neighborhood are stirred by the Word of the Lord.

Harris: The response has been good in our limited space. It isn't easy to seat thirty or forty people in the living room and dining room of our apartment for worship services. We use bedrooms for nursery and classrooms.

Q. Are other occupants assuming responsibility for this group?

Cornwell: No assuming of responsibility as yet, but two occupants in the apartment building which we manage have made professions of faith in Christ and are candidates for baptism and are faithful in church attendance.

Q. Is there evidence of concern for lost people?

Cornwell: Very definitely.

Harris: There is much concern for the lost people. It takes love and concern to keep at this work, but when some people make professions of faith, there is great joy!

Q. Do you see this fellowship as a continuing ministry?

Cornwell: By all means. With the help of the Lord we are continuing. On March 12 we constituted the North Loop Baptist Church with twenty-five charter members.

Harris: Definitely. The Lord has really blessed our efforts so far, and we trust he will lead us in this work here and that we will soon be able to secure a public building for our use. Then we will be able to go out and visit and have a place for many lost people and Christians who are without a church home here.

The Harris ask that we pray that many other Christian people will see the great need and will open their hearts and homes and serve the Lord that many lost people may be saved.



by Mrs. Lee Ayers

Kenmore Baptist Chapel, Chicago

Another Chicago couple write in detail about the wonderful way the Lord is leading them and their neighbors in apartment witnessing.

We have lived here on Kenmore Avenue ten years in this same apartment building. Naturally we realized the need for a church here. We, along with a few others, attended churches in other areas, but some people will not bother to go any distance to church.

We felt if we could locate a chapel in this area which is in the heart of

a heavily populated area with people of all nationalities, we would be able to reach many for Christ.

So our search began for suitable quarters to open a chapel. We searched for weeks, but felt hopeless about finding a place. But a woman who lives downstairs in our apartment building and I decided we would try again. Then suddenly, as

if by the helping hand of God, a three-room, back apartment on the first floor of our building was empty.

This apartment has front and back entrances. One room is quite large. Behind this apartment is a train track about on the level with the second floor. Of course, this is noisy at times, but at the time of our services there is less traffic since

we avoid the rush hours when fewer trains are passing.

We knew we had to have permission of the owner, the alderman, the sponsoring church and its pastor, and of Rev. Preston Denton, superintendent of city missions.

Then the front apartment directly in front of this one became available. So we combined the two apartments, giving us six rooms or one whole side of the building. On the front we put up a sign announcing services.

We secured the landlord's permission. He is not of our faith, but says a church in the area is a good thing. The alderman and the pastor from Cornelia, our sponsoring church, inspected the area and gave their approval. Mr. Denton agreed. These apartments rent for \$160, but the landlord cut \$10 a month for us.

We held our first services September 18, 1966, with an attendance of seventeen people. Mr. Denton and his daughter were here to open the new chapel. My husband was named pastor, and our daughter, Mrs. Lee Miller, pianist.

The pastor called for those who wanted to help in the mission. Seven responded. Twenty-one attended Training Union and worship services that night. The offering was \$34.05.

Last January we had an average attendance of thirty-four in Sunday School, thirty-five in morning worship services, twenty-four in Training Union, and twenty-five for evening services. Our attendance varies from twenty-eight to thirty-five. Our offering has risen to around \$90 per week.

People find out about the chapel by word of mouth and they see our sign out front. We printed flyers and distributed them to each apartment building in the area—not one, but several times. We have visitation on Monday nights. Two go together and visit prospects or follow leads which people have given to us.

We have Woman's Missionary Society meeting once a month. We

organized the first month. Twelve attended the first meeting. We work for the betterment of the area. Women in this area visit in the daytime if they do not work. We also use the telephone and give socials on different occasions. Everyone brings a friend and dishes of food. We spread together, creating a fellowship. At Christmas we had a children's program in which adults and children were participants and workers. We gave bags of fruit, nuts, and candy to every child and visitor. We sang Christmas carols.

You can see for yourself the response as our attendance has grown, also our offering. Both Southern people and those people raised in Wisconsin are in our church activities. There is an Indian family from Oklahoma. All are hard-working, dedicated people trying to win people to Christ and encourage them to attend church regularly. Everyone says this is a very difficult area to reach for Christ, but God is blessing.

Our space is becoming inadequate. We can comfortably seat thirty-two people in the room which serves as our auditorium. We have Nursery, Beginner, Primary, Junior, Intermediate, and Adult classes, an office, two bathrooms, kitchen with stove and refrigerator, sink, and cooking utensils.

This is a seven apartment building, three-story brick. All are actually flats except the two combined which we use for the mission. Two flats on third floor are occupied by a Puerto Rican-American couple, an American born baby-sitter, and five children. They are Catholic. The children attended our services once. They asked many questions. Now their parents will not let them come.

In another family of Puerto Rican-French background, there are seven children, six at home. All are Catholics. On second floor there live a Cuban couple with four children. I baby-sit with the two youngest. They also are Catholics, but allow the children to attend socials. The parents have fellowship with the

group.

My husband and I live in the other flat on second floor. Our daughter lives with us. Her husband is in the Army in Germany.

On first floor the couple is from West Virginia. They have five children, three at home. The wife and two boys are Baptists and members of our chapel.

My husband and I are both from the South. Our original home was Halls, Tennessee, seventy-eight miles north of Memphis, only six miles from the Mississippi River.

My husband works ten hours a day in a machine shop. He holds two services on Sundays and also prayer meeting Wednesday nights. We are now studying a Baptist doctrine book. My husband is a great believer in preaching the Bible and teaching people Baptist doctrines.

As I have stated above, we have a hard-working group—dedicated, interested group, the very best we think. A number of people have expressed their happiness in having the chapel in the area.

At present we are not constituted as a church, but are going to be very soon. The Home Mission Board helps us with the rent, paying \$125, and we guaranteed the other \$25 from the first. But we have been almost self-supporting from the beginning. We must find out if the city will allow us to constitute and stay as we are at present. Our space is limited, and we are growing, but we do not want to leave this area. The owner of this building has assured us that he is interested in selling the property. He feels that some reasonable terms could be worked out. If we buy, we can knock out walls and make room for a larger auditorium. This, of course, we cannot do as renters.

Besides our regular offering, we have a building fund in which we have around \$200.

With God's help we are sure plans can be worked out. I believe from the beginning God has guided us in this project.

missions

HERE and THERE

by Dallas M. Lee and Ione Gray

• US-2 Couple in Alaska

"Eskimo ice cream," to inform all of you who are uninitiated, is not really vanilla ice cream covered with chocolate. It is mashed caribou or moose fat with fruit and seal oil. If you don't believe it, ask an Eskimo.

That word comes from Norman and Gunita Harrell, a couple in Alaska for two years under the Home Mission Board's US-2 ministry, a short-term missions program for college graduates under twenty-seven.

The Harrells are serving under the direction of missionary Valeria Sherard in the Kobuk, Alaska area, a village of fifty-four people and about sixty dogs located just inside the Arctic Circle on the Kobuk River.

"We had to adjust from a modern, city-type life to life more like that of the nineteenth century," Harrell said. "For instance, at Kobuk there are no telephones, television sets, drugstores, shopping centers, street lights, running water, movie houses, cars, hospitals, dentists, doctors, city garbage collectors, cleaners, laundrettes, dozens of other things you take for granted back home.

"I had never chopped wood before, but I soon found myself driving a dog team and sled into the timber to chop down a tree or two for the church stove—and in 40-below-zero weather."

The couple live in the back of the log church in a room about 8 feet by 30 feet. They have an oil heater, an inside chemical toilet, and a Coleman stove, and electricity from 8 A.M. to 10:30 P.M. "Don't worry, we are comfortable enough," he assured his US-2 *campadres* in a newsletter.

"By nature, the Eskimos are a friendly people," Harrell said. "They have shared fish, caribou, and moose meat with us. There is an eagerness among them for a knowledge of God, the Bible, and God's revelation in Christ. Our goal is to get them to see that Christianity is not a white man's religion but for all people everywhere."

Harrell said one of his greatest experiences was working with six Tennessee BSU students in finishing construction on a missions building at Shungnak, ten miles downriver. The walls were up, so the group faced the task of adding a roof, a floor, and a storm shed.

"This sounds fairly easy," he said, "and it was, except for getting the materials to the building site. We had to

charter a DC-3 plane to bring the materials to Dahl Creek which is three miles inland from Kobuk. Next we had to rent a Jeep and a small trailer for \$25 per hour to haul the materials to the river (it required eight hours). Then we had to rent small boats to float the materials downriver to Shungnak. And finally we rented a Caterpillar to haul the materials up a steep hill where the building was to be located."

Despite the inconveniences and the severe weather when temperatures spiral downward to minus 60 degrees, the Harrells appear cheered by the challenge.

"We have been forced to live close to God. We believe that God's plan in calling us to Alaska was not only to serve him but also to learn about him and for ourselves truths which we could not have learned elsewhere."

• Foreign Missionary Support

For many years the Southern Baptist Foreign Mission Board had a basic salary of \$1,000 for each missionary. Several years ago the basic salary for single missionaries was raised to \$1,200.

Before World War II there was nothing more than the basic salary. Every missionary received the same payment in every country. World conditions changed that policy. Now differences in the amount of support provided for missionaries are made on the basis of the differences in the cost of living in various countries. No differences are made on the basis of the types of work done or positions held.

In 1966 the Foreign Mission Board altered the basic salary figures. They are now \$1,800 for a married man, \$1,800 for his wife, and \$2,000 for a single missionary.

Perhaps you are interested in knowing just how the Board arrived at the figure of \$1,800. As indicated, the cost-of-living supplements vary from country to country. In 1966 the lowest was \$750, and it was due for a raise. Therefore, the Foreign Mission Board added \$800 to the basic salary.

The \$800 added to the base salary in 1966 did not mean that the missionary got an \$800 raise. That amount was



In San Jose, Costa Rica, missionary journeyman Lloyd W. Mann (on motorcycle) and missionary S. D. Sprinkle, Jr.

simply taken from the cost-of-living supplement and added to the base salary.

There is also child support: \$250 for each child under ten years of age, and \$300 for each child over ten.

This means that a family with one child under ten years of age receives \$3,850, and a family with four children, two under ten and two over ten, receives \$4,700.

But much more is involved in maintaining missionaries than salaries and cost-of-living supplements. Housing is provided. One half of all medical bills is paid by the Board, and when the missionary's portion exceeds \$100, the remainder is paid by the Board.

Each missionary is provided with life insurance. His pension dues are paid. Assistance is given toward expenses of missionary children attending college. Women of Woman's Missionary Union know about the Margaret Fund. But, in addition to the Margaret Fund which is paid to the school, the Board provides child support directly to the children in college and graduate schools.

Missionaries receive an outfit allowance upon appointment and a refit allowance at the end of each furlough. Transportation on the field is provided as recommended by the Missions (organizations of missionaries on each field).

This explanation of the support of foreign missionaries by Southern Baptists is considerably oversimplified. Maybe the problem comes in trying to think of what a missionary receives in terms of "salary."

The Foreign Mission Board and the missionaries think in terms of "living support" rather than in terms of "salary." Every missionary offers his life with the maximum ability he may possess. He attaches no financial evaluation to it, but he expects that his necessities of living

will be provided while he makes full use of his life in missionary service and following retirement from active service.

The largest financial responsibility in foreign missions is sending and maintaining missionaries on the field. In the Board's budget of \$28,022,300 for 1967, \$11,081,199.61 is being used for this purpose.

The Foreign Mission Board appointed and employed 207 persons for overseas service in 1966. In 1965 it was 220. In the current economy, it takes at least \$2,225,000 to appoint and maintain two hundred missionaries in a given year.

Foreign missions has two sources of support, the Co-operative Program and the Lottie Moon Christmas Offering. When you give through your church and when you give through the Lottie Moon Christmas Offering, you are contributing to the living support of missionaries and their children.

In Quetzaltenango, Guatemala, missionary R. Edward Gilstrap. Note identification on station wagon, Baptist Mission of Guatemala, with address



In Ankara, Turkey, Tracy, Kelly, and Kerry with their missionary parents, Rev. and Mrs. James F. Leeper. Missionaries were welcomed by an American member of a Baptist congregation.





by Cyril E. Bryant
Editor, *The Baptist World*
Publication of Baptist World Alliance

The Public Schools Have a Responsibility to Teach About Religion

The Bible has not been outlawed from the public schools. The Supreme Court decisions that created so much stir a few years ago were directed against compulsory religion—the devotional reading of the Scriptures and prescribed prayers.

Now—four years later—we find public school officials, officers of the American Bible Society, officials of the Baptist Joint Committee on Public Affairs, and others busy at work determining what things the public schools may do.

Their search is based on two little publicized paragraphs from the Supreme Court decisions. In the *Abington vs. Schempp* case, Justice Clark wrote:

"In addition, it might well be said that one's education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization. It certainly may be said that the Bible is worthy of study for its literary and historic qualities. Nothing that we have said here indicates that such study of the Bible or of religion, when presented objectively as part of a secular program of education, may not be effected consistent with the First Amendment."

In the same case, Justice Brennan wrote:

"The holding of the Court today plainly does not foreclose teaching about the Holy Scriptures or about the differences between religious sects in classes in literature or history."

The approaches now being made to facilitate instruction about religion in the public schools are understandably being made cautiously. Some schools have initiated uses of the Bible in literature and history, and have found it good. These cases are being publicized in religious and educational journals.

Dr. C. Emanuel Carlson and his staff at the Baptist

Joint Committee in Washington have been in serious study of the matter ever since the Court's decisions. They have prepared a set of "guidelines" for approaches to study about religion.

One of the most helpful papers thus presented was prepared by Dr. R. L. Hunt and published in *Nation's Schools*. He outlined five specific ways that schools can meet the responsibility:

1. Give pupils knowledge of the Bible necessary to understand American literature and culture, history and institutions. The Bible ranks as one of the richest background sources for literature taught in public schools, according to a study being conducted by the National Council of English Teachers.

2. Give pupils knowledge of the Bible and religious institutions and practices to help prepare them as citizens for life in a society where people of many religious faiths must learn to get along together.

3. Give pupils, engaged in the developmental tasks of defining their own personal philosophies and systems of values, a knowledge of religious literature and ideas that permits them to compare their viewpoints of faith with those from other experiences.

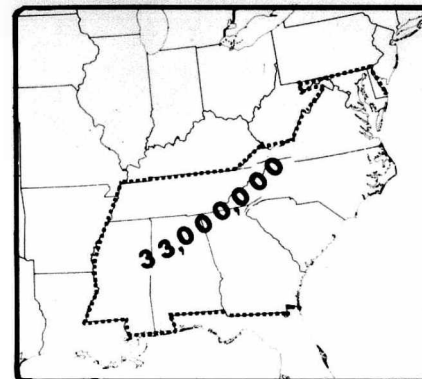
4. Acquaint students with information about religious viewpoints relevant to political issues and national and international policies upon which citizens of the United States may have to vote. Religion plays an important part in national character and history and is a significant element in the relationships among nations.

5. Acquaint students with knowledge of biblical and other religious literature for personal enrichment and enjoyment. The well-educated man cannot afford to remain ignorant of the treasures of our heritage.

Dr. Hunt then listed ten activities that Court decisions have indicated are in line with the law:

1. Study the Bible for literary qualities
2. Study the Bible for historic qualities
3. Use the Bible as a reference book when studying secular subjects.
4. Study comparative religion.
5. Study the relation of religion to the advancement of civilization.
6. Recite historical documents, such as the Declaration of Independence, which contain references to God.
7. Study the history of religion.
8. Sing officially espoused anthems which contain the composer's profession of faith he has in God.
9. Make references to God on patriotic or ceremonial occasions.
10. Be excused from class to go to religious sanctuaries for worship or instruction.

These uses of the Bible doubtless will find their way back into school curriculums. But compulsory religious exercises are rightly outlawed to prevent any school administrator from fostering his own religious beliefs on the minds of students who come from a pluralistic society.



by Hugo H. Culpepper
Director, Division of Missions
Home Mission Board

We are becoming an urbanized nation with affluent white suburbs encircling decaying, mainly Negro core cities. Between 1960 and 1965 the cities of America suffered a population loss of 270,000 in their total white population. At the same time the Negro population of the cities grew by some two million.

Do you see this concentration of people in our cities as a challenge for Christians to meet spiritual needs by truly becoming "the salt of the earth" and "the light of the world," as we are called to be (Matt. 5:13, 14)? The Home Mission Board believes that it seeks to answer this question in the affirmative.

Perhaps the most evident need will be that of establishing new

Look Ahead, and Act!

Student summer missionary taking a census in a community in Chicago

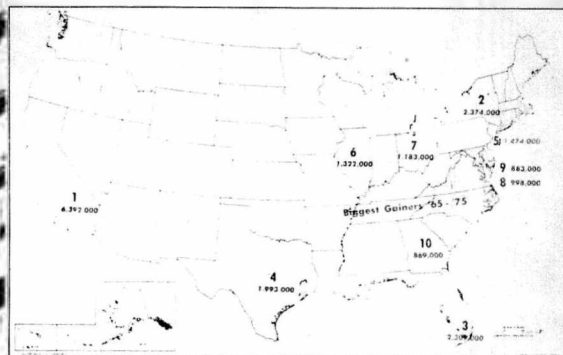


THE net increase in the population of the United States during the next ten years is expected to be about 33 million people. This is as many people as now live in Mississippi, Alabama, Georgia, Tennessee, South Carolina, North Carolina, Virginia, West Virginia, Washington, D.C., and Maryland! During this period the largest gains will be in California, New York, Florida, Texas, New Jersey, Illinois, Ohio, Virginia, Maryland, and Georgia.

The rate of population increase is staggering. But even more alarming is the trend toward the concentration of people in urban areas.

ROYAL SERVICE • SEPTEMBER 1967

Many factors affect the home missions responsibility which Southern Baptists must face now and in the future: poverty, ready response to the gospel, new churches, high-rise apartment living, shifting of population, and many other challenges.



Biggest Gainers in Population, 1965-1975

churches and church-type missions. Normally Southern Baptist churches show a net gain of only about 340 churches each year. If we are to keep up with the population increase alone, the minimum number of new churches needed each year will be more than fifty each in California and Florida, between twenty-five and fifty each in Virginia, Texas, and Georgia, between ten and twenty-five each in Arizona, Alabama, Illinois, Ohio, Tennessee, North Carolina, and South Carolina, between five and ten each in fourteen other states, and between one and five each in the remaining twenty-four states. A total of at least 370 new churches a year will be necessary to hold our own in relation to the population boom.

An action plan is being developed for the year of emphasis on "A Church Fulfilling Its Mission Through Evangelism and World Missions, 1968-69." The purpose will be to conduct a two-year project culminating in the summer of 1969. The goal is to establish by September 30, 1969, five hundred strategically located new churches or mission-type churches within the

newer geographical areas of the Convention.

It is necessary for you and your church to become involved in providing an evangelical witness in the five hundred areas. How? Pray continuously for the lost to be won, for indifferent Baptists in the area that God will guide and lead. Pray for churches and missions that God will provide leaders in new churches.

A second way to help is to give money. Generous contributions through the Cooperative Program and the Annie Armstrong Offering for Home Missions are imperative.

Another specific suggestion is that you send to the Home Mission Board information about family and friends who are now living in the five hundred strategic areas which will soon be chosen and made known to all Southern Baptists.

