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Focus on Interfaith Witness

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Many persons have thought it virtually impossible to lead a Muslim, a Jew, or a Buddhist to faith in Jesus Christ. Read of three who have found that faith, page 1.

Religious pluralism is a fact to be faced. The challenge of religious pluralism demands both commitment and renewal. What does religious pluralism mean? Read "Priesthood Amid Pluralism," page 6.

The Home Mission Board Department of Interfaith Witness has stirred a crosscurrent of discussion and cooperation between religious groups in America today. Read about the work with churches, associations, and state conventions done by the four area directors of Interfaith Witness, page 9.

When Pope John XXIII called the Second Vatican Council into being in 1962, the winds of change began to blow in the Roman Catholic Church. What are the resulting changes? Read "The Changing Catholic Church," page 14.

What influence do the non-Christian religions have upon American culture and religion? Read "The Non-Christian Religions," page 18.

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JESUS DRAWS... Other Faiths, Cultures and Peoples


A. Jase Jones

JESUS said to his disciples, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). Missionaries around the world have long known of the appeal this man of Galilee makes to people of every land and every culture. They have seen people of a wide variety of religious backgrounds respond to this selfless death of the Son of Man and become his devoted disciples.

Christians in the United States are sharing in this experience as the nation's population becomes increasingly diverse in composition—religiously, racially, and culturally. Southern Baptist churches across the land, especially those in centers of government, education, business and industry, more and more frequently report conversions and baptisms of people with Buddhist, Hindu, or Islamic backgrounds. They also report professions of faith made by those from religious environments more familiar to Americans, such as Judaism, Catholicism, Jehovah's Witnesses, and the Reorganized Church of Jesus Christ of Latter-day Saints.

In the following articles, a Woman's Missionary Union president and two pastors tell of the conversions of three people. These have come from Jewish, Muslim, and Buddhist backgrounds. Many persons have thought it virtually impossible to lead a Muslim, a Jew, or a Buddhist to faith in Jesus Christ. These experiences, and countless others, are positive evidence that it is possible.

...a woman from Judaism

~
O. Norman Shands

Something To Hold To

"All of my life I have been looking for something I could really hold on to. When I found Jesus Christ as my Saviour, I knew that I had found someone to whom I could hold." The young brunette who was speaking was seated beside her husband of several months in a class for new members at Calvary Baptist Church, Kansas City, Missouri. The pastor, several deacons and their wives, and three other candidates for membership in the church were listening with keen interest as Barbara Sherwin described the joy and confidence Christ had brought into her life.

Mr. and Mrs. Sherwin had been attracted to Calvary Church by their interest in music and their desire to sing in a good church choir. Before their conference with the pastor three weeks earlier, neither of them had known anything about Southern Baptist churches. Dean was transferring his membership from an American Baptist church and Barbara was awaiting baptism following her public confession of faith in Christ as Saviour and Lord. Her religious background was Orthodox Judaism.

The decision to seek membership

in Calvary Church was an important milestone in two spiritual pilgrimages which had merged during the time of courtship. Dean's search for reality had led him, among other places, to the Haight-Ashbury district of San Francisco. For a brief period he had shared a room with two theological students from Berkeley Divinity School. Looking back on his experience, however, he recognized that the effort of an employer to share with him the reality of Christ as an ever-present friend and guide had stimulated his desire to find that reality for himself. From that time the search had been unceasing.

By the time Dean and Barbara began to date each other, he had learned the basic principles of sharing Christ with others. Christ had become so much a part of his daily experience that Barbara could not really get to know him without knowing what Christ meant to him. The freshness of his own experience made him sensitive also to the spiritual yearnings in Barbara's life.

As their love for each other grew, both of them were learning more about the place Jesus would have in their life together. Through Dean's

witness to his own experience of faith, through sharing with Dean in the study of Scriptures, and through the encouragement and counsel of a Jewish-Christian friend, Barbara gradually overcame the anxiety she felt in talking about Jesus. A significant turning point came when the Jewish-Christian friend asked, "Barbara, do you believe it is possible that Jesus is the promised Messiah?" After turning the question over in her mind, she replied that she believed it to be possible but that she was not convinced it was so. From the time she admitted to herself the possibility, however, it seemed to her and to Dean that she made steady progress toward definite faith in Christ as her Messiah, Saviour, and Lord.

Now in a small circle of new friends in Christ she was gaining a radiant expression of her newfound faith. Dean's moustache and full trim hairstyle reflected the remnant of his experience in Haight-Ashbury. The light in his thin countenance and in Barbara's full, round face reflected the joy and the assurance which they had found in Christ. Both of them had found someone they could really hold



~
Mrs. Elva L. Blair

...a woman from Islam

WHEN Jenny Vogt said to our pastor, "I want Christ in my heart, too," it was a vivid illustration of the meaning of Paul's words, "I have planted, Apollos watered, but God gave the increase" (1 Cor. 3:6).

Not yet an American citizen, Jenny was born and reared in Turkey. Born into the Muslim faith, she was completely satisfied with a faith differing from Christianity. Her conversion shows the power of the Holy Spirit to convict the heart.

The story of Jenny's conversion began about five years ago when some members of the Woman's Missionary Society of Forest Avenue Baptist Church, Kansas City, Missouri, took literacy training in a class conducted by Miss Mildred Blankenship of the Home Mission Board. Upon the completion of the course, we prayed for someone whom we could teach. One

of our number discovered Jenny, a person who could neither read nor write English. To our amazement, she had been living, unknown to us, in the shadow of our church for six years. During those years she had needed our friendship.

Two of us called on Jenny and found her to be a delightful person, gracious and friendly in manner. She was happy to have us come and visit for awhile, commenting that most persons just called out "Hi" and hurried on by. Following the Turkish custom, she served us coffee. We drank only one cup. We learned later that the Turkish custom is to drink either one cup or three. It is considered poor taste to drink only two cups. The Lord must have been guiding us, protecting us from unconsciously offending.

Visiting in Jenny's home again a

few days later, we asked her if she would like to attend the next meeting of our Woman's Missionary Society. She quickly accepted our invitation. As our friendship with Jenny deepened, we were able to draw her into more church-related activities. We also invited her to attend a neighborhood Bible study group, organized by our WMS and held in a home. Jenny seemed pleased with this invitation. Using visual aids, we always explained the plan of salvation before going into the heart of the weekly lesson.

When Jenny asked to have the Bible study in her home, we felt that it was beginning to have a meaning in her life. Later she told us what a blessing this time of Bible study had been to her home. Her bubbling enthusiasm for welcoming people gave us an ideal atmosphere for a Bible

fellowship. This also gave us an opportunity to witness to her neighbors, one of whom was a member of the Greek Orthodox Church. Occasionally, we would become so impatient to have Jenny make a decision that we would stay and question her to see how much she understood of what she had heard.

On one occasion, I believed God had surely broken through to her. Together we had attended a ladies' luncheon. During the introduction of guests, I explained that Jenny had come from Turkey and that she was a Muslim. With eyes flashing, she indignantly asked why I needed to tell them she was a Muslim. There was an embarrassed silence until one dear lady tactfully suggested we hold hands and have prayer. After the prayer, tears were streaming down Jenny's face, as well as mine.

Looking back we can see that the seed was planted, watered, and nurtured by many Christians through love and the little kindnesses shown to Jenny. God used many instruments

as he dealt with her. One of these was the Billy Graham Kansas City Crusade. She attended the Crusade services several times and afterward listened to the Graham radio broadcasts. She also started attending Sunday School regularly.

On December 7, 1969, during the invitation of a morning worship service, Jenny took two or three steps out into the aisle. Pausing, she looked wordlessly back at me as though she were asking me to go with her. Neither I nor the many others who had long prayed for her and witnessed to her had expected her decision at this time. Gladly, with a deep and intense joy, I accompanied her, tears streaming down my cheeks. As others realized what was happening, their faces soon matched mine until the entire congregation seemed to become suddenly conscious of God's electrifying presence. Prayers were being answered before their eyes. God was at work, doing what only he could do, mysteriously and miraculously transforming a heart. We were filled with

awe at this evidence of his power.

Since the pastor was new to our congregation, Jenny was a stranger to him. It was not until after the morning service that he learned from his wife that the friendly, happy face and the warm handshake belonged to a Muslim woman. Jenny had simply said, "I want Christ in my heart, too." When asked if she believed Christ to be the Son of God with the power to save, she nodded vigorously and whispered emphatically, "Yes, yes." Nor was there any hesitation when asked if she would accept Christ as her personal Saviour. Concerning her baptism, she looked once at me, then turned and with a radiant smile on her face once more said, "Yes."

At a later date, the pastor visited with Jenny in her home. They discussed the meaning of her decision and the necessity for establishing a devotional life. Jenny said, "I am just learning to read English. I have not learned of Christ by reading." Then she gave the ultimate witness, "I feel him inside."

Taiwan; George had come from a Buddhist background in Taiwan. While the radiance of Alice touched George romantically, he was also touched in a deeper way by their talks about his becoming a Christian.

That morning after worship George had come to me and had said, "I now believe that I want to become a Christian. Please tell me how."

George and Alice ended their conversation. With understanding and sadness written on his face, George looked up and said, "Yes, I am a sinner, I understand now." George listened, questioned, prayed, and finally accepted Christ as his own personal Saviour. He had found happiness in Christ and his face brightened in an expression of happiness and joy. Anxious to follow his newfound Lord, George was baptized into the fellowship of the Rockhill Baptist Church.

George's conversion is the result of a multi-faceted ministry to reach the Chinese community for Christ. The Rockhill Church reaches out through its members to involve the Chinese in meaningful activities and to provide social outlets within the church. The Baptist Student Union of the University of Missouri at Kansas City sponsors a Chinese Bible study group. Materials are provided through the assistance of the WMU of the Kansas City Baptist Association. Local and state sponsored retreats are an integral part of the church's ministry to the Chinese community.

About two years ago Mr. and Mrs. Herbert Lau became members of the Rockhill Baptist Church. With Herbert and Anna Lau as the first Chinese members of the church, a new area of ministry began to be envisioned. Herbert, a native of Hong Kong, was won to Christ while he was a student in St. Louis, Missouri. Anna was already a Christian and a Baptist when she came to the US from Taiwan. Herbert is working on his doctorate in chemistry at the University of Missouri at Kansas City while Anna completes her master's



degree in home economics. It was through the efforts of Herbert that the Chinese Bible study group was organized. Chinese Bibles and hymnals were purchased by Bill Marshall, the BSU director at the university, with money given by the Kansas City associational WMU. Fifteen international students accompanied Bill and Bonnie Marshall to the Missouri state camp for a weekend retreat.

After the Laus joined the Rockhill Church other Chinese friends and students began to come. It was at the invitation of the Laus that George and Alice came. Soon after George and Alice were married in the church, another very dedicated young Christian lady, Miss Eileen Yuan, came from Taiwan to the Rockhill Church. The younger sister of Mrs. Anno Lau, Eileen immediately became an active member in the church. After attending UMKC for one semester she felt the call of God to enroll in the seminary to prepare herself to go back to Taiwan and work among college students. Eileen teaches children in Sunday School at the Rockhill Church and is an active member of the choir. She also taught children in Vacation Bible School. Like the other active Chinese Christians, Eileen has a great urgency to win people to Christ.

Mr. Felix Young from Hong Kong is a research chemist in Kansas City. A member of the Rockhill congregation, Felix is the current president of the thirty member Chinese Bible study group. Felix's bride of a few

months is Min Liang from Taiwan. Felix and Min were united in marriage at the Rockhill Church where both Felix and Min are members.

Another Chinese member of the church is Sue Min Chien, Miss Chien is a student at Kansas University Medical Center. She was won to Christ as an adult while living with a fine Chinese woman in Hong Kong. Sue Min Chien is the only Christian in her family.

Some fifty Chinese have been involved in activities sponsored by the Rockhill Church, but there are many more Chinese in the Kansas City area who have not been reached. In order to know what areas of Chinese life the church was neglecting, Dr. A. Jase Jones, area representative for the Home Mission Board, was invited to meet with ten interested Chinese to pursue the question, "What can we do to minister to the Chinese?" The response of ideas was thrilling as one said, "The Chinese coming to Kansas City need help in finding proper housing, good jobs, and cultural guidelines in the area." Others spoke in terms of spiritual need. Another voiced concern that the Chinese group tended to stay together rather than mix with the American population. Later, in his evening message, Dr. Jones suggested additional ways to minister to the Chinese in the Kansas City area.

Rockhill Baptist Church continues to use every means possible to reach the Chinese in the Kansas City area.

...a man from Buddhism



Charles F. Steele

WHAT is sin and what do you mean that I am a sinner?" demanded George Cheng. I turned to Alice Tsing and asked her to explain in Chinese the Christian teaching concerning sin. Minutes passed as the two conversed in Chinese.

My thoughts turned to my first meeting with George and Alice nearly four months earlier. I remembered

Alice after the first meeting because she had had a broken leg as a result of a car accident. George's friendly smile and easy way had also been easy to remember. Among the Chinese who attended the church, George and Alice stood out as two young people each very much interested in the future of the other. Alice was a Christian and a Baptist from

PRIESTHOOD

THE largest crowd in the history of Atlanta Stadium was assembled in July of 1969 when more than sixty thousand Jehovah's Witnesses attended their eight-day international "Peace on Earth" assembly. Many Baptists in the area were suddenly made aware of the growth and size of the Witness movement.

A strange mixture of religious experience was witnessed last year in Denver when Baptist messengers to the Southern Baptist Convention were "evangelized" by members of Krishna Consciousness who passed out tracts and talked of their faith amid their chanting of "Hare, Krishna!"

This author was jarred into facing the reality of the Mormon missionary thrust while joining the millions who visit Temple Square in Salt Lake City each year. Shortly before the regular weekly broadcast of the Mormon Tabernacle Choir the more than three thousand persons present witnessed the seating of four hundred young Mormon missionaries. The

Church of Jesus Christ of Latter-day Saints sends out eighty young missionaries regularly every two weeks. This number is included in the almost thirteen thousand persons among the Mormon missionary force in the world. This number becomes even more impressive when one realizes that there are fewer than three million Mormons in the United States.

Religious pluralism in America can no longer be accurately reflected in the three traditional categories often used in the military, i.e., Protestant, Catholic, or Jew. The Eastern invasion of religious thought into "Christian America" has been strongly felt with Zen, Yoga, and Mecca becoming household terms during the 1960's and growing in popularity among Baptist youth. Coupled with the growth of the Christian deviations—Mormonism, Jehovah's Witnesses, Christian Science, and others—non-evangelical thought and behavior have rapidly become Americanized. Religious pluralism is now an obvious fact for all America.

Complicating the picture even further is perplexity amid pluralism for the three major religious groups in

America. Protestantism, rooted by the underground church and small group movements, is currently engaged in supplying a theology of hope in the midst of a society which has lost moorings in self-confidence. Judaism faces a severe identity crisis in the question, Who is a Jew? As Nathan Glazer has said in *American Judaism* concerning American Jews, "We would find only a small minority who, asked about the nature of their religious beliefs, would respond with a declaration of faith. . . . The Arab-Israeli dispute in the Middle East has left Jews in America, with their sense of responsibility to the nation of Israel, in a period of uncertainty."

No religious group has known the feeling of perplexity more thoroughly than Catholics in the last five years. New emphasis on Bible study, changes in the liturgy, and debates over birth control and clerical celibacy have left some Catholics in a state of expectancy and confusion. A new sense of searching and openness has developed.

Possible Reactions. Religious pluralism has drawn several responses from Southern Baptists. Some have

viewed it with a mixture of disbelief, shock, and withdrawal. These have chosen to ignore, for example, the number of Catholics who have moved to their area as a result of managerial shifts in industry. They have also been content to slam their front doors in the faces of visiting Mormon or Jehovah's Witness missionaries. Another response is that of frustration, not knowing what to do with priesthood or seeing oneself as a Christian in terms of ministry and witness.

Theology of Priesthood. Priesthood of all believers has historically been a doctrine Baptists have held dear. Reexamination of this belief and practice is especially timely in the face of religious pluralism. One good reason is that while Baptists were discussing the doctrine, Jehovah's Witnesses were practicing it. In 1969 the Witnesses in the United States made more than eighty-five million "back calls" or return visits to homes in America.

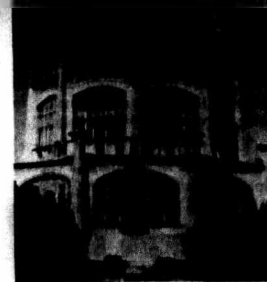
Priesthood is a two-dimensional concept involving total personal growth and practical outreach. At least four areas of growth are necessary. The first is intellectual. Reading and studying together such works as *The Catholic Revolution*¹ and *Meet the American Catholics*² will help equip Baptists to understand the turmoil within the modern Catholic church. Primers on Baptist thought such as "The Baptist Faith and Message"³ with related Bible passages will serve as a valuable refresher on Baptist doctrine. Being able to explain one's own faith is essential for survival in pluralism.

A second area of growth is the

search for emotional maturity. The numerous cures advertised for emotional and physical disorders and the wide acceptance of Christian Science are evidences of the human search for emotional balance. Christians in shape to be leaned on emotionally can perform the dual function of slowing the turn to the bizarre in religious experience and that of ministry to emotionally unbalanced persons. In the spirit of Christ who redeemed the Gadarene demoniac, Baptist housewives are discovering that the Holy Spirit can be present over a cup of coffee in the neighborhood as confession flows from one loving and trusting heart to another. This is part of priesthood.

A third area of growth is spiritual. Pluralism can easily lead to confusion unless one is spiritually grounded in constant prayer and communion with God and fellow Christians. Constant spiritual sensitivity to the presence of God by the individual is the part of priesthood which keeps one from being attracted by those religious movements which deviate somewhat from mainline Christian doctrine. This growing spiritual awareness overflows also into positive witness opportunity as feelings of guilt are replaced by agape love.

A fourth area of growth in priesthood is that of the connection between faith and practice. A Jewish writer who asked to remain anonymous once wrote to a Baptist audience, "It seems to me that religious truth must be backed up by the way a man lives before it can be called valid. I am a little disappointed in what I see of Christianity in the way



my Southern Baptist neighbors live." The author went on to mention a lack of willingness to learn from others and to push for racial equality as sins among his Baptist neighbors that made him hesitant to become a Christian. Personal growth in these areas is a part of priesthood.

Practical Pointers. Religious pluralism can be ignored by few Baptists at crucial times in their capacity as priests, or servants. One crucial time is the moment when a Jehovah's Witness knocks on the front door. The following approach is suggested from experience and observation:

1. Greet the caller cordially and invite him in, asking his name.
2. Take his literature, even if he asks a small fee for it. (Each Witness has to pay for the copies himself.) Give him a copy of "Armageddon's Army: The Jehovah's Witnesses."⁴ Ask him to read it for future discussion.
3. Listen attentively with an open mind to his initial presentation. Most Witnesses have their opening presentation well memorized.
4. After this presentation is over, express appreciation for his having come, emphasizing the strong points of his movement. Zeal, family living, and urgency are positive qualities the Witnesses have.
5. Ask pointed and specific questions about your visitor's own conversion to the Witness movement. It may be that a time of crisis or a friend's

Amid PLURALISM

encouragement was instrumental in his embracing of the movement. Show an interest in him.

6. Take a few minutes to tell what being a Baptist Christian means to you. Be very positive and natural.

7. As your visitor is about to leave, ask where he lives and again express appreciation for his coming.

8. Go see him the same day. Never has he had his zeal matched by genuine concern. Again stress your desire for future conversations and your concern for him personally.

The meeting of a new Catholic friend presents a crucial time also in the context of pluralism. As the relationship deepens, good questions to initiate religious conversation are: What changes have you noticed in your church lately? and What is your personal response to these changes? There are few Catholics who do not have some comment or opinion on the changing church. Stay away from such questions as those which raise little but resentment: Why pray to Mary? or Was Peter Pope? The important thing is to approach the conversation with a willingness to be gentle and listen. Numerous Baptist women are starting neighborhood Bible studies in their homes with little more than coffee and an open Bible. With their renewed emphasis on Bible study, many Catholics are wide open to this *Good News for Modern Man*, especially the Catholic edition, is excellent for these studies. God's Spirit can lead the Baptist to growth and the Catholic to personal redemption through an open, inquisitive Bible study. Appreciation for each other is another worthy and natural by-product.

Jewish friends are often open to personal invitations to attend Baptist worship, fellowship, and dialogue. "Good Neighbor Day in Church" has been successful in numerous churches. Each Jewish acquaintance is sent a personal written invitation to come for a period of worship. This is followed by perhaps a panel discussion including a rabbi on "The

Contribution of Judaism to Christianity" or a related topic. Refreshments allow a period of relaxed fellowship which can result in future conversation and deepened friendship. This initial encounter is often followed by the sending of greeting cards on Jewish holy days. Efforts for dialogue and fellowship will help to remove any traces of anti-Judaism lingering among Baptists.

Helping children develop the right attitude toward members of other religious persuasions is vital amid pluralism. The key is loving acceptance. Resentment or suspicion about Mormons or Catholics is easily passed on to children, but no easier than love. Exposure to other religious persuasions in the proper setting is important. Members of mission action groups in the church working with internationals have discovered that their own children are naturally inquisitive about and responsive to visitors from other lands. Parents will want to convey the idea of being able "to hold positive premises without negative inferences," i.e., to believe positively without judging negatively

other persons.

