

Royal Service

August 1963



MRS. ROBERT FLING: NEW PRESIDENT
WOMAN'S MISSIONARY UNION

Having been led,
as we believe,
by the Spirit of God, to receive
the Lord Jesus Christ as our
Saviour, . . .

... we are bound by the love of the Holy
Spirit to live in Christian love; . . .

... to be just in our
deals, in our engagements, and exemplary
in our conduct; . . .

... to abstain from all unclean, backbiting, and excessive anger;

... to abstain from the sale and use of intoxicating drinks
and to be zealous in our efforts to ad-
vance the kingdom of our Saviour.

... we further engage to watch over one another in brotherly love;

... to remember each other in prayer; to aid each other
in sickness and distress; to cultivate Christian sympathy
in feeling and courtesy in speech;

... to be slow to take offense, but always ready for recon-
ciliation, and mindful of the rules of our Saviour so
secure it without delay—from the Church Covenant.

Mrs. Robert Fling Eleventh President WOMAN'S MISSIONARY UNION



by Alma Hunt

"It was in the Holy City, one Sunday afternoon during our wedding trip that I experienced my first real collision with false religion," writes Mrs. Robert Fling, the eleventh president of Woman's Missionary Union, elected in Kansas City on May 7, 1963.

Mrs. Fling says that the jarring impact of many experiences in Jerusalem are still felt. "The muezzin's weird chant from the minaret, the Moslem call to prayer, disturbed our service conducted by the missionary, Miss Elsie Clor, in the small Baptist mission. I was swept with emotion in realizing that Christ was almost unknown in this land. Afterward Robert and I took a long walk to the Garden of Gethsemane. There, in a time of prayer, we asked God to open right avenues of service, and we dedicated our lives to making Christ known."

Avenues of service led Mr. and Mrs. Robert Fling to the First Baptist Church in Natchitoches, Louisiana. Here in the state Mrs. Fling refers to as "lovely Louisiana" their daughter Sheila was born. While serving in their best pastorate, First Baptist Church, Troup, Texas, Mike, their son became a member of the family.

Mrs. Fling, a busy mother of small children, experienced a deepening of mission interest born when she herself was a small child in a preacher's home. She recalls "our home abounded in hospitality, but of all our

guests, I loved missionaries best."

She recalls, "Six delightful years in east Texas at Troup, early in our ministry, were significant. It was there I came under the influence of Mrs. R. L. Mathis, and first worked outside my church—as associational president. At that time Mrs. Mathis was state young people's secretary and came often to our section. Between 1915-1955 she was first Texas W.M.U. executive secretary and then Texas Woman's Missionary Union's president.

"Our family spent this same ten years close to Baptist headquarters in Dallas in a happy fruitful ministry at Tabernacle Baptist Church, Ennis," Mrs. Fling continues. "My concern for home missions largely developed as a result of contacts in Louisiana among the French, in Oklahoma among the Indians, and in Texas among Spanish Americans."

A close associate says of Mrs. Fling, "In her church she has consistently carried leadership responsibilities in Sunday school, Training Union, and Woman's Missionary Union. Her contributions in the state and convention-wide levels of Southern Baptist work have been outstanding. Both as a writer and speaker she possesses the ability to arouse in others the same missionary concern which she, herself, feels. Her keen sense of humor and her breadth of information serve, also, to make her missionary messages



"I have often watched with reverent awe God's hand move upon Helen, believing that he was preparing her for a difficult task. I have, also, listened many times with amazement as the Spirit of God spoke through her lips and pen.

"I will do my utmost to help her find her highest destiny, hoping that together we may let God accomplish his perfect plan for world missions."

Rev. Robert C. Fling, pastor, First Baptist Church, Cleburne, Texas

memorable. In the area of conference leading, Mrs. Fling has opened new vistas for mission study and program chairmen. Practical in her suggestions, she has shown how to vary methods and enliven a class with visual aids and make missions live."

Serving on the executive board of Oklahoma Woman's Missionary Union during the eight years of her husband's ministry in Seminole meant much to Mrs. Fling. Election during this time, in 1957, as recording secretary of WMU, SBC, enlarged her missionary zeal and brought her into contact with dedicated state WMU leadership and personnel at WMU headquarters.

While the WMU nominating committee approached Mrs. Fling of Oklahoma, the Union elected Mrs. Robert Fling of Cleburne, Texas, whose husband was called to the First Baptist Church there in March into a challenging new pastorate. Mrs. Fling says, "The last two pastorates have been particularly rewarding years. We watched our churchwide Lottie Moon Christmas Offering in Ennis, Texas, grow from \$50 to over \$5,000 and in Seminole, Oklahoma, from \$1,000 to over \$9,000 as well as increases in Annie Armstrong Offering gifts and Co-operative Program percentages.

"Grateful am I," she continues, "for the many ways Woman's Missionary Union, SBC, has called forth my commitment to missions and stretched my capabilities in providing opportunities for leading conferences at Glorieta and Ridgecrest, in writing

assignments, and in speaking engagements."

Mrs. Fling has written teacher's guides for Home and Foreign Mission Boards, articles for WMU magazines, and the book *Enlightenment for Missions*, in the WMU Anniversary series.

"Never have I felt sufficient for walking the avenues of service God has opened to me," Mrs. Fling has said many times. "But never has God failed in providing his promised sufficiency when a task was attempted in his power and for his glory."

Woman's Missionary Union is grateful to God for preparing Mrs. Fling for this present strategic place of leadership. She has walked with God in avenues of service when he has called. Members of Woman's Missionary Union, will you pray daily for Mrs. Fling, and for all of us that we shall truly follow God's leadership in the crucial years ahead.

Both Sheila and Mike are graduates of Baylor University. Sheila teaches chemistry at Richmond Professional Institute, Richmond, Virginia, and plans to enter Southern Baptist Theological Seminary, Louisville, Kentucky, this fall. The son, Mike, is doing graduate work in the University of Iowa in the field of music history.



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FOR SOUTHERN
BAPTIST WOMEN



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What might be involved if "organized" Christianity were to "get down to brass tacks" today?

BRASS TACKS

IS "organized" Christianity in an unhealthy condition? The evidence suggesting this continues to mount. The 1963 *Yearbook of American Churches* reports that for the first time in nearly 100 years the percentage of church members in the United States population has decreased. Last year the population increased by 1.6 per cent. Growth in church membership was only 1.4 per cent. For the first time since 1870, church growth in the United States has failed to keep up with population increase.

There are indications which suggest that this may not be a temporary recession. The decline may continue, for example, the enrolment in Protestant Sunday schools decreased by 3.1 per cent. The enrolment in Southern Baptist theological seminaries has decreased about 6 per cent each year for the last six years. All of this seems to indicate that we need to do some reevaluating. Perhaps we need to "get down to brass tacks" in fulfilling God's purposes through his churches.

Let us look at the area of Christian stewardship. Our record as Baptists does not suggest a wholesome condition. The total per capita giving of Southern Baptists for all causes is about \$50 (to be exact, \$53.58 in 1962). Of this, about \$9.00 per year goes for ALL forms of missions and benevolences including both home and foreign missions. (Only \$1.95 per year goes to the Foreign Mission Board) and even less to the Home Mission Board.)

At the same time, during the past ten years, the value of church property has in-

creased from \$490,697,339 to \$2,567,836,860, which is an increase of over one and one half billion dollars! We now owe 175 million dollars on church property, which is four times as much as we have spent on foreign missions during the entire ten year period, and an even greater multiple of what we have given for the work of the Home Mission Board during the decade.

It took Southern Baptists 108 years to acquire the first billion dollars worth of church buildings, but the second billion dollars worth was acquired during the six years following! But during the last six years, the percentage of Southern Baptists' total gifts going to missions has declined every year (from 17.8 per cent in 1958 to 16.9 per cent in 1962, for example). These facts are true in the face of the world population in-

crease which is at the rate of one million people a week. It is alarming to realize that there are 700 million more non-Christians in the world today than at the beginning of the century!

A superficial consideration of these facts regarding men and money, "M & M" as some have called our denominational emphasis might leave the impression that we are calling for getting up a bigger "head of steam" by building a bigger fire under the boiler. Quite the contrary is true. This would be like trying to get at a deep-seated malignancy by the use of vanishing cream (to mix the figures)!

Indeed, we run the risk of being preoccupied with organizational, promotional, and peripheral matters, and all the while "missing the boat" in failing to speak to the needs of people regarding the meaning in life as we confront our culture and world today. Our churches must speak to the needs of people regarding meaning in life if we are true to the New Testament basis of our faith and if we are to meet the challenges of the gospel in our day.

David Riesman's *The Lonely Crowd** indicates the fact that modern man has never been more lonely. He is hungry for "com-

*p. 60 from *Baptist Book Stores*

by
Hugo Culpepper

Dr. Culpepper is
associate professor of
missions, Southern Baptist
Theological Seminary

munity." The great opportunity of our churches today is to demonstrate the New Testament *koinonia* to the world—to show the world what Christian fellowship in true community really is. In order to do this, we must rethink our vocation as "the people of God." Both the old Israel and the primitive church were the people of God and as such were also a body of witnesses. They really had heard the Word of God. They had believed it with all their hearts. This built community, as it always does. They met the God of history in his redeeming activity in their midst. They were conscious of being shaped by these events and were simply expressing their joy in proclaiming them.

The church today also stands in need of rediscovering its "corporate vocation" as the witnessing community. As such, it is taken out of the world and "set apart" for God. This is in order that it might be "sent" again into the world.