Could it be that you could move to one of these areas to assist in establishing a new church? It is vital that all of us expect God's miracles and that we become committed and involved.

Some of the strategic areas will be where there is nothing attractive in

terms of promise of evident success. But the Lord has said, "Where I am, there shall also my servant be" (John 12:26). He is in areas of human and spiritual needs, in areas unattractive by popular standards of values. Just as God sent Jesus, so he sends you and me.

For years the members of a church in an inner city contributed generously to the cause of missions. But in recent years the immediate neighborhood had conformed to the pattern of decline. Many members moved out to suburbs. Some transferred letters to churches nearer their homes. But unlike some churches, this one began to see a missions challenge in its neighborhood.

Seeking advice from the Home Mission Board about how to survey need, the church began a weekday ministries program. Some 160 of the church members have become involved in witness and ministry. Some of the members who moved to the suburbs have begun driving back in some ten or twelve miles in order to help meet the needs of people and to be a part of a vital work for the Lord.

Literacy classes are scheduled for internationals from the business and academic community nearby. Personal friendships are being cemented. People are visiting in each other's homes. Men have begun to relate to juveniles in need of someone who cares. Young people are finding new strength for living.

Sewing classes, recreational clubs, young people's forums, day care for children, and other significant work are proving to be avenues of witness for Christ. This city church today is vibrant—with a new spirit of Christian joyousness and love characterizing its people. People of many races are working together as people, as children of God by creation and as potential brothers in Christ through redemption.

Once this kind of redemptive activity begins, once God's people permit his Spirit to dwell within and work through them, they have eyes to see and the church becomes what it is called to be.

In churches such as this, a new spiritual environment grows and expands and reaches out to the needs of mankind.



THE first word is "remember." How long has it been since your family enjoyed an evening together at home? Can you remember when?

It may be your intentions have been excellent. You know, "Let's plan to spend a night at home at least once a week!"

Alas! The family supper table may be the only time when all of you actually sit down together even for a brief period. Or, is this wishful thinking, too?

by Mrs. Harold C. Marsh

The next word is "help," and you can begin to do it yourself. What about analyzing what's happening to your family's communication, togetherness, concern, and security in love for one another?

"Stop, look, and listen" are familiar words. Dear family, they apply. Pull crowded schedules to a screeching halt, and look! Is everyone busy going and doing and losing sight of each other? How fast the years go! What about family memories for the years ahead?

A family's not much of a family if the members never get together. But family fun has to be planned. So get out your calendars and write on them in big letters:

"A night at home . . . just for us!"

Remember Proverbs 15:13 says: "A happy heart makes the face look sunny" (Berkeley Version), and we want family members to learn to be glad just to be together sometime.

Now, what can take place during a night at home? Do you have to do something? Yes, for if you do not plan to enjoy sharing the evening, each one will drift off into semi-isolation. All right, so the point's made—our evening at home will be one of sharing with each other. There can be some surprises, too!

Like what?

Like . . .

"Each one plan one" idea! That sounds like Dr. Frank Laubach's famous literacy slogan! It is similar, and it works. Each family member should take turns planning for this special evening of fun at home, so there will be a variety of ideas and activities.

First, analyze the varied interests of each family member. Is there a common interest to use as a starting place? Enthusiasm is a great force, and sharing a common interest may branch off into some newer, more exciting areas. For example, it may have been years since Mom and Dad have played some old-fashioned games like checkers and Go Fishing.

To play those again may spark the family's enthusiasm for deciding to build a library of games, both old and new! If there are enough family members, this could result in long-range tournaments with play-offs for game winners.

Second, match interests discovered about individuals to fun ideas. This may lead to a discovery that the home does not have any reading materials to help out with fresh ideas. Another project develops—let's build a library shelf of family fun books:

The Fun Encyclopedia, E. O. Marbin, \$5.95; *The Family Fun Book*, Helen and Larry Eisenbergs, \$2.95; *The Family Pleasure Chest*, Helen and Larry Eisenbergs, \$1.25; *The Treasure of Family Fun*, Nancy Cleaver, \$4.95. (These books may be ordered from Baptist Book Stores.)

You may write the Church Recreation Department, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37203, for additional suggestions on family fun.

Third, some of the happiest times can be spontaneously planned by a family member utilizing materials at hand with no expense involved.

Take the recent experience of one family for example. The mother asked fifteen-year-old Sam to clean out his room and to discard those things he no longer wanted or had outgrown.

Sam did so, then enterprisingly invited the seven other family members to attend an auction that evening. He gave each one a credit slip for \$15 with which to bid, then conducted a lively auction. One by one his treasured possessions were displayed, their virtues expounded, bids requested—then fierce competition ensued. Proud, new owners carted the loot off to their rooms. The only questionable reaction to the whole evening was Mother's moan: "All this stuff is just getting shifted to new locations!" It will be a night at home, however, that will be a family fun night long remembered!

INQUIRE, if you will, of your church clerk about records describing past events in your church—such events as the first organizational meeting, the names of charter members, the calling of the first minister, the number of baptisms each year, the construction of the first building, and significant contributions the church has made to the community in which it is located and to the denomination to which it belongs. In the first place, see if such records even exist and if they do, in the second place, see how fully and accurately they tell the story.

If yours is an average church, preservation of such historical records has received only casual attention. Most churches have yet to learn that anything worth doing is worth keeping for the sake of history. Great gaps often appear in the historical continuity of churches because records were hastily transcribed and subsequently carelessly cared for. The following example has nothing to do with the failure to write down and preserve records by a local church, but it does point up the tragedy of playing fast and loose with records of important events.

When the Southern Baptist Convention met in Augusta, Georgia, on May 8, 1845, for its organizational meeting, it brought into being the Foreign Mission Board to be located in Richmond, Virginia, and the

Board of Domestic Missions (now the Home Mission Board) with offices to be in Marion, Alabama. The Board of Domestic Missions had its first meeting in the Siloam Baptist Church, Marion. Such men as James H. DeVoe and Basil Manly were in attendance. For thirty-seven years (1845-1882) the Board's activities were directed from Marion. Those years were some of the most important the Board will ever know, but there is not a single record now available outlining the organizational meeting of the Board and only incomplete records of the events which occurred during those struggling, formative years. What a tragedy! What happened to them? No one knows. Just think how much history surrounding one of Southern Baptist's finest agencies may be lost forever.

Let us consider some ways of keeping and preserving church records.

Church Historical Committee

When your church appoints its committees each year, make sure a historical committee is selected. If the church clerk is not made chairman, he should be a member of the committee.

This committee should be composed of people who have a sensitivity for the past. They should be interested in what your church has done through the years.

The committee should be responsible for accumulating historical documents and records which relate to the past and present. When sufficient materials have been secured, a history of the church from its inception to date should be prepared. This would be a major undertaking but would prove to be of inestimable value to the church.

Siloam Baptist Church has available a beautifully bound 124-page history compiled in 1943 by Julia Murlee Lovelace. This history records such notable events as the founding of Judson College by members of the congregation in 1838, the establishment of *The Alabama Baptist* and facts about its publication from Siloam for thirteen years, the assistance given by many of its members in the beginning of Howard College (now Sanford University), and the organization of the Home Mission Board in 1845. In 1972 Siloam will observe its 150th Anniversary and at that time this book will be brought up-to-date to include the church's present ministry to the town of Marion and the two colleges located here.

The historical committee would also be responsible for granting use of church records for writing and research to those who seek such information as preserved in the records.

There is another approach that

Mr. Stringfellow and church clerk, Miss Mary McMillan



the art of preserving

by T. B. Stringfellow, Jr.

Pastor, Siloam Baptist Church
Marion, Alabama

you may take in the matter of keeping records. You may wish to designate one person as church historian and eliminate the committee idea. But since the task of gathering material, providing suitable storage for its maintenance, overseeing its proper use, is so gigantic, it would seem that a committee would be the best arrangement for getting the job done.

Historical Room

The historical committee would not only be responsible for gathering records but would also see that they are preserved.

The most acceptable way to do this is to keep all records together in one location. This can be done as part of the library service offered by the church or as a separate service known as the historical room. Most churches have a room available which could be used for this purpose. It is not essential that you have a wealth of material to initiate this project. Begin with what you now have in hand, no matter how meager.

All available minutes of deacons meetings and church business sessions should be filed according to dates. If you have artifacts and relics important to the founding of your church, place these in the room. Some of these articles may have to be reclaimed from members of the church who have kept them in their homes, but if these articles belong to the church, they should be returned to the church for the historical room.

For many years Siloam has treasured the original table around which the Home Mission Board was organized. This table, suitably plaqued, is on display in the historical room along with other objects relative to the early days of the church. On November 30, 1966, it was my privilege to present to the Home Mission Board in Atlanta a replica of that table to be placed in the Board's Heritage Room.

One of the problems related to a historical room is finding the material you need. This can be done in

a variety of ways. Contact with elderly members of the church can often put you on the trail of a valuable discovery. When the members of the church become aware of the need for a historical room and the work the historical committee is trying to do, they can provide valuable assistance in locating records and relics.

When you have gathered your original papers, have them micro-filmed and placed in storage for safekeeping. This service is available at a very reasonable cost.

The importance of keeping good records cannot be overstated. The past is important to the success of the future. Churches can know better where they are going if they understand where they have been. The past should not be embalmed but used as a vibrant inspiration with which to face the challenge of the church's involvement in today's society.

In the eleventh chapter of Hebrews, the writer parades before a group of frustrated, uncertain New Testament Hebrew Christians another group of Hebrew people belonging to an earlier period in history. Their names are mentioned in the great muster roll of the faithful. It was said of Abraham, Isaac, Jacob, Sara, Noah, Enoch, and others: "These all died in faith" (Heb. 11:13). From this experience the doubting New Testament Christians received renewed vision and courage. This was made possible as they reflected on how others met the challenges of their day.

There is a lesson here for us. If the activities of the founders of our churches have been recorded, they serve as an inspiration to us. Let nothing we do for the glory of God escape capture in the record, for subsequent generations will consider our doings. And it is quite possible that some could receive the encouragement they need while perusing our well written and well preserved records.

ANY session of Congress faces many issues that interest church people. These often involve complicated problems in church-state relations. Federal, state, and local attempts to solve the problems of modern society increasingly affect all religious groups. Today involvement in the public life of the nation can no longer be avoided by churches and church agencies.

For instance the 90th Congress had before it items like these: a prayer amendment to the Constitution; a judicial review bill; draft exemption for ministers and divinity students; elementary, secondary, and higher education bills; birth control information policy; the poverty program; capital punishment; urban development; international relations; and changes in the Social Security program.

In light of this list, churches, denominational groups, associations, and conventions have ample opportunity to raise public issues in pulpits, in discussing groups, or in resolutions.

Responsible Talk

But having the occasion to speak and being able to speak wisely and

constructively are different matters. The occasion to speak places all of us under obligation to be soundly informed.

The point carries over into church-state relations. Those of us who want to speak influentially on these questions are obligated to speak as informed persons with positive programs. Anyone can criticize a policy, for all policies have their problems, their merits, their limitations.

How does a person become a responsible critic? In part, by becoming well informed. What does this require? He must have balanced information and practice use of that information. This leads to some suggestions.

Consider All Viewpoints

If possible, our knowledge of civic affairs must be based on data from independent and divergent sources. One magazine, one newspaper, one commentator is not enough. Two are not enough. This is especially true if the source is known to be partisan or clearly parochial in outlook.

Also, it must be assumed normally

that an opponent on an issue has a reasonably persuasive case and that he has good intentions. This means that "the other side" must be known and its values appreciated and weighed.

How often an opinion is altered by hearing more than one side! It is on the presumption that all sides have some part of the truth that our legal system is built. We expect justice to be best served by listening to adversaries.

This may be discouraging to some people, for they say: "How can I ever get informed?" The answer is, of course, that one never does! It is a continuing challenge to know what is going on in our ever-changing world.

Sources of Information

Here is a list of offices to which you can write in fair confidence that you can obtain seriously written material.

Remember that listing these agencies does not mean approval of their viewpoints. They are here only to give the reader information about where he can go to get several differing views of church-state issues.

by **Walfred H. Peterson**

Director of Research Services
Baptist Joint Committee on
Public Affairs



Are You Informed?

1. Baptist Joint Committee on Public Affairs
290 Maryland Avenue, N.E.
Washington, D.C. 20002
(Ask for "A Churchman Talks with His Elected Officials.")
2. American Jewish Committee
165 East 56th Street
New York, New York 10022
3. Commission on Law and Social Action
American Jewish Congress
15 East 84th Street
New York, New York 10028
4. Americans United for Separation of Church and State
1633 Massachusetts Avenue, N.W.
Washington, D.C. 20036
5. Citizens for Educational Freedom
promotes government aid for private schools
844 Washington Building
Washington, D.C. 20004
6. Friends Committee on National Legislation
specializes in international affairs
245 Second Street, N.E.
Washington, D.C. 20002
7. Committee on Civil and Religious Liberty
National Council of Churches
475 Riverside Drive
New York, New York 10027
8. American Civil Liberties Union
156 Fifth Avenue
New York, New York 10010

MISSION ACTION

is something you do!

Mission action is something you do!

Mission action is something you do in your community.

Mission action is something you do in your community, through your church.

by Mrs. Roy E. Snider
Arkansas WMU President

■ Yes, mission action is something you do in your community, through your church, to minister and to witness to persons of special need and circumstance.

First of all, you find out what needs to be done for persons who need you—and with God's help you do it. Mission action is just that simple—or almost that simple!

How do you find out what needs to be done? Engage in a "people hunt" and find persons of special need and circumstance.

Who are the people to hunt?

They are those people who likely will never be reached for Christ and his church unless someone gives them special attention. These people, because of physical, social, or economic reasons, need the special attention of concerned church members. Some of the people of special need are the physically handicapped (blind, deaf, retarded, and crippled); the socially and economically disadvantaged (underprivileged, migrants, transients, illiterates, juvenile delinquents, parolees, ex-prisoners, alcoholics, and unwed mothers);

those in institutions (sick, aged, prisoners); people in military service; language, racial, cultural groups (Indians, Latin Americans, Orientals, Europeans, Negroes, Jews, international students, refugees). To reach these people often requires meeting basic human needs in the name of Jesus Christ as well as witnessing to them of his power to save.

Where are the people to hunt?

Many are in jails, prisons, low-income housing areas, homes for aged, rest homes, children's homes, hospitals, and other institutions. You will find people in need at mission centers, migrant camps, and in many other places.

Many of them are lost. Most of them need special attention by the church. They are everywhere, all around you. Hunt them! Find them! You will have no difficulty finding persons of special need and circumstance. They touch your elbows every day.

Are you thinking, Why should I bother? We know that all these people and their problems are important, but are they really our concern?

Can't the government take care of them? Isn't that what the community chest, the welfare agencies, and the Red Cross are doing? Why should we get involved?

Have you forgotten something? Perhaps a bit of Scripture reading from *The Amplified Bible* will refresh your memory.

The psalmist instructs: "Do justice to the weak (poor) and fatherless; maintain the right of the afflicted and needy . . . rescue them out of the hand of the wicked" (Psalm 82:3-4).

Isaiah teaches: "Learn to do right; seek justice, relieve the oppressed and correct the oppressor; defend the fatherless, plead for the widow" (Isa. 1:17).

And in Paul's letter to the Galatians the command is clear: "Bear (endure, carry) one another's burdens and trouble some mutual faults, and in this way fulfill and observe perfectly the law of Christ, the Messiah, and complete what is lacking [in your obedience to it]" (Gal. 6:2).

We are not to be content just

bearing our own burdens. We are to help others in carrying theirs, also.

You remember the story of the good Samaritan (Luke 10:29-37). A man was going from Jerusalem to Jericho and fell among robbers. They took his clothing and other belongings and left him half dead—after thoroughly beating him. Two other men, a priest and a Levite, saw him, but each passed by on the other side as if to say: "I can't be bothered with him. My appointment is more important than this wounded man." His needs, however, were taken care of by a foreigner, a man despised by the Jews.

A Samaritan came along. He stopped to see what he could do. He met the man's immediate needs and then took him to someone who gave additional help. The man of Samaria took time from his own busy work to dress the man's wounds. He gave of his possessions, using his own oil and wine. He probably walked to the inn since he transported the injured man on his beast. He took care of him through the night and gave the innkeeper money for two days lodging with promise of more if needed on his return trip. This indicated that he was willing to be involved with the man's need beyond an emergency.

Jesus said the Samaritan's attitude and actions represented true neighborliness. "You shall love your neighbor as [you do] yourself," he commanded (Matt. 22:39 *The Amplified Bible*).

Jesus also made a promise to those meaningfully involved with man's need, those who minister to persons of special need and circumstance—the hungry, thirsty, stranger, naked, sick, imprisoned—those identified with these he said would inherit the kingdom of God (Matt. 25:32-46).

There are many passages in the Bible which make clear that we must minister and in so doing witness to persons of special need and circumstance. How do you go about a people hunt?

Study the *Mission Action Survey Guide* (50 cents) available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

Now prayerfully begin. Will you discover the needs of lonely people in an institution?

Will you discover needs among people who speak another language?

Will you contact juvenile authorities? Will you find youthful offenders?

Do you live in a community where internationals present an opportunity for ministry and witness?

Do you want your church to be a helping church, a good Samaritan church?

These five mission action group guides will give guidance to those ministering regularly:

1. *Mission Action Group Guide: Internationalists*
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 are \$1.00 each from Woman's Missionary Union (address above), or Baptist Book Stores. (See June RDAI SERVICE for suggestions on how to form mission action groups.)

Will a group of women form a mission action group to work in juvenile rehabilitation? Order copies of the *Mission Action Group Guide: Juvenile Rehabilitation*.

Will a group work with the sick in a helpful way? Order the *Mission Action Group Guide: The Sick*.

Order the guides you will need to do the work which needs to be done now. These guides will help you know how to begin and sustain your work as a mission action group.

As you help others in the name of Christ, you will grow as a Christian and great joy in his service will be your reward.



Study in September

FOR USE IN SOCIETY

An Accelerated Witness to an Exploding and Shifting Population in the US

by Mrs. Lamar Jackson

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

Meeting Outline

Song

Call to Prayer

Business

Promotional Features (see Forecaster)

Study Session

1. Checklist (materials saved from July and August)

— A world map with list of fourteen world challenges affecting missions: communism, racism, Catholicism, nationalism, tribalism, colonialism, internationalism, chauvinism, jingoism, Americanism, capitalism, paganism, materialism, animism

— Unit theme written on poster: Missions Confronting World Conditions

2. Checklist (new materials)

— September study question on poster: Has there been an accelerated witness to an exploding and shifting population in the United States?

— Write on paper strip: secularism. Write on large paper strip long enough to cover all the world: Christianity. On another strip, place in large letters the word People

— Cut five strips of paper on which you have written the name of these future "strip cities" of A.D. 2000: Boston-Washington, Buffalo-Chicago, San Francisco-Los Angeles, San Antonio-Dallas-Houston, Jacksonville-Miami

Newspaper and magazine articles on population growth and problems

— File copies of July, October, 1966, and 1967 Home Missions magazines

— Seven double pages from the want-ad section of the newspaper, turn sideways and pin together to make a flip chart. Use felt-tip pen to write

On Page 1: How many of you are: Number

Living in the city of your birth?