Conclusion. Religious pluralism is a fact to be faced. The challenge of religious pluralism demands both commitment and renewal. Responsibility for this hour of turmoil, change, and confusion must be accepted by God's chosen servants. The hour demands those who know their priesthood in terms of practical witness. Care to join the task force?

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*Available free from Literature Service, Home Mission Board, 1150 Spring Street, N.W., Atlanta, Georgia 30309.

135¢, available from the American Bible Society, 1865 Broadway, New York, New York 10021.

*A pamphlet, "Good Neighbor Day in Church," is available free from Literature Service, Home Mission Board, 1150 Spring Street, N.W., Atlanta, Georgia 30309.

LEADERS in a

CROSSCURRENT of DISCUSSION



The Home Mission Board Department of Interfaith Witness has stirred a crosscurrent of discussion and cooperation between religious groups in America today. Four area directors work with churches, associations, and state conventions, leading the way for Christian encounter with non-evangelicals. On the following pages, some aspect of the work of each of these men is introduced.

They Talked About the World's Religions

A Jase Jones

ROYAL SERVICE • APRIL 1971

A YOUNG Southern Baptist pastor, who for most of his youth was a member of the Reorganized Church of Jesus Christ of Latter-day Saints, told his listeners at Kansas City's Institute on the Religions of the World: "I was saved because I read my Bible and people prayed for me." His eyes filled with tears as he re-

called this life-changing event.

Another speaker, a denominational worker, voiced grave concern over the feeling among many Christians, even Baptists, that salvation through Christ is one, but not necessarily the only one, of many ways to God. "I am disturbed," he said, "about the influx of Eastern thought into the

Western world. There is a growing spirit of universalism in the world and in Baptist congregations. The average Baptist pastor speaks to more universalists on Sunday morning than he imagines. They may be nodding their heads agreeably and saying "Yes, Jesus is the only way," but inside they are saying, "But my Jewish and Buddhist neighbors are good people, too. They have their own way of being saved."

These speakers were among several appearing on the programs of two Institutes on the Religions of the World held in Kansas City, Kansas, and Kansas City, Missouri, in 1970. The institutes were sponsored by the four Southern Baptist associations in the Kansas City metropolitan area, the Missouri Baptist Convention, and the Home Mission Board's Department of Interfaith Witness.

The purpose of the institutes was to inform Southern Baptists about the beliefs and practices of the religious groups of other faiths and to suggest ways in which the individual Christian and the local church can extend a meaningful and Christlike witness to loved ones and friends of other faiths. The effort was predicated first, on the conviction that Jesus claim, "I am the way, the truth and the life no man cometh unto the Father, but by me" (John 14:6), is still valid. The second underlying basis for the institutes is the thought that there are thousands, and possibly hundreds of thousands, of Southern Baptists who secretly long for help in sharing Christ with close and dear loved ones, treasured friends, respected business associates, and partners in recreation whose religious affiliation is with one of these groups.

The speakers' efforts were to impart factual information about the religious faiths chosen for discussion. They carefully avoided a prejudiced or bigoted approach. They were as ready to recognize the good in another faith as to point out its failure to accept the Man of Galilee as his

own description of himself and his mission. The presentation of the factual information was in itself sufficient to create in the hearers a realization that many people, who have a religious faith of some nature and of some worth, are yet in great need of a witness faithful to New Testament teachings. It stirred many to a new sense of urgency about bearing their witness to peoples of every racial, cultural, and religious background.

Participants left the institutes with a kaleidoscopic pattern of new facts to consider.

Jehovah's Witnesses. Deny the existence of hell. Annihilation is the destiny of a great proportion of people. . . . Only 144,000 people to be saved. . . . This group made 209,000,000 religious visits in 1969. Jesus is not God. He was made by the Father. There was a time when he did not live.

Buddhism. Buddha is not deity and is not worshiped. There is no God in Buddhism in the sense of a Being with a personality. . . . There is no worship in Buddhism, no prayer.

Transmigration of the soul is a central belief. (A Gallup poll survey reveals that one out of seven Americans believes in reincarnation.)

Mormons. There are over two million in the Utah group and almost 150,000 in the Independence, Missouri, group (the latter insist that they are not to be called Mormons). Many Mormons say that the marriage at Cana was Jesus' own marriage to Mary and Martha. The Missouri group recently joined the National Council of Churches.

Another vital aspect of the institutes was the kaleidoscopic suggestions for witnessing to those of nonevangelical religious affiliation.

Catholics. "I'm saying to my Catholic friends, 'Keep talking, brother. I'm listening.' . . . Invite them into your home, share with them in home Bible study. . . . Invite them into your church for special events. . . . Show

the Catholics the joy, the thrill, the enthusiasm you have in Jesus Christ. . . . You can witness to your Catholic friends.

Jews. Love them for themselves. Understand their background, their holidays, the importance to world Jewry of the 1967 Six-Day War. . . . Stay close to them and witness to them regularly, not the whole bit every time, but bit by bit.

Although the institutes were open to all, a special effort was made to enroll pastors and other church officers. These church leaders constituted the greater part of the audience at each session. These church leaders will then lead their churches to definite attempts at interfaith witness.



Three Concerns

Glenn A. Igleheart

THREE concerns permeate my work as area missionary-director for the Department of Interfaith Witness: awareness, attitudes, and actions. In relations between Southern Baptists and their nonevangelical neighbors, I work for a Baptist awareness of the presence and beliefs of nonevangelicals, attitudes of respect and love for them, and productive actions in interfaith witness to them.

The Concern for Awareness

Hall the people in the Northeastern states claim membership in a nonevangelical faith. That means that, on the average, every other person met on the street here is a Catholic, Jew, world religionist, or member of a sectarian religion. Therefore, for a Southern Baptist in the Northeast not

to know any persons of other faiths means he does not speak to his neighbors, take part in PTA or other community programs, or move outside the small circle of his family and and the membership of his church. Happily, many Southern Baptists do not live inside such a shell.

Yet many Baptists are not as aware of the beliefs of others as they are of their presence. Therefore, the displays, talks, and workshops I try to maintain at state and associational meetings of all kinds are welcomed by those who are contacting persons of other persuasions daily.

"Oh, this is just what I need to know in talking to my neighbor," said one lady as she picked up a pamphlet on Unitarianism at a state WMU meeting. "I didn't know anything like this was available to us."

Study groups and conferences in local churches and associations assist believers in taking surveys of the various faiths in their areas and learning of the major tenets of belief of these groups.

Another side of my task is to make persons of other faiths aware of Southern Baptists. After all, Southern Baptists are a religious minority group in the Northeast. Churches are neither numerous nor large. Baptists often meet in buildings formerly used by other congregations, rented public facilities, or in new but small edifices they have built for themselves.

These characteristics make it hard for local communities to identify local Southern Baptist churches as being part of the nation's largest non-Catholic denomination and not just another independent religious group that sets up services for a year or two and then dissolves when the pastor leaves.

One of my responsibilities, therefore, is to establish contact with nonevangelical groups to inform them of Southern Baptist existence in the Northeast. One avenue of doing this is through the agencies of the Catholic and Jewish groups which have

responsibility for interfaith contacts.

Significant advances have been made in Baptist-Catholic awareness. As a result of the Vatican II decision to establish lines of contact with non-Catholic bodies, the National Conference of Catholic Bishops in the United States formed a committee for Ecumenical and Interreligious Affairs. The current director of this committee, Monsignor Bernard F. Law, came to his post from parish and editorial responsibilities in Mississippi, so he is familiar with Southern Baptists in that section of the country. From his headquarters in Washington, D.C., Monsignor Law has been instrumental in sharing his knowledge of Baptists with Catholics in areas where we are almost unknown. My task has been to work with Monsignor Law in interpreting current Southern Baptist programs and efforts and cooperating in joint projects which will enhance interfaith witness.

For example, Southern Baptists have appeared on the program of the National Workshop for Christian Unity for the last two years. Meeting in Kansas City in 1970 and in Houston last month, this workshop is primarily for Catholic ecumenical representatives from all US Catholic dioceses, informing them of what is happening among Christian groups in the United States. Last year members of our Home Mission Board department told of our work with Jewish people and of our position as conservative evangelicals. This year there was a workshop specifically on Baptists, enabling us to explain our basic beliefs and ideals to this national body of Catholic leaders. Many of them went back to their local communities better informed about Southern Baptists than they were previously.

Another area of contact has been with the Jewish leadership. More than half of the six million Jews in the United States live in the Northeast portion of the country, and hence many Jewish organizations locate their national headquarters here. A part of my task has been to initiate and maintain contact with some of these

agencies on behalf of Southern Baptists. Jewish leaders have shown an interest in information on Southern Baptists and have cooperated in several projects designed for interfaith witness.

The Concern for Attitude

It is still true that "people are down on what they are not up on." Therefore, I am concerned that inaccurate information and impressions be corrected in relationships between Baptists and other faiths. We must foster attitudes that will make interfaith witnessing fruitful.

We need to erase stereotypes and distortions from our minds, and also change wrong information about Baptists in the minds of others.

I am concerned that Baptists should have an attitude of love toward nonevangelicals. That means getting rid of hate, slurs, and innuendoes in sermons, Sunday School lessons, and private conversations. Attitudes are expressed in language and actions.

One concrete test of attitude is response to the Jehovah's Witness visitor who comes to the door. Instead of brusquely slamming the door in her face, Dr. M. Thomas Starks of our department suggests inviting her in, listening to her presentation, getting her name and address, and then visiting her in her home to demonstrate personal concern for her relation to God ("Priesthood Amid Pluralism," pp. 6-8.)

In like manner I desire that nonevangelicals will have a positive attitude toward Baptists. If they perceive that our attitude is one of respect and love, this makes it easier for them to have a similar attitude toward us. Such an approach will never overlook obvious differences in belief, but will permit each side to present its own witness in a less emotionally charged atmosphere.

One basic way of promoting a loving attitude toward persons of other persuasions is through exposure to such persons. Many of our impressions of other groups are based on secondhand observations and con-

tacts. We need experiences where Baptists and nonevangelicals can meet each other face-to-face, exchanging concepts of faith as well as friendship.

The Concern for Action

Unless action results, there is little productive value in awareness and loving attitudes on the part of Southern Baptists toward nonevangelicals. Yet since actions are affected by awareness and attitudes, proper awareness and attitudes should prompt action.

My concern is that there shall be fruitful interfaith witness between Baptists and persons of other persuasions. There are various ways in which I express this concern for Baptist-initiated actions. I serve as a reporter, a designer, and a teacher.

Many reports are exciting to tell. Persons of other faiths are enrolled in weekday ministries, Vacation Bible Schools, and home fellowship groups in a multitude of churches. English classes for internationals have proven an excellent way to introduce world religions to Christian care and faith. Persons of all backgrounds who were not Christians previously have become Christians and church members as a result of the actions of individual believers and local churches.

As a designer, I try to devise new programs and suggestions for interfaith witness. Working with local pastors or associational leaders, I design pilot projects that are carried out and evaluated for possible use by other Baptist churches. For example, the results of a pilot telephone counseling project in Philadelphia seem to indicate that if half the people in an area are nonevangelical, half the persons ministered to in such a counseling program will also be of nonevangelical persuasion.

As a teacher, my function is to help plan and lead conferences and study sessions related to other faiths. For instance, in the New York City area last November, I helped lead a laymen's training retreat studying the Christian faith in the context of world religions. Conferences relating to Catholicism have been held in Pitts-

burgh and in Johnson City, New York. A major purpose of all these conferences is to move Baptists toward productive actions in relation to non-productive actions in relation to persons of other faiths.

Nonevangelical groups also plan actions that may include Baptists, and my concern is that these actions be as productive as possible for Baptists. Rabbi Solomon Bernards, of the Anti-Defamation League of B'nai B'rith, told me of an annual conference his agency sponsors with Princeton Seminary's Center for Continuing Education. Ten rabbis and ten Christian ministers are brought together for four days of fellowship and dialogue. When I indicated that Southern Baptists would be interested, Rabbi Bernards suggested that three of the ten Christians could be Baptists. In 1970 I took two pastors with me, three other pastors went in February of 1971. This interchange of learning and witness has already produced significant advances in Jewish-Baptist relationships in New Jersey, New York, and Pennsylvania.

In the Northeast, Baptists have been invited by Roman Catholics to take part in activities planned to direct Catholic attention toward the faiths of other Christian denominations. Baptist churches have participated in joint worship and dialogue sessions, and Baptist pastors have been invited into local parochial schools, seminaries, and churches to explain Baptist beliefs and practices. The preparation of a booklet for use in interfaith conversation between Baptist and Catholic laymen, coauthored by a Baptist and a Catholic, is under consideration.

One major action that can stand as a model for productive programs in Baptist-Jewish relationships was the Jewish-Baptist Scholars' Conference in Louisville in August 1969. This conference was cosponsored by the Home Mission Board Department of Interfaith Witness and the Interreligious Affairs Department of the American Jewish Committee. Rabbi Marc Tanenbaum, director. More than seventy Jewish and Bap-

tist participants came together for three days of dialogue about the meaning of Israel, conversion, Messiah, and religious faith for daily living. This national conference, the first of its kind between Baptists and Jews, was so meaningful that a second conference is being planned for this summer. Similar conferences on a regional and local basis also are being projected for the near future.

Thus in an area where more than seventy million people reside, I seek to help Southern Baptists be aware of the nonevangelicals, maintain a Christian attitude of love and respect, and reach outward in a Christian witness to all men, whatever their faith.



Developing Work in the Southeast

Lloyd N. Whyte

AFTER pastoring Shenandoah Baptist Church, Miami, Florida, for almost twenty-one years, I became the director of Jewish work in the Miami Baptist Association on June 1, 1965. The Home Mission Board provided my salary and promotional expense, and the Miami Baptist Association provided office space, housing, and some travel allowance. It was my opportunity to formulate a program for the association and the local churches. After the association adopted the program each year, I put it into effect.

In 1966 the Home Mission Board expanded Jewish Work and Catholic Information Service to the Department of Work Related to Nonevangelicals. The expanded work included

a program of witness to the adherents of the sectarian and non-Christian world religions. By 1967 my work in the Miami Association was known as Jewish and Nonevangelical ministry. In 1968 the title became Nonevangelical Ministries, which is the preferred designation in this association.

On January 1, 1970, I assumed the responsibility of missionary-director of Work Related to Nonevangelicals for the southeastern United States plus Cuba, Panama Canal Zone, and Puerto Rico. On January 1, 1971, the name of the Home Mission Board Department of Work Related to Nonevangelicals changed to the Department of Interfaith Witness.

My great concern as I entered the work was to help Baptist churches become more aware of the avenues of witness to nonevangelicals. For a long time Jewish Fellowship Week had been promoted successfully in the Southern Baptist Convention. We have had an associational emphasis every year, and this is still a major way to acquaint Jews with Baptist distinctives. One of the most effective type of program for a Jewish-Christian fellowship is one in which the Baptist worship service is explained from beginning to end, including the ordinances of baptism and the Lord's Supper.

Also helpful is the greeting card ministry with Jewish people. This is simply the sending of greetings to Jewish friends during Rosh Hashana, Passover, and Hanukkah.

Baptist "Good Neighbor Day" has been observed by many churches in our area as a good means of communicating with nonevangelicals.

A number of Bible teaching units have been instituted in the resort hotels and apartment buildings of Miami Beach. One of the most successful of these met each week for almost three years. It had to be discontinued when the hotel changed ownership.

Four years ago a program for Jewish persons who had received

Jesus as their personal Messiah was initiated. It was named the "Convocation of the Completed." The group, composed of completed Jews who are members of various evangelical churches and independent Christian organizations, comes together once each year for a fellowship and testimony meeting. These gatherings are held each year in the First Baptist Church in Miami Beach where 94 percent of the permanent residents are Jewish.

In January 1970, a new emphasis called Baptist-Catholic Fellowship Week was begun. A fellowship meeting was held at one Baptist church with 217 persons present, almost half of whom were Catholics. The general comment was that the meeting magnified common beliefs and explained differences.

"Operation Contact" is a mail-out ministry which was used in four pilot churches this year. First Baptist Church of Miami Beach realized positive results, and the other churches reported that it had helped their own members to be more aware of witnessing opportunities. This type of ministry includes mailing certain literature to a number of Jews or other nonevangelicals each week for thirteen weeks. At the halfway point a copy of *Good News for Modern Man* is sent. The church offers the recipients an opportunity to talk with selected personnel regarding the literature.

Workshops and conferences have been arranged and promoted on the local and state level. These conferences brought Home Mission Board personnel and local personnel together to study methods of witnessing to nonevangelicals.

The need for Baptists to include nonevangelicals in their circles of friendship is great. A friendly invitation to some church activity is a natural starter. Often persons of other faiths have never been in Baptist buildings or participated in any Baptist activities. Very few Baptists have shared in their programs. Nonevangelicals are ready to visit and talk about vital matters in religion.



Revival and Reaching Out

WILLIAM R. McLin, area director for Interfaith Witness in the Western states, has a unique plan for local church revival efforts. He has led already in five such efforts in California churches. In an eight-day effort the scheduled emphasis is threefold: to inform Baptists about those of other persuasions, to establish deeper relationships with them, and to reach out to them with the good news about Christ.

Every morning during the week of revival, McLin leads in a free discussion of religious concern and the gospel in a home of one of the members. As many as twenty-five have come to these discussions. McLin says that one of the most interesting conversations he has had was with a Buddhist who had been having frequent contact with visiting Jehovah's Witnesses. The persons who come to the morning "Coffee Klatches" are invited to the evening services. Many come but even those who do not have had contact with an interested Baptist who will continue the conversations begun that day.

The evening sessions have been most unusual and successful. At 7:00 p.m., the area director says, members are asked to come and pray. As McLin says, "We pray! We don't talk about prayer or read Scripture about prayer or have devotionals about prayer. We pray!" At 7:15 the service begins and is usually over by 8:00 p.m. The messages are those which commend the Baptist doctrines.

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THE CHANGING CATHOLIC CHURCH

C. B. Hastings



THERE are times when I am at Mass with family or friends when I would like to go to Communion because it symbolizes something very meaningful to me. To do this, the Church says I must go to confession, because I have sinned seriously against its views on love and marriage. But I cannot in all honesty confess and be sorry for these things, and so I have nowhere to turn. The Church has no place for people like myself, even though things in it still have value for us.

Could there be a more poignant statement of the dilemma in which many Catholic friends find themselves in this Post-Vatican II decade? This young wife, who is still in graduate school with her husband and cannot afford a baby, was encouraged by an understanding priest to listen to her own conscience. She and her husband decided in favor of birth control.

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In spite of the Roman Catholic hierarchy's tenacious hold on what many of their own theologians feel is a medieval attitude on birth control, the winds of change continue to blow since Pope John XXIII called the Second Vatican Council into being in 1962. Not many would agree with the excited imagination of the former nun, still loyal to her church, now married and the mother of ten children, who dreamed of further changes that might come about as a result of the Council. She wished that every parent be considered a priest, that the laity elect the bishops, and Latin America be turned over to Protestant missionaries.

Hers, of course, are radical suggestions that even she admits may never happen. They represent, however, the sudden swelling of hope for updating their church that is surging among Catholic neighbors. Yet there are many American Catholics who are shocked and confused by the changes. They readily believe many half-truths about these changes. As one priest has put it: "... they say there is no such thing as Original Sin, that there weren't any Magi following any star at all, that you don't have to go to confession anymore or not as often, that there is no such thing as mortal sin anyway, that priests can marry, that the Pope isn't in charge anymore, that birth control is all right if you think so, that pre-marital sex is permitted, that eating meat on Fridays is allowed and women don't have to wear hats to church." The fearful conclusion he puts in the mouth of his timid parishioner is: "Did my church lie to me?" "If it wasn't right then, is it right now? Can I really ever trust the church again?" All of a sudden all the things that I was taught as true without deviation or hesitation, without quali-

cation or explanation—they are not true any more. There's no other word for it: I feel cheated!"

Paul may be paraphrased in 1 Corinthians 16:9: "A great door has opened up exciting possibilities before us, yet there are many barriers." Many are ignorant of the great changes that are taking place in other parts of Christendom. Clinging to old myths, such as, "The more Rome changes, the more she remains the same," some persons make their own barriers. Many wear comfortably hidebound prejudices, such as, "All Catholics are lost and need to be born again." All the while, Catholic friends are looking with eagerness toward Baptists. Many desire only a listening ear. Others are genuinely interested in what Baptists believe and how they worship. Some would even join in Bible study and prayer groups in the home. They do not want to convert or be converted. They just want to share differing experiences under one Lord. Least of all do most of them want to promote one world church. For the most part they have had enough of colossal institutionalism. They want to be genuine persons within "the People of God," called anew to be "servant to the world." What Baptists do in this historic moment turns upon vision, generous spirit, and zeal.

One of the documentary chapters from Vatican II says:

"The brethren divided from us carry out many of the sacred actions of the Christian religion. Undoubtedly, in ways that vary according to the condition of each Church or Community, these actions can truly engender a life of grace, and can be rightly described as capable of providing access to the community of salvation."