In the biblical view, God's people have an instrumental function: that of separation and mission. These are the two aspects of the call to be a witnessing community. In this way, a church becomes God's instrument for continuing his redemptive activity in the world of our time.

The ultimate goal is a world reconciled to God. But there are two temptations which threaten such a witnessing community: (1) To consider the separate life as being an end in itself (Such a view always results in a "ghetto religion"—the saved constitute themselves into an exclusive club.) (2) To succumb to the "world's slow stain" as a gradual process (instead of growing in grace and in the knowledge of God) and to be so assimilated to the world as to lose its identity as "God's people."*

If the church is to rediscover its vocation as "God's people," we must come to an understanding of the radical nature of the

*The writer is indebted to Suzanne de Dietrich's *The Witnessing Community* (1957 from Baptist Book Stores) for the substance of the paragraph. He would refer the reader to this book for an exciting exposition of this whole concept.

BRASS TACKS

Christian vocation in itself as seen from the New Testament perspective. The redeemed man, every redeemed person, is called to be a "worker together with God" in the achieving of His intention in history and His purpose of the ages through redemptive activity. Christianity is not the acceptance of propositional statements about God and man. It is rather a life of creative fellowship with God through Jesus Christ. God has come into history to become involved and participate in man's predicament and, through it all, redeem man. The Word really became flesh and tabernacled among us. But just as the Father sent Jesus the God-man to achieve the unique redemptive act, even so he sends us to witness: the grace of God is in us on its way to others.

The end of life is to live for the glory of God, that is, to live so as to become in some

measure (as finite human creatures) revelations or manifestations of the nature and character of God. This was, in part, the mission of Jesus Christ. He has passed it on to us. Both he and the world await our response.

Our proper response would imply a great deal in shifting our values and emphases. The perspective indicated above would be influential in laying new foundations. Could it be that we can learn much regarding structure and methods from perhaps the "fastest growing" religious cult in the world today, the Jehovah's Witnesses. We must state emphatically that in terms of theology they are heretical to the core, in spite of being probably the most consistent "biblicists" of our time. There are almost a million of them in 189 countries of the world today.

The Witnesses do not have a heavy investment in church buildings. They erect modest structures of between 10 and 15 thousand dollars in cost. They believe in small congregations of 60 to 70 members. Once a congregation has reached 125 or 150, it is time to organize another congregation. Many times several congregations share the same building, by meeting at different times.

They regard each Witness as being a minister or proclaimer of the gospel. Each member is expected to be first of all a witness to his faith. This is his essential vocation in life. His work for a living becomes secondary. Several hours a week are spent in worship, Bible study, and training. The week-ends are given over to going about visiting and telling others of their faith. Individual responsibility and participation is demanded and cultivated in each Witness.

These characteristics are not cited as being worthy of direct emulation by Baptists, necessarily. However, they do raise questions as to whether they are nearer the apostolic church than we are in these respects. Does this in terms of structure and program along with the earlier exposition of the biblical view of God's redemptive movement suggest something of what might be involved if organized Christianity were to get down to brass tacks today?

The scene was
a beauty shop in a
relatively small town where

A Conversation Begins

by G. Avery Lee • Several women were talking as they waited for a shampoo in the neighborhood beauty shop. The conversation drifted to religion and the churches. Then they got around to missions and missionaries. One woman contributed with spirit, "Ours is a missionary Baptist church. We really believe in missions. I mean direct missions. We are not interested in sending all our money in any one central office to be distributed. That's too impersonal. We want to see where our money goes. Some of our churches have their own missionaries."

A second woman quietly asked, "How many missionaries does your church support?"

"Oh," she replied, "we don't support any. You see we're such a small church. We can't afford a missionary."

"We have only 250 members, but we have a share in supporting about 2,000 home missionaries and over 1,700 foreign missionaries," the second woman said. "My church has what we call the Cooperative Program. This simply means that what we can't do separately we are able to do together."

The more you think about it the better

Lee is pastor of St. Charles Avenue Baptist Church, New Orleans, Louisiana.

that definition sounds—"doing together what we cannot do separately." That is exactly what the Cooperative Program accomplishes. But just how does the Cooperative Program work in a local church, and from there to all the work of the Southern Baptist Convention? It is from the churches that financial support comes.

Well, a church's participation begins when the budget committee of a local church starts its long, prayerful, careful study of the financial needs and responsibilities of the church. In order to make God's dollars go as far as possible, state and Convention needs are considered together in an item called the Cooperative Program.

State Baptist conventions support activities which include state mission work, often done in co-operation with the Home Mission Board. This includes Good Will Centers, Indian and Negro work, work with college students through Baptist Student Unions, Baptist colleges, state Baptist hospitals, and many other specific mission opportunities within the state. Thus an individual church sets aside a portion of its budget to help meet these as well as larger opportunities.

A state Baptist convention has its own budget committee which works in the same

Many Royal Service readers will want more information on the cults and isms in our country than we were able to include in the missionary program, page 34, this month.

Here are books which will stimulate your thinking. They are excellent additions to your own or the church library:

The Layman Looks at World Religions, by Niels C. Nielsen, Jr., \$1.95

and *Isms*, by Russell P. Spittler, \$2.95

Christianity and World Religions, by E. Luther Copeland, 75c

Order books from Baptist Book Stores.

A Conversation Begins

manner as that of a church. Larger areas of work known as the Southern Baptist Convention has broader concerns and heavier financial demands; so each state sets aside for Southern Baptist Convention commitments, a portion of what it receives from local churches.

A budget committee of the Southern Baptist Convention works out an equitable distribution of the funds received from the states. The Home Mission Board and the Foreign Mission Board, two six theological seminaries, various agencies and commissions, and two hospitals share in this money. Through this plan every church member can feel he shares in the work of more than 3,700 missionaries at home and overseas.

If you would know exactly how this Cooperative Program money in your state is distributed, get a copy of your state convention budget from your state convention office and a copy of the Southern Baptist Convention budget from your pastor. Each item is listed, the amounts or percentages or both are indicated. You see, all this begins with the local church and works out to include missionary work in all fifty states and fifty-three foreign countries. No quota or assessment is handed down. Each church decides what it will give; and each state convention determines what goes to the Southern Baptist Convention budget.

A few days later this conversation was resumed over coffee cups in the home of the first woman. After hearing the above explanation, the first woman asked, "That all sounds very well, but it's so impersonal. How do you ever get to know people? How can you ever see where your money goes?"

"Well," voice number two began, "there are so many ways. Last year on vacation my family stopped off at our children's home, and our youngest daughter recalled that when we give in our church we help these youngsters to have a place to live. Then, we've had both a state and a home missionary speak in our church recently, and last year a foreign missionary preached on Sun-

day morning. He said that Cooperative Program and Lottie Moon Christmas Offering funds had built a church and a school recently in the town where he works in Nigeria, West Africa. It was such a satisfaction to hear him."

If there is any one link in this chain that is more significant than another it is the very first one—the local church budget. Not only is local work dependent upon it, but every mission project to which Southern Baptists are committed. But, of course, no chain is any stronger than its weakest link, so each of these budget links is important, for they support the entire financial weight of Baptist work.

The biblical plan of proportionate giving is the right foundation to carry this weight. It would stagger the imagination to think about what the amount would be if every Southern Baptist would tithe. Talk about supporting missionaries, and colleges, and hospitals! My, we would be having rather church business meetings to work out places to use our money.

Yes, women can have work by week a vital share in the financial matters of their church as they bring their tithes each Sunday. Perhaps some husbands are reluctant to tithe because they feel their wives do not want to. A family discussion about the church budget and the family's share in it would be in order. Sometimes it is easy for the husband to sign the annual family pledge and get it over with. It would be a better family experience in Christian growth to discuss the family's total stewardship and share in the decision.

The Annie Armstrong Offering for home missions, the Lottie Moon Christmas Offering for foreign missions and state mission offerings give to Southern Baptists opportunity to bring love gifts beyond the tithes.

But the Cooperative Program is the financial life-line of the Southern Baptist Convention. The local church budget is the strong link in that line. And the family tithe is the major factor in the entire effort.

What Image Do Baptists Reflect?

Public relations men of Baptist state conventions, colleges, orphanages, and hospitals, as well as other interested persons, met in Washington to discuss the "image" that Baptists are projecting to the world.

They had two concerns. They wanted to know if the world thinks well of Baptists, and if they should try to improve that image. They were more concerned however that Baptist activities reflect the image of Christ and make him more meaningful to people of our nation and other nations.

"The church public relations man must be more interested in communicating Christ and his truth to the world than in publicizing his own particular church or institution," declared Louis Cassels, religion editor of United Press International.

Three Baptist leaders helped the conference take a candid look at the way non-Baptists look at Southern Baptists. W. Barry Garrett, associate director of the Baptist Joint Committee on Public Affairs, reported a survey in which outsiders criticized Baptists as being "out of date on today's great social concerns," as people "who are against rather than in favor of things," as a denomination "which is powerful politically," and as a group "unco-operative with other groups."

One editor, Erwin L. McDonald of the *Arkansas Baptist*, said that Southern Baptists project "at best, a split image" on the racial issue. The image, he said, "is split between the resolution adopted at the 1954 Southern Baptist Convention (supporting the US Supreme Court decision on school segregation) and the practice of Southern Baptists in daily life." And Dr. L. N. Patterson, missionary to Nigeria, said that "the thing that has done most to mar or hurt our image on the mission field is the racial issue." He told of three cases in which African Baptists had been subjected to indignities while traveling in the American South.