Living in state of birth?

Moved in past five years?

Moved in past ten years?

Page 2: List states where family members live

Page 3: List foreign lands where family members are living

Page 4: List other states and nations represented

Page 5: PEOPLE FACTS

38,000,000 Americans move every year

2,870,000 Southern Baptists cannot be located

Page 6: US PEOPLE

198,000,000 live in the United States

2,800,000 increase in population per year

1,000,000 unchurched each year

3 out of 5 may live in 5 "strip cities" by A.D. 2000

Page 7: WORLDWIDE PEOPLE

1850: 1 billion population

1966: 3.4 billion (will double by 2000)

1,000,000 increase in population per week

3. Make Assignments in Advance

Appoint three group leaders to study material in advance. It would stimulate participation if group members did not know that their leader was already prepared to guide discussions. Encourage them to share personal experiences. See study material. Make clear the exact assignment and the amount of time each group has. Each group studies material and members tell facts listed.

At the Meeting

Leader: (Prior to the meeting, pin-stick the unit theme and the September study question—see above—across the top of the map. Arrange the items in a circular fashion around the United States.)

We are surrounded by isms. This month we add another one—secularism (pin-stick on map). This is the subject for study in circle this month. All of the problems we are studying in WMS and in circles this quarter are on the map. All are activated and exaggerated by PEOPLE. (Pin-stick this word across the United States.)

Now let us focus attention on our study question (point to it and read it). We are going to examine ourselves first so that we will not be tempted to look on population statistics as cold and impersonal. Do you recall the remark that comic-strip Linus made to Charlie Brown: "I love mankind! It's people I can't stand." Our concern is not with humanity in general but with people in particular—as individuals. (Let members respond as you write on pp. 1-4 of flip chart.)

If our group is average, most of us have moved during the past five years. (See pp. 5, 6, and 7 of flip chart. Pin-stick strip cities on US map.) What do these figures mean to Christians? (Tear off pp. 5, 6, and 7 and hand to three leaders. Divide those present into three groups. Instruct groups to decide what they can do and what our Home Mission Board might do about this exploding and shifting population.)

After the three groups have reported, tell or assign to be told the story of how our church witnessed to a shifting population of internationals. Then either tell or assign the story of how the Home Mission Board helped witness in the exploding population of the Chicago area. Focus attention on your own opportunities in the concluding moments.)

Group 1 (Show p. 5 of flip chart. Read figures and say that in light of these facts about people you want to bring some conclusions your group has reached.)

1. We need to keep our community surveys up-to-date.

2. If our children or friends move away, we should encourage them to affiliate at once with a Baptist church in their new community. Also, we can secure the address of pastors from the Convention annual or get Enlistment Post Cards (nonresident church member), 100 for \$1.95 from Baptist Book Stores. These can be sent to Nonresident Exchange Desk, Sunday School Department, Baptist

Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37203. Post cards will be forwarded to a church in the new location.

3. If a move was to foreign lands, these names can be sent to missionaries in the country. Names and addresses of missionaries are in the *Directory of Missionary Personnel* (free), from Foreign Mission Board, P.O. Box 6597, Richmond, Virginia 23230.

4. In the past, we have thought of agricultural migrants whenever a mobile population was mentioned. There are still two million migrants in our land who move from crop to crop. We must not neglect them.

5. Industrial migrants are part of the shifting population picture. Trailer camps are evidences of migrant workers. Are there migrants in our community? Do we know whether they are in Sunday School and church services?

6. Married young people move the most. (Over 92 percent in 18-24 age group move during the first year of marriage. The reasons: education, jobs, military service.) Our church has an obligation to those who move elsewhere and to those who move into our community. Do they become lost in apartments or new homes in suburbia? (Report on your church's concern for these young people.)

7. In 1965 the movement of minority Spanish and Negro groups into communities of twenty metropolitan areas of our country was studied.

Developments in National Baptist churches show interesting new approaches to the problems of Negroes in big cities. The Wheat Street Baptist Church in Atlanta, for instance, owns a 270-unit apartment complex with a day-care center and a credit union to encourage savings. The Antioch Missionary Baptist Church in Chicago is in the process of building a \$6 million, 348-apartment complex. Pastor Wilbur Daniel stated: "The Negro must set worthwhile goals and accomplishments in all areas. With freedom comes responsibility, and the Negro of today must measure up and excel."

Group 2 (Show p. 6 of flip chart and read figures, making comments, including the fact that your group will continue to discuss people in the USA.)

1. These figures indicate crowded conditions with people moving to cities. Secretary of Agriculture Orville L. Freeman says: "A continuation of this trend toward piling up 66 percent of the people on 1 percent of the geography is bad national practice—a practice tending to intensify rather than alleviate existing social and economic ills afflicting both city and countryside." About two thirds of the 34,000 Southern Baptist churches are listed as being in small towns and rural areas. We have had a rural tradition, but our future is urban as more and more move into cities or cities move out to take them in. We must prepare for present and future opportunities.

Rev. John W. Hughton, Jr., is a Home Mission Board representative in the Boston area. He points out problems

of this area by saying that 20 percent of the United States population lives in the Northeast. Last year in Boston twenty-four churches went out of business. In Massachusetts, one Protestant group declined 17 percent in church membership during the past decade. Hughston is trying to minister to sixty thousand students at Harvard and Massachusetts Institute of Technology and other area colleges while he serves the Metropolitan Baptist Church of Cambridge. He has been invited to become a member of the Faculty Club where he projects a good image of the purposes and witness of Southern Baptists.

That a megalopolis (a thickly populated, large urban unit) does not present an impossible place of witness is seen in the ten-year effort of the Home Mission Board in New York. There are now eighteen Southern Baptist churches and eighteen chapels in the metropolitan area.

2. The number of unchurched people added each year to the U.S. population makes us realize the need for accelerated witness. Each minute, five people are added to our population (estimate how many since you have been at this meeting). There are areas of America where it is necessary to travel more than a hundred miles to find a place of worship. Continued financial support must be given to the Home Mission Board for church buildings. Dedicated prayer must be practiced. Executive-secretary Dr. Arthur B. Rutledge states that three churches are organized every Sunday in places where Southern Baptists were not represented prior to 1940.

3. With people crowded into urban areas we can expect more troubled people in jails, in mental institutions, hospitals, juvenile courts. An accelerated witness is needed in all these areas.

4. New means of communicating the gospel must be developed to reach those who find themselves isolated in apartments and so-called "bedroom communities." TV, radio, religious literature must be used more widely and effectively. *Home Missions* magazine reported on an imaginative effort in Fairfax, South Carolina. Ninety spots were purchased on three area radio stations. Deacons of First Baptist Church made recordings such as: "This is Harold Kearsse of Fairfax with a personal question." With that identification, the young lawyer began his Christian witness on a popular music radio program. His question was: "Are you a family man?" He paused and then said: "My wife and I are the proud parents of six children, and I am grateful to God for my family. But, you know, there is another family of which I am a part. It is my spiritual family into which I was born when I trusted Jesus as my Saviour. You too can be a part of that spiritual family of faith by accepting Jesus as your Saviour and Lord."

Group 3 (Show p. 7 of flip chart and read figures, making comments, including the fact that your group will continue to discuss people in the U.S.A.)

1. These figures remind us of the population growth around the world. The statistics for India show half a

billion people, increasing by 12 million each year. Asia and Latin America will double in the next twenty-five years. This necessitates a strengthening of financial support and additional personnel from the home base. The Foreign Mission Board is stressing the need for 5,000 missionaries now. The present number is 2,200.

About eighty years ago Isaac T. Tichenor, then corresponding secretary of the Home Mission Board, said: "I propose for the consideration of the Christian world that in the affairs of men the Christianization of America is of chief importance in the evangelization of the world." Today the churches of this nation provide two thirds of the missionaries and of the funds for foreign missions work carried on by Christians in all nations.

2. The growth of non-Christian religions and cults in our own land has prompted the Home Mission Board to expand the services of its Department of Work Related to Non-Evangelicals.

Dr. Arthur B. Rutledge points out: "We approach the close of twenty centuries of Christian witness in the world, and the number of persons outside the Christian fold exceeds two billion. This is eight times the total population when Jesus came, and is approximately two thirds of the world's population today. The 1960's are seeing the world's population increase almost one million persons per week, and the percentage of Christians decreases inexorably."

3. Moral and spiritual standards of our people are advertised around the world by newspapers, radio, and the motion picture industry. The quality of Christian commitment in this nation goes far toward determining the effectiveness of the spread of the gospel to the rest of the world.

4. The call to missions also includes the neighborhood where other nationalities may be found. There are students, refugees, wives of servicemen, immigrants. Oh that we would look around us, and "Go teach all nations" right at our doorstep.

How can the Home Mission Board help a church witness in an area with a shifting population?

What approaches does the Home Mission Board make in meeting the challenges of a changing nation? Can two thousand full-time employees witness to a nation approaching the 200 million mark? The obvious answer is no. Even when the number of pastors in 34,000 churches is added, the answer is still, "Not enough."

Who can reach them? Eleven million Southern Baptists must concern themselves with what was formerly thought of as "missionary-only enterprises." Christ's kingdom is to be brought in by Christians, not by "appointed" missionaries and ordained preachers. It is to be realized by the witnessing of the followers of Jesus. The knowledge, skills, and techniques for accelerated witness adequate to meet the challenge must be found and used in the power of the Holy Spirit.

Take for example two traditional areas of work by

Home Mission Board missionaries. A witness to internationals has been carried on since 1853, beginning with the Chinese on the West coast. Good will center work by the Home Mission Board dates from 1919. Full-time missionaries are still required for many areas where there are few Christians. New emphasis by the Board, however, is on weekday ministries carried on by churches in urban areas.

Consider what has taken place at Southside Baptist Church in Birmingham. This is an eighty-one-year-old church in a transitional area of the inner city. Suburban churches have drained some of its younger leaders, but it still leads the Alabama convention in gifts to the Co-operative Program and ranks fifth in the Convention in total gifts to missions and benevolences. It has a reputation for being a conservative, wealthy, stabilized situation.

Far from having just a pocketbook concept of its mission, however, the congregation has developed interesting weekday ministries. The women were stimulated by a literacy class conducted in 1963 by Home Board missionary Mildred Blankenship. At that time they were exploring ways to help mothers who lived in nearby multiple-family houses. One hundred and fifty children were already enrolled in after-school activities on Thursday afternoons. Visits to their homes convinced members of the day Woman's Missionary Society that these women needed help. Few accepted invitations to regular church activities. Most of them were from foreign countries. They were not responsive to a Community Ladies Club.

But one day in the fall of 1964 a Japanese woman appeared at the Ladies Club and asked if she might attend. She had first come in contact with Baptists in Manchuria (man-CHUR-see-uh) and later in Osaka (oh-SOCK-uh), Japan. Now her husband was doing graduate work at the University of Alabama Medical Center nearby. This woman changed the direction of the Thursday activities.

Sewing, flower arrangement, and gift wrapping had been featured. The six Japanese doctors' wives who were soon regular attendants could do all of these things far better than the church members. Their difficulty was in communication. Out came the literacy charts. All of these women could read English but had difficulty with pronunciation and with understanding spoken English.

Organizer of the activities, Mrs. John Reese, realized there must be other wives of internationals who needed help. Placing an announcement in the International News bulletin published by the Medical Center, the church group was surprised to find men in attendance the next week. One was a dentist from Brazil who was specializing in pedodontia (children's dentistry). His difficulty with English was frightening to children patients and was preventing his learning to treat them effectively. Mrs. Reese would tell him to say, "I won't hurt you," and he would sound it back, "I want to hurt you." She purchased Bat Man rings for him to give to the children, telling him to ask, "You like Bat Man?" This came back, "You like

Bad Man?" A tape recorder helped him realize his mistakes.

The oldest man to come was eighty-two. A neighbor telephoned this Cuban refugee one day and was told: "Call and talk to my daughter. I don't understand you. The Southern Baptists are teaching me to speak English, but you do not speak Southern Baptist!"

Three years after its beginning, the Thursday class numbers seventy-six in attendance. A Wednesday night class hopes to reach even more. The men are frantic to learn for they need English to get a job. People of twenty-seven nationalities have attended. Some have already returned to their homes. Mrs. Hugo Neiro was baptized her last Sunday in Birmingham, and is now a member of University Baptist Church in Quito, Ecuador. Her doctor husband attends services with her.

Mrs. Takao Hama came to Sunday morning services with her camera and bilingual Bible wrapped in a handkerchief. She was returning to Japan the next week. Formerly a woman's fashion commentator and TV personality, she snapped four pictures of the congregation to take back home, showing the seventy-five deacons across the front of the sanctuary, the choir, and the minister as he preached. She stated: "When I came here, I did not know your God. Now I know him."

Retired missionary from China, Mrs. W. W. Adams, has been especially effective with Orientals. One Chinese woman had married a US Army doctor. He was a Baptist but seldom attended church. She brought the children so regularly that everyone assumed she was a Christian. Mrs. Adams discovered that she was simply following an old Chinese custom of rearing the children in their father's religion. This couple is now active in a Baptist church in Canada.

Success stories are gratifying, but the basic philosophy from the beginning has been to serve the needs of people. A bilingual Bible is given to those who will accept it. Discussion of religion is not forced, but church people are asked, "Why do you do this?" Women of the church chauffeur the internationals from as far away as fifteen miles, and when the women are there a nursery is supervised by a registered nurse with volunteer help. The ratio of two Anglos to one international has been maintained for the two-hour session. Refreshments are served. None of the helpers are paid.

This is just one illustration of how a literacy class sparked an interest that has multiplied the Christian witness in this community and around the world. (If your WMS wants to start a ministry to internationals, order Mission Action Group Guide: Internationals, \$1.00, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.)

How can the Home Mission Board reach an exploding population center?

The Chicago story was told in the study of the Great

Lake area. Since "the thrill of it lingers on," let's analyze the part played by the Home Mission Board. Chicago illustrates how the Board becomes a channel whereby the personnel and finances of the older, well-established states of the Convention share in meeting needs of new areas.

When the Southern Baptist Convention met for the first time in Chicago (1950), there were only six affiliated churches in the greater Chicago area. There were six million people. There were 175 cities with the population sprawling continuously across county and state lines. A predicted "strip city" will stretch from Buffalo, New York, through Detroit and Chicago on to St. Louis. Association and state convention lines have already been crossed by this megalopolis.

What does the Home Mission Board do in helping plan mission strategy in the Chicago area?

1. The Home Mission Board helps survey the area. The door-to-door church census is a familiar practice in Southern Baptist circles, but keeping abreast of trends is an assignment of the Department of Survey and Special Studies. It analyzes data from the government, chambers of commerce, planning commissions, and public school boards. Dr. Rutledge says: "The location for new missions and churches and the type of missions ministry needed can be settled as accurately as an oil company can determine locations for its retail outlets."

2. The Home Mission Board assists in salaries and living quarters. The Southern Baptist Convention in 1959 directed the Board to give special attention to areas where the work was not well established.

There is difficulty in reaching those who live in high-rise apartments where visitation is by invitation only. For two years Baptists dreamed of renting an apartment in order to start a ministry to more than a thousand people living in a sixty-story dwelling. Single bedroom apartments, however, are \$350 a month. In a small apartment building in this area, however, the North Loop Baptist Chapel was started. In March of this year this chapel was constituted into the North Loop Baptist Church (see pp. 3-4).

In making financial appropriations, Dr. Rutledge points out that the strategic importance of the field and the ability of the leaders are considered by the Board. Consideration is given also to such factors as population trends, the economic situation of the community and congregation, the number and proximity of other churches, and the potential for supplying a significant and needed gospel ministry.

3. The Home Mission Board assists in church loans. The Chicago Southern Baptist Association, composed of Cook and DuPage Counties with six million people, has recently submitted to the Home Mission Board twenty-two suggested sites for establishing Southern Baptist churches. Each of these twenty-two sites plus three additional sites

are in every case without a Southern Baptist church and in 75 percent of the cases without a Baptist church of any kind. In some of these areas land is not available, and it will be necessary to purchase existing buildings either to demolish or renovate for church purposes. There have been several sites purchased, however, under the Home Mission Board site fund where there were already existing missions and/or new churches. A new church building is anticipated on these sites within two to three years. The Home Mission Board makes site fund loans interest free for two and a half years.

Dr. Rutledge says that the policy of the Board whenever it makes a substantial contribution on a church or mission building is to receive a gift-lien. The purpose of this instrument is to guarantee that the property will remain in Southern Baptist hands. These liens are gladly subordinated when in the best interest of the church and are entirely removed when the stability of the congregation seems to warrant it.

4. The Home Mission Board appoints missionaries. The Chicago Southern Baptist Association is divided into three zones—north, central, and south—each having thirty missions and churches and two million population. The south zone has a zone missionary, James E. Norman. In January, 1968, there will be a north zone missionary, and then as soon as possible thereafter one for the central zone.

Mr. Preston Denton, superintendent of city missions, says: "It is my firm conviction that these first ten years of the Chicago Southern Baptist Association, formed in 1957 with eleven churches and now with ninety churches and missions with seemingly a record number of eleven or twelve to be constituted this year, have set the foundation for Southern Baptists in the metropolitan city. I believe that we are now on the threshold of being thrust out by the Lord into the field that we may be able to see greater accomplishments. We have finally in the main become accepted by the officials and natives of Chicago as we have proved in them who we are and what we are and what our motives and purposes are. We are enjoying a very fine relationship of integrity and cordiality."

Dr. Rutledge explains that the role of the Home Mission Board is that of a helper to the Baptists of a given convention in meeting their own missions challenge.

5. The Home Mission Board sent special assistants. Since 1944, in addition to regular missionaries and pastor salary supplements, the Board has appointed college and seminary students for ten weeks of service. These have helped with surveys, visitation, Bible schools, youth programs, and an almost endless list of activities.

One of the first US-2 missionaries was sent to assist with Polish work in Chicago. The Church of Our Saviour (Baptist) has one hundred members. They broadcast every night at ten. On Sundays the church band plays in Humboldt Park, and the pastor speaks in Polish to three hundred or more. The young people of the congregation, however,

[Continued on p. 34]

FOR STUDY IN CIRCLE

Or Second WMS Meeting

An Enveloping Secularism in the United States

Study Question: What are some indications of an enveloping secularism in our nation?

OUTLINE for CIRCLE MEETING

Circle Chairman in Charge

Call to Prayer (read Scripture passage, give missionary information, and pray for missionaries)

Song (choose one appropriate to Scripture passage)

Business Period

Promotional Features (see Forecaster)

Program Chairman in Charge

Study "An Enveloping Secularism in the United States," or mission study book, *The Holy Spirit in Missions*, Lawrence (see p. 30)

Program Chairman, Get Ready

Checklist

On poster 1 write the unit theme: Trends Which Challenge Missions.

On poster 2 write the three subjects for study in this unit:

July—Developing race relations in the US

August—Changing Catholic-Protestant relationships in Spain and the US

September—An enveloping secularism in the US

Prepare on poster 3 the study question above.

On poster 4 write a definition of secularism:

"Secularism" is a concept of life which considers that man by his own efforts can meet his deepest needs through temporal values.