This is a remarkable statement. For some decades now the consensus

of Catholic thought has admitted the possibility of salvation for non-Catholic individuals. This is the first official statement recognizing other church bodies as "capable of providing access to the community of salvation."

To appreciate this and other evidences of a new openness, a bit of history must be recalled. The official decrees of the popes are called *bulls* from the Latin word *bullo*, which indicated the lead seal used formerly on the documents when they were issued. Each bull takes its title from the first words in Latin of the decree. In the Bull, *Unam Sanctam*, of Pope Boniface VIII in 1302, there are these categorical statements:

"We are obliged by the faith to believe and hold—and we do firmly believe and sincerely confess—that there is one Holy and Apostolic Church, and that outside this Church there is neither salvation nor remission of sins. And we learn from the words of the Gospel that in this Church and in her power are two swords, the spiritual and the temporal. But the latter is to be used for the Church, the former by her, the former by the priest, the latter by kings and captains but at the will and by the permission of the priest. The one sword, then, should be under the other, and temporal authority subject to spiritual. Furthermore we declare, state, define, and pronounce that it is altogether necessary to salvation for every human creature to be subject to the Roman pontiff."

Almost three centuries later the Council of Trent (1545-64) reacted vigorously to Martin Luther's revolt. The Council was the beginning of the Counter-Reformation within the Catholic Church. Its main object, of course, was to condemn all the doctrines being preached by Luther.

Calvin, and the Anabaptists. It established finally the canon of the Scriptures, including the Apocrypha, and decreed the Latin Vulgate the only inspired version of the Bible. The seven sacraments were precisely defined and their observance formalized. The theology of Thomas Aquinas, Italian theologian of the thirteenth century, became dominant, especially as the basis for the Mass and other features of the sacraments.

For three more centuries nothing of significance was changed. Pope Pius IX, 1846-1878, amazed the whole of Christendom. Without calling a Council he decreed in 1854 the Dogma of the Immaculate Conception of the Virgin Mary (i.e., that she was preserved free from original sin from the moment she was conceived in her mother's womb). His Syllabus of Errors in 1864 denounced many more Protestant doctrines as well as the rising tide of "modernism." Then he called the First Vatican Council, which met in Rome, 1869-70, primarily for the purpose of dealing with this "modernism." But the 744 bishops soon were carried away by a strong minority who wanted to settle once and for all the authority of the Papal Chair. Another minority of about 75 bishops argued that the time was inopportune or the dogma unnecessary or actually not in accord with Scripture and Tradition (the twin bases for all authority in the Catholic faith). The text and 344 pages of amendments on the Dogma of Papal Infallibility were debated for seven weeks. On July 13, 1870, 451 voted for the dogma, 88 against, 62 for, with reservations, and 98 did not attend and vote. Some of the bishops who voted against the dogma later voted by the majority, but a few, led by Dollinger of the University of Munich, Germany, pulled away to form the Old Catholic Church. The dogma does not mean that the Pope

is always right or that he is free from personal sin. It means that he is divinely preserved from error when he issues a decree addressed to the whole Church on what is to be believed without question by the faithful. This infallibility, *ex cathedra*, "from the Chair of Peter," has been exercised only once in the succeeding hundred years.

This was in 1950 when Pope Pius XII issued an Apostolic Constitution: "We pronounce, declare, and define it to be a divinely revealed dogma, that the Immaculate Mother of God, the very Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory."

It is evident from the pronouncements of the popes in the present century up to John XXIII that the Catholic Church continued to harden within its medieval shell. When the puff of smoke rose over the Sistine Chapel in 1958 signaling the election of Angelo Roncalli as the new Pope, everyone assumed that this aged pontiff would provide the Church with a breather of a few years until the Cardinals would find a younger man. But they reckoned without the spirit of John XXIII, who said he wanted "to open a window and let in a little fresh air."

What a window! Through it has blown more change in the Catholic Church than had occurred in the past eight centuries. And the end is not yet in sight. Imagine this situation: Betty Baptist is entertaining two Catholic friends in her home, Angela (Progressive) and Mary (Traditionalist). They discuss consequences of Vatican II for Catholics today.

BETTY BAP: With all the changes going on in your church today, I suppose you expect to see one of your daughters ordained as a priest some day.

ANGELA PRO: Well, hardly in our time. Vatican II started out with one Abbess as observer. At the close there were some thirty-five women present, but most of these were wives of Protestant observers. No, we are not about to reach equal status with men in the Church yet.

MARY TRAD: I agree with Cardinal Suenens of Belgium, who was the only voice in behalf of women at all during the Council. He said, "Woman has the awe-ful choice of being Eve or Mary; she is rarely neutral. Either she ennobles and raises man up to her presence, by creating a climate of beauty and human nobility, or she drags him down with her in her own fall."

ANGELA PRO: But he has the typical male attitude. Real women are not like that. The same woman can often be noble and ridiculous, edifying and scandalous, all within the space of one day.

BETTY BAP: Doesn't your church accord the highest honor to Mary of any person other than Jesus? This hasn't changed, has it?

MARY TRAD: "When I returned to the hospital after the birth of a baby, I thought I wouldn't get better, and I called on Mary with all that I had. In the past I had rejected the titles and the adjectives the male Church gave to her. They seemed to take away from us the very person who should be so close and helpful. Then I remembered, Mary was a Jewish woman, almost like me—only more understanding. I called upon her for nearness and she came, as the 'earthly' woman that she is. She answered as any human mother would."

ANGELA PRO: It's true to an extent. "The ideal for Christian women is obviously Mary, but that never gets me very far. We really know very little about her: she was, after all, the mother of Jesus, and nobody else can duplicate that. I think the Church

overemphasizes the traditional view of women—sweetness, submission, the acceptance of suffering—which can be good or bad, depending on the context."

BETTY BAP: It sounds as if you might not be happy with the Church's stand on birth control.

ANGELA PRO: I'm not. "The purpose of controlling and restricting the number of births and the time of births is the important thing, and the rhythm system, very untrustworthy, is in itself 'unnatural' when one considers the psychological pressures involved for most people."

MARY TRAD: "It would seem that the Holy Father has given the matter considerable reflection as far as its rightness or wrongness is concerned—so I would feel that we could safely accept his decision."

BETTY BAP: What do you think are the biggest changes Vatican II has brought about?

MARY TRAD: The most visible changes are in our worship. When you walk in, you see the altar moved toward the congregation, so that the priest faces us when he says Mass. And he speaks in English almost always. The liturgy is shortened. There are more responses by the congregation. A layman reads part of the lesson and leads in the responses. Frequently we sing gospel songs instead of relying solely upon the choir and the priests in their anthems and chants. But it's all rather upsetting. I don't feel comfortable anymore. It seems that they have taken away much of the dignity and destroyed our unity. You used to be able to go anywhere in the world and feel at home with the Mass. Now you don't know when innovations will come, and they don't bother to explain much.

ANGELA PRO: I agree that it is upsetting, but it is all in the good in my opinion. The priests are preaching more often, trying to explain the new

spirit and meaning. There are worlds of good books written to bring us up-to-date on the best thinking of the Bible scholars and theologians. We may lose some in dignity, but we ought to gain in intelligent participation.

I especially like the interesting attention being given to the lay people. We have been dignified by being called "the People of God." While it is too soon to hope for much sharing with the hierarchy in decision-making, some signs are encouraging. Some parishes have organized "parish councils" of laymen and laywomen to advise the pastor or the bishop on the views and needs of the laity. The Pope himself has appointed a Council of the Laity, made up of fifteen lay people from all over the world. Our American representative, Mr. Martin H. Work, of Washington, D.C., has the privilege twice a year of sitting around the table with the Pope to discuss these views and needs.

MARY TRAD: I fear that the pronouncements of the Council on the political issues of our time, such as war and peace, social justice, poverty, and ecology, are leading us into socialism and away from our religious task of saving souls.

BETTY BAP: Well, that sounds familiar. Isn't every denomination worrying over the Church's stand toward these issues? We are still trying to decide if the gospel is concerned only with man's eternal destiny or with his human predicament also.

ANGELA PRO: Don't you think that as we all mature in the understanding of our one Lord we will see that he was concerned with both of these? Then we will no longer be racked with either/or. A part of this maturing is the changed attitude of the Roman Church toward religious freedom. We have both been the victims of religious persecution through the ages and

we are slowly coming to see that you can't stamp out heresy by killing or imprisoning heretics.

The Council went so far as to say that the Church "stands ready to renounce the exercise of legitimately acquired rights if it becomes clear that their use raises doubt about the sincerity of her witness or that new conditions of life demand some other arrangement."

BETTY BAP: These are indeed far-reaching statements that we will watch with a great deal of interest. There is so much more that we need to talk over, but it is time for car-pooling.

ANGELA PRO: Let's get together again at my house next week. Meanwhile no one has expressed my feelings any better than the president of Webster College near St. Louis. Jacqueline Greenan was a teaching nun in the Sisters of Loreto until she requested dispensation from her vows when she became president. In an address to the Dean's Assembly at Webster in 1963 she said, "We have indeed become at least late-adolescent Catholics ready and perhaps compulsive about going out and getting involved in the dynamics of our contemporary world. This great aching atheistic and agnostic world is essentially contemplative and is waiting somehow for the vitality that comes out of people who are unafraid to be afraid, who have what I call the *security to be insecure*, who so believe in their faith that they are not afraid to look at all the terrifying aberrations that we see around us."

¹From *Sex, Female Religion, Catholicism* by Sally Gunneen. Copyright (c) 1968 by Sally Gunneen. Reprinted by permission of Holt, Rinehart and Winston, Inc.

²Father William J. Bauch, "Was I Taught Wrong?" Reprinted with permission from the *US Catholic* (July-August 1970).

³Jacqueline Greenan, *Where I Am Going* (New York: McGraw-Hill Book Company).

The Non-Christian Religions--

Their Forward Thrust and Their Challenge to CHRISTIANITY in Modern America

I propose to approach this subject from three perspectives. First, I want to look at the forward thrust of non-Christian religions in America. Secondly, I will note the influence of this forward thrust on our culture and religious thought. In the third place, I will outline some ways evangelical Christians can meet the challenge of this forward thrust.

I. The Forward Thrust

The forward thrust has historical roots and a strange encouragement. Many developments have made Far Eastern and Mid-Eastern thought more available. Even in the "Bible-belt" there are specific evidences of these new developments:

1. Contemporary developments and their historical rootage.

Objectively the United States is victorious. Its economic and cultural influence covers the earth. But paradoxically, many in the United States have a negative attitude toward its spiritual heritage. Many contend that we are bankrupt spiritually. We are questioning our spiritual heritage!

The forward thrust of non-

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Christian religions is thus, first of all, a Western invitation rather than an Eastern initiative. From eminent philosophers in the hippie groups, we are being told that it is time to learn humbly from the great religions of the East. In San Francisco and Dallas the bookstores sell thousands of books about the Far Eastern and Mid-Eastern religions. At the Massachusetts Institute of Technology hundreds will attend a lecture on Zen Buddhism. Cults whose ideas are really streamlined Hinduism and Buddhism are flourishing.

In the United States there is a dissatisfaction and even disgust with Christianity as it is practiced in many circles. As a hippie told me in New York City, "We need a different life-style. Christianity has had it. It is only for the 'burned out' people over 35." Christianity has become associ-

ated with rationalism, dogmatic narrowness, and doctrinal precision. There is also a revolt against hyper-organization. There is also reaction against the fussy, domineering institutionalism of the churches. Many have turned to the guru with peace in his heart. I heard the moving testimony of a Chicago millionaire in Boston who has found her peace in Zen Buddhism.

Our intensified contact with the East has provided alternative options and life-styles. The dynamic and restless West is tired. The seemingly serene and self-assured East offers new vistas and possibilities of interpreting the meaning of human life.

Western intellectuals became fascinated with the East in the nineteenth century. In Germany there was Goethe, the poet, and Schopenhauer, the philosopher, who were intrigued

by Eastern thought. Ralph Waldo Emerson brought Hindu thought to New England in the nineteenth century. Mrs. Mary Baker Eddy helped to popularize it. Thoreau, often called the original hippie, was fascinated by it. Walt Whitman reflected Eastern mysticism.

Madame Blavatsky and H. S. Olcott, who were Theosophists, pretended to unveil the mysteries of Eastern truth, hidden to the blind eyes of the West. Aldous Huxley, the British novelist and essayist, saw in Buddhism the final or perennial philosophy.

This Eastern invasion, inaugurated by Western scholars, has been gradually taken up by Eastern leadership in the last sixty years or so. In 1893 the young Hindu, Swami Vivekananda, spoke at the World's Parliament of Religions at the Chicago World's Fair. With electrifying force he told about India's spiritual gifts now on offer to the West.

The Ramakrishna Order was established as early as 1899. Vedanta Society centers were established in the United States. This marked the beginning of a self-conscious Hindu Renaissance and invasion. The swamis prefer cosmopolitan urban centers. They contend that Vedanta is the universal religion.

Islam missions in the West, as we shall see, are carried on by less than orthodox groups stressing rationality and humanism. Even more heretical are Bahai and Sufi. Islam is still more of an isolated religion. Its geographical location, however, makes it very close to the West.

De Lubac has stated that if the West does not recover her faith, she is ripe for a spiritual colonization. The United States is in many respects fertile soil for Eastern invasion in attitudes and religious ideas. Our scientific and technical mastery and manipulation of nature, society, and man have pushed us toward a religious void. It would seem that there is no room for religion. But paradoxically, men are still religious. Into our

vacuums is rushing a host of religions and mythologies. We open the door to these exotic religions with emphases such as healing, happiness, peace of mind, and security in regard to the good life here and now. This American religious craving has turned in conscious and unconscious ways to the "universal" natural religions of the great Asian religious cultures. When shorn of excessive rites and customs, these religions are striking a responsive chord in many American hearts.

Among indications of this acceptance is the almost spontaneous modern interest in primitive art, jazz, and dance. The doctrines of the prominent psychologist, C. G. Jung, in regard to Self-release and Self-realization are closely akin to the ways of Self-release developed in Hinduism, Buddhism, Taoism, and Yoga. Arnold Toynbee is very close to Hinduism in his views of "Absolute Reality." The widespread reception of the writings of Suzuki and Alan Watts on Zen and the interest in the work of Aldous Huxley are significant. Well-known scholars such as W. E. Hocking and F. S. C. Northrop are Western advocates of the superiority of the East. The gates have been opened for the Eastern spiritual and cultural invasion. A transculturation is on its way.

2. Circumstances and developments helping to accelerate the forward thrust of Far Eastern and Mid-Eastern religions.

The forward thrust by the Far Eastern and Mid-Eastern religions has been accelerated by a number of circumstances and developments. The United States affords religious liberty. Democracy encourages individual freedom in religion. America's traditional optimistic view of man favors man-centered and self-help religions.

Far Eastern religions came closer to home with the military occupation of World War II. This was followed by the Korean War with intermarriage and a developing interest in Buddhism. Many of the people in Vietnam and Thailand call themselves

Buddhists. The long Cold War has accelerated interest in these areas. Chinese thought has been encouraged by contact with Taiwan and Hong Kong. Peace Corps people have blanketed the Far East and Middle East, including Islam centers such as Indonesia, Pakistan, Iran, and Iraq.

Hawaii was influenced by Polynesians, Japanese, and Chinese. When she became a state, her Confucianism, Taoism, Shinto, Pure Land Buddhism, and Zen became a more integral part of our culture. I shall not soon forget a conference which I conducted in Hawaii in which I attempted to instruct Baptist workers on how to understand and witness to these Far Eastern groups. I was surprised to see how many Anglos in Hawaii had succumbed. A prominent Zen Buddhist priest was a former Episcopalian named Arch Hunt.

Literally thousands of international students have flocked to our schools. In many cases these internationals have been used as missionaries by Far Eastern groups. I have been surprised to see zealous Jains from India patting out religious tracts to United States students at Baptist sponsored international student retreats. Metropolitan newspapers advertise Vedanta and Buddhist groups holding public meetings on the university campuses.

There is much truth in the McLuhan thesis that our world is becoming one world. Travel to the Far East is reaching large proportions. Our affluent and cybernated culture is giving Americans the time and money to visit other cultures, study about them, and consider their life-styles seriously.

3. The forward thrust of specific groups.

In addition to the broad religious, cultural, and philosophical impact of Far Eastern and Mid-Eastern religions, growth has occurred in terms of specific groups.

Buddhists have adopted American church patterns and are reaching out beyond those born in Far Eastern countries. I heard a Pure Land Bud-

ohist group in Hawaii using the doctrine with appropriate word changes. Many Anglos were present. The Buddhists emphasize self-salvation, courage, and peace. They also have an aesthetic and snob appeal. Women are interested in their tea ceremonies and flower arranging. Buddhism also makes an appeal to the scientific mind because it denies or is agnostic about a first cause. It claims kinship to psychoanalysis and affirms a solution to the problem of suffering. Soka Gakkai, a development out of Japanese Nichiren Buddhism, is active in the United States. Their peace and prosperity theme has found reception. The American paper published by the Soka Gakkai is an amazing production. Zen Buddhism has appealed to the beat generation and those tired of the over-intellectualized West. It claims a direct apprehension of truth. It also appeals to the beat generation because of its lack of concern with objective morality.

The Hindus have made the greatest inroads with the intellectual groups. Vedanta societies are popular in our urban centers. Their appeal is in terms of broad-mindedness and tolerance. The Sangreal Foundation of Dallas sponsors Hindu Swamis. A son of a prominent Christian leader is listed in the press as a local leader. Maharishi Mahesh Yogi and his transcendental meditation groups have already reached more than five thousand students in the United States. The Beatles and movie stars such as Mia Farrow have popularized this movement. Theosophy, Christian Science, Unity, I Am, and New Thought groups have Americanized Hindu concepts. Yoga groups are also popular in urban centers.

Mainline Islam has made a smaller impact on the United States. The Islamic crusade in the United States began in a definite way in 1930 among the Negroes in Detroit. Today it has numerous houses of prayer and at least twelve mosques in the United States and Canada. A part of its appeal is found in the simplicity of

its worship and its doctrine. Heretical sects such as the Black Muslims have capitalized on the race situation and won many Negroes such as Cassius Clay (Muhammad Ali). Bahai originated in Iran about 1850. It has Islamic roots and is quite popular in the Southwest. Representatives of this group harangued me for a week in Odessa, Texas, while I was conducting a study program there.

Chinese thought has been brought to our country in a sophisticated form by scientists. Taiwan and Hong Kong are crowded. Many of the Chinese come to the United States to study. They are especially good in math and science. Many of these trained and capable people stay and work in scientific research.

Primitive religious concepts have been introduced into our culture in a special way by Negro groups and American Indian groups. In order to establish their identity, an emphasis has been placed on Negro cultural and religious roots in Africa. Below the rational level, a psychological reaction against the intellectual and formal has renewed primitive dances and music. Primitive concepts such as mana, tabu, black magic, divination, fate, and astrology are being revived. In the name of culture, pagan dances of the American Indians are being revived. I attended the Gallup, New Mexico, festival where more than one thousand Indians revived snake, eagle, and other primitive dances. Soka Gakkai has revived the pagan belief of power in names and words.

II. The Influence of the Forward Thrust

1. Cultural influence

Religious viewpoints have important cultural and even economic influence. In India cows are sacred and this has important economic effects. The Vedas are different from Genesis in their teaching about animals. The law of Karma affects a person's desire to improve conditions. The caste ideas say that all men

are not created equal. Followers of the Hindu god Kail believe that any child who is loved profusely will die. Buddhist compassion is different from agape love.

The influence of the East can be seen in the hippie movement. On a recent visit to San Francisco, I was impressed with the hippie interest in world religions. The predominant philosophical undergirding for the hippies comes from the Eastern emphasis on concern with the mystical, the inner self, and the unconscious. In Hinduism some scriptures openly celebrate the erotic and sexual. Buddhism emphasizes peace and a disdain for work. The Western emphasis on rebuilding the earth, activism, extroversion, and competition has been rejected.

Timothy Leary, the high priest of the hippies, has linked the LSD experience with that experience described in the *Tibetan Book of the Dead*. He suggests that the LSD experience is closely related to naturalistic Eastern mysticism. In the drug movement the terms used, such as "net of illusion" and the "Ozgamite of Phenomena," are primarily Eastern.

The American craze for consciousness expansion without drugs is largely an Eastern influence. A recent book, *Turning On*, by Raza Gustafson describes dozens of groups such as sensory awareness, Esalen institutes, and encounter groups which are growing rapidly in the United States. Recently a public meeting was held at SMU entitled "Joy Making" sponsored by an Esalen group. Esalen states that their programs are drawn from Hinduism, Taoism, Buddhism, and other Eastern philosophies. After their baths, resident fellows of Esalen, naked, do their daily program of yoga exercises. Last year in two months ten thousand people took courses in the San Francisco extension of Esalen. The Ford Foundation has given grants to this organization. The *Ladies Home Journal* has adopted their psychedelic exercises for its

readers.