David A. Cheavens, director of public re-



by CYRIL E. BRYANT

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

lations and chairman of journalism at Baylor University, led conference participants in discussion of positive pointers on projection of the best possible image. He said that material they prepare from their respective institutions should reflect the ideas of the New Testament, especially faith and love. "Our constructive actions in our lives as Baptists and in our churches must be so compelling that they earn inch by inch the newspaper space we think we deserve," he said.

Christians can and should influence legislation, in the view of two Washington experts who came as guest speakers. Robert P. Van Deusen, Washington secretary of the National Lutheran Council, said that persons in government are anxious to hear what the churches have to say, provided the ideas are well thought out and not just "off the cuff opinions."

John B. Fisher, a management consultant familiar with ways of influencing legislation, said that table pounding—the showing of too intense emotional interest—has often ruined a religious group's appeal at a congressional hearing.

An editor of one state denominational paper wrote as recently as three years ago that "it does not matter what the world thinks of us." These public relations people who met in Washington decided, contrarywise, that the world's acceptance of our image means a great deal—provided this image is that of Christ and his truth working in men and offering hope, faith, and love for this generation.

matters of fact

Significant
WMS experiences
resulting from Anniversaryals

florida Several years before the Good Will Center in Bay Harbor, Panama City, Florida, was started, the Immanuel Baptist Church tried to have a mission Sunday school and worship services in that area.

It was after much prayer that they realized that something definite had to be done to meet spiritual needs. In September of 1960 a census was taken by Immanuel church members. The large number of prospects, unchurched and unsaved people were unbelievable. Having helped with this census, Mrs. J. P. Bryant, associational WMU president talked to some of the women of the associational WMU. The women were burdened and concerned and felt that they had to get busy.

They went to the executive committee of the Northwest Coast Association to ask for help in solving the many problems as well as help in supplying the money needed. The missions committee of the association could do nothing to help.

In December, 1960, at the associational WMU executive committee meeting, the women were asked if they wanted to sponsor a Good Will Center in the Bay Harbor area, for this type ministry seemed to be indicated. The women were very much in favor of the WMU starting the program. At this meeting a survey committee was appointed with the community mission chairman, Mrs. Burl Johnson as chairman.

From December, 1960, until May, 1961, this project was made a matter of prayer. At the May Woman's Missionary Union as-

sociational meeting it was decided that everything was ready to begin. A house for the Good Will Center was donated by Mr. and Mrs. J. T. Bloodworth. A vacation Bible school would open the work. Mr. Burl Johnson, community mission chairman, was elected as principal of the school. Other workers would volunteer from the churches of the association.

Seeing the determination of Woman's Missionary Union, the moderator of the association appointed a committee of three to study and take necessary steps to start the work and bring a recommendation to the executive committee. This committee was made up of the associational Brotherhood president, Mr. Ira Hill, a pastor, Rev. Adolph Bedsole, and the associational WMU president, Mrs. J. P. Bryant.

After the Good Will Center committee and the survey committee made reports to the associational executive committee, that committee gave Woman's Missionary Union permission to go ahead with the work but there was no financial help forthcoming.

The Good Will Center committee asked the pastors of the association to request their churches to take a special offering to help with expenses of the Center. Only two churches responded. With special offerings from our associational WMU meeting we received enough money to get the center in order and to hold a Bible school, August 21-25, 1961. There were seventy-one enrolled with sixteen workers from Woman's Missionary Societies from churches of the association.

One pastor wrote Mr. Clovis Brantley of the Home Mission Board asking him to come down and let us talk to him about the work to see whether there was possibility of getting a worker from the Home Mission Board. After two visits from Mr. Brantley and one from missionary Mrs. Noble Y. Beall the Board agreed to send us a worker as soon as one was available.

From August, 1961, until July, 1962, the associational WMU, with the help of the Woman's Missionary Societies in the churches, carried on a weekday program. This experience has been to the women a great blessing and also to our Young Woman's Auxiliary and Girls' Auxiliary members who have helped also.

We felt that God answered prayer on June 29, 1962, when Miss Evelyn Stanford was sent to us by the Home Mission Board. Since her coming the general association

has joined hands with the associational Woman's Missionary Union. The Home Mission Board is paying Miss Stanford's salary; the association pays her rent and furnishes the budget for the Center, and Woman's Missionary Union members still provide their services at the Center.

The Center is now operated under the leadership of Miss Stanford as director and a steering committee from the association. Since Miss Stanford has been with the Center as full-time worker, there has been great improvement. She started a full-time kindergarten in January, 1963.

We hope our story will help other Woman's Missionary Unions to know that with God leading and guiding they too can help to organize and sustain Sunday schools, missions, and churches—Miss Evelyn Stanford, Mrs. Delmas Hall, and Mrs. J. P. Bryant.

texas Royal Service in the Budget

An executive committee looked at a 75th anniversary goal: "Seventy-five per cent of members receiving WMU magazines." Now how could that goal be attained?

Various suggestions were made. One woman thought they could have a magazine subscription campaign. One suggested a certain month with an "all-out" drive for *Royal Service* subscriptions.

And then one woman called attention to information given in the Year Book. "The surest way to reach this goal is to get the magazines in the budget."

If that could be done, the anniversary goal would be met and the elective on WMS Aims for Advancement "Every member receiving *Royal Service*" attained.

Yes, it was the WMU executive committee of the First Baptist Church in Dallas. They studied the anniversary goals. They wanted to attain them. They wanted to reach that goal of 75 per cent of members receiving WMU magazines.

There was discussion. Questions came

with the discussion. Would the women appreciate a monthly magazine for which they did not pay? Would they read it? Can we afford it?

Why not provide WMU material as Sunday school and Training Union quarterlies are provided? Isn't there a need for more women to be better informed about missions? Wouldn't it help in adequate preparation of programs? Could it eliminate some excuses concerning program participation by avoiding the phrase "I don't have a magazine?" Could it help all members be more informed about all WMU work?

Yes, they finally agreed that the budget plan should be tried . . . and that it should be started during the anniversary year.

Yes, each member of the WMS of the First Baptist Church in Dallas, Texas, now receives each month at her home a copy of *Royal Service*. The anniversary goals prodded the thinking of the women . . . and they started thinking how can we do it, and they did it!—Lula Mae Henderson.



Retrospect

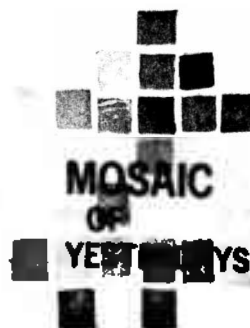
1888-1963

Marie Mathies and James Hunt

WORDS FROM SOME OF OUR LEADERS across the years regarding young people's work form a missionary mosaic, arresting in concept and pertinent to our day.

75 YEARS AGO ■ Woman's Missionary Union had been in existence only a year when the president, Martha E. McIntosh, said: "We are sorry not to be able to report more as having been done for the children in our churches, but the year has been filled with things to do and things to learn, that we could only make a beginning in this line of work. We trust, however, that the subject will now receive your earnest attention and that the interest in it may soon be widespread and abiding. . . ."

60 YEARS AGO ■ Mrs. J. A. Barker, president sixty years ago, had served as a foreign missionary. Being personally aware of unmet needs on mission fields, she envisioned young women answering these needs: "Another question . . . demanding an immediate answer is that of interesting our young women and girls in missionary work. . . . This phase of work appeals to WMU workers with peculiar force, because many are mothers, ardently desiring that their own children shall have part in this important work. . . . Let us organize our young people and put forth our best efforts for them. . . . Leaders for our young people should be chosen from the most efficient of our workers."



50

YEARS AGO ■ It was in 1913 that the name Girls' Auxiliary was given to the WMU organization for girls. True to the purpose of the organization, young people were enlisted in Sunbeam Band, Young Women's Auxiliary, Girls' Auxiliary, and the Order of Royal Ambassadors when the Union elected in 1916 Mary Faison Dixon, the first young people's secretary. She caught the vision of their potential: "I have realized more and more the magnitude of our undertaking and the reserve power we have in our young people. . . . Everywhere the enthusiasm manifested for the young people made clear and bright the vision of a graded society in every church. Shall we feel that teaching the children and young people spiritual truths and directing the development of their character . . . require no training while teaching arithmetic demands it? . . . I have felt that a correspondence course could be used in this way. It has been found effective in every other line of educational work. Why not in missions?"

25

YEARS AGO ■ By 1938, the Union could look prospectively at its purposes and make mature evaluations. Mrs. F. W. Armstrong, president, said: "The young people of our churches are a very heritage of the Lord. To so surround their lives with missionary atmosphere, to so instill in their minds missionary motives, to so awaken in their hearts missionary sympathy and purposes that they shall themselves be missionary compelled is our opportunity and obligation."

TODAY

LOOK AT THE MAP OF THE WORLD. Ask women whose lives are counting for missions in our communities, ask missionaries serving in home mission areas, ask missionaries in the fifty-three countries abroad where Southern Baptists are working why they are there. Ask them what awakened their missionary sympathies and prompted their missionary motives. Their answers will surely help us to give more than ordinary attention to our aim. "We will seek to cultivate missionary conviction in the hearts of youth. This aim cements the wisdom of yesterday into the pattern for today. Through it we enrich our mosaic for today and set the design for Women's Missionary Union's mosaic for the future."

CHRISTMAS in

Each year in August women mail to missionaries clothing and supplies which prove a blessing to those whom they serve in Jesus' name. Miss Farmer received your gifts in another year. Here are her comments.