On poster 5 write:

The Remedy: 2 Chronicles 7:14

On poster 6 place these statements about the unit of study:

1. There are some encouraging developments in race relations in the United States.

2. The new Catholic freedom gives Protestants better opportunity for understanding and creating good relationships with their Catholic friends.

by Mrs. Ralph Gwin

3. A spirit of secularism in the United States is a hindrance to the witness of Christians in many walks of life.

Place posters in order around the room at proper time. When it is indicated, remove posters 3 and 4 and place close together posters 1, 2, and 6. Discuss briefly truths which have been studied this quarter as listed on poster 6.

Introduction and Bible Meditation

Leader: This quarter we have had as our theme: "Trends Which Challenge Missions" (show poster 1, then present the three subjects studied this quarter and listed on poster 2). Our question for discussion today is, What are some indications of an enveloping secularism in our nation (poster 3)? We do not wish to be pessimistic. Let us face this national illness in the light of our relationship to God. The way to combat a disease is to know what it is, then search for a remedy. But first let us read a definition of secularism (poster 4). Think with me first about the well-known verse in 2 Chronicles 7:14 which offers a specific remedy for man's estrangement from God (read it; use poster 5).

This verse has an ascending quality in its construction, followed by a corresponding outpouring of God's blessings when his conditions are met. It is as though we teach God step by step as each action is accomplished. Then God hears and heals. We can picture the movement with step-like lines when we write the meaning in this way. (Write on chalkboard and read from bottom left.)

I will hear from	repent	heaven and
	seek me and	will forgive
pray and		their sin and
in humility		will heal
if my people		their land.

Dr. H. Franklin Paschall, President of Southern Baptist Convention
Mrs. Baker J. Cauthen and Arthur R. Rutledge, Mission Board Secretaries



Whatever our trouble is, here is the answer: to humble ourselves before God, to call upon him, to seek him earnestly and sincerely, and genuinely to repent of wickedness. When the requirements are met, God hears, forgives, and heals. The conditions are clear. It is our lack of response to God which limits our recovery.

On this positive note let us enlarge our understanding of the meaning of secularism.

Secularism Defined

First Reporter: In addition to the one we have read, let us turn to a dictionary to find a definition of secularism. (Copies of definitions may be distributed.) "Secularism" is regard for worldly as opposed to spiritual matters.

The word "secularism" is derived from the Latin for "age" or "world" whence we have "worldly," a term frequently used in contrast to religious or spiritual matters.

We looked for an explicit meaning in terms of religious thought, inasmuch as we are particularly concerned with churches and with trends which affect missions. In his book *Frontiers of Advance*, which was our mission study book in 1964, Dr. E. Luther Copeland discussed our subject, using these definitions of secularism: "the tendency on the part of people to leave God out of one or many areas of life; the ordering and conducting of life as if God did not exist; our failure to let God be God in our lives." These are more personal than the dictionary definitions.

Thinking that you would be interested in the concepts of some Convention leaders on the subject, we have these statements from three.

Dr. M. Franklin Paschall, president of the Southern Baptist Convention, describes secularism as "life without God," or "living as if there were no God."

Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board, says: "Secularism is a concept of life which considers that man through his own efforts can meet his deepest needs through temporal values." He explains this concept as directing the attention of the average person toward acquiring and depending upon material things as a means of attaining the deepest satisfaction in life.

Dr. Arthur B. Rutledge, secretary of the Home Mission Board, says: "Secularism is the ordering of life without reference to God." He feels that religion receives a great deal of lip service, and that the majority of people actually live out their lives without any very meaningful reference to God. These definitions should suffice for our study.

Leaders: (At this time ask women to give illustrations of evidences of secularism in their community and life. They may mention some of those which the second reporter will also specify. You might ask such questions as: Have you observed your neighbors on Sunday ignoring that it is the Lord's Day? Are you and your family so concerned with jobs, family, and social activities that you are indifferent to the actual needs of these very same

people? Is it more important to you to go to church than to help a lost person know Christ as Saviour? Does your family live as if God does not exist, never acknowledging him in your daily life?)

Some Evidences of Secularism

Second Reporter: In light of the definitions we have, and with a knowledge of ourselves and conditions in our nation, we must admit we are a secular society. We are often more concerned with amassing a bank account than acquiring a spiritual fortune, more concerned for a comfortable existence than for a meaningful life both here and hereafter, more desirous of acquainting ourselves with the pleasure of living than knowing the depth of the reality of God in Christ Jesus. Church members, even, can be more concerned with the church's image in the community than in going individually to lost individuals with the gospel message. It is easier to be zealous about sending missionaries than being missionaries.

One of the very prominent evidences of secularism is the widely publicized "God is dead" theology. This theology is not new. In the Old Testament a psalm of David explores the condition of one who says there is no God. The Berkeley Version records Psalm 14:1 in these words: "The fool has said in his heart, 'There is no God.' They have corrupted their behavior and made it abominable. There is none who does right."

In almost every major publication in the country these have been reports, discussions, editorials on this modern theology. *Time*, April 8, 1966, cover presented its report graphically on a background of black with the words "Is God Dead?" emblazoned in red letters. What are some of the viewpoints of the "death of God" movement? *Christianity Today* (Dec. 17, 1965) lists some of these. They say that some theologians are saying:

1. It is not meaningful to believe in God because such a belief is irrelevant to the problems of today's world.

2. It is no longer possible to believe in God because he is outside the scope of the natural and is not comprehensible by the methods of science.

3. It is no longer necessary to believe in the existence of God because the mysteries are now being explained by scientific concepts and methods.

For those who would be free of restrictions in the Christian way of life, the "God is dead" philosophy is indeed a convenient way to seek to rid themselves of God's influence. But let us read from the Berkeley Version Psalm 92:5-9: "How great are Thy doings, O Lord! How deep are Thy thoughts! An unthinking person does not understand; a fool cannot grasp this. Though sinners spring up like grass and those who practice evil flourish, it is that they shall be eternally destroyed; but Thou, O Lord, are exalted for ever. For, see, Thy enemies, Lord, for, see, Thy enemies shall perish; all those who habitually sin shall bring about their own separation."

First Reporter: The principle of separation of church and state, a free church in a free state, is dear to the heart of Baptists. We do not want government—local, state, or federal—telling us what we must do and believe, or how to conduct ourselves. Nor do churches as churches wish to dictate governmental policies. This does not say that church members will not have complete freedom of expression about matters of state. Church members are citizens, also.

Once having lost a standard of reference in values, people's understanding of moral principles is often fuzzy. Secularistic thinking places emphasis in strange places regarding moral issues. A ministerial association is accused of interfering when it adopts resolutions against the opening of a liquor store on Sunday, or the expansion of its business hours. "This is business, not religion," they are told. Some churches, taking a stand in race issues, have been reminded of the principles of separation of church and state. The pastor must use utmost care as he discusses the duties of Christian citizens lest he be said he is bringing government into the pulpit. A social worker was dismissed by a county welfare organization last year. While off duty he read from the Bible to an old age security client who lay dying of severe burns!

The dispute over Bible reading and prayer in the public schools is a part of the extreme view of separation of church and state. It would appear that the words "freedom of religion" in our bill of rights is construed to mean "freedom from religion." Let it be said that while it may be desirable to maintain the tradition of prayer and Bible reading in schools, it would also be desirable for every student to share with his family a meaningful experience of fellowship and worship of God in his home every day. (See "From Washington," p. 8.)

Second Reporter: Two of America's greatest problems, it is said, are: "Where can I park my car?" and "How can I lose weight?" The questions pinpoint the material abundance characteristic of America. A spirit of materialism is one of a number of "isms" included in secularism.

Two friends—we will call them Mary and June—browsed in an antique shop. Mary found two items she wanted for her collection, but the price was high and she did not buy. Leaving the shop Mary remarked: "I would surely enjoy having those two pieces of old glass, but the price is exorbitant for something I don't need."

"Oh, I don't agree with you at all," Jane said, "not if it's something you will enjoy."

It is easy to be materialistic in our country, where we have more "things" and gadgets to make life easy, more "instant" more luxuries than any nation. Obsessed with possessing more and more goods—color TV's, automobiles, two or more houses, boats, electrical appliances, entertainment, travel—people must earn more and more money to buy more and more things. Church members share the same abundance, yet Southern Baptists are able to maintain only 2,200 missionaries abroad, and could win

only one new convert for nearly thirty members in 1965.

Universalism is a belief that no individual can be eternally lost, that God will ultimately save everyone. This doctrine, too, may be one of convenience—convenient for the one who needs to be saved, but particularly for the one who should be telling the gospel message.

Other isms also confront us. Nationalism sees the state as the supreme good. Naturalism denies the supernatural. Scientism looks for science to redeem the world. Humanism claims man to be self-sufficient. Communism says there is no God, but most secularists do not go to the extreme of denying God's existence. They make gods of things which add to their pleasure.

First Reporter: This search for pleasure and entertainment is perhaps one of the paramount evidences of secularism in our country. Not many years ago a Baptist pastor saw attendance dropping off at Training Union and evening worship. Speaking to some whom he had missed, he often heard, "Oh, we have a TV now." Another replied, "Oh, we were down at the lake." These are symbols of the desire for pleasure and entertainment which takes many away from worship on the Lord's Day. Few make the choice. Rather than say, "Sunday is the only day I have to go to church," they say, "Sunday is the only day I have to fish . . . boat . . . drive . . . golf."

Second Reporter: Billy Graham received and answered the following question through his newspaper feature: "I would like to be a Christian, but if I were to give my life to God, my economic status would be considerably lessened. My business is not illegal, but I guess you would call it unethical. Since my financial responsibilities are great, what should I do?" The tone of the question implied that the writer expected the answer to condone his already-made decision.

We live in the most affluent times our nation has ever known. It is difficult to understand why, when God's people are economically well-off, they are most apt to forget him. Yet, in our affluence, we have economic problems. Our government is engaged in a struggle to eliminate poverty, spending billions of dollars for housing, training of educationally disadvantaged, and raising living standards for people whose income classifies them as poverty-stricken. In spite of national prosperity, almost 7 million families live on less than \$60 per week (\$3,100 per year for a family of four is considered the poverty line).

First Reporter: Education, as desirable as it is for all, adds its influence to secularism. Some give themselves entirely to the pursuit of the intellectual and cultural aspects of life, forgetting that the spiritual man must also be developed. With emphasis in the space age on science and its many-faceted developments, more and more people are attracted to pursuits which stress the secular outlook.

Dr. Rutledge says: "Our educational emphases sometimes promote secularism by an emphasis on science which

...either rule out God or assign secondary importance to him.

Concern for Church and Missions Program

Student Reporter: This background brings us to the question, How does this affect us? What is the result in our churches? What is the remedy? We see the results. We know the precise answer to what to do about it. A journal of one page of statistics, comparing 1966 with 1965, in the 1967 Southern Baptist Book of Reports is enlightening.

It is paradoxical that our denomination is growing while at the same time many of our churches are declining. In 1966 there were 675 fewer baptisms than the previous year, and yet we had 152 more churches. Sunday School enrollment dropped 55,953 below 1965. Enrollment in almost every church organization showed a decrease in 1966. Leaders are asking, "Why? What can we do?"

Dr. C. Morton Hanna in *The Church Faces the Issues* (1966 from Baptist Book Stores) categorizes secularists in the church into three groups: (1) The church member who too readily accepts the standards and values of the society of which he and the church are a part. He is apt to interpret his religion in terms of worldly ideals of success. (2) The person who restricts his religion to one or two compartments or areas of his life. He insists that religion is a private affair apart from politics, economics, social problems. (3) The member who is concerned with using God rather than letting God use him. He substitutes magic for religion and prayer becomes a means to an end. Who can say that any one of us is entirely free of these beliefs? But does prevalence of denial of these beliefs on us make it less imperative that we rethink our day-to-day living?

The president of our Convention, Dr. Paschall, observes, "This secularistic influence comes into the churches and we carry on the work of God without the power of God. In such a situation there is only an empty form which has no power to evangelize the sinner or transform society. The only way to overcome the influence of secularism in the churches is to implore God to help us and to experience the power of the Holy Spirit. It is not enough to say, 'God is here.' We must know that God is here." The fear of the Lord is the beginning of wisdom. We know that man cannot ignore God. His judgement is sure.

Dr. Caithen says: "Secularism diminishes the individual's sense of responsibility to God or the importance of living life to the will of God through faith in Christ." If a man is not aware of his responsibility to God, he will not be faithful in participation in a church's work in the world. For a remedy Dr. Caithen suggests "active involvement in the basic task of witness and service to the fellowman... together with personal dedication to the will of Christ... will cultivate a quality of Christian character... which can enable us to make use of secular resources in the modern world for service for the

kingdom of God without being absorbed by them or making them ends in themselves. We must lay hold of the best that the twentieth century can produce, dedicate it to the glory of God, and use it to share with all the world the message of redemption in Jesus Christ."

Dr. Rutledge writes: "This secularistic influence is like the air we breathe. It is all about us. One wonders if churches may not sometimes, expressing the secular outlook of this age, major on building beautiful edifices and enlarging their own physical situation without a corresponding concern for missionary outreach, either in local mission action or in financial support or in challenging youth to become involved in missions. I think one of the most salutary steps Southern Baptists can take, both collectively and individually, is to recapture the sense of mission of a Christian church. When a church clearly understands that its primary function is to represent Jesus Christ in the world, to lead people to know and follow him, this will be a guideline to assist in the plans, programs, expenditures, and the challenges set forth by the churches."

Conclusion

First Reporter: In closing, let me point again to the Scripture verse with which we began (2 Chron. 7:14): "We knew the remedy before we tried to diagnose the ailment. God's people must turn to him in repentance, calling upon him earnestly and sincerely. He will hear and will heal our land. He will give us Power to live and work and grow in his likeness. Another suggestion in the way of a remedy might be called a summary of all those given already. God's people need to practice a comprehensive total stewardship of life, recognizing anew God's creative ownership and his power as the sustainer of all life. Here the church has a great responsibility. For people must come to know God through the revelation of Jesus Christ before they can be total stewards of all they possess. The church through its members and their witness, must win more and more people to Christ as Saviour and Lord and teach them the full meaning of his lordship over their lives. This is the final answer to secularism."

Meditation

Leader: How will you answer these questions: Are you a secularist? What is first in your life? Does our nation need a spiritual revival? Do you? Are you willing to be a total steward of your total life?

(Distribute the following. Read together and ask that women take it home and place it above the kitchen sink to remind them each day to do these things.)

- Will you
- humble yourself before God?
- pray in repentance?
- seek to find guidance from him?
- confess your sins as you turn from sinful ways?
- praise him before a neighbor or friend?

Let us pray for deepening awareness of God

Bible Study • The Missionary Message of the Bible

LESSON XII

by Gilbert L. Guffin

Missions in the Commissions

Scripture Reading: Matthew 28:18-20; Mark 13:10; 16:15-16; Luke 24:46-49; John 20:21-23; Acts 1:8

Christianity is a world religion. It has been a missionary religion from the beginning. The commissions of Christ to his disciples disclose without doubt that Jesus so intended it to be. This study will examine his commissions to see what missionary obligations they especially place upon the followers of Christ. We are accustomed to thinking only of the Great Commission given in Matthew, but actually Jesus appears to have given several commissions.

Let us now look at these commissions:

The first, the so-called Great Commission just mentioned (Matt. 28:18-20) literally rendered is: "All authority in heaven and on earth is given me. Having gone, therefore, disciple ye all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, keeping on teaching them to observe all things whatever I have commanded you." The main verb in this Commission is make, not go. The verb go is a participle in the Greek. To make disciples is to evangelize or to lead men to the acceptance of Christ as Lord and Saviour and thus to an experience of the new birth. To become a disciple is to be his follower and a constant learner.

The main emphasis of Christ in this Commission is not placed on "go" but rather on the task of discipling the nations. The going is only incidental. Jesus knew his followers would naturally be going everywhere. Some would also be called by the Spirit to go to specific places in various lands. The going itself, however, is not enough. Making disciples is the main goal. And all are to do this.

A second commission of our Lord found in Mark 16:15-16, again literally rendered is: "And he said unto them: having gone into the world, all of it, proclaim ye for her/him the gospel to all the creation. The one believing and being baptized will be saved, but the one disbelieving will be condemned." The phrase "believe and be baptized" is clarified by verse 16: Believing is the decisive first step in one's response. It is only for disbelieving, not for failing to be baptized, that one will be condemned. Again Jesus does not put the emphasis on going but rather upon proclaiming the gospel. The word translated go here means having gone. The objective is proclaiming the gospel to all the creation, or all created beings.

The task of the church is not, therefore, merely geo-

graphical—that is, getting the gospel to every continent and nation—but personal and universal. No person in all creation is to be left out.

A third commission is found in Luke 24:46-49: "And he said unto them: Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Repentance is to lead to the remission or forgiveness of sins. And proclamation is to be made in the name of Christ, beginning from Jerusalem and extending into all the nations.

A fourth commission appears in John 20:21-23: "Then said Jesus to them again, Peace be unto you, as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." The puzzling promise given in verse 23 should be interpreted by references to Matthew 16:19; 18:19. The point seems to be that if by proclamation of the gospel, witness, and fruitful service, men are brought to the knowledge of Christ, they will have their sins forgiven and thus be unbound for time and eternity. If Christians fail in this task, then men will be left in their state of sinfulness and unforgiveness and thus bound forever. If this interpretation is accurate, and it is supported by some able students, then obviously it suggests an awesome responsibility.

The fifth commission is found in Acts 1:8: "But ye shall receive power—ability, efficacy and might—when the Holy Spirit has come upon you, and ye shall be My witnesses in Jerusalem and all Judea and Samaria and to the ends—the very bounds—of the earth" (*The Amplified Bible*).

Putting together all these various expressions of the commissions of our Lord we are led to certain specific and unavoidable conclusions concerning the missionary enterprise and the world task of Christians for all ages. Some of these are summarized in the following paragraphs.

missions are made authoritative by the Lord—Christ.

Resurrected over the grave and death, Jesus now has all authority" has been given to him. On the basis of his authority and of his kingship, he now states his authority to his followers. Jesus had fulfilled the Old Testament prophecies concerning his messiahship and as the risen Lord, he gives expression to his authority and issues his universal commands. He identifies himself evidently as the Son of man mentioned in Daniel 7:13 and the suffering Servant of Isaiah 53, who has worldwide Commission on the basis of his authority and universal authority.

The commissions indicate that the field of missions is not one's own local center—wherever that is—but the whole world.

The commissions disclose that the primary means of world missions is by witnessing. Jesus begins at Jerusalem, but this was only the beginning, "beginning at Jerusalem" (Luke 24:48). In his final commission Jesus makes this emphasis more explicit by specifying Judea, Samaria, and the remotest part of the earth (Acts 1:8). Christianity is a world religion, including local as well as world needs. To overlook his responsibility to be missionary is to neglect his responsibility to be missionary. Unless missions begin here, they have no meaning. It is a grave inconsistency either to be concerned with world missions when we have no interest in home missions or to have home missions when we have no interest in world missions.

The commissions disclose that the primary means of world missions is by witnessing.

Jesus is one who bears testimony as to what he has seen and heard. He is in any place of need. One who has not come to know him truly has something about him. His responsibility to bear this witness is universal. Jesus said to his disciples "Ye shall be witnesses unto me" (Acts 1:8). The truth is that no Christian has a choice to be or not to be a witness. Automatically, by his profession of faith, he immediately is made

a witness. His witness may be positive or negative, good or bad, but he is still a witness. If his witness is unworthy, then it denies the Christ he professes. All we are and say and do, of course, combine to make our witness. One's chief witness is in a changed life manifested before the world.