Psychedelic colors and Eastern clothing styles are popular in the United States. Abstract painting has also been influenced by Eastern ideas. The paintings of Tobey and Pollock are examples. Tobey derived inspiration from Chinese calligraphy. Paul Klee's ideas smack of Eastern pantheism as he describes how the universe speaks in and through abstract painting. The recent comments of Salvador Dali sounds like the words of an impersonal mystic. John Cage's new music of chance has definitely been influenced by Zen Buddhism and by the ancient Chinese "Book of Changes." It is related to the Chinese custom of tossing coins or sticks. From Africa has come a primitive expression of music and dance.

Interest in astrology and spiritualism has been increased by Eastern influence. Jung has admitted that his ideas of the "collective unconsciousness" have Eastern roots. The renewed interest in "speaking in tongues" and "dreams" in Christian circles draws upon Jung. The books of Morton Kelsey, an Episcopal minister, have had a wide reading. He is a student of Jung and emphasizes dreams and speaking with tongues.

2. Theological and philosophical influence

The subtle but powerful influence of Eastern and Mid-Eastern ideas on theological and philosophical thinking in the United States can only be suggested.

In relation to God, the current emphasis upon immanence (within consciousness) over against transcendence (beyond the limits of ordinary experience) is rooted in the East. John Robinson talks of God as the "Depth of Being." Tillich talks of God as the "Ground of Being." The movement toward monism—away from the integrity of the individual soul—is also Eastern. Man is just a spark of the divine and his personality is to be absorbed back into this divine unity. The *otman* or soul has always existed through countless reincarnations, the

goal is ultimate absorption into an impersonal God or principle. The law of Karma which determines your next birth is a relentless and enervating teaching which tends to suppress change and a striving for improvement.

Man's problem is a lack of enlightenment or ignorance—not rebellion against a holy God—according to the predominant emphasis of the Eastern type of thinking. Man's need is not revelation or grace but self-awakening or self-salvation. Thus the Buddhist and Christian Science compassion for the unenlightened is different from agape love. There is really no sense of guilt in the biblical sense in the Far Eastern religions.

Since God is all, and is spirit, there is no reality to matter. Thus time and history are relatively unimportant. This illusory sense of matter (seen in Hinduism, Idealism, and Christian Science) became so devastating that it affected social and economic progress. Ramakrishna, the Hindu leader, reinterpreted Indian thought at this point to give more reality to matter.

Since there are innumerable avatars or saviors, complete tolerance is advocated. In fact, tolerance becomes an intolerance. If you have any belief in special revelation, people with a Far Eastern background become intolerant toward you. Tolerance either takes the form of Hindu universalism or Bahai synthesis.

III. Meeting the Challenge

I would like to suggest that we meet the challenge pragmatically (practically), fundamentally, and in terms of being.

1. Pragmatic approach

It will be helpful to try to remove misunderstandings about the nature of authentic Christianity. Conversely, we should reexamine the breadth, depth, and richness of our biblical heritage.

Although we do emphasize the transcendence of God, we do not minimize the immanence of God. God is working dynamically in history. Nature and the body are real

and essentially good. Wrong views of sex parading under the name of Christianity have caused guilt and misery and shame. We do not believe in sex repression or sex indulgence but rather in sex sublimation. In a God-ordained relationship of love and discipline sex is to be seen as good and meaningful. Nature is not our mother, but she is our sister.

In contrast to both Islam and Buddhism, man is both determined and free. Unlike Confucianism, we do not idolize the past but we do appreciate it as a guide to the future.

Authentic Christianity is not sadistic, arrogant, or domineering. Salvation is by grace and not based on genius or place of birth. It is not Western or Eastern. The gospel is a gift to be shared. Hell is to be proclaimed as a warning and not in a sadistic way. Although we witness to the gospel, we stand under the same judgment as do all men.

The Bible is a historic book dealing with the relations between persons—a personal God and individuals made in his image. Christianity is not an abstract set of principles. The doctrine of the Trinity and Christology are simply attempts to formulate the events of history and Christian experience in a systematic form.

Authentic Christianity is more of an organism than an organization and a hierarchy. It is more of a community than a code. Renewal and reformation are built into its essential nature.

Christianity is a realistic religion based on the doctrine that men are born with a proclivity (leaning) toward selfishness. Thus it must contend for structures of justice as well as for freedom.

2. Fundamental approach

To meet any challenge there must be a presentation of key issues with openness, honesty, cross-questioning, and listening. To assume that all religions are one is to rob all religions of seriousness.

All dialogue must begin with a clear
(Continued on page 38)

A flock of hens and A BUNCH OF EGG-HEADS

Mrs. W. W. Adams

"Just lock me in my room today! I don't want to color no Easter eggs!" said the teen-age boy at the Youth Development Center. But a few hours later hands were eager to show what they had created. A mission action group had asked if they could go to the center; asked that the youths be allowed to decorate the eggs for the city egg hunt; asked a flock of "hens" to give themselves, materials, and prizes; asked a young lawyer to speak on "Why Easter?"; asked the Center cooks to boil the sixty dozen eggs; asked the youths to participate. In Luke 11:9 Jesus said, *Ask, and ye will receive* (TEV, used by permission of the American Bible Society).

However, in Luke, no mention is made of the preparation that must go on between the asking and the receiving. Two mission action groups from the First Baptist Church in Gainesville, Georgia, chose to devote their time to the Youth Development Center, a regional detention center for juveniles who come under the court's jurisdiction. One group, with three members, helps the girls sew clothes. The other group uses seasonal projects, needlework, knitting, and other handicrafts to reach the girls.

Occasionally a special project will be undertaken by the combined groups, such as the Easter activities.

Once permission was given for the boys as well as the girls to participate, the challenge was to make it interesting. A contest was set up with four categories of egg decorating: egg-heads, solid color, multicolor, and polka dots. The "flock" provided the decorating materials and prizes. Names of the center staff members were drawn for the egg-heads to imitate. One or two ladies were at each table with about four youths to help with such problems as how to dye an egg black, make eyeglasses, hair, a hat, earbobs, ties, and such. Some staff members could recognize the egg-heads made for them. The youths were so creative that winners were hard to choose. The joy of winning was as sweet as the chocolate bunnies they won. Winners were chosen at each table as well as the best of all. Lunchtime, with the ladies remaining with their youths, provided a time for listening and talking and later hearing some serious comments on "Why Easter?"

Last year's Easter activity had as its theme: "Easter Truths and Easter Legends." For seven days area ministers gave talks on the seven last sayings of Christ. Preceding the talks a lady from First Baptist told a story.

Who knows what the "hens" will scratch up for next time. In the meantime the week-to-week contact with the girls will give many opportunities—though not as much fun as making the bunch of egg-heads.

Talk Back

ROYAL SERVICE

In October of last year, many changes were made in church programs and curriculum materials used by churches of the Southern Baptist Convention. Those involved in preparing these materials are naturally interested in what Southern Baptists think of their efforts.

This questionnaire is designed to give you an opportunity to talk directly to Baptist leaders about your likes, dislikes, needs, and desires. The results of this "Talk Back" will be used in planning future programs and curriculum materials.

REMEMBER, YOUR VIEWS ARE UNIQUE AND WE NEED TO HEAR FROM YOU.

MAILING INSTRUCTIONS

1. After answering all questions, pull this questionnaire out of the center of the magazine.
2. Fold the questionnaire in thirds along the dotted lines.
3. Staple or tape the questionnaire together, attach stamp and mail, or mail the questionnaire in an envelope to the address below. This questionnaire is to go directly to the Baptist Sunday School Board, because the Board is gathering information for all organizations.

Place
6¢
Stamp
here

Research and Statistics Department
Baptist Sunday School Board
127 Ninth Avenue, North
Nashville, Tennessee 37203



1. Are you . . . a. ☐ male? ☐ female? b. ☐ single? ☐ married?

2. Your age: ☐ Under 12 ☐ 14-15 ☐ 18-24 ☐ 25-39 ☐ 40-49 ☐ 50-59 ☐ 60 or over

3. Please circle the one number below which indicates your highest level of education.

Years																			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20 or more
Elementary						High school						College and/or trade school				Graduate study			

4. What is the total membership of your church? _____

5. Your church is in _____ (state)

6. How do you feel about this magazine? (Check all that apply.)

- ☐ For the most part, I like it. ☐ It aids me in my Christian study. ☐ It is spiritually uplifting.
☐ Generally, I don't like it. ☐ It is difficult to use. ☐ This magazine is not needed.
☐ It meets my personal needs.

7. Are you having problems with this magazine? ☐ Yes ☐ No

If "Yes," what problems are you personally having? _____

8. Is your church experiencing problems as a direct result of the new Grouping-Grading Plan?

- ☐ Don't know ☐ No ☐ Yes. Please specify _____

9. How does this magazine compare with that used by you prior to October 1970? (Check only one.)

- ☐ Did not replace anything ☐ Makes no difference ☐ Better than the old magazine
☐ Not as good as the one it replaced ☐ Didn't use old magazine ☐ Great improvement over old magazine

10. For the most part, do you think the language and words used in this magazine . . . (Check one.)

- ☐ are too simple for the intended reader? ☐ are challenging to the intended reader?
☐ are adequate for the intended reader? ☐ are too difficult for intended reader to understand?

11. The following pairs of words describe some physical aspects of the magazine. If the left-hand words best describe your feeling, circle a low number. If the right-hand words best describe your feeling, circle a higher number. If you like the magazine the way it is, circle the middle number, 3.

			1 like it the way it is					
has too much color	1	2	3	4	5		has too little color	
is too large	1	2	3	4	5		is too small	
has poor quality paper	1	2	3	4	5		paper is too expensive	
contents too crowded	1	2	3	4	5		has wasted space	

12. How many *New Church Study Course* books have you read since their introduction in January 1970?
☐ None ☐ One ☐ Two ☐ Three or more

13. When thinking of the *New Church Study Course*, what is your opinion of:

- "Look" of the books ☐ No opinion ☐ Like ☐ Don't like
 • One credit for reading only ☐ No opinion ☐ Helpful ☐ Should not be done
 • New diplomas ☐ No opinion ☐ Good idea ☐ Not needed
 • Teaching guides ☐ No opinion ☐ Helpful ☐ Difficult to use
 • Audiovisual materials ☐ No opinion ☐ Adds interest to study ☐ Too much trouble
 • Price of books ☐ No opinion ☐ Satisfactory ☐ Too high
 • Size of books ☐ No opinion ☐ Too large ☐ Too small ☐ I like it

14. Do you think this magazine gives proper attention to the missionary message of the Bible?

- ☐ Yes ☐ No ☐ No opinion

15. In your opinion, does this magazine do . . .

- ☐ a good job of speaking to today's social problems as they relate to missions?
☐ a fair job of speaking to today's social problems as they relate to missions?
☐ a poor job of speaking to today's social problems as they relate to missions?

16. Do you feel that the doctrines implied or stated in this magazine are consistent with Baptist beliefs as outlined in "The Baptist Faith and Message"? ☐ Yes ☐ No ☐ No opinion

17. How do you feel about annual and regular (monthly or quarterly) planning? (Check all that apply.)

- ☐ Annual planning is a good idea. ☐ Regular planning is a good idea.
☐ Annual planning is not a good idea. ☐ Regular planning is not a good idea.

18. WMU in my church is . . . (Check all that apply.)

- ☐ growing. ☐ unhappy over recent changes. ☐ too involved with running the organization.
☐ enthusiastic. ☐ hindered by lack of trained leaders. ☐ not concerned enough with running the organization.
☐ not a strong program. ☐ accomplishing something worthwhile.

19. How does study in WMU affect your feelings and actions?

	Never	Rarely	Sometimes	Often	Very Often
Have felt general desire to do something	☐	☐	☐	☐	☐
Have felt desire to do a specific thing	☐	☐	☐	☐	☐
Have done a specific thing as a direct result of concern developed through study	☐	☐	☐	☐	☐
Have begun to participate in a continuing activity as a direct result of concern developed through study	☐	☐	☐	☐	☐

20. How do you feel about the Southern Baptist Woman's Missionary Union, located in Birmingham, Alabama? (Check all that apply.)

- a. ☐ I think the WMU (at Birmingham) relates well to our local church WMU.
☐ I think the WMU (at Birmingham) does not relate well to our local church WMU.
 b. ☐ Feel that its staff is well aware of local church needs.
☐ Feel that its staff is not well aware of local church needs.

21. Some possible churchwide missions projects are listed below. Evaluate the ones held in your church in the past twelve months.

Project	Poor	Fair	Good	Very good	Did not have it churchwide
Foreign Mission Graded Series	☐	☐	☐	☐	☐
Home Mission Graded Series	☐	☐	☐	☐	☐
Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering	☐	☐	☐	☐	☐
Week of Prayer for Home Missions and Annie Armstrong Easter Offering	☐	☐	☐	☐	☐
Season of Prayer for State Missions and State Missions Offering	☐	☐	☐	☐	☐

22. a. In Baptist Women, are you a . . . ☐ director? ☐ president? ☐ group leader? ☐ assistant group leader?
☐ chairman? ☐ member? ☐ Other. Please specify.

- b. Are you a . . . (Check all that apply.) ☐ single career woman? ☐ married woman working outside the home?
☐ mother of children under 6? ☐ mother of children 12-17? ☐ widow?
☐ mother of children 6-11? ☐ mother of children 18-29? ☐ Other. Please specify.

23. Listed below are some WMU materials used by some members and officers. Please indicate: (a) how often you use these materials, and (b) how helpful you think they are. Place a check (✓) in the appropriate box on each side.

I have not used	Use rarely	Use some-times	Use often		Help-ful	Could be more helpful	Not helpful	I'm not familiar with it
☐	☐	☐	☐	WMU Year Book, 1970-71	☐	☐	☐	☐
☐	☐	☐	☐	Baptist Women Leader Manual	☐	☐	☐	☐
☐	☐	☐	☐	Changes and Choices	☐	☐	☐	☐
☐	☐	☐	☐	Forecaster	☐	☐	☐	☐
☐	☐	☐	☐	Baptist Women Director Plan Book	☐	☐	☐	☐
☐	☐	☐	☐	Baptist Women Officer Plan Book	☐	☐	☐	☐
☐	☐	☐	☐	Baptist Women Record and Report Book	☐	☐	☐	☐
☐	☐	☐	☐	Group Record and Report Book	☐	☐	☐	☐

24. Listed below are some parts of the meeting procedures. Please indicate: (a) how often you use these materials, and (b) how helpful you think they are. Place a check (✓) in the appropriate box on each side.

I have not used	Use rarely	Use some-times	Use often		Help-ful	Could be more helpful	Not helpful	I'm not familiar with it
☐	☐	☐	☐	Aim	☐	☐	☐	☐
☐	☐	☐	☐	Choice in methods	☐	☐	☐	☐
☐	☐	☐	☐	Suggested learning aids	☐	☐	☐	☐
☐	☐	☐	☐	Follow-through	☐	☐	☐	☐
☐	☐	☐	☐	Evaluation	☐	☐	☐	☐

25. GA and Acteens have individual achievement plans that serve somewhat the same purpose as Forward Steps and YWA Citation did. If there were an individual plan designed to be appropriate for your age group, would you be likely to participate? ☐ Yes ☐ No ☐ Undecided

26. a. To what kind of group(s) do you belong?
☐ None are available in my Baptist Women organization ☐ Mission action group. Specify: _____
☐ I am not a member of a group ☐ Mission study group. Specify: _____
☐ Mission prayer group

- b. How often does the group in which you usually participate use the group guide designed for your group?
☐ Almost always ☐ Usually ☐ Sometimes ☐ Never or rarely ☐ I do not know which one it is.

27. If you are not a Baptist Women leader, please check here ☐ and go to Item 28.
 If you are a leader, have you used or are you using the achievement guide for Baptist Women? ☐ Yes ☐ No
 a. Yes—how would you rate it? (Please check one response in each column.)

- a. ☐ Practical ☐ Impractical
 b. ☐ Easy to understand ☐ Hard to understand
 c. ☐ Too easy to achieve ☐ About right in difficulty ☐ Too hard to achieve

28. What officers or leaders, not presently recommended in manual, seem to be needed in your Baptist Women organization?
☐ Epistimist chairman ☐ Stewardship chairman ☐ Social chairman ☐ Vice president
☐ Other _____

29. Of the areas referred to in the questions asked above, which areas would you like to tell us more about? Write the number of the question here: _____ Use this space to write your comments: _____

IN OUR STATE

Helen Sinclair
 WMU Executive Secretary
 Illinois

Prayer Retreat?

WANT to be spiritually prepared to work, spiritually alert to needs, and spiritually capable of meeting every challenge? How can this become a reality? Read on.

One of the best ways to grow spiritually is to withdraw for a time from the frustrations of everyday living and join with other women in a prayer retreat.

After a young Chicago, Illinois, woman attended a prayer retreat her husband remarked, "I have a new wife, and our children have a new mother!" Through the experience she had shared with other women of her Baptist Women organization she had realized anew the presence of God around and with her, imparting acceptance, understanding, and love. She wrote this of her retreat:

"Last night in the stillness of that large room with all those women, I felt as tho' we were all alone . . . just You and me.

It must have been the fire or the soft light.

No, the leader had us write a prayer to You.

Oh Lord, You were there, and it was easy saying what I really felt in my heart.

Why have I let praying in public plague me so for all these years?

Why, any time I pray it should be just to You. Oh, I'm so ashamed!

Then she—the leader—shared with us ways to commune with You. I had never thought of praise as a vital part of prayer.

And confession? I tack that on at the end of prayer.

Thanksgiving? I do take too much for granted.

Last was supplication; most often my whole prayer is asking.

Lord Jesus, take this life of mine: Mold me into what You want me to be.

And . . . and Lord, forgive me for taking so long to realize that prayer is

"just talking to You."

To have a like experience you may join in a retreat sponsored by your Baptist Women organization.

An effective retreat may include the ingredients suggested by the young Chicago woman. They are praise, thanksgiving, confession, and supplication.

Praise comes from a recognition of the presence of God in the heart and life of each person participating in the retreat as she considers his power and wondrous love. The psalmist voiced his praises to God many times in such words as those of Psalm 48, when he declared, "Great is the Lord, and greatly to be praised."

Thanksgiving to God for his blessings, for all that he has done is often felt and expressed by participants as they have fellowship in prayer.

While trying to enumerate all that God has done, each person may try to name one by one, orally or silently, every blessing, closing the listing of those blessings with a prayer of thanksgiving for the person standing or seated next to her. As each woman becomes aware of the strength derived from sharing a common fellowship, she is led to realize the sins she has committed toward others.

The need for confession then becomes evident. A period of confession of sins of wrongdoing and also

of omission may be an open experience of mutual confession of guilt.

This confession ultimately leads to supplication for God's forgiveness, as well as a conversational period of request and acknowledgement of forgiveness of the faults and sins of others. This period may lead to another time of thanksgiving and praise because of forgiven sins and resulting joy.

Several weeks ago a woman in central Illinois remarked that after hearing about conversational prayer during a leadership class she could hardly wait to use it with her own women. Conversational prayer follows a pattern of honesty, love, and simplicity. Instead of the traditional monologue, several persons engage in dialogue in conversational prayer. It is conversation directed to God, as well as to each person in the group.

Rosalind Rinker in her book, *Teaching Conversational Prayer* (\$3.95, available from Baptist Book Store), gives helpful information about this experience.

To be able to pray effectively the women should have opportunity to discuss with each other mutual problems and ideas. After dividing into groups, some very good subjects for discussion may be:

- International and church problems
- Racial prejudice and discrimination
- Poverty
- Disintegration of the home
- Alcoholism
- Drug addiction
- Moral decay

Subjects chosen may be introduced through newspaper clippings, reviews of magazine articles, or questions de-

signed to stimulate thought. Other subjects closely related to the group may be chosen also. After the group discussions, the women may come back together for a season of prayer.

A written meditation and material for a Bible study may be mimeographed on individual sheets or folders and sealed. When the appropriate time in the retreat arrives, each woman with her "sealed orders" in hand may go away from the others and silently and privately have her own meditation period, using the mimeographed material as a guide.

Tears are a safety valve for pent-up emotions. At one prayer retreat several women were in tears as they told of moments of great spiritual value. One told of the victory she had gained through prayer when her daughter was taken by death. Another expressed her joy over the salvation of her husband. As the women one by one gave brief testimonies the leader brought the period to a close by beginning to sing softly, "Thank You, Lord."

As women pray together, they are

ready oftentimes to share their own thoughts, memories, and aspirations.

Guidelines for Planning a Retreat

1. Select a leader.
2. Select the place; consider a place most conducive to worship.
3. Set the date; clear it with WMU council and place it on the church calendar.
4. Choose a theme.
5. Outline the activities to be included in the retreat.
6. Contact persons giving assignments of responsibility for the retreat.
7. Promote the retreat; inform others of the purpose for the retreat.
8. Encourage persons to continue to plan for prayer experiences as they return home.

Suggested Prayer Retreat Schedule

Opening Worship

Prayer, Scripture, hymns, and theme interpretation

uniqueness of man undercuts all animal views toward sex.

The place of history and nature as the theater of God's purpose points out their importance. But they, too, are created and not the same as God. Thus nature worship is disallowed.

God's sovereignty and self-limitation and man's creative status and blindness account for both order and contingency in the universe.