Thank You, Thank You!

by Gladys Farmer

Good Will Center missionary in South Carolina

ONE of the most thrilling experiences of a lifetime were our "Christmas in August" gifts from members of Woman's Missionary Societies. The words of the Lord, "and pour you out a blessing, that there shall not be room enough to receive it" became a living testimony in our midst. Some ninety mail truckloads of gifts were sent with much concern and prayer for the people in our three Centers. Such an impact of love touched the hearts of multitudes from the poorest to those in posts of service at the freight yards, ports, and air offices.

A postman was laboriously unloading one of the ninety truckloads on a hot, sultry day. Beyond question he was earning his bread "by the sweat of the brow." Offering him a towel to mop the perspiration for which his handkerchief was inadequate, I said, "The idea that missionary circles meet just to sip tea and gossip. . . ." "Listen Lady," he interrupted, "if you ever hear anything like that again, send them to me and I'll straighten them out!"

Needs plus needs have been met from

these gifts—babies no longer wear make-shift diapers, more little feet have shoes on them, shut-ins are comfortable in clean gowns, families have sheets who actually slept on the "cleaner" side of a mattress.

Other needs were met—children became more interested in school because they had tablets and pencils, everyone has opportunity to stay fresh and clean with 20,000 bars of soap! There is abundance of first aid supplies, which are helpful in our medical clinics.

Neither people nor missionaries can express the depth of gratitude felt on this mission field, one block from the State Penitentiary. The attic has been floored and great deliberation used in sharing some and conserving some for future needs. To give too much is perhaps as hazardous as to give too little.

It is our prayer that we shall be as faithful in giving to the people Jesus as women have been in giving—for unto this end you gave "that whosoever will, may come" to the Saviour who gave us salvation.

Packing Boxes

Consult postmaster about size and weight regulations before you pack boxes.

Please do not send anything that is not clean and good enough for you to wear yourself. Mend it before you have it cleaned. Often people have no thread and needles, sometimes little soap for washing clothes and no money for dry-cleaning. Shoes should be repaired and polished.

Please send winter clothing in boxes separate from summer clothing and mark the boxes "Winter Clothing" and "Summer Clothing."

AUGUST

Mail packages this year to:

Refugees in Hong Kong

Address packages to:

Dr. George Wilson, Jr.
Chairman, Hong Kong-Macau Baptist Mission
169 Boundary Street
Kowloon, Hong Kong

baby and children's clothes
shoes

overcoats
sweaters

shirts
blouses

men's suits in smaller sizes
skirts

All kinds of clothing, both summer and winter, for all ages

Good Will Center work in Michigan

Address packages to:

Rev. George Madison
458 Ledyard
Detroit 1, Michigan

Bibles, Gospels
New Testaments
socks
T shirts

shorts
handkerchiefs
sheets

pillow cases
towels
bath cloths
soap

toothbrushes
tooth paste
diapers

Enclose in each package to Mr. Madison a self-addressed postal card so he can acknowledge receipt of your gifts.

For the Philippine Mission

Mark packages "used clothing, no commercial value" and address to:

Baptist Seminary
Box 7
Baguio, Philippines

Send to the Philippines the same gifts as those listed above for Good Will Center work in Michigan except New Testaments, Gospels, and pillow cases. Then add blankets, small size knit shirts, jackets, blouses, sweaters, skirts, and dress lengths; also aprons.

TIN-CAN SOULS

by
Helen
Fling

A noted Chinese visitor summed up his impressions of our American way of life by observing, "Something terribly akin I see between platinum blondes and chromium homes and tin-can souls."

There is little doubt of a definite connection between our gilded civilization and "tin-can souls." False emphasis upon glamour and possessions has resulted in an American obsession with pleasure and comfort, to the exclusion of spiritual growth. Security is fast becoming the chief goal of existence and status is valued more than spirit. The "menace of too much" is having its effect, even upon Christians.

Satan, if he could, would prevent each of us from coming to the cross of Christ for salvation. Failing in this initial spiritual battle, he focuses all his attention on preventing our growth as cross-bearing Christians. Today's materialism is a subtle but powerful ally in spawning covetousness, in keeping our souls small, and in whittling our mission concern into insignificant splinters.

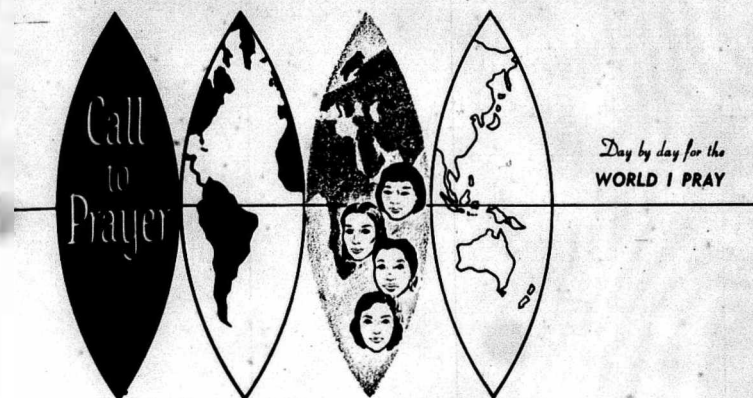
However, the Bible warns, "And be not conformed to this world: but be ye transformed by the renewing of your mind," or,

as Phillips translates Romans 12:2, "Don't let the world around you squeeze you into its own mould, but let God remould your minds from within." This is our clear instruction—to escape the mold of worldly conformity. Believing, then, that Christian women must be "transformers" rather than "conformers," Woman's Missionary Union encourages growth through Sharing Possessions. This WMU Aim relates stewardship teachings of the Bible to spiritual development and individual responsibility in the task of world missions.

Although God's commands are binding, it must be remembered that tithing is not so much the law of God for us as the love of God in us. Stewardship is not to be thought of in terms of an amount, nor even a proportion. It is a relationship. Stewardship is essentially a matter of recognizing and acknowledging the lordship of Christ. The oft-quoted words of Dr. George W. Truett speak truth: "He must be Lord of all . . . or he will not be the Lord at all!" A Christian woman, bereft of self-ownership and self-will grows to a new level of stewardship, her convictions encompassing both the way money is earned and spent, both the use of the tenth and the nine-tenths.

All the principles that govern Christian living must govern Christian giving. The Corinthian Christians were commended not so much for giving liberally out of deep poverty as for the fact that they "first gave their own selves to the Lord." An offering of self is a prerequisite for an offering of substance. Indeed, it is more. It is a prerequisite for an "abundance of joy" like this church experienced.

After fifty golden years of giving, the 1938 WMU Jubilee Anniversary watchword was especially appropriate: "Give unto the Lord the glory due unto his name: being an offering, and come into his courts" (Psalm 96:8). As "Labourers together with God" in this our seventy-fifth year, let us renew our gratitude and cultivate more fully the joy of Christian sharing of possessions.



Prepared by Mrs. Roswell E. Owens

Missionaries are listed on their birthdays. Addresses in Directory of Missionary Personnel, free from Foreign Mission Board, Box 6597, Richmond 30, Virginia, and in Home Missions.

1 THURSDAY For the Son of man is come to seek and to save that which was lost Luke 19:10 (read vv. 1-18).

"People, people, people—some living six families in a house. But to most of them our Saviour is still a stranger. He is a stranger to the Moslem father who complained that his little girl came home from kindergarten singing about Jesus; a stranger to multitudes whose lives we have yet to touch, Tanganyika."

Pray for Joan Carter, Dar es Salaam, Tanganyika, Mrs. J. B. Durham, Nigeria, Mrs. W. E. Whelan, Korea, Mrs. J. R. LeRoy, Campinas, Brazil, H. E. Hurst, Honduras, ev.; Mrs. W. H. Ichter, Rio de Janeiro, Brazil, ed.; L. S. Craig, Birmingham, Ala., Negro ev.; Irene Chambers, Ark., field worker; Mrs. E. C. Branch, Blackfoot, Idaho, Ind. ev.

2 FRIDAY For our gospel came not unto you in word only, but also in power. 1 Thess. 1:5 (read vv. 5-10).

Guatemala is a little country with tremendous spiritual needs. But the Lord is giving missionaries victories—from four Baptist churches in 1946 to 24, with a membership of 2,100. During the last two years enrollment in the Baptist Theological Institute, of which Charles A. Allen, Jr., is director,

has grown from 11 students to 22. Literature ordered for the Baptist churches has had to be doubled and redoubled in a year.

Pray for Mr. Allen, Mrs. W. A. Cowley, Nigeria, M. W. Stuart, Honolulu, Hawaii, ed.; Mrs. W. E. Grubbs, Baguio, Philippines, RN; E. G. Gatchers, Bangkok, Thailand, med.; J. A. Smith, Japan, MA; Mrs. J. W. Fielder, China, S. L. Watson, Brazil, ret.; Mrs. Francisco Rivera, Matanzas, Cuba, ev.; C. F. Landon, N. M., deaf ev.

1 SATURDAY They took knowledge of them, that they had been with Jesus Acts 4:13 (read vv. 5-13).

A missionary left his post of duty because of ill health. After several months he returned. Imagine his surprise when, upon entering the barber shop, he was fondly em-

BA business administration	med. medical evangelism
ed. educational evangelism	pub. publications
ev. evangelism	ret. retired
GWC Good Will Center	RN nurse
Ind. Indian	sec. social worker
lib. librarian	Sp. sp. Spanish speaking
MA missionary associate	SW student worker
MC Mission Center	WDP weekday program
MD doctor	on furlough

braced by all six barbers and they were not Christians! His manner of life among them had made an impact for Christ. *Pray for our missionaries and for yourself that Christ may be revealed in you.*

Pray for Mrs. J. A. Harrington, Brazil, ed.; D. M. Lawton, Hsinchu, Taiwan, Mrs. T. W. McMillan,* Kenya, ev.*

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4 SUNDAY Stand fast . . . striving together . . . the faith of the gospel; and in nothing terrified by your adversaries Phil. 1:27-28 (read vv. 27-30).