A second witness comes through acts of service to others in the name of Christ.

A third witness, and this becomes all the more effective when it is based on the first two, is the word. Wherever we are and whenever the opportunity allows, we are expected to bear witness by word of mouth, but always and in every circumstance—at work, in travel, at home, in school—Christians are witnesses for or against Christ. Thus, all the commissions make clearly to testify.

4. The commissions disclose that every Christian is responsible in some way for the world task of missions.

Our chief responsibility is to make disciples. The Lord calls some, as he did Paul, to go to distant lands, but he calls all of us to be makers of disciples, not matter where we are. Those whom he calls for service beyond their home environs have no alternative if obedient but to go. The rest of us have a responsibility, of course, to help enable those who are so called to go. But how urgent it is that everyone who professes Christ also understand that he is already somewhere and wherever he is, he is to help disciple all nations.

5. The commissions assure us that the strength needed for the world task of missions will be provided.

The presence of the Holy Spirit and his unfailing strength are always available. "Behold, I send the promise of my Father upon you" said Christ (Luke 24:49). Were it not for this assurance our task would seem overwhelming and impossible. Confronted with the present awesome needs of men, Christians in this day cannot help trembling over the magnitude of their task. But they are not required to go in their own strength, nor do they depend on

their own wisdom alone. The Holy Spirit is always with them.

6. The commissions reveal that the basic objective of the global missionary enterprise is changed men.

"As my Father hath sent me," Jesus declares, "even so send I you" (John 20:21). He had said earlier of himself, "The Son of man is come to seek and to save that which was lost" (Luke 19:10). This is the glorious and inescapable objective of all missionary endeavor. Whatever else is done, such as relieving human suffering, providing education, or otherwise, the end objective is changed men.

7. The commissions imply that no man can ever have any ground of hope for of life outside Christ.

"He that believeth . . . shall be saved, but he that believeth not will be damned" (Mark 16:16). If Christ ever made one thing clear, it is that there is no other way to the Father but by him. He who does not believe on him will be forever lost (John 3:16-18). The world compass of the Master's commissions reveals that all men were included in this judgment. There is simply no hope of a right relationship with God or of life itself except as one finds and believes on the Lord Jesus Christ.

8. The commissions reveal that the method of changing men is through the preaching of repentance which leads to the remission of sins (Luke 24:47).

In bearing witness to Christ and making known the grace of God, Christians must ever emphasize the needs of natural man; namely, his unfulfillment and loss, his estrangement from God, and his condemnation in sin. The only way out of this condition is through repentance, the turning about of the whole life, the change of the heart and of the mind toward God, the turning from a course of evil and rebellion to obedience and faith. Such repentance leads to the remission or forgiveness of sins and to the removal of guilt. "He that believeth on him shall be saved" (Mark 16:16).

9. The commissions make clear that though changed men is the ultimate goal of all missionary endeavor, the task of missions does not end here.

The Great Commission calls for the unceasing work of teaching the evangelized and helping them to grow toward Christian maturity. The main task, as already noted, is to make disciples but those won are then to be unceasingly taught the commands of Christ that they may become full-grown Christians. Jesus' promise, "Lo, I am with you always" (Matt. 28:20) follows, and seems based upon the fulfillment of this command. No new Christian is ever born full-grown spiritually as no child is born full-grown physically. One of the gravest responsibilities resting upon the church in its ministry both at home and abroad is to help those who become Christians to grow toward Christian adulthood.

How vast is the responsibility Christ, the eternal King, has placed upon those who crown him Lord. The fulfillment of his commissions, however, is not only the gravest responsibility but also the greatest privilege Christians can know.

STUDY GUIDE

Searching the Scriptures

1. *Matthew 28:18-20*.—This has been called the Great Commission by many. The Duke of Wellington referred to this directive as The Marching Orders of the Church.

Notice first that our Lord declares: "All power is given unto me in heaven and in earth" (v. 18). The word translated "power" is not dynamic force but administrative authority. In the full consciousness of divine authority Jesus lays upon his followers his last great charge—and leaves also his last great promise. The connection between the claim and the charge (or commission) is expressed by the word "therefore."

He was a despised Galilean, a wandering and homeless teacher who gave this audacious command, but he was a teacher just raised from the dead and endowed by God with universal authority.

How extraordinary this must have seemed to men whose farthest journey from home had been to nearby Jerusalem!

What is the main verb in this command? In light of this, what is the main emphasis of Christ in this commission?

2. *Mark 16:15-16*.—What is a better translation of "go ye"? (See p. 27.) Write down what you consider to be the objective of proclaiming the gospel (good news)? What are the boundaries of the task of the church to preach the gospel?

Read again in *The Amplified Bible* or another translation verse 16, and write down the reasons some will be saved and some lost.

Who will be saved? Who will be condemned (v. 16)?

Mark 13:10 makes Jesus' personal and universal emphasis more specific. Is it possible that someday the task will be completed? Justify your answer.

3. *Luke 24:46-49*.—What is the message to be proclaimed to all na-



STUDY GUIDE

The Missionary Message of the Bible

by Marguerite S. Babb

In the Bible, the lesson, "Missionary Commissions," page 27, is a study individually or in groups of the missionary message of the Bible.

According to Webster's *New International Dictionary*, the meaning of the word "mission" is an authorization to perform certain duties or to exercise certain powers. This is a

study, then, of the authorization given by Jesus to certain people to perform particular duties or to take on certain powers. Let us see what these duties should be and what powers are available.

What to Look for

Search for the answers to these questions:

What commissions were given by Christ?

Upon whom do these obligations rest? What missionary obligations do they have?

Why did Jesus have the authority to issue them?

How can they be carried out?

What will be the consequences if they are not carried out?

Where should such proclamation be made? How far must it extend? Is it necessary for the disciples to wait in Jerusalem? How is it significant for today's followers? (See v. 49.)

4. John 20:21-23.—Discuss the responsibility placed upon Christ's followers. Read Matthew 16:19 and discuss to understand better the puzzling promise in verse 23.

Why witnessing men are brought to know Christ in forgiveness of sins, what do you believe will be the consequence of neglect by Christians?

5. John 1:8.—How is it that the Christian has power to carry out Christ's commissions?

List the lessons (or conclusions) taught in these commissions. Your list should include the following:

1. Jesus, God's Son, had the authority to issue the commissions—having triumphed over death and the grave.

2. The field of missions begins where I live and extends to the whole world.

3. The means of carrying out these commands is by personal witnessing.

4. Every Christian is responsible for making disciples.

5. Power or strength for the task will be provided.

6. The basic objective of the missions task is not simply relieving human suffering or even providing education, but bringing lives into contact with Jesus the Saviour.

7. There is no hope for changed lives apart from belief in Jesus Christ.

8. The sinful state of man requires genuine repentance toward God which results in remission (forgiveness) of sin. This is the gospel which must be preached to all men.

9. Our task does not end with making disciples. We must teach them to observe all things—or lead them to grow to spiritual maturity.

Searching Myself

Answer the questions at the beginning of the lesson.

Reread each of the commissions substituting your own name in place of ye or you. What difference does this make? What response did those first disciples make to these commands? Our obligations are still the same.

Are you willing to witness for the Lord whenever you may have the opportunity of going in the world?

My Response

From this time forward I will seek to make my life a positive witness for Christ through

- the life I live before others
- the acts of spiritual I render
- the words I speak for him wherever I go.

No longer will I be satisfied to participate in occasional "projects" or "programs" in order to count that I have engaged in mission action. Instead:

- I will endeavor to meet the needs of individuals
- I will continue to minister to them, helping them to become mature Christians.
- I will help to lead others to participate in sustained missions activities.
- I know I can depend upon the power of the Holy Spirit to accomplish the task.

I will pray daily for Christians throughout the world.

- that they may know the power of the Holy Spirit in their lives
- that many may be saved through their witness.

Perhaps there is an additional personal response which you would like to express.

A study of *The Holy Spirit in Missions* can result in a rediscovery of our abilities to witness and live for Christ. It can reaffirm in our thinking the realization that it is only in the Holy Spirit's power that we can expect God to use us. Such a study can stimulate us to rely on him for guidance and direction. As we do so, our lives not only become abundant in blessing for others, but also in joyous living for ourselves.

Has your society studied *The Holy Spirit in Missions*? Have you? Have you read the book?

The Holy Spirit in Missions, J. B. Lawrence
75 cents from Baptist Book Stores

Teacher's Guide, Floyce Moon, 25 cents, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

Call to Prayer

Prepared by Janice Singleton

1 FRIDAY *Be not afraid of him, saith the Lord, for I am with you to save you, and to deliver you from his hand. Iere. 42:11 (read vs. 1-12).*

Vacation Bible Schools are conducted each summer in the Bahamas Islands by local Baptists and a team of students from Southwestern Seminary. Bible conferences are also held, not only for the two churches and two missions in Nassau under Southern Baptist leadership, but also for churches on other islands. Miss Sona Bickerstaff is director of youth and women's work in the Bahamas. Pray today for her and for other missionaries and national Baptists.

Pray for these—Bahamas: Sona Kay Bickerstaff, Venezuela: H. R. Dean, Mexico: J. J. Harrell, Brazil: Mrs. J. P. Kirk, J. J. Group, Malawi: Mrs. Clarence Thurman, Zambia: Mrs. N. W. Wood, Florida: G. E. Creatham, New Mexico: Roy Munro, Louisiana: Johnnie Rose Reed.

2 SATURDAY *And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men. Acts 24:16 (read vs. 10-21).*

This month newly appointed missionaries (with their children) entered a sixteen-week period of intensive orientation and specialized training prior to departure for overseas assignments. The curriculum will include studies on spiritual needs of the missionaries, methods of missions work, communication, world trends and affairs, and depth study of countries and people. Pray for Dr. David Lockard, director of missionary orientation, and for the missionaries now training at Rutgers, North Carolina.

Pray for these—Bermuda: Mrs. R. E. Harris, Peru: E. B. Reavington, Brazil: O. A. Benjamin, Spain: J. W. Rule, Korea: Mrs. J. H. Dowell, Vietnam: H. P. Hayes, Indonesia: Mrs. J. J. Nance, Pakistan: Mrs. B. E. Lottland, Nigeria: Mrs. W. R. Norman, Jr., retired Mrs. R. C. Moore.

SUNDAY *And the child grew, and waxed strong in spirit, and was in the desert till the day of his showing unto Israel. Luke 1:80 (read vs. 57-66, 80).*

A year ago this month three women and three teenage girls from Amman were immersed in the Jordan River at a spot just south of the traditional site of Jesus' baptism. Rev. Jerus Delch administered the ordinance on authority of the Jerusalem Baptist Church since no Baptist church has yet been organized in Amman, capital of Jordan. Rev. William O. Hern assisted. This is Mrs. Hern's birthday.

Pray for these—Jordan: Mrs. W. O. Hern, Taiwan: J. A.

Treadway, Malaysia: Mrs. G. H. Clark, Philippines: B. P. Lammert, Korea: A. W. Gummage, Jr., North Carolina: J. N. Beatty, Sr., Alabama: David Richardson.

4 MONDAY *And John was clothed with camel's hair, and with a girdle of a skin about his loins, and he did eat locusts and wild honey. Mark 1:6 (read vs. 1-8).*

Nine Southern Baptist laymen spent ten days in Spain last fall assisting Baptist churches with stewardship emphasis. One layman commented, "Missions in Spain has come alive. I can never again think of these people as so many statistics far removed. . . . They have become brothers in Christ whose problems and heartaches are mine." Mr. and Mrs. Charles Whitten report that there was a great deal of enthusiasm when the group reunited in Madrid.

Pray for these—Spain: C. W. Whitten, Italy: Mrs. W. P. Clements, Nigeria: W. R. Davis, Philippines: W. T. Hunt, Colombia: Mrs. M. E. Corley, R. A. Puzak, Argentina: E. C. Pippin, Louisiana: L. R. Martin, New Mexico: Gilbert Ramos, L. L. Saunders, retired W. B. Glass.

5 TUESDAY *Bring forth therefore fruits worthy of repentance. Luke 3:8 (read vs. 1-14).*

Bruce Conrad of Brigham City, Utah, writes, "Our work is predominantly with Navajo young people; as school is just half a block from our chapel. Several students have indicated a real interest in becoming Christians, but so far this year we have had no professions of faith. Pray that these Navajo young people will respond to Christ and that many others will follow in their steps."

Pray for these—Utah: B. R. Conrad, Georgia: Carolyn Evans, Kentucky: Mary Elizabeth Jones, Israel: R. L. Bivins, Rhodesia: R. I. Boulter, Tanzania: Mrs. J. G. Tulenberg, Switzerland: Mrs. R. I. Owens, Chile: Mrs. E. F. Holmes, retired W. B. Sherman, Pauline White.

6 WEDNESDAY *He is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. John 1:27 (read vs. 15-28).*

"I thank God for Ervay Baptist Center," said Bill. "Here someone cared what happened to me even when I was in

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.

MISSION
Study

trouble." Bill was in trouble with local authorities for breaking parking meters. He was enlisted on the ball team and a few months later was saved. "Six years have passed since then and he is still living a Christian life," testifies Mrs. J. D. Hoh. Pray for this young man, for those who work with him, and for others in a troubled part of the city of Dallas.

Pray for these—Texas: Mrs. J. D. Hoh; Cuba: Mrs. J. D. File; Nigeria: H. A. Brown, Jr.; R. J. Hall; Brazil: Mrs. C. E. Crompton, Jr.; I. L. Garrett; Ghana: Mrs. W. E. Verner; Indonesia: Virginia Miles; Japan: T. N. Callaway; Korea: Mrs. L. P. Marler; Retired: Edith West.

7 THURSDAY For Herod feared John, knowing that he was a just man and an holy. Mark 6:20 (read vs. 17-29).

"Our desperate need at this time is for a building for our church. We now meet in the Immanuel Baptist Church in Berkeley, having Sunday School at 12:30 and worship services at 1:30 on Sundays. Many of our Chinese people work six or seven days a week. It is not easy to get lost ones to come to church in the middle of the day." Mrs. Wilfred Hsu, whose husband is pastor of the Chinese Baptist Church, asks for prayer for the work there.

Pray for these—California: Mrs. Wilfred Hsu; New Mexico: Luis Gomez; Texas: Edith Sanchez; Georgia: L. M. Tobin; Mexico: Mrs. C. E. Christian; Argentina: E. E. Jolley; Honduras: H. M. Roberts; Brazil: Mrs. T. B. Sauer; Liberia: Susan Chechovsky; Philippines: W. H. Matthews; Thailand: P. C. Mosteller.

6 FRIDAY For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Matthew 11:10 (read vs. 1-15).

Jerald E. Spencer, a high jumper on a college track team, spent last summer as a student missionary in Guyana. He helped the missionaries in Vacation Bible Schools, revivals, and camps, but perhaps his greatest witness was to other athletes. "Many people today have the idea that athletics and Christianity don't mix," he said to them. "I would like to tell you that I am conscious of the fact that everything I have done, God has allowed me to do." Thank God for student summer missionaries and pray for them as they return to college campuses this fall.

Pray for these—Chile: W. P. Andrews; Rhodesia: Mrs. M. G. Fray, Jr.; Nigeria: U. L. Green; Philippines: G. F. Tyner, Jr.; Taiwan: Mrs. L. B. Alton; Retired: C. F. Frasier.

9 SATURDAY And Paul said, I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. Acts 26:29 (read vs. 24-32).

Southern Baptist missions work in Uganda was started in 1962, the year the country became independent. No harm came to any of the missionaries during a political crisis last summer. Pray for their continued safety and for power of the Holy Spirit in proclaiming the gospel in this emerging nation.

Pray for these—Kenya: B. W. Holloway; Philippines: Mrs. Herbert Maker; Vietnam: Mrs. J. M. Gayle; Argentina: I. D. Divers; Mrs. C. W. Shirley; Chile: Betty Hart; Guyana: C. P. Love; Florida: Madred Womack; Retired: Mrs. Eudith T. Barry; Mrs. C. A. Leonard.

SUNDAY And he brought him to Jesus. And when September 10 Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone. John 1:42 (read vs. 35-42).

Rev. Nicolas Cano Andrade, Victoria, Texas, gives as his testimony: "I was born in Monterrey, Mexico, and moved to San Antonio when I was twelve years old. I love San Antonio because that is where I grew up and where the Lord called me to preach. I am an American citizen. When we still lived in Monterrey, my mother took me to a hospital and while we waited a young English boy preached the word of God in Spanish to us. My mother surrendered to the Lord, and I did too." Pray for this pastor and for the Mexican people to whom he ministers now.

Pray for these—Texas: Nicolas Andrade; Arizona: I. D. Back; Illinois: Alex Frisch; Washington: Leland Warren; Massachusetts: Edith Lawrence; Paraguay: W. C. Lewis; Nigeria: W. N. Clayton; Mrs. R. V. Lindholm; Tanzania: K. I. Oliphant.

11 MONDAY And they immediately left the ship and their father, and followed him. Matthew 4:22 (read vs. 12-22).

In a populous province in Ecuador a site was purchased last summer for an agricultural missions project to be supervised by Rev. and Mrs. Samuel L. Simpson. The eighty-acre tract will be used as an experimental and demonstration farm. Pray for these agricultural missionaries today on Mrs. Simpson's birthday.

Pray for these—Ecuador: Mrs. S. L. Simpson; Brazil: H. O. Heiderick; Cuba: Enrique Larralde; Arizona: C. I. Dawson; Louisiana: Carl Conrad.

12 TUESDAY And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and heal all manner of sickness and all manner of disease. Matthew 10:1 (read vs. 1-15).

"Most people assume that missionaries need little help in the spiritual aspect of their lives. Nothing could be farther from the truth. No matter how 'spiritual' he is, when the missionary sets his face to do battle with our powerful enemy, he will be subjected to temptations." Pray that to the Bah Beasts in Rhodesia, God will speak through his Word and reveal himself.

Pray for these—Rhodesia: Mrs. R. E. Beatty; Nigeria: Amanda Linkle; Japan: R. V. Calote; Mrs. D. E. Mercer; Dominican Republic: T. E. Ransley; Colombia: Arlene Rogers; Brazil: Mrs. L. R. Brock, Jr.; Retired: H. H. Sauer; F. T. Windward.

13 WEDNESDAY When Simon Peter saw it, he fell down at Jesus' feet, saying, Depart from me, for I am a sinful man, O Lord. Luke 5:8 (read vs. 1-11).

R. Elton Johnson, Jr., with his wife and four young sons moved last fall from Campinas to Sao Paulo to develop a program of work among the thousands of students at University City, Brazil's largest university campus. Pray for them as they work among this strategic group. They see almost daily difficulties and disappointment, but they also see need, challenge, opportunity, and urgency.

Pray for these—Brazil: Mrs. R. E. Johnson, Jr.; Uruguay: Mrs. T. E. Dubberly; Mexico: W. H. Gray, Jr.; Nigeria: D. D. Fried; Zambia: M. E. Cunningham, Jr.; Gaza: D. C. Durr; Indonesia: G. W. Schaefer; Oklahoma: John Hawk; Louisiana: Eddie Savio.

14 THURSDAY But when he saw the wind hoarse, he was afraid; and beginning to sink, he cried, saying, Lord, save me. Matthew 14:30 (read vs. 22-31).