The reality of time, the accountability of man to God, and the gratitude of man to God demand that man live meaningfully and dynamically. A Christian cannot "tune in, turn on, and drop out." Modern science found its incubation in the idea of man's responsibility to conquer nature for God's glory and man's good. Democracy likewise found congenial soil in the dignity and responsibility and sinfulness of man. The larger groups

Music

Designed to stimulate prayer

Bible Study

Use the denominational emphasis for 1970-71, "Living the Spirit of Christ in Obedience and Freedom." The watchword, John 8:36, may be the basis for study.

Group Discussions

Spend time in small groups, with each group considering a different problem or topic; reassemble for general discussion and prayer.

Testimonies

Opportunity for sharing

Quiet Time

Personal, private time. Additional plans for a prayer retreat are listed in the pamphlet entitled "Prayer Retreat—1970-71" (20 cents per copy from Baptist Book Store, or Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203).

With prayer retreats such a vital part of the work of Woman's Missionary Union, no Baptist Women member should be deprived of the opportunity to attend one.

of mankind desperately need scientific as well as spiritual help. It is difficult to see how this help can come from a world view rooted in Eastern ideas.

The Christian is willing to expose his world view to open tests. Generally accepted criteria include comprehensiveness, coherence, and creativity. A Christian is willing to speak in terms of conviction and witness consistent with freedom, fair play, and open dialogue. If there is mutual respect, he is not afraid of friendly competition. Which world view will stand up before the criteria of truth and adequacy? Which view humanizes instead of dehumanizing? Which view can give the fullest account of reality in all of its aspects and meet man's deepest problems most adequately?

(Continued on page 38)



BOOKS for MISSIONS READING

The books recommended this month are for individual study. They have been chosen because they can be read in a limited amount of time and because they suggest possibilities for greater involvement by churches and individuals in confronting the local community with the message of Christ.



Christ in Your Shoes, Buckner Fanning, Broadman Press, \$3.95.*

Fanning invites readers to walk out Christianity in their daily lives. Beginning in chapter 1 with a discussion of the feeding of the multitude, Fanning sets a pace of fresh insights applied to familiar Scripture passages. Establishing the fact that attitude is important, he contrasts the disciples' unconcern with Christ's concern and continues throughout the book to spark Christ-concern among readers. Noting that the relationship between the spiritual and the physical was set by Christ as he initiated the ministry continued by the disciples, Fanning urges persons to seek those ministries Christ wishes to continue through them. His admonitions to Christians to meet human need are substantiated through the activities of his own church. Thus he combines theory and practice in a readable book.

*Available from Baptist Book Store

ROYAL SERVICE • APRIL 1971



The Christian Family in Conflict, Roger H. Crook, Broadman Press, \$1.50.*

For All the Crying Children, Lloyd Armour, Broadman Press, \$3.95.*

"One day during the height of the Nigerian war, an elderly woman in a threadbare coat came into a newspaper office clutching a crumpled dollar bill. She had seen a newspaper picture of a gaunt, starving Nigerian child, with tears running down his face. She wanted to send her dollar, but didn't know where. She would do something else, but didn't know what to do. 'They are all God's children,' she said, 'and I can't bear to see them crying.'"

Armour is convinced that many people would respond to the presentation of need in similar self-sacrifice if they knew how. By describing what some have done, it is his intention to spark creative effort on the part of sympathetic readers.

Seeing man torn between the demands of faith on one hand and the pressures of society on the other, Crook suggests that the conflict cannot be escaped. He suggests that Christian man must find a way to live in the world, maintaining his integrity and ministering to the world. He must make difficult choices, living with the difficult demands of love.

Crook sees the family and the church as not merely fortresses into which members retreat from the conflict in the world. But rather, they share a mission, a responsibility for the redemption of society. The sex revolution, alcohol and drug addiction, discrimination against minority groups, dissent and protest, and materialism become the focal points or the opportunities for mission.

[Continued from page 21]

grasp of presuppositions. These presuppositions must be analyzed and the implications noted. Ruth Fuller Sasaki, a Zen, speaking at MIT, said that Zen was diametrically opposed to the Hebrew-Christian world views. All men have a world view of religion. It is important to get everything on the table.

For the sake of comparison, it must be affirmed that there is a unique biblical world view. God is the Creator. Limiting himself, he gave men freedom. Man rebelled. God still loves man and seeks to restore this creature who is caught up in blindness and revolt. In such a condition, man's innate capacity to see religious truth and restore himself is not adequate. Special help and revelation must come. Men only know God in a distorted way. Such a view undercuts all self-help religions. The

PRAYER COUPS

ROYAL SERVICE invited C. Brownlow Hastings, assistant secretary, Department of Interfaith Witness, Home Mission Board, to share ten urgent prayer requests for work related to nonevangelicals. Use these as a basis for prayer group experience this month.

Prayer for interfaith witness may be expressed in two major areas: concern, where we seek the resources of the Spirit, and involvement, where we look for opportunity.

CONCERN

No one is ready to rush into communion with a nonevangelical until she has first looked within her own heart:

1. Lord, am I concerned? Am I just trying to satisfy a duty, to make a report, to prove myself victor in religious argument? Lord, forgive! Pray for purity of heart to be able to see God in the nonevangelical friend. Pray to see the nonevangelical through the eyes of Jesus and love him for himself. Seek in all humility to relate to him as friend to friend, confessing prejudices and discounting dogmatism. Pray to be able to take him out of the files of categories in order to see him as having all the

human needs and desires and frustrations common to every man.

2. Lord, how can I ever understand someone who is so different? Pray that love for this person may be the chief avenue to understanding him. Pray that love may prompt to honest and patient listening, without the desire to contradict. The more we listen, the more we will want to learn how he came by his beliefs. We will want to read books and tracts, both by his authors and by our own, for further understanding of his beliefs and practices.

3. Honestly now, Lord, what have I got to give? More zeal? That is hard to show, for example, to a Jehovah's Witness. More commitment? Again, not to a devout Catholic. Pray for such a dynamic faith, such radiant joy, such calm assurance that friends will turn from defending themselves and begin asking the secret.

4. But I'm no expert, Lord. I don't know what to do. Pray for wisdom from God and begin immediately to do the first thing that comes prompting. "But if any of you lacks wisdom, he should pray to God, who will give it to him, for God gives generously and graciously to all" (James 1:5 TEV). He trusts you more than you trust yourself. But you cannot steer a car that is standing still! O Lord, give me another push.

5. Lord, it's so discouraging. Yes, it is, and no one knows better than he who could do no mighty works because of unbelief in many places (Matt. 13:58). Pray for spiritual stamina. "Love never gives up its faith, hope, and patience never fail" (1 Cor. 13:7 TEV). Remember, you are only the witness, not the prosecuting attorney. "When [your Advocate] comes, he will confute the world, and show where wrong and right and judgement lie" (John 16:8 NER).

INVOLVEMENT

We pray in concern until we are thrust into involvement, where we continue to pray without ceasing.

1. Pray for specific nonevangelical

friends by name whom you will invite to worship or to attend some special event with you. Good Neighbor Day (every fifth Sunday), perhaps.

2. Pray for ways to show extra attention to specific Jewish neighbors and business acquaintances during Jewish Fellowship Week, April 12-18, 1971.

3. Pray for a definite starting time and plan for a Fellowship Bible Study in your home. (For materials to assist in launching a Bible study, write to the Department of Interfaith Witness, Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.)

4. Pray for the spread of the greeting-card ministry among the women of your church. (You might want to make a poster of suggested cards that can be used for various holidays, Jewish and Catholic, to be sent to friends.)

5. Pray for divine guidance for your Home Mission Board missionaries, resource men who work in the Department of Interfaith Witness—C. Brownlow Hastings, William R. Mitchell, and M. Thomas Sparkes, and the area missionary-directors:

Dr. Glenn A. Igleheart
P. O. Box 253
Glen Ridge, New Jersey 07028

Rev. Lloyd N. Whyte
1452 N.W. 36th Street
Miami, Florida 33142

Dr. William R. McLin
11401 Bryant Road
El Monte, California 91732

Dr. A. Jase Jones
1021 East Linwood Boulevard
Suite 301, Berkshire Building
Kansas City, Missouri 64109

One final word of encouragement comes from Paul: "We recommend ourselves by the innocence of our behaviour, our grasp of truth, our patience and kindness; by gifts of the Holy Spirit, by sincere love, by declaring the truth, by the power of God" (2 Cor. 6:6 NER).



It's Up to You

Jewish-Baptist Communications

Elizabeth Swadley

A SKIT

JEAN: Oh, no! Here's another one of those study sessions that just doesn't fit me.

JANE: Me neither! I wish those writers would write some down-to-earth missions material that would fit churches like ours.

JILL: And women like me. What's this one about?

MARY: Jewish-Baptist communications.

JILL: Jewish-Baptist communications? I don't even know any Jews. Do you?

JEAN: Gracious no! How would I know any Jews?

MARY: I thought, Jean, that you had a Jewish neighbor.

JEAN: Well, there is a Jewish family in our block, but I don't actually know them. I've never been over there. What would I talk to them about? We have nothing in common. MARY: And Jill, didn't you tell me about meeting a Jewish woman on your plane coming from Glorieta?

JILL: Yes, but she wasn't very talkative. Her husband had just died, so she just sat and cried. I didn't know what to say to her, so I just buried my head in a magazine. Anyway, I don't like to talk to strangers on planes.

JANE: Why don't they write study sessions about ministering in nursing homes? That's all we can do in this town.

MARY: Wasn't the woman who taught seventh grade here last year a Jew? I heard she was.

JANE: Why, yes, she taught my Jane Ann. She seemed rather nice, but I never got to know her. Jane Ann liked her. Wanted me to have her for supper some time, but I just never got around to it. We have our own group of friends you know. And they do keep us busy.

MARY: We have a Jewish girl who comes faithfully to Youth Choir. Did you know that?

JILL: Yes, I do, and it worries me. What if she tries to convert some of our girls to Judaism? Those Jews are all shrewd debaters.

JANE: She even went on choir tour. I hope the host churches didn't find out she was a Jew. What would they think of us, sending a Jew on Youth Choir trip?

MARY: It was an opportunity for our church to make a friend.

JILL: She probably took more money to spend than any girl in our church.

All Jews are rich, you know.

JANE: That's right. They sure know how to make those dollars.

JANE: And hold on to them.

MARY: How do you girls know that?

JEAN: Well, that Mr. Farris who runs Quality Clothing at the shopping center is certainly a keen businessman. He's making a mint, too. I can tell you.

MARY: I hate to disappoint you girls.

but Mr. Farris is not a Jew. He's British!

JEAN: He looks Jewish.

MARY: I think this lesson is more for us than you realize. I've just been sitting here mostly listening and in your conversation I've found some contradictions.

First you said you don't know any Jewish persons. Then you begin to talk about characteristics of Jewish people as if each of you knew quite well at least a hundred Jews. If we are going to become witnesses to Jewish people, we need to become friends first. Before we can become friends, we need to get rid of our old ideas and notions about Jews and accept each one person to person just for what he or she is. And we've got to trade our apathy for genuine Christian concern. Jesus set the example for all of us by being concerned about the people he came in contact with—Jews, Gentiles, Samaritans. He showed the same concern for each. And he didn't stop at being concerned for their spiritual welfare. He really cared about them as persons. Maybe we should stop talking and listen.

What's a Man Worth?

What's a man worth?

Does anyone know?

Is he measured by riches,

Scripture verses from *Tidday's English Version* (TEV) used by permission of American Bible Society. Scripture verses from *The English Bible* (NEB) © The Delegates of the Oxford University Press and The Syndics of the Cambridge University Press 1961. Used by permission.

By friend or foe?
Can we tell by his virtues,
His station in life?
His accent? His color?
His peace, or his strife?
The length of his hair,
The shape of his nose,
His smile or his handshake
The cut of his clothes?
What's a man worth?
We turn to our Guide,
And Christ gives His answer,
"For each man I died."

One Woman's Story

Edith spent her childhood with her orthodox Jewish grandparents, who were devoted to the God of Israel and tried to observe his commandments. The name of God was spoken with reverence in that home and the atmosphere permeated with the hope of Messiah's coming, when wars would end, mankind would live in harmony, and fear would be nonexistent. But Edith did not feel peace in that home, and she began to feel discontent.

She spent the Sabbath Day in the synagogue, paying close attention to the cantor's chanting, the reading of the Torah, and the rabbinical message. Year after year on the Day of Atonement Edith stayed in the synagogue praying and fasting, but her spiritual hunger was not satisfied.

As Edith grew up she sought relief for her spiritual longing outside Judaism. She tried Unity, Bahai, Theosophy, and Christian Science, but she always left their meetings thinking: This is just as abstract as Judaism. I will search until God is known to me concretely as he was to Abraham, Isaac, and Jacob.

Accepting government employment in Washington, D. C., Edith tried to find a room in a Jewish home. One Jewish person said to her, "My room is already occupied, but my next door neighbors have a vacancy. They are not Jewish, but they love our people." Edith did not even know the difference between Gentiles and

Christians. She thought that the whole non-Jewish world was Christian. And she did not know at that time that Christians also believe in the God of Israel, embrace the Hebrew Scriptures, and are aware that their faith stems from a Jewish root.

Moving into this Christian home, Edith faced a foreign atmosphere. She meant only to stay until she could find a room in a Jewish home, but in that home Edith found peace and love. The Christian family possessed a profound trust in God even in the midst of trouble. Living within the will of God sustained and guided them. The family behaved so calmly even when death came that Edith was compelled to ask, "What gives you people such profound peace and trust in God?" "It is because of our faith in Jesus, the Messiah," she was told.

This statement was sufficient to stimulate her desire to know concretely the God that she had searched for earlier in her life.

About that time a Sunday School teacher came into Edith's life. This teacher knew the Old Testament well and was aware of Israel's place in God's plan. For two years Edith listened as the teacher taught prophetic truths and their fulfillment in the coming of Jesus, the Redeemer. Also during that time Christian friends were praying for Edith.

Fasting and praying in the synagogue on the Day of Atonement Edith came to realize that nothing she could ever do would please a holy God. Neither reason nor righteousness sufficed. She became keenly aware of her need of a personal relationship with God.

She fell on her knees and prayed, "Oh, God of Abraham, Isaac, and Jacob, I do believe that Jesus is the long-promised Messiah." And at that moment she became a Christian and a completed Jew, receiving and accepting Jesus as personal Messiah.

Baptist Efforts

The story of Edith Evans is true

It was furnished by Dr. Lloyd Wilson, area missionary-director of Southern Baptist Interfaith Witness. Dr. Wilson describes some of the approaches churches in the southeastern United States are using to establish friendships and communication with Jewish persons.

Annual Jewish-Christian Fellowship Meetings have been well attended and have received favorable comments from Baptists and invited Jewish friends. Such fellowships require very careful advance planning, keeping in mind that the purpose is fellowship and not immediate evangelism. These are not meetings to convert the invited Jews, but to carefully explain Baptist beliefs and practices.

Dr. Whyte says that one of the most effective types of program for a Jewish-Baptist fellowship is one in which the Baptist worship service is explained from beginning to end, including the ordinances of baptism and the Lord's Supper. Churches in the Miami, Florida, area have used this method successfully.

Good Neighbor Day is another means of communicating the gospel to Jewish persons. Such services are sometimes held on fifth Sundays and include a sermon pointing out Baptist beliefs about salvation and faith. Sometimes a meal or refreshments are served.

Operation Contact is a mail-out ministry which First Baptist Church of Miami Beach found effective. This ministry involves mailing literature to a number of Jews and other non-evangelicals each week for thirteen weeks. At the halfway point a copy of Good News for Modern Man 1456, available from Baptist Book Store, is sent. The church offers the recipients an opportunity to talk with selected personnel regarding the literature.

A number of attractive pamphlets are offered free by the Home Mission Board to assist churches and individuals in reaching Jewish persons.

They include, "Witnessing to the Jew," "Good Neighbor Day in Church," "A Baptist Look at the Jews and Judaism," and "Reaching the Jews with the Good News."

Still, no system nor any organizational plan can take the place of person-to-person love and concern demonstrated by Christian women to their Jewish friends and neighbors.

One Jewish woman living in a Miami Beach hotel met a minister staying there during a convention. After talking with him at length about his Christian beliefs she agreed to go with his family to the First Baptist Church. There she met the pastor, Dr. Lewis E. Maples, and a congregation who welcomed her warmly. After some time she became a Christian and enjoyed telling about her salvation experience at an annual "Convocation of the Completed," a meeting of Jewish persons who have accepted Jesus as their personal Messiah. This woman was not a Christian very long before she died. Soon after her death, her sister also became a Christian.

Another woman who now teaches Sunday School in a Baptist church was drawn as a teenager by two Baptist girls who offered her friendship. She says, "My friends kept witnessing to me and telling me of the things they were doing in their Baptist church, and how much Jesus meant to them. This had a great effect on my life, especially during the Christmas and Easter seasons. I ached so much to be like my friends."

Home missions efforts among Jewish people are dependent on the witness of individual Christians and individual churches. To reach Jews, women with attitudes like Jane, Jill, and Jean in the skit must abandon wrong information and old concepts about what people are like. They must reach out and establish friendships with Jewish persons, both accepting them and loving them for what they are.

MEETING PLAN

Hymn: "God the Almighty One" (Baptist Hymnal, No. 42)
Scripture: Romans 10:1-4, 9-13; Matthew 9:36-38; Isaiah 6:8
Call to Prayer

Business

Study session (pp. 31-32)

Hymn: "Come, Thou Almighty King" (Baptist Hymnal, No. 12)

Prayer: Pray that the almighty God might come to reign in every heart in this nation. Pray that the members of your organization might be the channels through which the message of the almighty God might be communicated.

PLANNING OF LEARNING

Study Procedures

1. Understanding the Aim

At the end of the session, each member should be able to express in a short paragraph a personal philosophy of building a relationship with a Jewish person.

2. Methods

The lesson content is divided into three sections: A Skit, One Woman's Story and Baptist Efforts. It is not necessary to present the material in the order in which it appears, although that is one possibility.

One of these alternate arrangements may be chosen:

- (1) a Scripture reading
- b. One Woman's Story
- c. Baptist Efforts
- d. Prayer

- (2) a. Review the four home missions pamphlets listed under Learning Aids. Four women may be asked to report on these.
- b. One Woman's Story
- c. Prayer

A Learning Aids

Order free from Literature Service

MOVING SOMEWHERE?

Moving to a new address? 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 back cover of Royal Service in the space provided. Tell us your new address and mail it.

ROYAL SERVICE
600 North Twentieth Street
Birmingham, Alabama 35203

A label is needed for change of address. If label is not available, be sure to send your old address, including ZIP Code.

Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309, the pamphlets "Witnessing to the Jew," "Reaching the Jews with the Good News," "Good Neighbor Day in Church," and "A Baptist Look at the Jews and Judaism."

4. Follow-through

If interest in reaching Jewish persons is stimulated by this study session, encourage follow-through by:

- (1) Scheduling a book review of *Neighbors Yet Strangers* by A. Jose Jones (paper \$1.75, available from Baptist Book Store).

- (2) Plan an additional study using portions of the material not used at the Baptist Women meeting.

- (3) Plan a Good Neighbor Day following carefully the suggestions in the Home Mission Board pamphlet, "Good Neighbor Day in Church."

5. Evaluation

Ask each member to write a short paragraph in which she expresses her personal philosophy of building a relationship with a Jewish person.

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CURRENT MISSIONS GROUP

A Patchwork Quilt

Diverse American Thinking

Ashley White McCaleb

Introduction

Scattered about the nation like squares on a patchwork quilt are more than five million persons who belong to religious cults or sects. Besides these there are more than 53 million others including Catholics, Jews, and members of non-Christian world religions. To these whose beliefs and modes of worship differ radically from those of evangelical Christians, Southern Baptists owe a responsible and reliable witness.

Case Study of a Jehovah's Witness

Mrs. A proudly states that hers is a religion of the Bible. In classes at Kingdom Hall she studies *The New World Translation of the Holy Scriptures* and special books published by The Watch Tower Bible and Tract Society. She doesn't realize that the doctrines she learns there are often based on unrelated Scriptures from various books of the Bible chosen without regard for background. Furthermore, she is not encouraged to study the Bible for herself, but to rely upon the interpretations of Watch Tower writers. What does Mrs. A believe? Here is her statement: "Jehovah is the personal name for God and the only one which honors him. The Holy Spirit is God's creative force. By it he created his first son, Jesus Christ. As a man on earth, Jesus was not divine. His death paid the ransom which will eventually help open the way for man to gain eternal life. Faith

in Christ alone is insufficient for salvation. One must also please Jehovah by practicing the true religion.

"We are in the last days. In fact, this period was ushered in when Christ began his rule in heaven in 1914. With him in heaven will be a total of only 144,000 especially chosen Witnesses. The majority of the saved will spend eternity in a paradise on earth. Before the latter can be determined, however, the Battle of Armageddon must be waged. Since the battle is imminent, people ought to accept the true religion while there is still time. Soon enough the wicked and all the devil's tools—church, government, and harmful organizations—will be destroyed. Then Jehovah's kingdom on earth will be established. During the first one thousand years, kingdom subjects will be perfected. At the end of that time, Jehovah will temporarily release Satan to test them. Those who remain loyal to Jehovah will be given eternal life in paradise. The disloyal and Satan will be destroyed."