The 22-member First Baptist Church of Medellin, Colombia, dedicated its small chapel last September, in a service attended by 164 persons. Medellin, with about 650,000 people, is almost solidly Roman Catholic. Baptists of the city enjoy freedom of worship inside their new building, but distributing tracts and Bible portions on the streets is against the law. *Pray for this church.*

Pray for J. N. Thomas, Medellin, Colombia, Mrs. D. L. Miller, Campinas, Brazil, ev.; Grace Wells, Indonesia, pub.; J. L. Reeder, Quezon City, Philippines, Mrs. K. J. Myers, Jr.,* Nigeria, MD; Ruth Womack, Nigeria, RN; D. M. Regalado, Deming, N. M., Sp. sp. ev.*

5 MONDAY Establish thou the work of our hands upon us, yea, the work of our hands establish thou it Psalm 90:17 (read vv. 12-17).

Rev. and Mrs. J. W. McGavock, appointed to Chile in 1922, served first in Temuco. Mr. McGavock founded the Baptist Theological Seminary in Santiago in 1937. In 1944 this missionary couple was transferred to El Paso, Texas, to the Mexican Baptist Seminary and the Baptist Spanish Publishing House, and later as evangelistic workers in Juarez, Mexico, until their retirement in 1953 closing thirty-one years of active missionary service.

Pray for Mrs. McGavock; R. B. Wolfard, Rio de Janeiro, Brazil, J. F. McKinley, Jr., E. Pakistan, Mrs. J. A. Smith, Angeles, Philippines, ev.; R. L. Gross, N. M., MC; Gilbert Oakley, Espanola, N. M., Sp. sp. ev.*

6 TUESDAY If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity Isaiah 58:10 (read vv. 6-12).

Settlement houses with an evangelistic approach to needy people were pioneered in

an industrial quarter of London in 1884. Such work in the USA traces back to Hull House, established by Jane Addams in Chicago in 1889. Southern Baptist work in this field began in 1912 with the Baptist Settlement in Louisville, Kentucky, under the auspices of the WMU Training School. In 1914 the name Good Will Center was given to this settlement house. Such centers are now maintained by the Home Mission Board and the Baptist state conventions in the homeland, and by the Foreign Mission Board and national conventions overseas.

Pray for Della Ruth Smith, Lexington, Ky., GWC; Mrs. T. H. York, Okla., Ind. ev.; Mrs. L. J. Harper, Paraguay, RN; Mariam L. Muner, Kediri, Indonesia, med.; J. E. Pusep, Jr., Baguio, Philippines, Hoke Smith, Jr., Argentina, ev.; Milton Murphey, Petah Tikva, Israel, J. H. Law, Dar es Salaam, Tanganyika, ed.; Dorothy Emmons, Nairobi, Kenya, soc.*

7 WEDNESDAY What doth it profit, my brethren, though a man say he hath faith, and have not works? James 2:14 (read vv. 14-18).

News headlines in the Hong Kong Standard read, "About 5,000 Chinese refugees yesterday poured through gaps torn in the border fence, as workmen feverishly replaced the barbed-wire barricades." Hong Kong police rounded up most of these desperate freedom-seekers, fed them a meal or two, then herded them back to China to prevent their over-flowing the British colony's already bursting-at-the-seams refugee population. Hong Kong has admitted two and a half million legal immigrants in the last twelve years! *Pray for government officials, for refugees, and Baptists of Hong Kong.*

Pray for W. W. Lawton, Jr., Kowloon, Hong Kong, B. T. Thorpe, So. Rhodesia, Mrs. G. E. Joiner, Quito, Ecuador, Mrs. L. A. Doyle, Jr., Manaus, Brazil, ev.; W. C. Gaventa, Nigeria, MD; Mrs. A. L. Iglesias, Colon, Panama, ev.; Elizabeth Lundy, Atlanta, Ga., GWC

8 THURSDAY And they brought young children to him. . . And he took them up in his arms. . . and blessed them Mark 10:13-16 (read vv. 13-16)

Betty Jean Sisk, a student summer missionary from Alabama, serving under the Home Mission Board, relates:

"At a Good Will Center in Virginia, I found that many children came from homes where there is little love. Family deserters and alcoholics are common.

"On the playground one day an eight-year-old Negro boy stood silently by as a little Negro girl playfully hugged me. As soon as the girl left, the little boy impulsively rushed up and hugged me, too. There is desperate heart-hunger in the lives of these children! One of my greatest joys was to tell them—without a shadow of a doubt—that Jesus loves them." *Pray for student missionaries.*

Pray for Miss Sisk, Roanoke, Va., GWC; Mrs. J. A. Lunsford, Brasilia, Brazil, P. C. Bell, Jr., Bogota, Colombia, Sara Frances Taylor, Buenos Aires, Argentina, Mrs. T. C. Bennett, Camilla, E. Pakistan, R. W. Harrell, Nairobi, Kenya, ev.; Tamaki Masaki, Kyoto, Japan, BA; Marian Sanders, Mexico, ed.

9 FRIDAY Jesus, . . . was moved with compassion toward them, because they were as sheep not having a shepherd Mark 6:34 (read vv. 31-44).

A former missionary to China prayed for Christian Chinese: "Give them courage born of confident faith in Thy honor. Do miracles in their behalf and grant them manna from heaven and clothes for their bodies as thou didst care for the Israelites on the wilderness journey. So that all people around them may know that thou, O Lord, dost live and art God!"—Rev. C. J. Lowe.

Pray for Mr. Lowe; Mrs. W. E. Emanuel, Matsue, Japan, RN; Mrs. R. L. West, Oghamosh, Nigeria, Mrs. Maurice Smith, Kumasi, Ghana, R. R. Greenwood, Guatemala, ev.; W. J. Fergusson, Kaduna, Nigeria, J. D. W. Watts, Zurich, Switzerland, ed.; Mrs. B. F. Belvin, Okmulgee, Okla., Ind. ev.; Edelmira Robinson, Cuba, ret.*

10 SATURDAY He that loveth son or daughter more than me is not worthy of me Matt. 10:37 (read vv. 37-42).

Nineteen parents of Southern Baptist foreign missionaries stood in a special service at Cascade Baptist Church in Atlanta, Ga. to tell how grateful they were that God had called their children. All bore witness to the fact that Christ gave them peace and satisfaction in knowing that their children were in his will.

Pray for C. L. Whaley, Jr., Yokohama, Japan, C. S. Boatwright, Japan, W. O. Hearn, Jerusalem, Jordan, Mrs. J. N. Westmoreland, Gatooma, So. Rhodesia, M. L. Corley, Calambui, R. P. Bellington, Brazil, ev.; Mrs. D. L. Saunders,* Kenya, RN; Mrs. C. D. Hardy, Brazil, Mrs. C. J. Lowe, China, Mary K. Crawford, China-Hawaii, ret.*

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11 SUNDAY This gospel of the kingdom shall be preached in all the world for a witness unto all nations Matt. 24:14 (read vv. 1-14).

Dr. Courts Redford reminds us that the United States is now spending more for defense in one year than all churches of our land have spent in the past twenty-five years for all of their work at home and abroad. Had we given sacrificially for an aggressive missionary program we might now be truly Christian America. "If Christianity could sweep across the world during the first Christian century when means of travel and communication were slow and difficult, what could be accomplished in this twentieth century, during this World Missions Year, if only Southern Baptists' dedication equaled theirs?"

Pray for I. B. Williams, McAllen, Texas, Sp. sp. ev.; Mrs. L. M. Krause, Germany, ev.; A. R. Crabtree, Brazil-Portugal, ret.

12 MONDAY I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me Isaiah 6:8 (read vv. 1-8).

"While on furlough we met many fine young people—doctors, dentists, nurses, pastors. Among them are those who have been, or who will be, called of God to fill spiritual needs around the world. Upon their response to his call rests the hope of many lost souls. Some may never find the Saviour if these young men and women reject his call. Somewhere someone, unknowingly, is waiting for that messenger with the good news"—Mrs. James E. Hampton.

Pray for Mrs. Hampton, Tanga, Tanganyika, W. T. Moore, Dacca, E. Pakistan, Mrs. H. E. Spurgeon, Taiwan, E. W. Glass, Singapore, Mrs. O. K. Bozeman, Jr., Seoul, Korea, ev.; Mrs. R. H. Culpepper, Japan, A. B. Craighead, Italy, Mrs. D. L. Jester, Iwo, Nigeria, ed.; May E. Perry, Nigeria, Mrs. H. M. Harris, China, ret.; Rafael Fraguela, Matanzas, Cuba, ev.; Alaska WMU annual meeting, Anchorage, 12-13.*

13 TUESDAY If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness 1 John 1:9 (read vv. 5-10).

"A member of our church drank wine once in a while. The deacons counseled with him. He promised to give up the habit, but he

failed to do so. The members planned to vote to take his name from the church roll. We prayed earnestly for this man. He came to talk with us. Don explained that if he would ask God's forgiveness and the church's pardon, and would forever give up this habit the church would forgive him. He did just that, and was forgiven. Now he brings the men who work with him to the services. God's spirit prevails"—Mrs. Donald R. Heiss.