The Bahama Islands form a British colony, English-speaking and mostly Negro. Baptists have been there since the eighteenth century when freed slaves taught Baptist doctrines. The chief needs of the two hundred Baptist churches now are trained leaders and financial stability. That is what Southern Baptists have sought to provide since 1951. The Carol Weathers serving in evangelism and church development are located at Freeport.

Pray for these—Bahamas: C. A. Veach, Sr.; Mexico: H. L. Stevens; Brazil: Mrs. B. J. Davenport; G. E. Hickey, I. C. Schuchler, P. J. Thernsloff; Virginia: Terry, Taiwan: J. L. Gentry; Japan: Sharon Johnson; Retired: Minnie McBray.

15 FRIDAY Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. John 21:12 (read vs. 1-14).

The Baptist Spanish Publishing House in El Paso is one of the largest and most complete publishing concerns in the Southwest. Materials are mailed to forty-one countries. Staff includes twenty missionaries, and the advisory committee is composed of representatives from each Spanish-language country where the Foreign Mission Board has missionaries. Dr. William W. Graves, missionary to Argentina, is president. Pray for Dr. Graves today and for this important ministry.

Pray for these—Argentina: W. W. Graves; Chile: W. P. Carter, Jr.; Costa Rica: I. J. Gregory; Brazil: Betty Smith; G. M. Sweeney; Malaysia: Mrs. H. G. Smith; Nigeria: Frances Knight; Mrs. R. M. Farham; Mrs. Marshall; Mrs. James Brinkley; Illinois: R. M. Sherr; Virginia: Trux Cunningham; Georgia: C. A. Farham; Louisiana: Melvin Planché; Retired: Mrs. J. B. Parker.

16 SATURDAY Wherefore, say, be of good cheer: for I believe God, that it shall be even as I said unto thee. Acts 27:25 (read vs. 21-26, 33-38).

Mrs. Maria Barrera works with her husband who is pastor of the Spanish Baptist Mission in Livingston, New Mexico. Next Wednesday, September 20, she will be taking state exams for a nursing license. Pray that she may be aware of God's presence with her. Mrs. Barrera tells of answered prayer for leadership with C.A.S. She requests prayer for lost members in families of those who attend the mission.

Pray for these—New Mexico: Mrs. Sinfonista Barrera; Texas: Samuel Delgado, Pedro Hernandez; Ecuador: S. A. Smith; Nigeria: I. E. Talar, Jr.; Indonesia: Wilma Weeks, J. D. Smith; Philippines: E. M. Cross.

SUNDAY But he turned, and rebuked them, and said, September 17 Ye know not what manner of spirit ye are of. Luke 9:35 (read vs. 46-56).

ROYAL SERVICE • SEPTEMBER 1967

Baptists in Hong Kong are launching a new music ministry, including development of a church music department at the Hong Kong Theological Seminary and publication of music by Baptist Press. A major task is publication of a new church hymnal. The year 1969 is set as Church Music Year in Hong Kong. Persons with advanced degrees in music will find opportunities of missionary service in Hong Kong and in other countries. Pray for this work.

Pray for these—Hong Kong: Nancy Dalton, Lebanon: J. K. Haglund; Brazil: D. D. Cruise; Texas: F. M. Alonzo; Louisiana: David Matthews.

18 MONDAY Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. John 13:23 (read vs. 21-30).

Thank God today for Mrs. C. K. Dozier who has been a missionary since 1906 when she went to Japan as a bride of a few months. Last December she was awarded a Japanese decoration in recognition of her years of devoted service. The award was presented by the governor of Fukuoka Prefecture to her son Dr. Edwin B. Dozier, chancellor of our Baptist school, Seinan Gakuin. Mrs. Dozier is now in San Angelo, Texas.

Pray for these—Retired: Mrs. C. K. Dozier, W. E. Craighead, Wiley Henton; Argentina: Mrs. J. C. Anderson, Mrs. K. W. Balsear; Mrs. E. E. Jolley, C. L. Thompson; Ecuador: Mrs. R. D. Clement; Colombia: J. O. Moore; Chile: E. W. Nelson; Mexico: Mrs. M. E. Dodson, H. E. Siergson; Italy: Marylin Moore; Nigeria: J. B. Darham; Malaysia: Mrs. R. C. Curington; Texas: Mrs. J. W. Ross; Pennsylvania: Mrs. Merlin Bunn; Indiana: G. F. Irby.

19 TUESDAY Then saith he to the disciple, Behold thy mother! And thou that thou that disciple took her unto his own home. John 19:27 (read vs. 13-27).

During the Vacation Bible School at Baptist Center in Savannah, Georgia, three children were enrolled and attended every day, later coming in Sunday School and church services. There was joy in the hearts of the missionaries when the mother was saved. Pray for the father of this family and for other families who need to be enlisted. This is the request from Susan Price who serves with her husband as an U.S. 2 worker in this center.

Pray for these—Georgia: Mrs. Sterling Price; Utah: K. R. Mathias; Peru: J. L. Northcutt; Brazil: Mrs. R. A. Owen; Honduras: S. W. Wheeler; Kenya: Mrs. L. E. Brown; Indonesia: Mrs. O. E. Gilliland, Jr.; Hong Kong: Mrs. L. R. Smith; Germany: J. T. Haman.

20 WEDNESDAY I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. Revelation 1:9 (read vs. 1-9).

A young man stopped by the Baptist publication office in Beirut, Lebanon, to ask if certain newspaper articles originated there. He explained that he had lost all interest in religion until he began reading the column. This was one of many responses in a weekly column in three Arabic newspapers.

SOCIETY STUDY

(Continued from p. 22)

want their Sunday School and church services to be in English. A medical doctor preaches to them, and the US-2 worker directs their activities.

Simultaneous evangelistic crusades have also been conducted in the Chicago area. Pastors from older conventions were invited to come and pay their own expenses for two-week meetings. They returned home with renewed commitment to the motto of the Home Mission Board: "Our Land for Christ."

Conclusion (read Acts 2:1-6 and 1:8)

At the World Congress on Evangelism, a small group engaged in prayer. A pastor converted on the missions field stated in halting English: "I am Latin American who not believes in capitalism or communism as solution for problems of our mankind, but I believe in Christianity (show strip on which word is written) of Jesus Christ."

Perhaps he coined a word not found in the dictionary, but one that offers the solution to world conditions that confront and challenge the Christian mission. "Christianism" is a good word. It stretched across the world, it

would make small and insignificant all the confused and hostile isms that plague mankind. (Place the word *Christianism* on map.)

Let us ask ourselves:

What have I responded to today? What have I resolved to do because I have heard of the challenges in Birmingham and Chicago?

Do I know about the people in my neighborhood who need to know the love and friendship I can give?

Do I know one person I will visit as I leave this place? Will I seek today to express to that person that I care for her and will I seek to meet her spiritual needs?

Yes, there is an accelerated witness for Christ by many Baptists. Am I a faithful witness?

Pray that "with heart and whole right hand" we may practice the "Christianism of Jesus Christ" (pray).

Pray for courage and strength to accept the challenges for mission action that are all around us (pray).

Pray for our Home Mission Board and for its continued wisdom and leadership in meeting the challenge of a changing nation (pray).

prepared by A. James Powell. Pray that this ministry may prove increasingly effective.

Pray for these—Lebanon: A. J. Powell; Philippines: I. W. Anderson; Taiwan: Lila Mae Daniel; Thailand: V. L. Dietrich; Indonesia: Mrs. F. B. Owen, F. S. Wells; Panama: W. C. Parker; Mississippi: C. B. Lewis.

21 THURSDAY This is the disciple which testifies of these things, and wrote these things; and we know that his testimony is true. John 21:24 (read vs. 10-25).

Lebanese Baptists have scheduled a campaign for this fall to strengthen and enlarge Sunday Schools. They hope to prepare Christian Sunday School members for an effective part in a simultaneous evangelistic campaign in the fall of 1968. Pray for troubled Lebanon, missionaries and national Christians, and for John D. Hughey, secretary for Europe and the Middle East.

Pray for these—Indonesia: B. E. Allen; Malaysia: Mrs. W. M. Burris; Brazil: V. N. Varner; Texas: Mrs. L. B. Moss; Retired: Irene Jeffers.

22 FRIDAY I have no greater joy than to hear that my children walk in truth. John 4 (read vs. 1-14).

Medical missionaries are now experimenting with new ways to reach out beyond the hospitals and minister to the sick. In Nigeria, Karl J. Myers, Jr., and other doctors at the health service center send out teams from Ogbomoso to hold clinics in village churches, providing inoculations, infant care, and general health education. Pray today for Dr. Myers and other dedicated doctors and nurses.

Pray for these—Nigeria: K. J. Myers, Jr.; Kenya: I. E. Montgomery, Jr.; India: Mrs. J. L. McPhail; Mexico: Mrs. J. D. Crane; Trinidad: E. G. Medaris; Cuba: Renaldo Medina; Indonesia: Mr. and Mrs. Leon L. Clay.

23 SATURDAY I am despised both to the Greeks, and to the Barbarians, both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. Romans 1:14-15 (read Acts 28:23-31).

The Arche Joneses write from Guayaquil, Ecuador. "Arche (father) is visiting our churches, helping in plans for an evangelistic campaign; Julia (mother) is teaching in our institutes and taking care of the family; Gwendolyn is enjoying piano lessons; Arche, Jr. is having trouble with third grade books, but handles a canoe very well; David, in kindergarten, is the family clown. . . . It is good to be alive and in the service of our Lord here in Ecuador. Thank God for the witness this family gives."

Pray for these—Ecuador: Mrs. A. F. Jones; Nigeria: Ruth Kube; Taiwan: G. L. Hix.

SUNDAY When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. Matthew 8:10 (read vs. 1-13).

Miss Lucy Smith, missionary in Hong Kong, celebrates her birthday today. She is in business administration and teaches at the Baptist College a business course which is said to be very popular.

Hong Kong is a strategic center. A visiting preacher said of it: "To describe it is to repeat again and again: people, people—everywhere people. The sight brings a new understanding of the feelings of the Master when he looked with compassion upon the multitudes." Pray for the people in crowded Hong Kong.

Pray for these—Hong Kong: Lucy Smith; C. P. Cowherd; Brazil: Edith Vaughn; New Mexico: James Hute.

25 MONDAY When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I come not to call the righteous, but sinners to repentance. Mark 2:17 (read vs. 13-22).

Miss Lillie Mae Hundley was honored with teas, parties, and gifts last summer as she left Beirut, Lebanon, upon retirement. For five years she had worked with students in the university and had taught Bible in the Beirut Baptist School. Miss Hundley was appointed in 1921 to China, transferring to Hawaii in 1952, and going to Lebanon in 1961. Pray for Mrs. Hundley in retirement in Texas.

Pray for these—Retired: Lillie Mae Hundley; Puerto Rico: Mrs. Milton Leach, Jr.; Oklahoma: Mrs. Charles LeClair; New Mexico: Mrs. Julian Reyna.

26 TUESDAY And he, casting away his garment, rose, and came to Jesus. Mark 10:50 (read vs. 46-52).

A new hymnal for Yugoslav Baptists with 382 hymns and choruses containing both words and music is now off the press. An initial printing of fifteen thousand copies was planned. We are grateful to God for evidence of Baptist growth in Yugoslavia. Pray for the Baptist leaders and for the political rulers of Yugoslavia.

Pray for these—Yugoslavia: Mr. and Mrs. R. L. Bullington; Ghana: Hazel Mann; Kenya: Mrs. W. B. Pearce; Nigeria: Martha Tanner; Lebanon: Nancy Wingo; Brazil: W. H. Warren, P. F. Sanderson, D. H. Hunt, Jr.; Venezuela: N. R. Beckham; Maryland: T. H. Francis.

27 WEDNESDAY There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. John 3:1 (read John 3:23 to 3:51).

Thank God for three retired missionaries: Mrs. Paul C. Bell, Sr., Home Mission Board, now living in South Carolina; Mrs. D. F. Stamps, China-Hawaii, with her husband in Florida; and Mrs. J. C. Powell, Nigeria, now in North Carolina. This is their birthday.

Pray for these—Retired: Mrs. P. C. Bell Sr., Mrs. J. C. Powell, Mrs. D. F. Stamps; Texas: Mrs. Elmer Adams; Alfonso Flores, Jr.; Argentina: Mrs. J. D. Divers; Mrs. B. R. Hutson; Brazil: Dorine Hawkins; W. L. Morgan; Rhodesia: H. F. McKinley.

28 THURSDAY Doubt our law judge any man, before it hear him, and know what he doeth? John 7:51 (read vs. 32-53).

"More and more we are convinced that one of our major concerns is to find Indians who have come from rural areas into the city and are lost for the cause of Christ and his church. Pray for us as we seek to minister to some four to five thousand Indians in the city of Tulsa." writes Mrs. David B. Warren, Tulsa, Oklahoma.

Pray for these—Oklahoma: Mrs. D. B. Warren; Texas: J. D. Hult; Washington D.C.: Mrs. K. E. Burke, Jr.; Mexico: Mrs. W. W. Lee; Brazil: W. H. Smith; Ona Belle Cox; Japan: Mrs. C. F. Clark, Jr.; Thailand: D. R. Cobb; Philippines: J. D. Floyd; Taiwan: Fern Harrington; Rhodesia: M. G. Fray, Jr.

29 FRIDAY And there came also Nicodemus, which at the ROYAL SERVICE • SEPTEMBER 1967

first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. John 19:39 (read vs. 28-42).

"It is my understanding that a young man from Yemen will come to our hospital in Gaza to study, and will return to work in the Baptist hospital in Yemen. It is my earnest prayer that during his year in Gaza this young man, who is almost certain to be Muslim, may find Christ as Lord and Saviour. Pray also for desperately needed technicians who can train nationals in our Gaza hospital," writes Dr. Jean Dickman.

Pray for these—Gaza: Jean Dickman; Nigeria: Mrs. W. R. Davis; Trinidad: Mrs. R. A. Hill; Guatemala: Mrs. H. E. Byrd; Brazil: R. A. Hampton; Mexico: Mrs. H. E. Surgeon; Panama: M. A. Olmedo; New Mexico: Mrs. D. M. Regalado.

30 SATURDAY Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets. Amos 3:7 (read 2 Kings 14:23-25; Amos 8:4-7, 11).

In many states a season of prayer emphasizing state missions is scheduled for September or October. Think today about the work done through state missions boards, by executive secretaries and department heads, by state WMU secretaries and staff. Pray for agencies and institutions in your own state. Pray especially for pioneer areas where there are many difficulties, but also many opportunities.

Pray for these—Puerto Rico: S. A. Canfield; Honduras: A. R. Haylock; Mexico: Mrs. J. M. Short, Jr.; Lebanon: E. A. Barnes; Japan: Mrs. G. A. Clark; Malaysia: Lillie Rogers; Zambia: Mrs. Z. V. Moss; Nigeria: Mrs. J. B. Hill; Retired: W. C. Taylor.

Change Your Address?

Are you moving to a new street? a new town? a new state? ROYAL SERVICE would like to know about it, so we can keep your magazine coming to you every month.

Paste the address label from the cover of ROYAL SERVICE to the space provided, fill in your new address, and mail to:

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Birmingham, Alabama 35203

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He was handsome, rich, successful. His attractive wife made the society section of the daily paper. He had what looked to everybody like a rich, full life, and it was empty. So he killed himself! Colin's suicide affected many people. To Hank Gavin it was like Paul standing by while Stephen was stoned. Out of the turmoil of emotions, God spoke to Hank, and Hank had his own moment of light.

So begins a book which you will find difficult to put aside. *Tell No Man* by Adela Rogers St. Johns digs deeply into spiritual matters in absorbing novel form.

You will see Hank in his environment: wealth, sophistication, intellectualism, formalism. You will meet his beautiful wife who is quite certain her husband is neurotic when he talks about God with such a sense of reality. You will suffer with Hank as he walks in his valley of decision.

Some of the language of the book is shocking. It is unpleasant to hear some phrases even when we associate with those who speak as some of the characters do in the book. Yet the author does not overdo the use of words which she must use to adequately picture the people of her book.

Many meaty morsels fill the pages. Often you will stop and chew a while on some of the best, such as: "One reason the church is now stagnant, fearful, and frivolous and makes it seem a social error to show any works, is because the intellectuals have doubletalked us out of believing Jesus meant what he said and expected us to do likewise."

A writer of Mrs. St. Johns' stature speaks in thousands whose lives do not include God. We cannot help but rejoice when she speaks positively and clearly about the need for salvation and the part repentance plays in the saving experience.

Tell No Man is an unusual book! It has a positive message, presented in a unique manner.

Tell No Man by Adela Rogers St. Johns, \$3.95

Order all books from Baptist Book Stores

by Fayly H. Cothorn

BOOKS AND THEIR MEANING FOR MISSIONS



I Like

I AM grateful that Baptists have not been content with things as they are, but have been on the alert for new and better ways to accomplish God's work. We have not only searched for more effective ways to witness to people but have also searched for better methods for training church members.

To me it has been thrilling to hear and read about the Life and Work Curriculum and to come to realize its possibilities for helping us to grow spiritually as we learn and apply God's truths.

It was not very difficult for our church to decide to try the Life and Work Curriculum. We are a small church, but we have always kept up-to-date with denominational work. The Cooperative Program has always been a major item in our budget. The correlated Church Study Course has had emphasis each year, and we have attended associational training programs for Sunday School, Training Union, Music Ministry, and Woman's Missionary Union. We have been greatly blessed.

Through the years we have had strong, alert, forward-looking leaders. Perhaps this is the key to our readiness and willingness to accept the challenge of the Life and Work Curriculum.

When news of this material first began to appear in our magazines, our leaders noted its existence and our preparation really began then. Our pastor attended Glorieta during

one of the Sunday School weeks. Our Woman's Missionary Union leaders attended Glorieta WMU Conference and our state WMU leadership conference and house party. As a consequence the groundwork was laid before the matter came before the

actions to the material. Our findings proved to be of great value in continuing the program. People were studying the Bible more in order to be able to answer the questions in the Sunday School quarterly. Consequently, these lessons began to

the Life and Work Curriculum

church. Enough people knew about the new curriculum to recognize its value and worth to our people.

Our association had a week of training for the Training Union and all new material was presented. It also had a week of training for Sunday School workers. Then we had preparation week in our own church. Due to the fact that our Sunday School teachers and Training Union leaders were also the leaders in our Woman's Missionary Union, this organization quickly took the lead in urging adults to use the Life and Work Curriculum materials.

A few of our members approached October 1, 1966, with some qualms and misgivings, which is only natural when you try something new and different in a Baptist church. Some were especially apprehensive about the Sunday School materials. Our teachers, however, worked out most of this in the teachers and officers' meetings on Wednesday evenings and were able to clarify the situation.

After we had been in the program for a while we secured in an Adult women's class a sample of their re-

sponses to the material. Our findings proved to be of great value in continuing the program. People were studying the Bible more in order to be able to answer the questions in the Sunday School quarterly. Consequently, these lessons began to

stimulate their thinking and to cause them not to read hastily a lesson in order to mark the record, but it gave them an incentive to search for truths. It seemed like a miracle in some classes as teachers worked to lead members to search the Scriptures to find the true meaning that could help them become better Christians, more dedicated workers, and more eager and willing to seek God's will in their lives.