Mrs. A does not believe in hell or the immortality of the soul. She quotes Deuteronomy 12:20 which tells of a soul's craving for food to show that the soul is just a part of the body. As such, it can also die. Even the soul of Jesus was claimed by death, she believes, and quotes Isaiah 53:12. She claims that Christ's resurrection was in the spirit realm only.

She does not believe in voting, saluting the flag, or serving in the armed forces. Mrs. A is a busy Witness. She often spends ten hours a week in door-to-door visitation warning others to turn to the true worship of Jehovah before it is too late. She hopes that someday she will pass the test to eternal life.

How would you witness to Mrs. A? Dr. M. Thomas Starkes of the Home Mission Board suggests that you begin by listening to her. Then if she will listen to you, try to interest her in reading the Bible independently. Point her to the four Gospels to show how God used various writers to express his truths. Share with her the joy, peace, and spiritual security a Christian can have through faith.

A Quick Look at Five Minority Faiths

Religion: Bahai

1. Basic Emphasis: Bahais contend that when all faiths are united with theirs, world peace will be achieved. Bahai is the fulfillment of all other religions. Their pursuit of world peace through Bahai is both political and religious.

2. God: Man cannot know God, except through a manifestation—a prophet such as Bahau'llah.

3. Jesus Christ: He was just another of God's prophets. Bahau'llah (The Glory of God) is the hoped-for messiah of all the world faiths.

4. Scriptures: Bahais rely upon the

Tablets written by Bahau'llah which they place on a par with the Bible.

5. Salvation: All will be well with those who trust God and Bahau'llah and who work for world unity. There is no mention of salvation, sin, or the need for forgiveness.

6. Worship and Practices: Bahais meet every nineteen days for study, discussion, prayer, and fellowship. There is no clergy. A stated period for fasting is urged for the uplift of the soul. Bahais adhere to a strict moral code which includes no alcohol or narcotics except for medicinal reasons. They are law-abiding citizens who promote world brotherhood.

7. Beginnings: The beginnings of Bahai reach back to the early 1800's when an Iranian who became known as the Bah (door) proclaimed that his successor would change the world. The Bahau'llah has remained the foremost leader of the sect. Today a group of seventy-three persons coordinates the Bahai program. Membership in the United States is now over twenty thousand.

Religion: American Buddhism

Basic Emphasis: Like the Buddhism of the Orient, the American branches stress that man can escape suffering only through freeing himself from all desire. Self-denial and self-discipline of Buddhism will lead to this state of mind.

The American branches have retained something of the major thrust of Buddhism, but have reinterpreted it to fit their own style.

1. The Buddhist Churches of America: They present a Protestant church appearance in program and organization. Members sing, "Buddha loves me this I know, for Buddha has told me so." Familiar terminology such as "Sunday School" is used. Certain Christmas traditions have also been adapted. They believe that man is saved by faith in Amida Buddha, not in the original Gautama Buddha (enlightened one).

2. Zen Buddhism: Non-Buddhists are responding to this movement with its emphasis upon wisdom. Medita-

tion on mystical riddles is stressed to free the mind for truth.

3. Soka Gokukai (SO-ka gah-KYE) is the most progressive and aggressive branch. Followers play down the militant image they have in Japan. Rather, happiness through faith in Gohonzon, the "true object of worship" is stressed. Testimonies of smiling converts always major on sudden success in life following conversion.

Today there are over 100,000 Buddhists in the United States.

Religion: Church of Jesus Christ of Latter-day Saints (Mormons)

1. Basic Emphasis: Mormons stress the continuance of physical life in heaven. Men, having become gods, will marry and beget spirit children. Only those whose marriages have been "sealed" in a Mormon temple are assured of being reunited in heaven. Saints are taught a high moral code of conduct.

2. God: He was once a man. He has a physical body, is married to many wives, and fathers spirit children. They are born on earth when mortals beget bodies for them.

3. Jesus Christ: As God's first son, he is divine but separate from God.

4. Scriptures: The Bible is reliable when it agrees with *The Book of Mormon* and later revelations by God to the saints.

5. Salvation: This is the process of man becoming as God. Though one cannot be certain of salvation, he can pursue it through faith in Christ, good works, and obeying Mormon church ordinances. A person may help a deceased relative or another person be saved by being baptized for him.

6. Worship and Practices: Saints meet in local ward chapels. Services consist of hymns, scripture reading, prayer, and a sermon by a lay minister. Mormons provide well for their needy and maintain a vigorous missionary program. Most members tithe one-tenth of their gross incomes.

7. Beginnings: Saints hail Joseph Smith as prophet and author of their inspired writings. Started in the 1830's with six members, the group

now has a membership of over two and a half million.

Religion: Christian Science

1. Basic Emphasis: Nothing material actually exists. Only through the spiritual and mental discipline of divine science can one know true reality. Divine science claims to offer healing power in overcoming physical ailments. Evil or sin exists only in the unpurified mind. The Holy Spirit is another word for divine science.

2. God: He is all spirit, the divine principle of life, love, and truth.

3. Jesus Christ: Christ and Jesus are two separate beings. Christ is the divine ideal expressed by the man Jesus. Jesus only appeared to be real.

4. Scriptures: The Bible is pronounced authoritative, but is subject to the interpretation given it by Mary Baker Eddy, founder of the religion.

5. Salvation: Eventually all will be saved. Being saved amounts to rising above pain and error caused by a material concept of life. Divine science alone leads to salvation. Heaven and hell are only concepts.

6. Worship and Practices: There is no clergy. Services consist of readings from *Science and Health* led by two lay readers, silent prayer, and hymns. Ordinances of baptism and communion are observed mentally. Wednesday nights are for testimonies of divine science healings. Other local leaders include those who work in Christian Science reading rooms and/or "practitioners" to whom members turn for healing. To become a member one must follow the teachings of divine science and sever ties with any church to which he has belonged.

7. Beginnings: This sect points back to Mary Baker Eddy who in 1825 published a book called *Science and Health*. This book led the way to spiritual understanding, she felt. It set forth doctrines for the beliefs now held by over 400,000 persons in the United States.

Religion: Islam

1. Basic Emphasis: To lead people of Mecca away from polytheism was

the main desire of Muhammad. As the prophet of Islam he stressed the unity of God (Allah).

2. God: Allah is supreme. He is all-knowing, all-seeing, and all-powerful. He is judge and creator.

3. Jesus Christ: Though known as the word of Allah, Jesus was not divine. He was an important prophet; surpassed, however, by Muhammad.

4. Scriptures: The Koran is venerated by Muslims as the "recitations" of Allah's revelations to Muhammad. It reveals the way to worship God, the tenets of the faith, and a code of ethics for government and life.

5. Salvation: Allah saves men who are obedient to him by doing good.

6. Worship and Practices: Muslims submit to Allah by practicing five religious duties. These include reciting the creed of beliefs in Allah as the one God; prayer five times daily giving alms to the poor; making at least one journey to Mecca as a penitent, fasting during the holy month of Ramadan in memory of the giving of the Koran to Muhammad. Muslims meet every Friday in their mosques for prayer, a sermon, and reading from the Koran.

7. Beginnings: Islam began in the late sixth century A.D. when Muhammad claimed to have received messages from Allah through the angel Gabriel. It has now become the largest religious body in the world. Of its 430 million followers, ten to twenty thousand live in the United States. Though unclaimed by orthodox Islam the Black Muslim and Bahai movements are offshoots.

Witnessing to Others

In trying to reach someone of another faith Christian love and concern should be conveyed. Willingness to learn something about the other person's religion and to discuss it calmly is mandatory. Spending time with the person in order to establish a bond of friendship and respect is a natural outgrowth of this willingness. Remember, verbal witness is valid only if it is reinforced by Christlike attitudes, actions, and conversation.

MEETING PLAN

Announcement of Baptist Women projects and plans
Preview of Baptist Women meeting plans for May (see Forecaster, p. 43)
Group planning for next month
Study session (see pp. 34-35)
Call to Prayer

PLANNING for LEARNING

1. Understanding the Aim

At the end of this unit, members should be able to list current trends in home missions and explain these trends in light of the three areas studied: non-evangelicals, Spanish-speaking Americans, and pioneer areas.

When the first session is over, each member should be able to identify six of the nonevangelical groups in the United States and to act out her philosophy of relating and witnessing to someone of another faith.

2. Choosing Learning Methods

(1) Ask someone to introduce the study. To emphasize certain words or phrases, the group should be instructed to listen closely. Members should be asked to repeat key comments in the introduction in order to firmly establish them in their minds.

Ask someone to begin the discussion on cults by reviewing the Case Study, p. 34.

Hold up an alarm clock. The group has heard some alarming beliefs already. Now through individual study of five other sects, they will learn others. Study until alarm rings. Ask group to follow directions on chart (or orally) as you explain them.

Directions:

1. Read sections marked "Basic Info" phrase.
2. Pencil check those that alarm you.
3. Read entire topic under checked sections.
4. Underline words or phrases to share.
5. When you finish read one of the pamphlets on display.

Sound alarm! After alarm rings give the group one minute to finish. Then read aloud the name of one cult or religion listed. Ask those who checked that cult to share underlined phrases or information from pamphlets. Continue until each cult or religion is listed.

(2) Divide group into smaller ones or work in pairs. Each group will study one

minority religion by locating the following information: (a) What is the origin of this religion? (b) What are some of its basic doctrines? (c) How can a person witness best to this group? (d) What can this group teach us? One person may serve as group secretary. Call on each group to share answers.

(3) Present slide series, "Ministry to Nonevangelicals" (with printed text, \$6.00; with tape recording, \$7.50) from Picture Service, Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

3. Using Learning Aids

Order series of pamphlets on sects and non-Christian world religions ("A Baptist Looks at Islam," "American Bahais and the Baptist Witness," "American Buddhists and the Baptist Witness," "Armageddon's Army: The Jehovah's Witnesses," "Black Muslim Encounter," "Christian Scientists and the Baptist Witness," "Cultivating the Cultists," "Reaching People of Other Persuasions," "The Latter-day Saints and the Baptist Witness," and "Witnessing to World Religions") free from Literature Service, Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309 for display.

4. Evaluating the Study

Role play witnessing situations. Using two persons, one to represent the nonevangelical and one to represent the Christian describe a possible encounter in which witness might be expressed. Role players will act out the situation. Audience will evaluate the technique.

5. Planning for Follow-through

Read the following questions while members reflect upon the answers. Do I know anyone who belongs to a cult or non-Christian religion? Have I cultivated the friendship of this person? Have I communicated to this person my joy in being a Christian? Have I ever verbally shared my Christian testimony with this person? How well do I express my convictions? Do I need to spend more time in Bible study, reading, and prayer? Will I?

Close with a period of silent prayer.



A Sower, the Seed, and the Soils

G. Avery Lee

Matthew 13:3-9

A PARABLE is told to illustrate one idea. A spiritual truth was explained by a circumstance common to the lives of the people. By placing the truth in an abbreviated form related to a common experience, Jesus knew the truth would both be understood and remembered. The point of Matthew's parable of the sower, the seed, and the soils is found in the sentence: "...some seeds fell in good soil" (v. 8 TEV*). In other words the eventual effect that the word has is not entirely dependent upon the state of the sower. It is dependent upon the state of the soil.

To be sure, when a sower broadcasts his seed in the ancient manner throwing it with a sweeping arm motion, the seed will fall on all sorts of ground and some seed is lost. But enough seed strikes good, fertile soil to make the sowing worthwhile and one may not worry too much about what is lost. A good farmer will be concerned, however, about getting the best possible yield and he will try to improve his methods so that seed and good soil come together more often.

So it is with the words and message of Christian faith. A Christian is responsible for the kind of witness that will scatter abroad the seed of Christian faith.

Church members have the role of tellers of the Good News, sowers of

the seed of God's word.

This parable naturally divides itself into four parts. Each part describes one place where the seed of the word of God falls. The parable depicts the various spiritual conditions that are to be found among men anywhere that the word is preached or the gospel communicated.

The Trampled Life

First, consider the trampled life, hardened and calloused. "Some seeds fell along the path, and the birds came and devoured them" (v. 4 RSV).

See a plowed field. Then imagine that across that field is a pathway worn so hard by men's feet that any seed that falls thereon has little chance to germinate. Any college campus is a good example of this, despite the many concrete walks. A sign on one campus read: "It is a tradition here not to walk on the grass. The tradition becomes effective at noon today." The path was trampled and smooth, offering little more chance for a seed to grow than on concrete pavement. The birds devoured that seed.

Across the field of thought there are those pathways of habitual thinking. Thought-seed has little chance of germinating if it falls there. It is given no welcome. The reception is as hard as stone. So the word of God lies on the surface of many minds and is finally snatched away. So many forces are active in trampling down minds

that they lose their receptive quality and offer not even a crevice for some new truth or a new idea.

When driving from city to city in Indonesia, one usually sees soldiers hitchhiking. For the missionary, such a situation forms a ready-made opportunity for witness. On one occasion a missionary offered a young Muslim a ride. While missionaries are not allowed to interfere with a Muslim's religion, they can use casual comments to open the way for discussion. On this occasion the missionary told the Muslim something of his work and the reasons he had chosen to live in Indonesia. As the conversation continued, the Muslim questioned the missionary, "Jesus was a prophet, why do you say he was more than that?" The missionary then gave expression to his belief in Christ as Lord. The young Muslim man left the missionary in the next town convinced that the American missionary was mistaken about many things. The seed had fallen on a hardened path.

God's truth can then be lost, devoured by birds before it can penetrate for it is not related to the action of growth. No truth can live which does not renew itself in experience. That is why Christian truth is so often snatched away. It is not consciously disavowed or renounced. It simply does not get down to the mechanism which turns the wheels of daily life. It is kept on the surface and inevitably vanishes. For whatever is kept

*Used by permission of the American Bible Society.

on the surface is always spatched away.

The Thin Life

The thin life is good soil, but shallow. A few inches underneath is hard rock. There is no depth: "Some of it fell on rocky ground, there was little soil. When the sun came up it burned the young plants and because the roots had not grown deep enough the plants soon died" (v. 5-6 TEV*).

The soil was there, all right, but it offered no depth that the roots might be put down and find nourishment. The stalk of grain sprang upward, but because it was unable to develop downward, having no visible means of support, it withered in the blazing sun.

A revival was planned for an African church. The women of the church went from house to house inviting people to the meeting. Finding no one at home, the women would leave tracts inviting the occupants to the revival and communicating the message of Christ.

Returning from a beer hall one woman found the tracts. Tossing them aside, she fell into bed. Later in the night she awakened to find the tracts. Beginning to read she was convicted of the truth of the message. The next day she located the church and attended the meetings. For several weeks, each Sunday found her in attendance at the Baptist church. Her attendance then became spasmodic and three months later her interest was turned to other things. While the soil was there, the roots could never grow deeply enough to live.

There is a startling quality of deep psychological truth to be found here. When one would-be disciple vowed, "I will follow you wherever you go" (Luke 9:57 TEV*), Jesus quickly quenched that sudden, thin enthusiasm with a flashing insight: "Foxes have holes, and the birds of the air have nests; but the Son of man has not where to lay his head" (Luke 9:58). There was no calmness, no counting the cost in that "wherever"

It was a thin soil declaration of loyalty. Thin surface soil is the verdict on every life that has no sustaining depth.

The Strangled Life

The strangled life is so cluttered that there is potential without commitment and desire without surrender. These are they who want both the world and faith, to serve both God and mammon. "Other seed fell upon thorns and the thorns grew up and choked them" (v. 7 RSV).

The seed fell not on ground already covered by thorns, but on land "fouled" by latent weed seeds which are always present.

The strangled life is the one in which there is no great priority. Everything is of the same size and importance. Life needs a saving priority, and Jesus gave it. "Seek ye first the kingdom of God" (Matt. 6:33).

Light flickered from kerosene lamps. Incense burned. Women and children sat submissively at the back or at the side of the congregation. Arabic words about Allah and Muhammad could be read on the handsome cloth behind the speaker's table. "There is no God but Allah, and Muhammad is the prophet of Allah." A member of the men's choir began to chant a song of praise to God. The congregation responded and so did Mono. While learning to read the Koran in Arabic, Mono had also learned to read the Bible in English at the Baptist school. The story of Christ had been a compelling

thing to his bright mind. For a time he had felt that perhaps the biblical revelation of Christ was the further revelation of the Koran. His dream of the day when he would make this known to his people. Time had passed and somehow his idea seemed less exciting. Gradually, as he continued to listen to the Muslim teachers, he had returned to the old way. The thorn had choked the new seed.

The Abundant Life

"And other seed fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty" (v. 8 RSV).

Those who are good soil for the seed are those who hear the word, accept it, respond to it, and bear fruit in doing it. Good hearing is essential. What keeps persons from hearing? Custom, prejudice, the frantic fear of a new idea, and the constant din of self.

Preoccupation with the hazards and the poor soil tend to steal the spotlight from the fruitful soil. Of course, the natural proportion of the story is three had to one good. And more people do fit into these first three classifications. And then it is natural to keep hoping that something will happen to the other kind. Perhaps the hard, trampled life can be plowed up and made soft so as to receive the seed. Maybe the shallow soil with the short roots could be harvested before the withering. And the weeds can be cut down. Still, nothing must be allowed to obscure the positive climax of the story:

compassion must be demonstrated in unselfish service without racial discrimination. Practical devotional practices to help Christian people incarnate and appropriate Christian resources are urgently needed. Emphasis upon simplicity, the human touch, fasting, and physical and spiritual discipline are needed. Christianity must not turn its back on the mystical, the

emotional, the ecstatic, and the rapacious. In a cybernetic culture an adequate leisure ethic must be developed. Retreat centers are needed.

A more adequate and positive set ethic must be taught and practiced. Different life-styles in our churches must be appreciated. A new family emphasis on creativity and joy is needed. An authentic lay leadership

Good soil produces an abundant harvest!

What chance does the seed have in the first three cases? Not much, unless the thorns and the weeds are considered.

This is one of the deeply sustaining truths of human life. The most important fact of any day in history, even the blackest day that sent hope into total eclipse, has been that somewhere "a sower went out to sow," And some seed fell on good ground and produced an abundant harvest.

Pak Sukiman became a Christian in 1965 after the attempted Communist coup in Indonesia. He immediately became an aggressive, witnessing Christian. He was instrumental in winning several friends and members of his family.

For some months he had been trying to gain access to a large prison in Jogjakarta, where many Communist prisoners were detained. His requests were always rejected.

One day, the missionary was notified by one of the national pastors that Pak Sukiman had been arrested for alleged former Communist sympathies. (The missionary learned later that he had been accused by a relative who is an avid Muslim.)

After investigation Pak was confined in the same prison he had tried to enter. There this Baptist layman began to witness to fellow prisoners with great effectiveness. At least fifteen men professed faith in Christ, some of them, after being released, associated themselves with one of the Baptist churches.

and involvement is a component of being in our time. The body as the temple of God should be celebrated and physical discipline joined with the spiritual. It must be shown that Christianity is an international fellowship honest in self-criticism.

In the midst of our attempts to dialogue and meet the forward thrust of Far Eastern and Middle Eastern reli-

MEETING PLAN

Call to Prayer
Group planning led by leader
Preview of Baptist Women meeting plans for May
(see Forecaster, p. 43)
Announcement of Baptist Women projects and plans
Study session (see pp. 37-38)
Information and discussion of mission action projects
Prayer for mission action and other causes in the community

PLANNING LEARNING

1. Understanding the Aim

At the end of this study, members should understand that the soil determines the effect of the communicated gospel. Understanding the four types of soil depicted in the parable, members should be able to suggest examples of each kind from their experience.

2. Learning Method

(1) Before the study, assign three members responsibility for preparing reports from the comments on this parable included in three major Bible commentaries. Your pastor can suggest commentaries to be used.

(2) After the parable is read to the group, commentary reports and a summary of Dr. Lee's comments and the missions illustrations may be given.

(3) Divide the group into couples. Using the *Mission Action Projects Guide for Baptist Women and Baptist Young Women*, assign each couple a target group for a possible mission action project. Ask each couple to answer the following ques-

tions about their assigned target groups: What are they like? What are their needs? What project might our Bible study group choose to implement? What are hypothetical examples of the four kinds of soil that might be encountered as ministry is begun to this group? (Ask members to be creative in choosing examples.)

3. Using Learning Aids

The *Mission Action Projects Guide for Baptist Women and Baptist Young Women* (\$1.00) is available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203 or Baptist Book Store. Use multiple copies or duplicate the material necessary for the learning activities.

4. Evaluating the Study

Ask the women to share examples of the four types of soil to whom they have witnessed.

5. Planning for Follow-through

Choose one or more mission action projects from the learning activities

[Continued from page 38]

In the words of John Hutchinson, "Let the best faith win."

3. The approach in terms of being. Perhaps the most needed approach in our time is not in terms of thinking, but in terms of being. Could it not be that the best authentication of the Christian view is in this area of emphasis?