Pray for Mrs. Heiss, Japan. Mrs. L. G. Fielder, Fukuoka, Japan. Mrs. M. W. Stuart, Honolulu, Hawaii. D. H. Whitson, Dar es Salaam, Tanganyika, ev.; A. W. Yocum, China-Korea. Mrs. W. C. Harrison, Brazil, ret.; Mrs. Eleuterio Figueredo, Las Villas, David Torres, Havana, Cuba, ev.; Mrs. Andres Viera, Roswell, N. M., Sp. sp, ev.

14 WEDNESDAY What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God Micah 6:8 (read vv. 1-8).

"Our small son, Mark, and I were in a store when the storekeeper spoke harshly to a customer. Mark just stood there taking it all in. When we were outside he asked, 'Mother, is that the man you said was a Christian?'"—Mrs. Gene D. Phillips.

Pray for Mrs. Phillips, Shabani, So. Rhodesia. Mary D. Stampley, Kumasi, Ghana. Mrs. C. L. Culpepper, Sr., H. L. Riley, Taipei, Taiwan. Mrs. B. W. Coffman, Dominican Republic. Mrs. M. E. Pitts, Lima, Peru. Mrs. H. P. Haynes, III, Venezuela. Mrs. J. A. Treadway, Taiwan, ev.; G. L. Bradford, Tokyo, Japan, MA; Jaxie Short, Hong Kong, J. A. Foster, Philippines, ed.

15 THURSDAY Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee Jonah 3:2 (read vv. 1-10).

"Victories in kingdom building are not accomplished by writing about them, being in favor of them, or wishing for them. They come about by the grace of God working through the lives of those who take the gospel seriously. Even our prayer is hollow, wasted breath without zeal in action."

"What more can we say that might convince young preachers to give up good churches, forsake comfortable security, turn loose geographical sentiments, tackle unknown tongues, buy a strong pair of boots, and trust the Saviour of the cross?"—C. Glynn McCalman.

Pray for Mr. McCalman, Brazil. Mrs. D. R. Smith, Valencia, Venezuela. Mrs. R. E. Gor-

don, Dagupan City, Philippines. Mrs. A. R. Milligan, Mombasa, Kenya, ev.; J. E. Jackson, China-Japan-Philippines. Mrs. C. H. Westbrook, China, ret.; Asuncion Sugasta, Chitre, Panama, ev.

16 FRIDAY Then . . . the ears of the deaf shall be unstopped Isaiah 35:5 (read vv. 3-10).

The first missionary to the deaf was appointed by Southern Baptists in 1906; today the Home Mission Board has 34 Lloyd Corder, who directs the language groups mission work, including work with the deaf, estimates that an overwhelming majority of the deaf are unsaved. Imprisoned in a silent world, often neglected spiritually, they have all too few opportunities to learn of Jesus and his love. Today, more and more churches are providing Sunday school classes and Training Union groups for the deaf as part of their regular program. Pray today for the approximately 250,000 silent people in our country.

Pray for Mrs. C. F. E. Landon, N. M., deaf ev.; Mrs. E. B. Dazier, Fukuoka, Japan. R. L. Lindsey, Jerusalem, Israel, ev.; C. F. Eaglesfield, Ibadan, Nigeria, pub.; L. H. Neill, Eku, Nigeria. R. W. Burnett, Buenos Aires, Argentina. BA; E. L. Morgan, China, ret.

17 SATURDAY Being fully persuaded that what he had promised, he was able also to perform Rom. 4:21 (read vv. 16-25).

"Do we have a definite message when there is real need, or only when times are favorable? We have a spiritual message to give to the Cuban people at this time. We shall not abandon the field where we have worked for more than thirty years," reports Herbert Caudill, superintendent of missions in Cuba.

Pray for Mr. Caudill, Willie Johnson, Emmonak, Alaska, ev.; J. E. Coney, St. Bernard, La., French ev.; C. M. Case, Gallup, N. M., Ind. ev.; L. L. Vinson, Burtleson, Tex. migrant ev.

* * *

18 SUNDAY I am come that they might have life, and that they might have it more abundantly John 10:10 (read vv. 1-11).

Edna Woolfer was working as office manager for a construction company in Washington, D. C., when the Lord called her, and she surrendered her life to vocational Christian service. She resigned her job, entered Bab-

Pray during August for Woman's Missionary Union's

leadership in your church. Help leaders to establish spiritual objectives for all members. Accept responsibility for fulfilling God's purposes.

University, earned a BA degree, then went on to graduate from a seminary. When the Home Mission Board asked her to go back to Washington as director of the Johnening Good Will Center, she gladly accepted. Almost 500 people are enrolled at the center. Sixty per cent are white, forty per cent Negro. Pray for this work.

Pray for Miss Woolfer, Mrs. P. H. Anderson, China-Hawaii, ret.; C. H. Lawhon, Sr., Philippines. Mrs. W. C. Grant, Tokyo, Japan. J. C. Calhoun, Jr., Malaya. Mrs. W. W. Donahue, Cartagena, Colombia. Mrs. H. B. Lee, Jr., Olivet, France, ev.; E. C. Wilson, Jr., Rio de Janeiro, Brazil, SW; Martha E. Hirston, Recife, Brazil, T. O. High, Ogbomasha, Nigeria, ed.; Marie Cuyper, Kowloon, Hong Kong, Ind.; Irene T. Branum, Pusan, Korea. Alver Miller, Ogbomasha, Nigeria. RN

19 MONDAY The Lord is great. . . he is to be feared above all gods Psalm 96:4 (read vv. 1-13).

"Services in a recent revival were held at five o'clock each morning, after which the whole congregation visited from house to house. One morning a widow accepted Christ as Saviour. When we again visited in her home, I asked what she intended to do with the juju god now that she had become a Christian. She said she wanted it torn down. So the son, who was also a Christian, took a long machete and cut down the god made of sticks. During the remainder of the day's visitation the son led the way through the village, to show his fellow-townsmen that he had confessed Christ as Lord"—Mrs. Maxwell D. Sledt. Pray for this family.

Pray for Mrs. Sledt, Port Harcourt, Nigeria. Mrs. G. S. Harvey, So. Rhodesia. B. P. Keith, Mrs. M. J. Wright, Jr., Tokyo, Japan. G. F. Joiner, Quito, Ecuador, ev.; Vera M. Gartner, Bangkok, Thailand, RN. Sophie Lannan, China. S. P. Mireles, Texas, ret.; E. W. Parker, New Orleans, La., Negro ev.; T. L. Parlett, Baltimore, Md. GWC Mrs. Eustacio Miranda, Auton, Panama, ev.

20 TUESDAY Many shall come from the east and west and shall sit down . . . in the kingdom of heaven Matt. 8:11 (read vv. 5-13).

"While on furlough I was in a sanatorium in Fort Worth, Texas. Nurses and patients came by to see if I really was a missionary. Several asked, 'Well, what's it like over there?' Pondering their question, I could have reached into the past five years and brought out some tales which would have satisfied their interest in the unusual."

But I felt more like remembering the Arab student nurses at our Gaza Baptist Hospital singing and worshipping together in chapel every morning, studying and learning to render efficient, loving care to the sick in Jesus' name. I thought, too, of the new believers, faithful in attendance at the services, effective in their testimony, enduring ridicule for Christ's sake. And I felt prompted to reply: 'It's about the same as it is here, except that most people there have not yet had a chance to know Christ.'—Mrs. R. Edward Nicholas.

Pray for Mrs. Nicholas, Gaza. Mrs. E. H. Clark, Kenya. Mrs. W. J. Mourhead, Quezon City, Philippines. M. E. DuPriest, Tokyo, Japan. D. E. Merrier, Takamatsu, Japan. P. W. Noland, Campinas, Brazil, ev.; Mrs. R. L. Kolb, Brazil. Mrs. J. D. W. Watts, Zurich, Switzerland, ed.; Mrs. J. J. Courvert, Brazil. J. R. Allen, Brazil, ret.

21 WEDNESDAY Love ye therefore the stranger Deut. 10:19 (read vv. 12-19).

"Our greatest need today in Thailand is Christian national leaders. Recently I talked with a young daughter of a Thai psychiatrist. She had studied in my native state, but her young American friends there took her dancing instead of to church. Today this young lady may be lost to the cause of Christ."

"Win a foreign student to Christ, and he in turn may win hundreds of his own people"—Mrs. Louis E. McCall.

Pray for Mrs. McCall, Bangkok, Thailand. Mrs. B. L. Spear, Ayudhya, Thailand. Howard Hamrick, Indonesia. W. E. Allen, Tokyo, Tanqungika, Mrs. P. S. C. Smith, Jordan, G.

B. Cowser, Rio Grande do Sul, Brazil, Mrs. J. W. Bartley, Jr., Montevideo, Uruguay, J. F. Naranjo, Havana, Cuba, ev.

22 THURSDAY He gave them power . . . to heal all manner of sickness and all manner of disease Matt. 10:1 (read vv. 1-8).

Throughout a medical missions conference recently held in Richmond, Va., a recurring theme was the desperate need for nurses, in places like the Baptist hospitals in Ghana, Tanganyika, and So. Rhodesia, which have only one missionary nurse each. The need for doctors, hospital administrators, medical technologists, and dentists were also emphasized. Pray that these needs will be supplied now.

Pray for M. G. Fort, Jr., Gatooma, So. Rhodesia, MD; A. G. Dunaway, Jr., Nigeria, ev.; Lenora C. Hudson, Kokura, Japan, N. W. Welch, Brazil, ed.; Mrs. J. C. Quarles, Argentina-Uruguay, ret.; Julia B. Burdett, Savannah, Ga.; GWC: Ted Trent, Chinle, Ariz., Ind. ev.; Mrs. Willie Johnson, Emmonak, Alaska, ev.