A task of Woman's Missionary Union is to provide organization and leadership for special missions projects of the church. Our Lotte Moon Christmas Offering became one of the first projects to be presented to the church. It quickly became a churchwide project with each Sunday School department taking special interest in the outcome. Our Girls' Auxiliary and our Royal Ambassadors added enthusiasm in promoting the offering in their Sunday School departments. Their work alone gave added zeal, and the entire church was alerted because of their efforts. WMS members worked in Adult women's classes. Many who had

by Mrs. Phillip May
Arkansas

never done so made a contribution. This gave impetus to the Woman's Missionary Society as we prayed and brought gifts for foreign missions.

Through the Life and Work Curriculum we are becoming a group of baptized believers who are in business with God and who are willing to try the untried. We will make many mistakes in the days ahead, but we are ready to analyze them and try again.

To me it has been most gratifying to see our denomination recognize the fact that we are all in the same business and that by correlating the study and work of the program organizations in our churches we accomplish the tasks which God has laid upon us.

The aim of our church is to tell others the story of Jesus our wonderful Saviour. I believe we can better accomplish this through the Life and Work Curriculum.

THE radio in the boys' room was blaring forth the top tunes of the week, and even though the door was closed, the monotonous chord progressions were coming through clear and loud to me in the kitchen. I had endured the whang-whang of guitars and nasal twangs of vocal groups until I was in a state. "Gentlemen," I said, poking my head into the room. "I believe that's enough of that. Now while you study, I'll put a few calm records on the record player."

The protestations from my two sons were mild, for neither wanted to hear my lecture again about the necessity of a well-rounded musical diet as well as a varied meal at the table.

Meditating as I made out rolls for supper, I tried to analyze my feelings. Somehow the buildup of tension from the monotonous beat of the drums made me think of the pressures of modern living.

Are you willing with me to take a hard-nosed look at yourself, at those of us who call ourselves Christians in this modern society of ours?

From the outset, let us admit that we are expressing extremes in order to jar ourselves loose from complacency. All of us know wonderful exceptions to these averages.

Would you say we are peculiar

Mrs. Murphy lives in Starkville, Mississippi

people—not in the scriptural sense of being set apart for the Lord, but in the more modern usage, "singular, odd"? For is it not strange indeed that Christian people redeemed by the loving Saviour should turn their backs on his clearly defined way of peace, joy, and success, and follow a road that leads to frustration, fear, and despair?

Far more consequential than the prevalence of pressures is the tragic fact that more and more Christian homes are victims of our times, sort of like a chip caught in an eddy. Strength to resist the encroachment of materialism seems beyond the average churchgoing family. Un- easily we must admit when we take stock that we are dangerously close to the nauseating lukewarmness so repugnant to God. Many of us are aware that we, like the wayward children of Israel to whom Isaiah preached, have become victims of an affluent society. It appears that we trust in chariots (air-conditioned ones with the horsepower under the hood) instead of the Lord. Have our cherished ideals been forsaken and standards lowered until we scarcely recognize them as Christ-centered. Bible-taught codes of behavior once held so dear?

One of the most obvious victories of materialism in many homes is the fact that Christian parents are substituting high living for self-giving both in husband-wife and parent-

child relationships. The father in the home develops ulcers pushing himself at the office to outshine his peers, win the boss's favor, and merit another promotion, which in turn simply means adopting a more hurried pace to push even harder, to climb even higher, and to earn new promotions and new ulcers.

This maddening, competitive compulsion is abetted by the wife in the home whose happiness and security seem to be wrapped up in clothes, second cars, and costly beauty parlor appointments. In addition, we women want everything for our children, everything that anybody else's children can afford—from ballet lessons to extravagant clothes and expensive toys and trinkets.

While the father is busy running in circles at the plant or office, we mothers rush about planning charity benefits and white elephant sales for civic organizations and often give grudgingly of our time and talents to the work of the church. All these pressures add up to overstuffed time schedules which allow little time for family togetherness and no time and little inclination at all for family worship.

Equally as tragic and just as obvious is the triumph of secularism over Christian principles as seen in a family's activities on the Lord's Day. Many of us are casting votes to make the Lord's Holy Day a holiday. The hoary jokes about deacons



Fifteen-year-old Bucky, Bill, an eighth grader, and ten-year-old Dee, with Mother and Dad share in Burke C. Murphy family experiences

fishing and golfing on Sunday are modernized somewhat; water-skiing and motorboating are their smart, "mod" counterparts. Church attendance to some of us has become nothing more than a status symbol or a tedious duty.

The result of these compromises result in the third and perhaps saddest aspect of the Christian home's present plight. We have lost our identity as lights "in the midst of a crooked and perverse nation" (Phil 2:15). Instead of desiring to be God's chosen generation, his peculiar people, his royal priesthood, set apart from the world, we have seemingly sought in numerous ways to become identified with the world. Our attitudes, behavior, and general appearance have been so colored by our surroundings that we find it difficult to identify politically, socially, morally, materially, and—alas!—spiritually. We are sometimes guilty of trying to explain our beliefs to non-Christians or nominally-religious associates quite apologetically as if to say that they are not relevant actually.

We apparently see no need for the practice of a deep and meaningful prayer life, for individual soul-searching and Bible study, for quiet personal witnessing to our friends and neighbors. These things are spiritual extras associated with overly zealous sects? Many former GAs and RAs seem to have forgotten what they once knew about the



stewardship of time, money, and personality. Is there any wonder that many of us have developed spirit personalities trying to hold onto God with one hand and mammon with the other?

As I write this, I am constrained to fall on my face and say, "Lord, what wilt thou have me to do," for all of this fits our family in many subtle ways. What about yours?

The answer seems to whisper itself to me. I know it so well. How can I renew its meaning and life? "If my people, which are called by my name . . ." (2 Chron. 7:14). Finish the verse for yourself.

Perhaps if we begin today to turn off the television and motorboats and turn our steps to the Lord's house on Sunday evenings; if we tear down our altars in high places (and each Christian family must decide what this entails) and establish family altars in lowly submissiveness to the will of God; if we deepen our concern for lost people, and if we set our affection on things above and not on things so easily tarnished and perishable, then we might begin experiencing more devotion and less divorce, more happiness and less heartache, more contagious joy and less contaminating jealousy in our homes. And if we could clear our vision to see clearly the lost multitudes in the world, then we would begin to know the pleasures of service, of giving, of being which are reserved for God's peculiar people.

OVERSTUFFED

LIVING

by Lou Case Murphy

ROYAL SERVICE • SEPTEMBER 1967

by Marie Mathis

IS THIS YOUR QUESTION?



Who decides how Cooperative Program funds are spent?

Dr. Porter Routh, executive secretary of the SBC Executive Committee and treasurer of the Convention, gives us the answer to your question:

"Your church treasurer sends the Cooperative Program portion of your gifts to the office of your Baptist state convention each month. By a vote of the messengers from your church and other churches in the annual state convention, a percentage of your gift is divided among all the state agencies—from missions to ministers retirement, from colleges to children's homes. By vote of the same messengers from your church and other churches to the annual state convention, a portion of your Cooperative Program gift is mailed each month from your state office to the Southern Baptist Executive Committee in Nashville, Tennessee. The messengers from your church to the annual session of the Southern Baptist Convention decide how much of this SBC Cooperative Program fund is to go to each missions cause. The Executive Committee forwards the proper proportion of the gifts it receives to the causes each week."

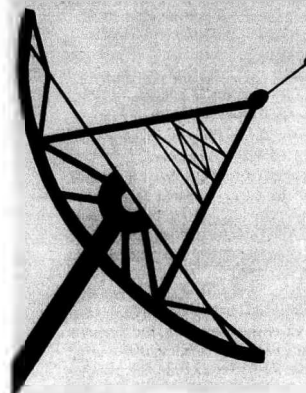
What is the Convention budget and what will the agencies receive?

The total Convention budget proposed for 1967 is \$24,200,000* divided as follows:

Agency	1967 Proposal
Convention Operating	\$ 200,000
Foreign Mission Board	11,780,300
Home Mission Board	4,024,200
Annuity Board (relief)	250,000
Sunday School Board	None
All Seminaries	3,833,000
Foundation	61,800
Hospital	36,000
American Seminary	90,600
Brotherhood Commission	226,100
Christian Life Commission	100,000
Education Commission	94,000
Historical Commission	90,500
Radio-TV Commission	977,000
Stewardship Commission	83,000
Public Affairs Committee	114,000
Woman's Missionary Union	None
Capital Allocation (already voted by the Convention)	2,249,500

*Any money received over this amount to be distributed two thirds to Foreign Mission Board, one third to Home Mission Board.

Volume 10, Number 12
SEPTEMBER, 1967



Forecaster

Planned by Margaret Bruce

Beginning Again

by Alma Hunt

Maybe I am still a child at heart because my enthusiasm for special days is damped with excitement. I like Valentine's Day, George Washington's Birthday, the Fourth of July, and Thanksgiving Day. My enthusiasm reaches a high peak at Christmas and New Year's Day. Each New Year brings excitement softened by some regret and heightened by keen anticipation. On looking back I see mistakes, failures, omissions, and work done in less than the best manner. These bring regret and prove that hindsight is better than foresight. Also, in looking back I see successes, the rewards of honest efforts, and joys which have come when I have lived as Christ taught us to live and worked as he commissioned us to work. My keen anticipation springs from these successes and joys combined with the sure knowledge that work opportunities await me in the New Year.

September in Southern Baptist churches is like December. It brings the celebration of the old year's work and others in a new year. Just as in December we try to set our homes in order—to "make up" for many of our sins of omission during the year and "catch up" on obligations, for income tax purposes if for no other reason—so in Sep-

tember we should try to set our church records in order and in the best order of which we are capable. WMU leaders elected to serve in 1966-67 should rise to their greatest height of leadership in an effort to make the best possible record of their year's leadership. I might add that this record should not only be made but also reported. Reporting is a part of leadership responsibility, too, and should be as carefully done as one's calculation of income tax.

In September leaders elected to serve during 1967-68 should gird themselves with knowledge, which comes from honest study, and with a planning outline, which results from an intelligent give-and-take as leaders relate to each other and to other women enlisted to help get jobs done. Always this September planning should be done without cost to the thinking up of the old year's work.

A thoughtful pastor said to me: "In our church we're so busy planning next year's work, we do not have time to do this year's work." The only work done is what is actually accomplished and which can be reported. So, I solemnly now leaders to do their planning without hindering this year's work or diverting this year's progress. Enjoy the keen anticipation of next year's work

without trampling down this year's final efforts. On the present foundations future leaders will build. The higher the structure now, the greater the potential height.

Yes, I like beginning again. I like the feeling of having a clean sheet on which to write—all unblemished as the children's poet put it. And I would like to enter the new church year and to have you enter it in the spirit of Bert Quinn with "enough determination to make the new year, under God, better than the one just closed."

To the PRESIDENT

September in WMS is the month with the backward look and the forward look. It is the time for evaluating WMS work of the past twelve months, and it is also the time for planning and anticipating the work of the next twelve months.

Evaluation is a process of assessing the extent to which some activity has succeeded in what we intended it to do. You want to know how well you and others in your WMS have done with your efforts to achieve WMS objectives. As you evaluate the work of your WMS during the past year, here are two questions you may ask as you use the WMS reporting materials to aid in your evaluation:

How well did we succeed in helping WMS members learn about missions?

How well have we led members to participate in praying for missions, giving for the support of missions, and serving through mission action?

It is not easy to measure progress in these areas, but it is well to keep these basic objectives before you continuously.

End-of-year comments and suggestions may be useful in the evaluation process. The following questions or others you formulate can be written on slips of paper to get reactions from individual WMS members about certain aspects of the work:

1. How do you feel about our WMS work during 1966-67? Was it mediocre _____ all right _____ good _____ excellent _____?

2. What were our strong points?

3. What were our weaknesses?

4. What improvements would you suggest for 1967-68? (They need not sign their names.)

Summarize the information and report it to the group which made the comments and suggestions.

By studying individual and circle reports you will have

some understanding of how effective your methods have been. This study will help in making plans for the coming year. Remember annual reports are due October 5. See page 61 in the 1967-68 WMU Year Book for a list of reporting materials.

WMU Annual Planning Meeting

The WMU president is responsible for the WMU annual planning meeting, but the WMS president has the responsibility of encouraging WMS officers and chairmen to participate in this important meeting for making broad plans based on the 1967-68 WMU Year Book.

The meeting should be held before October 1 if possible. This will enable you to be better prepared for the new WMU year. The annual planning meeting builds a spirit of togetherness among WMU organizations and gives a better understanding of the objectives and plans for the 1967-68 WMU year.

All leaders meet together for a general session and then divide into organizational planning groups—WMS executive board, YWA committee, GA committee, and Sunbeam Band committee. In churches where it is impossible to get all WMU leaders together for a joint meeting, the planning meeting can be held in sections—WMS, YWA, GA, and Sunbeam Band—with the WMU president attending the meeting of each group to present broad plans.

The WMU annual planning meeting should accomplish three purposes: inspiration, training, and planning. While the major emphasis of the meeting is planning, the missionary purpose under the guidance of the Holy Spirit, who motivates, guides, and gives meaning to all who ask believing, will make the meeting an inspirational one. Making plans for the year ahead helps leaders learn how to do the work more effectively and provides an excellent training experience for WMU leaders.

Woman's Missionary Union and Woman's Missionary Society Presidents

In churches where there is only one WMS, the president serves as a WMU-WMS president. She has responsibilities which relate to the WMS and those which relate to all WMU organizations (WMS, YWA, GA, and Sunbeam Band).

Beginning with October ROYAL SERVICE, the WMS Forecaster will be addressed to WMS leaders. A woman serving as WMU-WMS president will want to use suggestions and guides in both WMS Forecaster and The WMU Leader, a new section in ROYAL SERVICE for WMU officers.

Organizational Structure

Doubtless your WMS executive board has already determined the need for new circles in your WMS and for new societies in your church. WMS leaders must always be alert to possibilities for growth. Is there need for a

circle for newly marrieds, for young mothers, or for businesswomen? This question and others will help you look at your WMS and decide whether your present plan is adequate.

Some societies need a simplified plan of organization. The organizational plan for a society without circles is being used in small societies and in societies which prefer having fewer officers and no standing committees. (See the pamphlet, "WMU Organizational Plan for a Society Without Circles," free from state WMU offices.) This organizational plan, though simplified, provides leadership for all the work of WMS.

CIRCLE CHAIRMAN

The circle plan or the small group plan of study and work is becoming more and more popular. Educators are continually writing articles and books on the subject of informal learning for adults.

The circle plan has been an energizing force in Woman's Missionary Society for over fifty years. It has proved an effective way of organizing members into smaller working units. In the small, informal circle women become involved more easily in learning and working processes.

Have members of your circle developed in acceptance of responsibility for the missionary endeavor this year? Have they experienced full participation in activities of the circle and society? Has the fellowship of the circle been meaningful to members?

This is the time of year when circle chairmen ask themselves such questions as these when they review the work of the past year. The annual report of the WMS is due October 5. This report is a compilation of work done by circles and work done jointly as a society.

You may want to use an end-of-year evaluation slip such as the one included in "To the President" section, page 42. It may be helpful to get comments and suggestions from circle members which can be used in planning for the future.

Reporting Materials

If you have used individual monthly record sheets for WMS members this year, you will have the information required for your annual circle report. The individual monthly record sheets for WMS members, 25 for 25 cents, 100 for 75 cents; and the circle report book, 30 cents, may be ordered from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

ROYAL SERVICE • SEPTEMBER 1967

September Circle Study

The circle study topic for this month is an enveloping secularism in the United States. It is a timely subject since there is so much indifference and rejection to things religious. Encourage all members to read the article by Lou Case Murphy entitled "Oversimplified Living," page 38. It will set the mood and help develop right attitudes for this month's circle study.

In preparation for your meeting you may want to assign this article to circle members to read before the next meeting. Ask them to find the answer to this question: How can Christians combat today's secularism?

The answers given in the article are:

1. Turn off the television and motorboat and turn our steps to the Lord's house on Sunday evenings
2. Tear down our altars in high places and establish family altars.
3. Deepen our concern for lost people.
4. Set our affection on things above and not on things so easily tarnished and perishable.
5. Clear our vision in order to see the lost multitudes in the world.

WOMEN Teaching Missions

Program Chairman The September society study topic is an accelerated witness to an exploding and shifting population in the United States. The article by Dr. Hugo H. Colpepper on page 9, "Look Ahead, and Act!" should not be overlooked as resource material for this important subject.

This month we are including the topics for society and circle study during 1967-68. A packet of ten posters to be used with the monthly WMS study topics will be available July 15. These may be used as teaching aids and to promote attendance at the meetings and are available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, \$1.25.

WMS Study Topics for 1967-68

OCTOBER

Society—Modern Buddhism in the USA (Southern Baptist work in pioneer areas)

Circle or Second Meeting of Society—Different Ways of Worship (Germany and Hong Kong)

NOVEMBER

Society—Missionaries Among Animists (the Caribbean)

Circle or Second Meeting of Society—The Lord's Supper as Worship (Italy)

DECEMBER

Society—Week of Prayer for Foreign Missions
Theme: Life Through His Name (John 20:31)
Circle or Second Meeting of Society—Culture and Worship Ways (Nigeria and Yugoslavia)

JANUARY

Society—More Foreign Missionaries—Now (Pakistan and Lebanon)
Circle or Second Meeting of Society—Student Work Overseas (Thailand, Peru, Ghana)

FEBRUARY

Society—Money for Missions—Cooperative Program and Missions Offerings (church extension and development, USA)
Circle or Second Meeting of Society—Student Work in the USA (Baptist and international students, USA)

MARCH

Society—Week of Prayer for Home Missions
Theme: Pray in One Accord (Acts 1:14; 2 Chron. 7:14)
Circle or Second Meeting of Society—Preparation for Mission Action (language groups, deaf, and migrants, USA)

APRIL

Society—Requirements for the Missionary Vocation (personnel for missionary advance)
Circle or Second Meeting of Society—Help Wanted (missionary associate and special project nurse)

MAY

Society—Environment for Missions (our homes and churches)
Circle or Second Meeting of Society—By Other Means (missionary journeyman and US-2)

JUNE

Society—Pluses for New Missionaries (in-service training in San Antonio, Texas; San Jose, Costa Rica; and Campinas, Brazil)
Circle or Second Meeting of Society—Short-Term Missionary (Christian Service Corps and summer missionaries)

JULY

Society—Education for Service (National Baptists in USA)

Circle or Second Meeting of Society—Baptist Schools in Fukuoka, Japan

AUGUST

Society—Unique Schoolrooms (Indians, USA)
Circle or Second Meeting of Society—A Baptist School's Influence (Belém, Brazil)

SEPTEMBER

Society—Missionary Schools (San Blas Islands, Panama, and Sanyati, Rhodesia)
Circle or Second Meeting of Society—Studying for Service (WMU preparation for missionary involvement)

Mission Study Chairman John Dewey in *How We Think* has said: "Teaching may be compared to selling commodities. No one can sell unless someone buys. We should ridicule a merchant who said that he had sold a great many goods although no one had bought any. But perhaps there are teachers who think they have done a good day's teaching irrespective of what pupils have learned."