Agape love's superiority in Eastern

FORECASTER

MARGARET BRUCE

PRESIDENT

Records and Reports

April 1 is the date when the Baptist Women midyear progress report is to be given to the Baptist Women director or to the WMU director. As you and other officers prepare the report you will review carefully the achievement guide. This evaluation may cause you to ask such questions as:

- Were the study aims achieved at general and group study sessions?
- Did the study of the books, *Taiwan: Unfinished Revolution* and *The Diaconic Task* result in meaningful experiences?
- How many Baptist Women members participated in mission action projects? In mission action groups?
- Were the weeks of prayer for foreign and home missions effectively observed? How did they compare in attendance and offerings with those of previous years?
- Have new members been enlisted? Have more members become involved in all Baptist Women work?

Have you made plans for informing members of the organization's progress in teaching missions, engaging members in mission action, and supporting missions through praying and giving during the past six months? You may want to use some of the following ways to report your progress to members at the next Baptist Women meeting:

- have officers review briefly work of the past six months
- prepare a mimeographed sheet giving statements based on the attainment of merit and advanced achievements
- make a chart or poster showing merit and advanced achievements attained
- if slides or pictures of activities are available show these or make a display of the pictures

Nominating Committee

Those who will serve as officers during the 1971-72

WMU year should be enlisted early for the responsibilities which they will assume in October. They should be elected in the spring or early summer in order that they can take advantage of training opportunities provided in the association, the state, and at Glorieta and Ridgecrest WMU Conferences.

Step by step suggestions are given in the *Baptist Women Leader Manual* (75c), pages 85-88, for enlisting and electing officers. The nominating committee will find help for its important work in these suggestions. Encourage members of the nominating committee to pray for guidance of the Holy Spirit in enlisting officers. They will need to know the duties of the officers in order to select qualified and committed women as leaders in the Baptist Women organization.

Baptist Women officers, with the exception of the president, are elected by the Baptist Women organization. The president is elected by the church upon the recommendation of the church nominating committee. The WMU leadership committee recommends the president in the church nominating committee.

National Meetings

The information and inspiration received from attending national WMU meetings give Baptist Women leaders vision and understanding for organization work. You will want to encourage leaders in your organization to attend a national WMU meeting this year. The Southern Baptist Convention and the WMU Annual Meeting, SBC, will be held in St. Louis, Missouri. The WMU meeting will be May 31 and the Southern Baptist Convention will be June 1-4.

The Glorieta WMU Conference will be July 22-28. Ridgecrest WMU Conference will be August 12-18. For reservations, write: Reservations, Glorieta Baptist Assembly, Glorieta, New Mexico 87535 or Reservations, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina 28770.

This Month

April is a very important month for the Southern Baptist Convention. Easter is April 11, Jewish Fellowship Week is April 12-18, Cooperative Program Day is April 18, and Life Commitment Sunday is April 25. You will want to lead Baptist Women members to participate in your church's plans for observing these emphases.

Plan with the mission support chairman for using various ways to inform members of the work of the Cooperative Program this month. Suggestions for this activity are given in this Forecaster to the mission support chairman. It is possible that WMU organizations will be asked to plan for Jewish Fellowship Week. You will work with the mission action chairman for Baptist Women participation in this significant week in the church.

CHAIRMEN

Midyear Progress Reports

Be sure that each mission group leader has the report of her group in on time this month. The Baptist Women midyear progress report is due April 1 to the Baptist Women or WMU director. Check the group reports for which you are responsible for accuracy and completeness. As you evaluate group and general organization work, your growing awareness of weaknesses and strengths will help you and other Baptist Women officers to do more acceptable service for the Lord.

Group Resources

As you assist mission group leaders with their work you will help them recognize the need for using group resources. These include the guides for Round Table groups, mission books groups, mission action groups and prayer groups. In addition to these resources there are materials in *Round Tables* each month for current missions and Bible study groups.

Members of mission action groups will find resources for in-service training in each mission action group guide. The mission action chairman will find the *Mission Action Process Guide for Baptist Women and Baptist Young Women* (\$1.00) a helpful resource for planning mission action projects for Baptist Women. These resources with prices are listed in the WMU Year Book 1970-71 (40c).

Study Chairman

This month's study is about Jewish-Baptist Communications. It is hoped that at the end of the study each Baptist Women member will have a personal philosophy for build-

ing a Christian relationship with a Jewish neighbor or friend.

After reading the lesson material and the study procedures, carefully decide on the method you will use in presenting the material. Will you use the skit by Elizabeth Swadley or the Home Mission Board pamphlet? Which will be most effective? If you plan to use the pamphlet, order them as soon as possible.

Mission Action Chairman

Jewish Fellowship Week is one of the meaningful approaches being used by churches throughout the Southern Baptist Convention to become better acquainted with Jewish persons in the community. It provides an opportunity for Baptists to share their beliefs and to learn of Jewish practices and ceremonies.

The April study, "Jewish-Baptist Communications" will doubtless cause Baptist Women members to become more interested in their Jewish neighbors and friends. What mission action project will you suggest for this month? The Home Mission Board pamphlets listed on page 36 may suggest activities which will be helpful in reaching Jewish persons in your community.

If there are no Jewish persons in your community nor any of those in the groups mentioned above you may want to consider a ministry to the sick this month. Are Baptist Women members needed to help with the work of the Women's Hospital Auxiliary? Volunteers who work in hospitals have opportunities for a wonderful Christian ministry and witness. This may be a need in your community.

Mission Support Chairman

Cooperative Program Day is April 18. You may want to take advantage of this emphasis to inform Baptist Women members of the way Baptists give financial support to missions work around the world. Encourage members to read the book, *The Cooperative Program at Work*, James Lackey (25c from Stewardship Commission, 460 James Robertson Parkway, Nashville, Tennessee 37219).

It will be helpful to make a chart showing the amount your church has given to the Cooperative Program during the past five years. Indicate whether the amount has increased or decreased. How does the amount given to the Cooperative Program compare with that used for local work?

State Baptist conventions often have leaflets which show how the state and Conventionwide Cooperative Program funds are used. Check to see if these are available in your state and if so arrange an attractive display of the leaflets. You may want to use these words with the display, "If You Can't Go . . . You Can Send."

GROUP LEADERS

Preview General Organization Plans

In May, Baptist Women members will be learning about approaches being used by Baptists in Mexico to develop national leaders. Encourage group members to attend the general meeting and learn about "Mexican Baptist Thrust to the Future." To create interest in the four approaches about which they will learn at the general meeting print a large S on a placard. Print on four strips of paper the following approaches:

1. Student homes
2. Student center
3. Seminary
4. School of Nursing

Attach these four strips of paper to the back of the placard and fold them so that they cannot be seen until you are ready to present each one.

Explain that Baptists in Mexico prepare for future leadership by providing these four student opportunities

Group Member Responsibility

The effective group leader helps members accept membership responsibility. This includes attendance, involvement in group planning, and carrying out the plans. The *Baptist Women Leader Manual* (75¢), pages 47, 67, and 80, lists related activities which members are responsible for planning. Some of these are planning enlistment activities, planning the use of Call to Prayer, and previewing the organization plans.

Midyear Evaluation

The midyear progress report of Baptist Women organizations is due April 1. Be sure the report is accurate and complete. (The Baptist Women Group Record and Report Book is 30 cents.) These monthly reports help group leaders and members evaluate the work they are doing. If there are weaknesses in your work determine to overcome these. Nothing but our best is worthy of our Lord and his work.

LEARNING OPPORTUNITIES

- Conferences for Baptist Women Officers
- Sessions with Home and Foreign Missionaries
- Special Interest Conferences
 - Teaching Techniques for Graded Series Books
 - Family Missions
 - Planning for Weeks of Prayer
 - Enlisting Baptist Women
 - Organizing Baptist Women
 - Group Dynamics
 - Learning Aids
- Bible Study
- Mission Action Training
 - Combating Moral Problems
 - Economically Disadvantaged
 - Headliners
 - Juvenile Rehabilitation
 - Prisoner Rehabilitation
- Writers' Conference (for persons who wish to write for *ROYAL SERVICE*)
- Baptist Women Leader Manual

for Officers

GLORIETA

July 22-28

Write: Reservations
Glorieta Baptist Assembly
Glorieta, New Mexico 87535

RIDGECREST

August 12-18

Write: Reservations
Ridgecrest Baptist Assembly
Ridgecrest, North Carolina
28770

Study Group Leader

Learning Aids

There are a variety of effective learning aids today. You will want to be aware of these and be creative in making and using them. There are the visuals, the audios, and other aids which involve the sense of touch, taste, and smell.

Bible study groups will profit by having various translations from which to study the parables. Flip charts, chalkboards, and posters are excellent learning aids for Bible study.

Study group leaders will find chapter 4 of the *Baptist Women Leader Manual* (75¢) helpful in choosing and preparing learning aids.

Mission Action Group Leader

Mission Action Resources

Mission action group members will find the mission action group guides very helpful. Group members are encouraged to use their guide regularly. It helps them prepare for the work to be done and gives guides for planning. Each mission action group guide lists resources. These are especially helpful with in-service training. See the *WMU Year Book 1970-71* (40¢), page 34, for a list of the twelve mission action group guides which are available. They are \$1.00¹ each.

Professionals who work regularly in hospitals, prisons, mission centers, and other places where there are persons of special need often serve as resource people for mission action groups. Alert mission action leaders will take advantage of the experience of these in helping members prepare for an effective ministry and witness.

Prayer Group Leader

Planning for Mission Action

Often prayer group members follow a prayer experience with a mission action project. This month's prayer requests should cause members to become more aware of and more concerned for nonvangelicals. Encourage members to read articles in *ROYAL SERVICE* this month which will give them a better understanding of these persons.

Will you follow the suggestion on page 30 for beginning a Bible Study in the home of group members? Will prayer group members participate in the greeting-card ministry? What mission action project will the prayer group members plan for this month?

Mission Action Projects Guide for Baptist Women and Baptist Young Women (\$1.00¹) gives excellent suggestions for ministering and witnessing to persons of other faiths.

How will you vary your prayer experiences this month? See the *Prayer Group Guide* (\$1.00¹) and decide on the agenda most effective for your group.

ROYAL SERVICE • APRIL 1971

OFFICERS COUNCIL

The officers council will be concerned this month with the midyear evaluation of Baptist Women work. Preparing the midyear progress report which is based on the *Baptist Women Achievement Guide* will lead officers to evaluate the work for which they are responsible. You may want to use the following agenda for the April meeting:

- Use Call to Prayer
- Hear reports of officers
- Evaluate midyear progress report
- Check on plans for study session at April general meeting
- Coordinate plans for mission action project(s)
- Complete plans for Promotional Feature at general meeting
- Complete plans for participation in Jewish Fellowship Week
- Pray for Baptist Women work

PROMOTIONAL FEATURE

Inform women of the work of the Cooperative Program. Leaflets about the Cooperative Program from your state Baptist headquarters and/or *The Cooperative Program at Work*, James Lackey (25¢) from Stewardship Commission, 460 James Robertson Parkway, Nashville, Tennessee 37219 and *Our Cooperative Program*, W. E. Grindstaff (95¢) will provide information.

Use these questions in planning a promotional presentation.

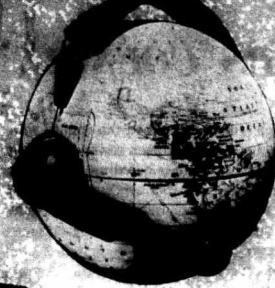
- What is the Cooperative Program?
- Why was the Cooperative Program started?
- What does the Cooperative Program do through the state convention and the Southern Baptist Convention?
- How does your church support the Cooperative Program?
- How do your church gifts to the Cooperative Program compare with the amounts used for local causes?

Sources of Materials Listed in Forecaster

¹Available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35201, or Baptist Book Store.

²Available from Woman's Missionary Union only.

³Available from Baptist Book Store only.



Listen to the world CALL to PRAYER

1 THURSDAY John 12:20-28

Mrs. J. M. Wilkes, working with her husband in Paris, France, tells about their student fellowship group, started in 1969. Its purpose is to encourage those who are Christian and to witness to those who do not know Christ. Pray for the hundreds of students who come there from all nations.

Harold T. Gruver, worker among Spanish, Puerto Rico.

Mrs. Harvey Hallman, worker among National Baptists, Texas.

Mrs. James Hues, worker among Indians, New Mexico.

Mrs. James A. Reid, pioneer missions, Nevada.

Mrs. Robert Rodriguez, worker among Spanish, Texas.

Mrs. Frank Venable, worker among Indians, Oklahoma.

Mrs. Larry G. Wilkerson, worker among Spanish, Puerto Rico.

Harriet Billings, business administration, Guatemala.

William Dumas, religious education, South Brazil.

Wayne Fuller, educational work, Lebanon.

Mrs. J. M. Wilkes, home and church work, Florida.

1 FRIDAY 2 Corinthians 12:1-5

Several young Muslims are attending Niger Baptist College in Nigeria and missionary Mary Fox wonders if their apparent interest is because they can see Christ in the other students. She writes Baptist women to pray that these young people may come to know Christ through the witness of the school.

John Bigge, director, youth and family services, Arkansas.

Daniel M. Castro, worker among Spanish, Texas.

Mrs. Samuel Delgado, worker among Spanish, Texas.

Mrs. Ernest Esquivel, worker among Spanish, Texas.

Comments prepared
by Grace Youngblood

Marie Hernandez, worker among Spanish, California.

Domingo Barro, worker among Spanish, Texas.

Kenneth Newman, pastoral missionary, Hawaii.

Raul Ortiz, worker among Spanish, Texas.

Mrs. Jimmy O. Sanchez, worker among Spanish, Texas.

Mrs. J. O. Brandon, home and church work, South Brazil.

Mary Fox, educational work, Nigeria.

Robert Garrett, medical work, Rhodesia.

Mrs. R. R. Kirby, home and church work, Chile.

L. G. McKinney, music work, Hong Kong.

Mrs. K. S. Mullica, home and church work, Gora.

Mrs. E. R. Seal, home and church work, Mexico.

Ruth Vandenberg, furlough, Indonesia.

S. L. Isaacs, retired, Oklahoma.

Mrs. J. A. Abernathy, retired, China.

Philippines, Korea.

3 SATURDAY Jonah 2:1-10

Most Ethiopians call themselves Christians and belong to the Ethiopian Orthodox Church. This is a type of Christianity that emphasizes fasting and fasting with services in a language that only the priests understand. Roy Lindholm asks for prayer that his weekly Bible studies will cause many to look anew and realize the true meaning of Christianity.

Robert H. Brade, pastoral missionary, Florida.

Gorew F. Carr, worker among Spanish, Texas.

Mrs. Joe Torres, worker among Spanish, Texas.

Julian Bridges, student work, Mexico.

Sandra Henderson, medical work, Rhodesia.

Raymond Lindholm, educational work, Ethiopia.

Milton Liles, music work, Taiwan.

Mrs. E. C. Morgan, home and church work, Hong Kong.

Sherry Richardson, student work, Peru.

Ray Starnes, publication work, Italy.

Charlton Whitson, English language, Church South West Africa.

George Oakes, furlough, South Brazil.

4 SUNDAY Hebrews 11:29-40

Caracas, Venezuela has almost two mil-

lion people. Of these two million, about 40,000 are English-speaking people living and working in the city. Bethel Baptist Church is an evangelical witness to the English-speaking group. Missionaries Wilburn and Betty Haglen seek prayer for this church's witness in Caracas.

Mrs. Carlos C. Cobos, Jr., worker among Spanish, Wisconsin.

Isabel Garza, worker among Spanish, Arizona.

Jay Rushing, child care, North Carolina.

Mark Ivan Taylor, student worker, Massachusetts.

Cecilia Fox, preaching ministry, Philippines.

Donald Haim, preaching ministry, Japan.

Wilburn Haglen, English-language church, Venezuela.

Mrs. R. L. Lusk, home and church work, Mexico.

Mrs. T. E. Thurman, home and church work, Pakistan.

Mrs. Z. J. Deal, furlough, Colombia.

D. Edwin Johnson, retired, Texas.

Mrs. Donata Ruiz, retired, Texas.

Sherrill Storer, retired, Brazil.

5 MONDAY Ezekiel 3:1-15

Tanzania on the East Coast of Africa, has more than 12,588,000 people belonging to some 120 tribes. Her religions are Islam, animism, and Christianity. She has 44 career missionaries, 144 churches and 148 national pastors. Dale Gann is involved in a preaching ministry in Tukuyu. Pray for him and all workers in Tanzania.

Mrs. Richard Breen, worker among National Baptists, Mississippi.

Mrs. Gerald DeOliveira, worker among Spanish, California.

Mrs. Patricia Major, worker among Spanish, Texas.

Cass Vincent, worker among Polish, Minnesota.

Dale Gann, preaching ministry, Tanzania.

Missionaries are listed on their birthdays.

ADDRESSES IN DIRECTORY OF MISSIONARY PERSONNEL, free from Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23260, or in HOME MISSION BOARD PERSONNEL DIRECTORY, free from Home Mission Board, 1350 Spring Street N.W., Atlanta, Georgia 30309.

Raymond Kell, educational work, North Brazil.

Carl McConnell, educational work, Chile.

Teddy Savage, preaching ministry, Zambia.

Mrs. B. O. Wilson, home and church work, South Brazil.

Mrs. L. P. Handy, furlough, Liberia.

6 TUESDAY Ephesians 4:1-7

Dora Jean Sanderford thanks Baptist women for their part in her work among the girls in forty plus nations where the Baptist Spanish Publishing House sends literature. Pray for her as she writes programs for the girls of Spanish America and the other parts of the world where Baptist literature is used.

Cristabel Bosa, worker among Spanish, California.

Mrs. Daniel M. Hernandez, worker among Spanish, Texas.

Jonathan Hernandez, worker among Spanish, Texas.

Mrs. George Meach, worker among Indians, Arizona.

Mrs. Samuel Valdes, worker among Spanish, New Mexico.

Mrs. A. T. Walker, worker among National Baptists, Mississippi.

Mrs. W. B. Wall, home and church work, Tanzania.

Mrs. L. E. Lee, publication work, Baptist Spanish Publishing House, El Paso, Texas.

Mrs. W. R. Madden, home and church work, Oklahoma.

Edward Oliver, preaching ministry, Japan.

Mrs. M. A. Sanderford, publication work, Baptist Spanish Publishing House, El Paso, Texas.

7 WEDNESDAY Mark 6:7-13

The Baptist Hospital in Indonesia faced a crisis in summer 1970. Dr. Darrell Mullins who was to have been on the staff while Dr. Winfield Applewhite was on furlough was forced to return home because of his son's illness. This left the hospital with no surgeon and only one doctor. This doctor, Kathleen Jones, needs prayers in this time of heavy responsibility because of doctor shortages.

Mrs. Louise F. Beent, worker among Spanish, Texas.

J. L. Kenefee, superintendent of missions, Metropolitan, Arizona.

Daniel Gomez, worker among Spanish, California.

Mrs. Melissa Padilla, worker among Spanish, Texas.

Julian S. Pickens, youth and family services, Louisiana.

Samuel Ramos, worker among Spanish, Texas.

Mrs. H. B. Ramsey, worker among Spanish, Texas.

Mrs. C. G. Campbell, home and church work, Thailand.

James Giles, educational work, Colombia.

Kathleen Jones, medical work, Indonesia.

Mrs. D. L. Martin, home and church work, Trinidad.

Zebadiah Mass, radio television, Zambia.

Maryann Smith, student work, Indonesia.

Mrs. M. M. Morrow, furlough, Tanzania.

Mrs. H. D. Stem, retired, Florida.

8 THURSDAY 1 Corinthians 1:17-31

John A. Wood, director of Christian social missions in Waco, Texas, asks for prayer for an increasing church awareness

of the possibilities of weekday ministries in day care and tutoring and that Waco pastors (both black and white) will bring the gospel of Christ to bear on the racial problems of the city.

Mrs. Ed L. Brown, metropolitan missions, California.

Alfonso Gomez, superintendent of missions, New Mexico.

Mrs. Daniel Hernandez, worker among Spanish, Texas.

Ray G. King, mountain missionary, Hawaii.

Daniel Sanchez, worker among Spanish, Panama.

Gracyl Stedford, Baptist center, Tennessee.

John A. Wood, director, Christian social ministries, Texas.

Mrs. W. E. Carver, home and church work, Indonesia.

Mrs. E. P. Gray, home and church work, Oklahoma.

Mrs. P. B. Johnson, home and church work, Philippines.

Paul Hensley, preaching ministry, Thailand.

Wallace Paez, radio television, Uruguay.

Donato Ruiz, retired, Texas.

9 FRIDAY 1 Corinthians 7:12-24

Mrs. Roy L. Lyon, Venezuela, asks for special prayer for the new theological institute opened in September 1970. Mr. Lyon is president and Mrs. Lyon is librarian and teacher of WMU courses and music. Pray for these missionaries as they meet the needs in school opportunities of 150,000 children who would otherwise not have a chance to go to school.

James C. Allison, worker among Spanish, Texas.

Thomas Baird, Baptist center, Virginia.

Mrs. Daniel Benda, worker among Spanish, Texas.

Edward B. Davis, worker among National Baptists, Georgia.

Joan Penick, worker among Russian, Oklahoma.

Ramiro C. Rivera, worker among Spanish, Texas.

Mrs. B. L. Lyon, home and church work, Venezuela.