23 FRIDAY And he brought him to Jesus John 1:42 (read vv. 35-42).

"Shortly after her conversion, Marilyn, the oldest of our four daughters, asked if she might bring Judy to visit and go to Sunday school with us. We, of course, thought Judy must be Marilyn's age, probably eight or nine. Judy came. She was a beautiful young Chinese, twenty years old. Each Sunday thereafter Judy came and attended Sunday school and church with us. I felt led to talk with her about being a Christian. She expressed a strong desire to know Christ as Saviour, so I took her with me to the home of a missionary who speaks Mandarin fluently, to make sure she understood that salvation is the gift of God. After a few hours of study and prayer, Judy said she knew she was saved. As I told Marilyn about it later, her face became radiant, and she said, 'Oh, Mother, I helped Judy to find Jesus.' Now Marilyn is a missionary in Taiwan"—told by her mother.

Pray for Mrs. R. E. Morris, Taiwan; O. J. Quick, Taichung, Taiwan, Mrs. E. L. King, Jr., Kediri, Indonesia, Buck Donaldson, Jr., Dar es Salaam, Tanganyika, Mrs. S. R. J. Cannata, Jr., So. Rhodesia, J. W. White, Mexico, J. E. Linperfelt, Feira de Santana, Brazil, ev.; Mrs. A. E. Hayes, Brazil, ret.; C. W. Applewhite, Kediri, Indonesia, MD; Mrs. W. L. Crumpler, San Ysidro, Calif., Sp. sp.; Robert Fatta, Stroud, Okla., Ind.

24 SATURDAY I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth Rom. 1:16 (read vv. 8-17).

Through a Christ-centered, church-related ministry, Good Will Center work reaches out to cross barriers of sin and spiritual depravity, and to win to Christ those who might not otherwise be reached by a regular church program. Out of deep concern for the multitudes, our home missionaries in love cross economic, social, racial, and language barriers. They reach the individual where he is with the love of God.

Pray for Allen Seward, Roanoke, Va., GWC: Mrs. Magnus Gonsen, Albuquerque, N. M., Ind. ev.; Mrs. E. C. Pippin, Argentina, A. R. Milligan, Mombasa, Kenya, Mrs. Tomoki Masaki, Kyoto, Japan, ev.; Vera L. Campbell, Fukuoka, Japan, ed.; Bertha L. Hunt, Brazil, ret.

* * *

25 SUNDAY He that goeth forth . . . bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him Psalm 126:6 (read vv. 1-6).

John A. Roper, Jr., and his wife, Ruth, are both medical doctors at the Baptist Hospital in Ajloun, Jordan. "Jordan is a land of rocky soil," writes Dr. Roper. "We have found that work for Christ in the Moslem world often means working in stony ground. However, we take courage in that some seed has begun to bear fruit. Often after ordering drugs for a critically ill child and talking with anxious parents we have returned home with hearts filled with thankfulness that we have been called into this ministry."

Pray for Mr. Roper; Mrs. O. C. Robison, Jr., Benin City, Nigeria, RN, Mrs. Y. I. Dietrich, Bangkok, Thailand, ev.; Mrs. S. C. Reber, Singapore, MA; Mrs. Sam Morris, Shawnee, Okla., Ind. ev.

26 MONDAY Other men laboured, and ye are entered into their labours John 4:38 (read vv. 31-38).

A total of 3,800 first-time decisions for Christ were made during the Billy Graham crusade in the city of Sao Paulo, Brazil last September, reports Missionary Gene H. Wise. The 60,000 capacity stadium was packed on Saturday and Sunday nights in spite of rain; attendance on other nights was estimated at around 30,000.

"We are reaping where others have labored," Dr. Graham said, "who, with few materials and facing hostilities and persecution, were willing to work and pray year after year to lay the foundations."

Pray for Mr. Wise, Campinas, Brazil, pub.; R. E. Johnson, Brazil, ed.; D. N. Dudley, Nagoya, Japan, ev.

27 TUESDAY Commit thy way unto the Lord; trust also in him, and he shall bring it to pass Psalm 37:5 (read vv. 1-11).

"Afternoons in Saigon are hot—over ninety degrees day in and day out. Our mission work there is new, exploratory, striving." The Hernan Hayes and their three children were the first to put down a stake there. "There are two paramount needs of the Vietnam mission—prayer and personnel"—Mrs. Hernan Hayes.

Pray for Mrs. Hayes, Saigon, Vietnam, Mrs. C. L. Godwin, Ghana, Mrs. P. S. Johnson, Dacca, E. Pakistan, ev.; L. H. Solis, Calif., Sp. sp.; G. O. Foulton, Ill., ret.

28 WEDNESDAY The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus Phil. 4:7 (read vv. 1-7).

James R. Moseley, missionary in Ogbomoshu, Nigeria, wrote to his high school teacher, "It has been a long time since I have seen you and even longer since I have written anything to you or for you. You taught me English in 1942. You used to rib me about griping so much and not studying a little bit harder. I have almost quit griping! Coming out here to the mission field has brought a peace within."

Pray for Mrs. Moseley, D. R. White, Madrid, Spain, ev.; C. T. Hopkins, Ibadan, Nigeria, BA; Mrs. George Green, Nigeria, Mrs. J. H. Benson, Mexico, ret.

29 THURSDAY Unto whomsoever much is given, of him shall be much required Luke 12:48 (read vv. 36-48).

Dr. Bob Goldie was the only doctor in health service work in Ogbomoshu, Nigeria until last April when Dr. Ruth Berrey, a pediatrician from Birmingham, Ala., went there as a missionary associate. Dr. Goldie says, "She will take over the child welfare clinics, which were temporarily discontinued last June before we returned to Nigeria from furlough because it is impossible for one doctor to keep the leprosy and TB work and the children's clinics in operation by him-

self." Pray for this work, and understaffed medical work around the world.

Pray for Mrs. Berrey, MA; E. D. Farthing, Kyoto, Japan, B. A. O'Neal, Maceio, Brazil, ev.; Mrs. Helen L. Parlett, Baltimore, Md., GWC; M. T. Rodriguez, Texas, Sp. sp. ev.

30 FRIDAY Ye also, as lively stones, are built up a spiritual house 1 Peter 2:5 (read vv. 1-10).

"The new Baptist church building in a village about fifteen miles from the city of Mombasa, Kenya, cost about \$150," writes Missionary Charles A. Tope. "The people of the village are proud of it. They built it themselves. It was no small project. Water used in construction had to be carried on the head from a spring about 150 yards away. Rocks placed around the doors and used in the foundation were carried by hand about four miles."

"Services in the village were begun under a mango tree four years ago. Slowly but surely the 'living stones' from which churches are built were gathered together. I think I have never known a deeper sense of satisfaction than the dedication of that little church." Pray for this church.

Pray for Mr. Tope, Mombasa, Kenya, W. B. Fawc, Jos, Nigeria, Mrs. J. E. Hester, Rome, Italy, C. B. Williams, Bangkok, Thailand, Mrs. J. C. Muse, Jr., Quito, Ecuador, ev.; Mrs. H. E. Hurst, Honduras, RN; A. P. Pierson, El Paso, Texas, pub.; S. A. Perez, Pinar del Rio, Cuba, ev.

31 SATURDAY They that are whole need not a physician; but they that are sick Luke 5:31 (read vv. 27-32).

"The doctors, nurses, and all the hospital staff have been doing their best to save the lives of patients. But this is not all the task that Christ addressed to us," a Korean helper at the Wallace Memorial Baptist Hospital, Pusan, Korea, points out. "There are more serious things which we must do, such as preach the gospel and bear witness. The hospital evangelist has been preaching to all the patients every day." A Korean intern who received Christ as Saviour said, "The faithful life of a missionary doctor led me to consider being a Christian."

Pray for C. G. Tubor, Pusan, Korea, MD; Mrs. S. L. Jones, Salisbury, So. Rhodesia, pub.; Mrs. J. F. Kirkendall, Beirut, Lebanon, J. B. Graham, Taipei, Taiwan, Mrs. R. F. Coy, Valparaiso, Chile, ev.; Mrs. G. P. Madison, Highland Park, Mich., WDP; L. K. Solomon, Pine Bluff, Ark., Negro ev.



16 MM. Beachhead • C. S. Cadwallader, Jr.

Information from

A LONG-TIME dream came true when Missionary C. S. Cadwallader, Jr. and his family, moved to the city Quezaltenango [kay said tay NAX go] in October, 1960, to begin work. It is located in the center of an area heavily populated by Indian tribes, each with its own dialect. Mission work in Guatemala needed two centers of Baptist work—the one already established in Guatemala City, and another in Quezaltenango.

Not long after the arrival of the Cadwalladers in Quezaltenango, arrangements were made to show a series of films on the life of Christ at the Cultural Center of the American Embassy. Three films of twenty minutes each were shown twice daily, for six weeks beginning the week after Christmas. More than ten thousand people saw the pictures, some more than once. Friends were made for the cause of Christ. This was the beachhead for the opening of Baptist work.

The Cadwallader children soon made friends with the Catholic priest—especially with two who seemed to be very liberal. One priest invited the missionary to take the 16 mm. projector to the school and show the series of films there. The missionary hesitated at first.

"We don't wish to enter into any conflict with you Catholics, for these pictures are based wholly on the Bible. The picture of the baptism of Jesus shows that it is by immersion. Mary, the mother of Jesus, has no halo as you picture her."