This month WMS members will be completing study of the book *The Holy Spirit in Missions* by J. B. Lawrence. (Available from Baptist Book Stores, 75 cents; Teacher's Guide by Floyce Moon, 25 cents, available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.) One can never really learn all about the Holy Spirit, but has the study of this book caused members to want to continue learning of him?

Encourage members to continue this study and to read other books such as: *God Being My Helper*, Ralph A. Herring, \$2.75; *The Work of the Holy Spirit*, W. T. Conner, \$3.00; and *The Bible Basis of Missions*, Robert Hall Glover, \$3.50.

Recommended books for study 1967-68:

FIRST QUARTER: *Africa—Arrows to Atoms*, V. Lavell Seals, 85 cents

SECOND QUARTER: *Trumpets in Dixie*, W. C. Fields, 75 cents

THIRD QUARTER: *The Chains Are Strong*, W. C. Fields, paper, 75 cents

FOURTH QUARTER: *Spiritual Life Development*, Mildred McMurtry, paper, 85 cents.

Books may be secured from Baptist Book Stores. Teacher's Guides for the recommended books for study are also available from Baptist Book Stores for 25 cents each. (Teacher's Guide for *The Chains Are Strong* will be available January 1, 1968, and for *Spiritual Life Development*, April 15, 1968.)

Leading Persons to * Participate in Missions

Community Missions Chairman Beginning with October the community missions chairman will have a new name: mission action chairman. This keeps in line the new terminology with this phase of our work. Aim III of WMS Aims for Advancement (see 1967-68 WMU Year Book) will have the following changes:

Basic Objective

Participation of members in planned mission action throughout the year

Electives

Participation of members in planned mission action every month

Participation in a mission action survey

There is no change in basic objective two, Aim III.

We call your attention to the possibility of forming mission action groups in your WMS. This plan was explained in June Forecaster. You will want copies of the Mission Action Group Guides which were publicized in June and July Forecaster, also; see page 46. (Available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores, \$1.00 each.)

Publication Chairman September may be the month when ROYAL SERVICE subscriptions expire. Check on this in your WMS and encourage members to renew their subscriptions. This brochure (sent in by Mrs. G. A. Weeks, Citra, Florida) may be reproduced on poster board, printed on chalkboard, or mimeographed for distribution.

R — rich, rewarding	S — self in
O — opportunities are	E — efforts to
Y — ours	R — cad, review, and
A — s you	V — visualize the
I — use your	I — interesting
	C — challenging
	E — enriching

articles, features, and state materials that make up

ROYAL SERVICE

Enlistment Chairman How long has it been since a WMS enlistment survey has been made in your church? Do you need to have one in September?

By using the WMS Enlistment Survey card 150 for 50 cents, available from Woman's Missionary Union or Baptist Book Stores, the following information may be secured about each woman: name, address, home and office phone, age, marital status, information concerning children under four, preference as to time of day of meeting, reasons for not having joined WMS.

Talk with the pastor or educational director and the Sunday School superintendent about using these cards in making the survey through Young Married and Adult women's Sunday School classes. The teacher or a member of the class who is an enthusiastic WMS member can make the survey in each class.

All women will not be reached through the Sunday School. Those who are not should be contacted personally by a WMS member and asked to fill out a card.

Compile the results and review the findings with the WMS executive board. After careful study of the findings and a good look at your present number of circles and society(s), recommend to the WMU council and WMS executive board organizational changes which will provide for all women of the church.

Now, will you consider seriously the reasons women gave for not belonging to WMS? Do meetings need to be improved? Do time schedules need adjusting? Do you need a Sunbeam Nursery to care for small children while mothers attend WMS meetings?

Remember that women joined together in WMS release the power of united efforts in praying for, giving to, and participating in missions.

Stewardship Chairman September is the month designated by most states as state missions month. On a specific day or during a special week WMS members are informed of the missions work being carried on in their state. They are asked to pray for this work and to support it with a special offering for state missions.

The stewardship chairman promotes the offering in many different ways: by using posters showing the work supported through the offering and giving the offering goal by including information about state missions in church bulletins; by telephone calls, written notes, and individual contacts.

Plans for the week are made by each state Woman's Missionary Union. These plans include selecting the date, determining the offering goal, providing the offering envelopes, choosing a theme, and distributing the material to be used in the observance of the Season of Prayer for State Missions.

In addition to promoting the state missions offering this month, consider the possibility of duplicating Dr. Porter Routh's answer in "Is This Your Question?" page 40, to the question, "Who decides how the Cooperative Program funds are spent?" You could mimeograph the question and answer; then distribute it at WMS meetings.

Prayer Chairman Dr. Robert Hall Glover in the book *The Bible Basis of Missions* says: "Prayer is not merely communion with God; it is also cooperation with God, a definite and aggressive ministry, a partnership with God in the carrying out of His divine will and purposes in the world." In this statement Dr. Glover expresses one of the often quoted interpretations of the WMU Watchword,

"Laborers together with God" through prayer for missionaries and missions work.

This month is the time for state missions in most states, so you will doubtless have opportunity to lead WMS members to labor together through prayer for missions work in your state. Material for this prayer effort will be prepared and distributed by your state Women's Missionary Union. As soon as you receive the material, you will begin careful preparation in order that this Season of Prayer for State Missions will be most meaningful.

The stewardship chairman of your WMS will keep the offering goal before the society members and will seek to lead them to give generously for state missionaries and state missions work.

To encourage WMS members to intercede you may want to use the poem "The Intercessor" by Billie Keathley Wilson.

The Intercessor

*I sought a secret place in which to pray,
I said, "What shall I ask of God today?
I will not seek to walk the fairest way,
I must be humble as I kneel to pray.
I'll only ask for peace and strength this day
To keep my feet within the narrow way."
Then suddenly I knew my prayer was naught
Unless for friends of mine these things
I sought.*

*And so I lost myself along the way,
And pled for others as I knelt to pray.
For weary travelers down the road of life
For those confused and lost in sin and strife
For those who cannot seem to find their way
For all who faint and fall, O I must pray.*

*O I must learn the intercessor's prayer,
My many blessings with the world to share.
My brother's keeper I must learn to be
Until the world sees Jesus Christ in me.*

*O love of One who suffered agony,
O love of One who dared to die for me!*

Organizing for Missions Projects

In the Church Program Guidebook 1966-67 (from Baptist Book Stores, \$1.25) the statement is made, "Each church has a responsibility to minister in Christ's name to the people of the community and world."

If the church is to minister effectively in the community, it must discover specific needs of the community. In the Guidebook some of the actions suggested for learning about needs are:

1. Survey the community; contact judges, juvenile

courts, prison farm officials, school principals, civic club leaders, institutional administrators.

2. Survey church membership for information about needs in the community.

3. Contact Baptist associational office for information. It is to be expected that the church will turn to Woman's Missionary Union and to the Brotherhood to provide organization and leadership for the mission action survey. This is an important undertaking which will enable your church to decide which persons must be ministered to now.

The Mission Action Survey Guide (50 cents) will be a helpful tool in discovering needs in your community. Also, these five group guides and the projects guide will be useful: Mission Action Group Guide, Internationals; Mission Action Group Guide, The Sick; Mission Action Group Guide, Juvenile Rehabilitation; Mission Action Group Guide, Language Groups; Mission Action Group Guide, Economically Disadvantaged; and Mission Action Projects Guide (\$1.00 each). Available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

BULLETIN BOARD

Home Mission Board and Brotherhood Commission

The 1967 Evangelism Plan Book prepared by the Evangelism Department of the Home Mission Board was a thirty-one page insert in the September, 1966 issue of Home Missions. The influence of the Christian home was emphasized in these statements included in the Plan Book.

"The Christian home is another factor in Christian education and evangelism. The child learns from parents who are Christians the facts of the gospel and can be led to make an intelligent commitment to Jesus Christ. From the example of good and godly parents, the child who becomes a Christian learns what it means to be a witnessing and soul-winning Christian. Evangelism is dependent upon the home to a degree not yet realized by most of our churches. Whatever encouragement we can give to help the home to be more Christian and more evangelistic will go a long way toward reaching people for Jesus Christ."

The Brotherhood is encouraging Baptist men to participate in home evangelism through the plan, "witnessing as a family leader." Two seminar booklets, "The Family Witnessing" and "The Role of the Father in the Christian Home," distributed by the Brotherhood Commission (1548

Poplar Ave., Memphis, Tenn. 38104), 20 cents each, describe ways to witness.

WMS members who are mothers need to be aware of their responsibility and opportunity for Christian witnessing in the home. Here are some playlets which you may want to use in your WMS: "Me—in Mission Action?" a series of scenes presenting five areas of mission action, requiring a reader and six women, 20 to 30 minutes; 10 cents. "You—A Missionary," a dramatic presentation on Christian witnessing, requiring two women, one teen-age girl, and simple staging, 15 minutes; 10 cents. "He Meant Me," a one-act play about Christian witnessing, requiring nine girls and two women, 20 to 25 minutes; 25 cents. The Soul-winning Bible References presenting plan of salvation, gummed sticker, 25 for 25 cents (packaged by 25's only) will aid individual members in witnessing.

All of these materials may be secured from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or from Baptist Book Stores.

Sunday School Board

In his recent book *Counseling with College Students*, Charles F. Kemp suggests that the religious difficulties which students face are not the fault of the college. He states: "The students have not had religious background adequate to meet the challenges of the campus." Something is wrong with a student's theological preparation for college if his four years of college life cause him to lose his eighteen years of religious training in the home and church.

The Baptist Student Department of the Sunday School Board has a student ministry which has been described by Ed Seabough in *The Baptist Program*. The Southern Baptist program of student work seeks:

- To lead students and faculty members to commitment to Jesus Christ as Saviour and Lord
- To involve them in responsible church membership and in denominational understanding and participation
- To guide them in worship and devotional experiences
- To involve them in the study of the biblical faith and Christian life
- To guide them in Christian witnessing
- To involve them in experiences of Christian community
- To involve them in Christian social life and recreation
- To lead them in participation in Christian world missions
- To lead them to accept and practice the principles of Christian stewardship
- To lead them to examine academic disciplines from a Christian perspective

To enlist and train them for a life of Christian service. Mr. Seabough further states that as a church leader, you may be a part of the ministry.

- Informing your students of BSU
 - Informing the BSU of your students
 - Continuing a personal contact with all students from your church, whether away at college or at home
- Is there a campus community near your church? Is there

a YWA in your church for college young women? If not, order the leaflet entitled, "The College Young Woman's Auxiliary" which will aid your WMS in organizing a YWA for college students. "Re-membering You" is an attractive folder for the YWA member away. These two items may be secured free from state WMU offices.

A subscription to *The Window* will be excellent preparation for the young woman leaving home for college. A subscription is \$1.50 a year from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. Allow five weeks for new subscriptions, renewals, or change of address. Alabama subscribers add 4 percent sales tax.

SOCIETY •
by MRS. A. B. CONSTANTZ
WMS Director, Missouri WMU
The Cooperative Program

"Once Upon a Time"

Storyteller (in rocking chair): Once upon a time in May of 1925 in Memphis, Tennessee, the Southern Baptist Convention was meeting. All the people looked sad because there were not sufficient funds to care for the missionaries on the fields and none to extend the work and appoint young people who had felt the Lord's call to a missions vocation. The institutions were in great need of money and many had closed.

There was hope, however, when the Future Program Commission reported. This commission had been set up the previous year in Kansas City. Their report proposed an ongoing plan for cooperative endeavor. The plan was for each church to have an every-member canvass annually and to give a portion of the funds received to missions through a Cooperative Program distribution to all missions causes.

From May 1, 1924 to May 1, 1925 more than \$6,700,000 came in for cooperative missions. This was encouraging! At the 1925 meeting Southern Baptists gave unanimous approval to the Cooperative Program as the best way for every church to support all missions work. Forty years later in 1965 gifts to missions through the Cooperative Program were more than \$22,500,000.

Our church gave _____ last year through the Cooperative Program or an average of _____ per

member. The goal for 1967 is _____ or _____ per person.

Leadership Training

It has been said that leaders are 95 percent made. If this is true, many opportunities for growth and development should be provided.

Training opportunities may be divided in general and specific areas. Ask someone to give possibilities for general training and someone those for specific training.

General Training:

1. WMU relationships to other church program organizations in the church
2. Tasks which WMU can perform to help the church reach its goals
3. Understanding adults.

Specific Training:

1. WMU and WMS organizational structures
2. Duties of officers and leaders
3. Current WMU plans.

Good leadership comes by study and practice.

What's Your Tithing IQ?

Give to each person a sheet of paper on which there are numbers 1 to 10. Now ask the group to answer the following questions after Scripture passages are read:

1. Is recognition that God owns all a basic concept in becoming a faithful steward? (Deut. 10:14; Acts 4:32)
2. Is tithing an individual matter? (Mal. 3:10)
3. How much does God require of a good steward? (Lev. 27:30-32)
4. Does the Bible teach any plan of giving other than the tithe? (tithes and offerings)
5. Tithing was a _____ in the Old Testament. (law)
6. Did Jesus abolish this Old Testament practice? (1 Cor. 16:2)
7. What was Jesus' attitude about tithing? (Matt. 23:23; Luke 11:42)
8. Why do I tithe?
9. What percentage of our church members tithe? (Secure from church records and give the answer.)
10. How can we win more tithers?

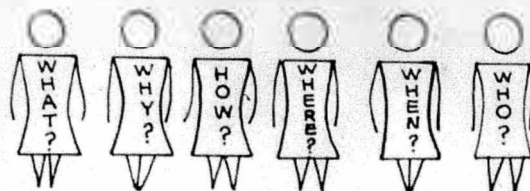
CIRCLE ●

by MARY JO STEWART, Executive Secretary
Oregon-Washington WMU

Understanding My Circle

Make a poster with the words "Understanding My Circle" at the top and draw six women as illustrated with these questions written on them: "What?" "Why?" "How?" "Where?" "When?" and "Who?" Write these words on placards and pin one each on six women who have been asked in advance to be prepared to answer the questions.

Begin by saying that Rudyard Kipling wrote: "I keep six honest serving-men (They taught me all I knew); Their



names are What and Why and When and How and Where and Who." Today instead of men we have six serving women. They will tell us what they know. (Each woman gives question and answer.)

What?—What is a circle? It is a part of the missionary society. The society divides itself into these smaller working units.

Why?—Why do we have circles? Because much of the work of the society is done best by small groups. It provides a practical organization for mission action, praying for missions, and other means of participation. It also offers fellowship and helps in enlistment.

How?—How are circles formed? The women may be divided according to age, meeting time, geographic location, drawing names, or assignment. A circle may also be composed of members who are all interested in engaging in the same mission action. (Give specific information for these three.)

Where?—Where do they meet? They meet _____.

When?—When do they meet? They meet _____.

Who?—Who is involved? You are—that's who! And the many other women who will be enlisted.

Preview of October Society Program

Use a chalkboard or a large piece of paper and a felt-tip pen. At the top write Buddhism. After commenting that Buddhism is one of the major religions of the world today, ask the questions: In what countries do we find Buddhism? As members respond, list the countries.

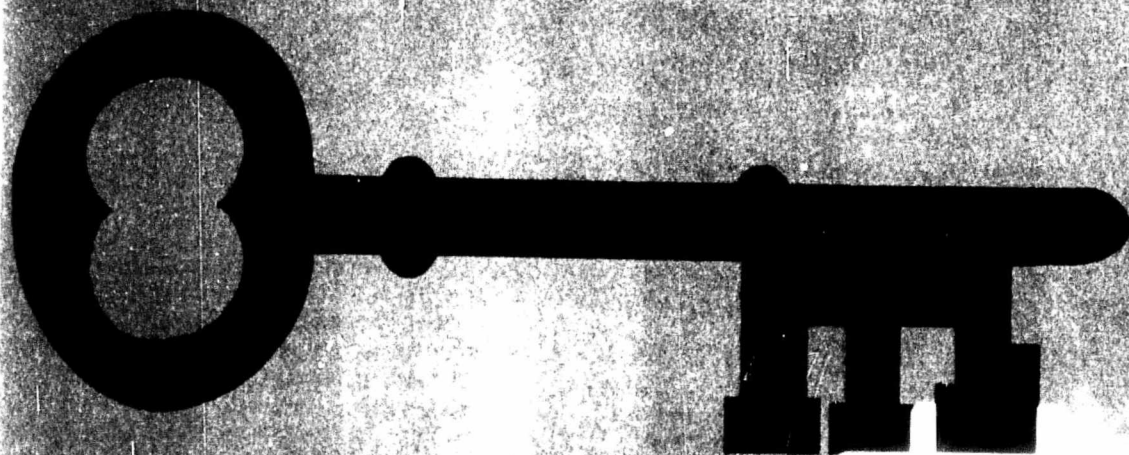
They may suggest Japan, Thailand, Burma, China, Korea, and the United States, and others. If no one suggests the United States, add this to the list yourself.

Then say that we have studied about Buddhism in Japan, Thailand, and in other foreign countries, but did you know:

- that there are Buddhists in the United States? (circle USA on your list)
- that one Buddhist sect claims to have sixty congregations in the United States?
- that Buddhists have Sunday School for children?
- that in one temple the children were taught to sing: "Every day with Buddha is sweeter than the day before?"
- that some Americans are being converted to Buddhism?

Come to our next society meeting and learn more about Buddhism in the USA. (Show poster for October society study from packet of ten posters for WMS study topics, 1967-68, available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, \$1.25.)

open a new door--



Subscribe to
Royal Service

ROYAL SERVICE should go to every member of your Woman's Missionary Society. The surest way is to include the cost in the WMU budget. Get orders in at once. It requires as long as five weeks to process subscriptions. Annual subscription is \$2.00 (Alabama subscribers add 4 percent sales tax). Send orders to ROYAL SERVICE at the address below.

Good News, Program Chairman

Posters Are Available! All across the land year by year WMS program chairmen have made posters for WMS programs, for conferences, for advertising. No longer is this necessary.

We have printed ten posters which you may order for use with your society study each month in 1967-68, for advertising, for leading conferences.

Order set of ten posters for 1967-68 WMS study, \$1.25, from:

WOMAN'S MISSIONARY UNION
806 North Twentieth Street
Birmingham, Alabama 35203

■ THE HISTORICAL COM SBS
127 9TH AV N
■ NASHVILLE TENN 37203

Dear Pastor-

So often in denominational meetings leaders refer to September as "preparation month" in our churches. Most of us feel that any church experiences a better year in all its work if leaders spend time getting ready before October.

For two or three months now we have been calling to your attention our plans for ministering and witnessing to people of special need—who in the main are not immediate prospects for our churches. These people, however, live in our communities and we believe are our responsibility. There seems to be a readiness in the churches for mission action.

The Home Mission Board looks to Woman's Missionary Union for channeling its techniques and procedures to the churches for use in mission situations.

The *Church Program Guidebook 1967-68* suggests a goal: "to begin a ministry to persons with special need" with definite goals for the church to reach by September 30, 1968; September 30, 1969; and September 30, 1970. We feel that we may utterly fail in achieving this dream unless we can "make a good ready" in September 1967.

Our new mission action guides are ready and are in the book stores. These guides adequately support WMU's plans for assisting your church in the year of emphasis on "a church fulfilling its mission through ministry."

We believe many of the younger women in your church can be challenged by this kind of involvement in missions.

We would like to request that you write a letter to the women of your church, either a personal one or in your church paper, calling attention to your church's responsibility and ways of meeting it.

WMU Staff