Mrs. M. B. Plunk, home and church work, Argentina.

Mrs. J. A. Poe, home and church work, South Brazil.

Paul Stouffer, educational work, South Brazil.

10 SATURDAY Isaiah 6:1-8

Recent events have given assurance of religious liberty in all parts of Nigeria. Opportunities for Christian evangelism is great. Education for young people is giving new hope. The Eugene Lettich work in the field of education. Pray that they may lead many young people to a saving faith in Christ.

Salvador Cano, worker among Spanish, Colorado.

Mrs. David Esquivel, worker among Spanish, Texas.

E. Fernando Martinez, worker among Spanish, New Mexico.

Mrs. Patricia E. Munro, director, community center, Texas.

Mrs. Ortiz, worker among Spanish, Texas.

Joan Stedford, worker among Spanish, New Mexico.

Mrs. K. R. Bagg, home and church work, Japan.

Mrs. J. D. Cave, home and church work, Argentina.

Robert Fields, educational work, Israel.

Mrs. B. C. Friha, home and church work, Mexico.

Donna Wells, preaching ministry, Spain.

Blanca Ray, medical work, Ghana.

Mrs. B. L. Lufkin, home and church work, Nigeria.

Mrs. J. B. Lopez, home and church work, Ecuador.

Walter Regal, business administration, Vietnam.

Donna Trout, preaching ministry, Uruguay.

Mrs. P. P. Fyfe, furlough, Malaysia.

Mrs. B. B. Mims, furlough, Argentina.

Donal T. Costa, retired, Texas.

11 SUNDAY Job 23:1-13

Mr. and Mrs. E. L. Parsons have recently begun worship services in Ambato, Ecuador, with about twenty in attendance. They also have a reading room where they reach an average of four people each hour. Pray that these busy people may have continued strength to witness to the unsaved in Ecuador.

Virgil Clark, rural-urban missions, Indiana.

Mrs. C. T. Corwell, home and church work, Guatemala.

Mrs. B. D. Evans, home and church work, Malaysia.

Mrs. W. L. Morgan, home and church work, South Brazil.

Mrs. E. L. Pappas, home and church work, Ecuador.

Mrs. H. S. Whitlow, home and church work, Hong Kong.

Russell Lacks, furlough, Nigeria.

Howard McCann, furlough, Nigeria.

Patsy Tammie, furlough, Philippines.

Mrs. Abraham Wright, retired, Illinois.

12 MONDAY Jeremiah 29:8-14

Graduates of the Malaysia Baptist Theological Seminary take leadership places in the churches and other Baptist centers. The book store in Malaysia supplies the best in Christian literature. Thirty-one career missionaries are at work in this country among them are the C. H. Morrises. Pray for them and for the youth leaders of the land.

Kay Carolyn Brooks, director, Christian social ministries, Florida.

Mrs. Dayle E. Combs, worker among Spanish, Texas.

Fred V. Ellis, worker among Spanish, New Mexico.

Mrs. B. H. Milpeterich, Jr., director, youth and family services, Colorado.

Mrs. Juan Santos, worker among Spanish, New Mexico.

Mrs. Aurora Villagosa, Baptist center, Texas.

Charles Arriaguen, English-language church, Iran.

Eugene Dobberty, preaching ministry, Uruguay.

Mrs. C. H. Morris, home and church work, Malaysia.

Troy Bennett, furlough, Pakistan.

Mrs. J. E. Mitchell, furlough, Chile.

Bessie Pais, retired, North Carolina.

13 TUESDAY Exodus 3:1-6

This week is Jewish Fellowship Week. Thank God for those who have been won to him. Ask him for true witnesses so that others will also turn to him. May this week be indeed a fellowship in his name.

Paula B. Camara, worker among Spanish, California
Mrs. Lorraine Castillo, worker among Spanish, Texas
Wayne Randolph, superintendent of missions (metropolitan), Colorado
Jose M. Seana, worker among Spanish, Texas
Mrs. P. A. Baskins, home and church work, Zambia
Olga Huntington, preaching ministry, Malaysia
Betty Jane Hunt, publication work, Korea
Sally Kibb, medical work, Yemen
Thomas Thurman, preaching ministry, Pakistan
Mrs. L. G. Koyne, furlough, Honduras
Mrs. A. C. Rablman, furlough, Taiwan

14 WEDNESDAY Psalm 137:1-7
 Mrs. Robert Brindle, wife of the pastor of South Burlington Baptist Church in Vermont, requests prayer for a new joint mission effort of her church and the Home Mission Board. Rev. Merwyn Borders, a new missionary is working to develop home Bible fellowship groups in rural areas. Pray that doors may be opened where he can begin home Bible fellowships.
Mrs. Robert Brindle, pioneer missions, Vermont
Gary G. Himes, US-2, worker among Indians, New Mexico
L. F. Hammar, worker among Spanish, Texas
Mrs. G. D. Blackwood, home and church work, Costa Rica
Patricia Cobb, educational work, Peru
Mrs. P. J. Bone, home and church work, Japan
Mrs. W. C. Parker, home and church work, Guatemala
Mrs. C. W. Shaw, home and church work, Rhodesia
Mrs. G. A. Bowdler, retired, Argentina

15 THURSDAY John 4:1-14
 Donald R. Kammerdiener has recently been named by the Foreign Mission Board as field representative for the southern part of Spanish-speaking South America. As a field representative Kammerdiener will be a personal link between the Board and its more than 180 missionaries in Chile, Argentina, Paraguay, and Uruguay. Kammerdiener has been a field missionary in the Colombian department (state) of Valle, with residence in Cali, since June 1964. The family expects to remain in Cali for the time being but may relocate in southern South America later.
 Pray for him as he assumes this new responsibility.
Teodora M. Aguilar, worker among Spanish, Texas
Mrs. Alejandro Davila, worker among Spanish, Arizona
Bobby B. Duffler, pioneer missions, Hawaii
Gerald W. Edwards, weekday ministries, Massachusetts
Mrs. Penelope Malina, worker among Spanish, Texas
George E. Bep. Sr., superintendent of missions (rural-urban), Colorado
Mrs. Rodolfo Rojas, worker among Spanish, Arizona
Donald Kammerdiener, field representative, Spanish South America

Robert Boney, furlough, Rhodesia
Mrs. W. G. Henderson, furlough, Liberia

16 FRIDAY Psalm 81:1-9
 Pray today for migrants in Louisiana. Mr. Andrew Foster who witnesses to them says, "Pray that as they are being won to the Lord the churches will welcome them in services and will want to minister to them socially, physically, and spiritually."
Mrs. Mary Jane Burke, worker among Spanish, Texas
Andrew Foster, worker among migrants, Louisiana
Don Hamrick, US-2, mountain missionary, Tennessee
Malva Jane Lightsey, Christian social minister, Iowa
M. L. McKee, worker among Eskimos, Alaska
E. M. Tegedwell, worker among Spanish, Canal Zone
Dorinda Olson, educational work, Colombia
Carmel Ridemier, educational work, Colombia
Mrs. D. E. Turner, home and church work, North Brazil
Mrs. J. H. Whames, home and church work, India
Mrs. C. W. Wiggs, furlough, Korea
Mrs. J. L. Rikley, retired, Brazil

17 SATURDAY Psalm 139:1-12
 Language Missions includes the work of many missionaries who minister to more than a dozen ethnic groups; two of the groups are Spanish-speaking and Indian people. Today pray for Mrs. Roy Muncy, worker among Indians, in New Mexico, and Mrs. Ramona Rodriguez, worker among Spanish, in Texas.
Mrs. Roy Muncy, worker among Indians, New Mexico
Thomas Howard Potts, rural-urban missions, Colorado
Mrs. Ramona Rodriguez, worker among Spanish, Texas
Mrs. Dick Roehr, worker among Spanish, Texas
Mrs. W. T. Ligon, home and church work, Spain
Howard Shoemaker, preaching ministry, Dominican Republic
Harold Watson, agricultural work, Philippines
Daniel Mullins, furlough, Indonesia

18 SUNDAY John 15:1-11
 Mrs. Fred Chestnut reports that there are more than 2,200 National Baptist churches in Alabama. This fact seems to indicate a great need for new preachers each year. In training last year, there were less than twenty-five ministerial students under thirty years of age. She asks that Baptist women pray that more young men will hear the call to preach Christ to these churches.
Mrs. Fred Chestnut, worker among National Baptists, Alabama
Jorge E. Camasanos, worker among Spanish, Georgia
Mrs. Eugene Mackerman, pioneer missions, Colorado
Chirinebel Pena, worker among Spanish, Texas
Kennedy Rajon, Baptist center, South Carolina
Philip Cole, educational work, Liberia

Mrs. M. W. King, home and church work, Lebanon
Mrs. R. B. Wellwood, furlough, South Brazil

19 MONDAY Acts 20:17-24
 Christ e tudo para mim ("Christ is everything to me") announced the banner carried by members of the Igreja do Evangelho Baptista Church in a parade through Rio de Janeiro. The parade was part of an effort to invite as many people as possible to revival meetings at this Brazilian church where Mr. and Mrs. Claude R. Burgess serve as Southern Baptist missionaries. Pray for this church and its outreach in Rio de Janeiro.
Edna Burgher, worker among Czechoslovakians, Florida
Conceicao Rodriguez, worker among Spanish, Texas
Caroline Bagwell, educational work, Rhodesia
Mrs. E. G. Berry, educational work, South Brazil
Mrs. R. T. Buckley, home and church work, Pakistan
Mrs. C. B. Bumpson, home and church work, South Brazil
Virginia Wingo, educational work, Italy
Mrs. Sam Mays, retired, Missouri

20 TUESDAY Acts 16:25-34
 One of the Home Mission Board language workers is Phillip Aaron, who ministers to Spanish-speaking people in California. Pray that the Spanish-speaking people to whom he ministers may come to know Christ, the Master of all languages. Pray also for all workers who witness to language groups in the United States.
Phillip Aaron, worker among Spanish, California
Mike Alvarez, worker among Spanish, Texas
Mrs. Glen Garza, worker among Spanish, Texas
Gloria L. Grogan, US-2, worker among Spanish, Illinois
Mrs. Jack Womack, home and church work, Uruguay
Mrs. S. P. Michals, retired, Texas

21 WEDNESDAY John 16:19-28
 Mrs. Grace Johns requests prayer for the nine missions on the Papago Reservation in Arizona. Land is needed for building sites and for a cemetery. Pray that the Papago Council be led to grant some land sites for permanent church buildings on the reservation. Also ask God to help all Christians to become more dedicated and young people to listen to the calls for service.
Mike Hagwood, worker among Chinese, Texas
Ivory James, worker among National Baptists, Mississippi
Mrs. L. E. Jones, worker among Indians, Arizona
John Pansiewicz, worker among Polish, Michigan
Mama Parales, worker among Spanish, Texas
Douglas Pringle, worker among Spanish, Panama
Radolph Ramirez, worker among Spanish, Oklahoma

Andres Rodriguez, worker among Spanish, Texas
Mrs. J. C. Shepley, language missions, California
Sam Anderson, educational work, Liberia
Mrs. P. S. Mandy, home and church work, Thailand
Mary Noel Morgan, religious education, Japan
Mrs. J. S. Oliver, educational work, South Brazil
Mrs. E. W. Nelson, furlough, Baptist Spanish Publishing House, El Paso, Texas
Linda Swanson, furlough, South Brazil
Mrs. Victor Kuntz, retired, China, Manchuria, Hawaii
Sam Morfene, retired, China, Japan
Elizabeth Watkins, retired, Japan

22 THURSDAY Matthew 25:14-21
 "We are grateful that we have more work than we can do and for health and strength to carry on," writes Mrs. W. W. Logan, Nigeria. "Pray for the Baptist people in the East Central state of Nigeria that they might be enriched spiritually to do God's work day by day. Pray for the Baptist witness in the Baptist Dental Center in Enugu and for the First Baptist Church in Enugu."

Robert Hall, superintendent of missions (rural-urban), Ohio
John Yellison, superintendent of missions (rural-urban), Delaware
Mrs. C. S. Bowerly, home and church work, Japan
Mrs. W. W. Logan, medical work, Nigeria
Donald McCoy, educational work, Philippines
Mrs. W. H. Parkman, home and church work, Philippines
Allen Salkney, student work, Kenya
Mrs. U. L. Green, furlough, Nigeria
Isabel Magpie, retired, Florida
A. Pucelle, retired, Florida

23 FRIDAY Psalm 126:1-6
 Sixty percent of the population at Trinidad is under age twenty-five. It has grown faster than the government has been able to provide schools. Few are able to get more than elementary education. The government is making strides to eliminate this problem, but it takes time. Pray that doors may be open for Southern Baptists to help these young people in a positive approach to education and, through this, to share the love of Christ with them so that they may come to Him in faith.
Mrs. Nease Campbell, rural-urban missions, California
Ada Fernandez, worker among Spanish, Georgia
Harold Hainey, worker among Indians, Montana
Jorge A. Martinez, worker among Spanish, Louisiana
Verlan Meeks, superintendent of missions (rural-urban), New Mexico
Fred Hawkins, general administration, South Brazil
Mrs. G. A. Hagg, home and church work, Trinidad
Marion Meashead, English language church, Japan
Samuel Rankin, medical work, Hong Kong
Leslie Smith, preaching ministry, Indonesia
Mrs. B. H. Walmsley, educational work, Colombia

ROYAL SERVICE • APRIL 1971

[Continued from page 13]

regarding salvation and Christian growth. At 8:00 P.M., or shortly thereafter, McLin makes a slide presentation on one of the following religious groups: Judaism, Catholicism, Buddhism, Islam, Latter-day Saints, Jehovah's Witnesses, or Christian Scientists. A brief discussion follows. Many stay after the presentation to ask more questions of the speaker.
 The last Sunday of the meeting, "Good Neighbor Day in Church" is held, affording more opportunities for relating and witnessing to those of other religious persuasions.

McLin reports that much has been accomplished through this type of revival services. He highly recommends it to others, especially those surrounded to a large measure by non-evangelicals. Among the good results is the sharpening of interest on the part of Baptist laymen to be witnesses to all others—regardless of denominational ties.
 Reprint of material by M. Thomas Starke published in *Home Missions*

28 SUNDAY Ephesians 3:1-11
 Today is Life Commitment Sunday. A sincere renewal of dedication to the cause of Christ will bring renewed power to witness for him. Pray that many who have not known him will come and claim his precious promises today.
Mrs. A. C. Castillo, worker among Spanish, Texas
Benjamin Buena, worker among Spanish, Colorado
Edward C. Flieg, pioneer missions, New York
Jerry B. Graham, superintendent of missions (rural-urban), Maryland
G. E. Stanley, worker among Chinese, Arizona
Mrs. J. A. Bonha, home and church work, Israel
Ann Carlson, educational work, Hong Kong
Mrs. D. C. Seana, home and church work, Korea
Michael Ledbetter, preaching ministry, Mexico
Mrs. M. A. Mubley, home and church work, Japan
Mrs. D. J. Richards, home and church work, North Brazil

28 MONDAY Proverbs 4:1-12
 Pray for those who teach in Japan. The million or more students in Japan's hundreds of colleges and universities present a great challenge in Christian education. Student Communist groups exist on every campus. Through the support of prayers, Baptist workers can win many of the youths to Christianity. Gerald Fielder is one of these teachers. Remember him in prayer today.
Mrs. Harold Chandler, metropolitan missions, California
Carlos C. Cohen, Sr., worker among Spanish, Texas
Darren Edwards, worker among Indians, New Mexico
Gerald Fielder, educational work, Japan
Ray Hagler, preaching ministry, Israel
Ebbie Smith, educational work, Indonesia
Lahman Webb, English-language church, Singapore
Mrs. D. B. Randall, furlough, Zambia
Mrs. P. N. Marshall, retired, Texas

27 TUESDAY 1 Corinthians 14:8-20
 Pray for Christians in the Philippines where the Roman Catholic Church claims 80 percent of the people. Southern Baptists' first approach in the Philippines was made to the Chinese minority in 1948 by relocated China missionaries. Pray for the missionaries who work there today.
Wayne Bailey, worker among Indians, California
Sanjaya Gassie, worker among Spanish, Texas
Cecilya Neffinger, religious education, Liberia
Lynda Waman, medical work, Nigeria
James Lockridge, furlough, Philippines

28 WEDNESDAY Ephesians 1:15-23
 The greatest need in our area seems to be for trained pastors who can support themselves through secular employment while pastoring. Right now, we have four churches which could use a man with these

qualifications. These churches have potential for the future, but right now need someone to help them grow," writes Ronald Chandler of Fresno, California.

Ronald Chandler, superintendent of missions (Metropolitan), California
Mrs. Howard E. Gary, worker among Spanish, Texas
Leo Davis Gregory, student work, West Virginia
Mrs. Elmer S. Vetterle, worker among Spanish, Texas
Leola Miller, English-language church, Taiwan
Mrs. M. E. Rantow, home and church work, South Brazil
Mrs. Jesus Luis Hernandez, retired, Texas

29 THURSDAY 1 Corinthians 2:9-16
Victor M. Koneubbe, Navajo Reservation in New Mexico, requests prayer for those in prison, alcoholics, Indian camps, college students, and families. He is especially concerned that Indians learn the joy in giving. He records his thanksgiving for saved souls and lives and for successful crusades and Vacation Bible Schools.

Mrs. Thomas Bald, Baptist center, Virginia
Frank E. Barrow, superintendent of missions (pioneer), Wisconsin
Rita Edwards, US-2, metropolitan missions, Ohio
Victor M. Koneubbe, worker among Indians, New Mexico
Mervin Ford, student work, Ecuador
Barbara Hines, retired, Texas
Jerry Jones, religious education, Austria
Donald Richards, preaching ministry, North Brazil
Cathryn Smith, religious education, South Brazil
Mrs. L. C. Quarles, retired, Argentina
Miss Olin Vossard, retired, Brazil

30 FRIDAY 1 Kings 3:5-12
Mrs. Lucy James, worker among National Baptists in Mississippi, and **Mrs. Truett Smith**, worker among National Baptists in Florida, are both on our calendar for today. Pray for them in this spirit in these fields.

Miss Tracy Jones, worker among National Baptists, Mississippi
Miss Edwina Lane, worker among Spanish, Texas
Miss Kenneth Hubbel, retired worker among Spanish, Illinois
I. B. Rasmus, Jr., worker among Spanish, Oklahoma
Mrs. Howard Schmitz, worker among Spanish, Texas
Mrs. C. Truett Smith, worker among National Baptists, Florida
Frances Smead, worker among Spanish, Texas
Thomas Adkins, business administrator, Hong Kong
James Comstock, preaching ministry, Lebanon
Rae Parker, preaching ministry, North Brazil
Mrs. W. A. Smith, home and church work, Vietnam
Mrs. C. A. Veach, home and church work, Bahamas
Mrs. W. H. Cain, furlough, French West Indies
Mrs. W. J. Guss, furlough, Germany
Joseph Law Hensley, furlough, Nigeria

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 - Learning Aids

* Bible Study

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 - Headliners
 - Juvenile Rehabilitation
 - Prisoner Rehabilitation

* Writers' Conference (for persons who wish to write for ROYAL SERVICE)

* Baptist Women Leader Manual

GLORIETA
July 22-28

Write Reservations
 Glorieta Baptist Assembly
 Glorieta, New Mexico 87535

RIDGECREST
August 12-18

Write Reservations
 Ridgecrest Baptist Assembly
 Ridgecrest, North Carolina 28770



Dear Pastor,

We want to share with you our exciting plans for WMU conferences at Glorieta and Ridgecrest. In an attempt to meet the needs of women and to be innovative and creative, we are making some additions to our conferences.

More intensive training will be given WMU officers. Additional conferences dealing with the distinctives of each organization will be offered. All the WMU manuals will be taught and persons will receive church study course credit. Associational WMU work will be highlighted and more help will be offered in this area than ever before. To help churches meet the critical issues of 1971-72, WMU leaders can receive training in five areas of mission action: moral problems, economically disadvantaged, headliners, juvenile rehabilitation, prisoner rehabilitation. Choices will have to be the order of each day.

Meeting missionaries has been a favorite of WMU women and will continue to be as missionaries representing many areas of the world and many types of work sponsored by the Foreign and Home Mission Boards will be on hand for general conferences.

Saturday afternoon marks a time when women can take missions tours of the area, visit with friends, prepare assignments for the week, or just plain rest, for there will be no Saturday afternoon conferences. Following the leisurely afternoon there will be a missions celebration—a night when women can become involved in the sights and sounds of missions.

All this and more too. Dr. Olin F. Binkley, president of Southeastern Baptist Theological Seminary, will be leading the Bible hour at Glorieta and Dr. Duke McCall, president of Southern Baptist Theological Seminary, will be leading the Bible hour at Ridgecrest. Dr. Claude Rhea, Dean, School of Music, Samford University, Birmingham, Alabama, will lead the music at Glorieta and Dr. W. Hines Sims, former secretary of the Church Music Department, will lead the music at Ridgecrest.

Why are we telling you all of this? We would like for you to attend one of the WMU conferences and we would like for you to encourage your WMU leaders to take advantage of one of these training opportunities.

Sincerely,

WMU Staff

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