"Not important," answered the priest. "Our people need to know more of Jesus—the Jesus of the Bible. They know about the saints very well." Needless to say, the films were shown. The last showing was to 850 people in the social room of the Catholic cathedral.

During the following Easter week the local priest invited all children from Quezaltenango's five public and eight Catholic schools to attend a showing of the films at the largest downtown theater. The children came—1,531 strong.

The movie projector has also been in military service! Three thousand soldier-recruits are trained for two months at the Fifth Military Zone Headquarters. When Mr. Cadwallader visited the colonel in charge of the headquarters, he brought out his Bible to show to the missionary, who felt led of the Lord to ask permission to show the series of films. The three films were shown in the basketball court of the military base three nights a week for two weeks. At the end of the series, when an invitation was given more than a dozen trusted Christ as Saviour and \$20 was spent for New Testaments and Bibles.

Other known results of the showing of these films on the life of Christ—Quezaltenango church has two new Sunday school workers. One is a lieutenant who, saved and baptized, now teaches a class of Juniors. His wife also has been baptized. The other is a retired lieutenant-colonel of the Guatemala army. He is the Sunday school superintendent!

Rev. and Mrs. C. S. Cadwallader, missionaries to Guatemala, leave for the States on furlough next month.

Racism: Judice Behind the Iron Curtain

The Soviet bloc has suffered a setback in Africa. Hundreds of African students studying in bloc countries have charged racial discrimination and Communist indoctrination.

Students from Ghana in Bulgaria told the Associated Press that it was a common occurrence for people to spit on them when they walked by, taunting them to "Go back to the trees, black monkeys."

Conflict with the police began when the Africans organized an all-African student union at Sofia University and Bulgarian technical schools. In all Communist countries authorities want Afro-Asian students to belong to unions in order to be strong enough to protect themselves.

Resistance came to a head when the students organized a street demonstration in front of the government building. They had been promised and refused several times an interview with the Premier with whom they hoped to lodge protests against discrimination. Police brutally handled the demonstrators and arrested about forty of them. Support given to the students by the diplomatic representatives of their countries suggests that the African governments have become increasingly uneasy about Communist indoctrination of the students and have finally decided to take action even at the risk of offending the host countries.

The Weight of Indifference

"Perhaps the chief work of the Christian is to give himself to the dangerous enterprise of not being indifferent." In the context of this probing sentence by an English clergyman set the slave trade of today.

Across sections of Arabia and Africa the buying and selling of human beings is a flourishing business. The government of Saudi Arabia, biggest slave-dealing country, issues licenses to carry on the trade. Prices have steadily risen at the slave auctions since 1947. Then a woman slave could be bought for around \$400. A few years later a girl of fifteen cost as much as \$1,000. Encouraged by rising prices, Saudi slave dealers have spread their nets to Nigeria, Ethiopia, Iraq, Iran, Turkey, and Syria.

The most hideous cruelties are

DID
YOU
READ
IT

by

Mrs. William McMurry

practiced on the children. An East African publisher described his visit to a "slave baby farm" in French Somaliland where he found in one dormitory little girls kneeling in a circle, their bare buttocks red with welts from severe beatings with a cane. In the next dormitory he found another pathetic little circle of boys and was horrified to find that they had been castrated.

Religious Freedom in Russia

Last spring about twenty Russian churchmen toured the United States as guests of the National Council of Churches. Many voices were raised in both protest and praise of the venture which brought into focus lack of Soviet freedom of religion.

Writing in *The New Republic*, Jeremy Azrael of Harvard Russian Research Center points out that since the death of Stalin, mass terror has almost disappeared in Russia. However, he warns that the elimination of mass terror has not been followed by the elimination of widespread secret police action under control of the regime. He cites the decrease in freedom of religion.

A "considerable number" of clergymen of all faiths have been arrested. Others have been exiled as "parasites" and all have been classified as liable to exile by dint of their very status. Many churches and some of the few remaining synagogues have been forcibly closed. Anti-Semitic articles have appeared in the press and a violent campaign has been launched against sectarians of all sorts. Cases have been reported in Soviet papers where parents who have sought to give religious instruction to their children "gave them up" to state homes.

The author cautions not to be fooled with changes taking place in the USSR toward liberty. "Today's freedom is by grace of the regime and this makes it uniquely precarious."

The Layman Looks at World Religions*

Here is a little book that gives insight into the world's major religions. Written in non-technical and highly readable language, the author's purpose is not to compare religions but to help the reader understand them.

Dr. Niels C. Nielsen's approach is different. Founders and their teachings move easily across the pages without topical interference or obtrusive outlines. Most of the Eastern religions are basically non-creedal, states the author. Then simply he explains. "In India a Hindu may believe in many gods, one god or no gods at all. He may be a monotheist, polytheist, atheist, or agnostic. Yet he can remain faithful in practice to the religion."

It is of utmost importance that East and West learn to distinguish between primary truths of the great religions and secondary considerations, states the author. He concludes the summary with a ringing affirmation that man's quest for an enduring faith can be found only in the person of Jesus Christ who is God incarnate.

*\$1.95 from Baptist Book Stores.

PROGRAM FOR CIRCLE OR SECOND WMS MEETING

MISSION STUDY BOOK:

Annie Armstrong*
by Elizabeth
Marshall Evans

Make plans to have this book
on the last eighteen years of
WMS history taught in Circles
or Society.

Circle Theme for the Year: "Unto the stature of Christ" Ephesians 4:13.

SHARING POSSESSIONS

by Mrs. Louis L. Dabney

Purpose: To examine our financial opportunities for supporting world missions; to understand our response as a measure of our love for Christ and development into a full-grown Christian.

Outline for Meeting

Circle Chairman in Charge
Call to Prayer
Business and Promotion (See Forecaster)
Song
Program Chairman in Charge

SHARING POSSESSIONS

Program Chairman: All mathematical processes can be accomplished by the use of four signs. Plus to indicate addition, the minus sign for subtraction, the times sign for multiplication, and the division symbol, from the most complicated atomic formula,

these four signs suffice. (*Draw these signs on poster or board*.)

Today we will discuss together the matter of stewardship, as it determines our Christian missionary endeavor, and as it indicates the growth of an individual toward full Christian maturity. Since we must often see our stewardship expressed in concrete terms of dollars and cents, we will use mathematical terms as our topics. This is not to suggest that money is the only or the best way to prove our faithfulness as stewards, but we do need to face up to the fact that missionary advance is largely dependent on our money as well as faithful intercessory prayer. Let us look for a few moments at God's arithmetic.

The Sum

When we use the plus sign in arithmetic (*point to it*), the answer we obtain is called the sum. What is the sum of one's stewardship? Is it not the total dedication of one's self: time, personality, influence, money,

*Dr. Annie Armstrong, Evans, pp. 84, et. 85, 86, and *Evangelist's Helps*, 24, from Baptist Book Stores.

and the knowledge of the gospel? A steward is one who is entrusted to hold and to use wisely the possessions of another. The Christian must use wisely her time, her personality, her influence, her money, and the knowledge of the gospel through her experience of salvation through Christ.

We find many women of New Testament days who exemplified dedication in their actions (*Tell in your own words the story in Mark 14:7-9 of the woman who anointed Jesus with precious ointment. Emphasize his approval of her gift.*) Lydia opened her heart to the gospel, and her home to Paul and his missionary companions in expression of her great joy at having found the *Lord* (read from Acts 16:13-15). Listen to Mark 12:11-11. Jesus here commended the widow whose small gift outweighed other offerings simply because it represented her all, given to God. These women are like the Corinthians of Paul's day who "first gave their own selves to the Lord."

In the formative years of Woman's Missionary Union, we find women who gave themselves in similar ways. Women of that day had little money of their own. The husband usually was holder of the purse strings. But those women, whose hearts had been touched by letters from missionaries revealing great unmet needs in other lands, began Female Mite or Cent Societies, surffing the name of the group to the financial ability of the women.

In a circular letter of 1871 sent to many Baptist women in the South, the leaders outlined the plan and purpose of a new organization; they also encouraged the use of mite boxes and two-cents-a-week contributions, as well as "regular meeting for prayer and the dissemination of missionary intelligence. . . . Small sums voluntarily and regularly contributed are found to be more reliable in providing funds than subscriptions, being of greater benefit to the giver by awakening an interest in the cause and cultivating the grace of giving."

Lottie Moon, in writing urged women to set aside a special time for prayer and giving to mission causes and asked women to

"do something that will prove we are really in earnest in claiming to be followers of Him who 'though he was rich, yet for your sakes he became poor'" (2 Cor. 8:9). The Weeks of Prayer for foreign and home missions are part of the answer given as proof of the sum of the inseparable pair—prayer and giving—in the lives of Baptist women.

The Difference

When we subtract one number from a fraction of a number from another, the answer is called the difference. According to mathematics, ten-tenths minus one-tenth equals nine-tenths, and according to the Christian steward, her income minus the tithe equals a smaller amount of money to live on. And yet time and time again, titheers declare the nine-tenths seems to go farther. A careful accounting to God makes a woman more careful in the use of what is left. The tithe used as a minimum and a starting point, a good steward moves on to gifts on the sacrificial level, wherein lies the proof of real love for the Saviour.

A fine Sunday school teacher and stewardship chairman of her WMS has given this testimony concerning her growth in the tithing experience (*in give your own testimony*): "When we decided to tithe as a family, we tried to pay all our bills and take care of all our needs, and then give our tithe. We soon found we had reversed the procedure. God must come first, not only in our hearts but in our budgeting. Now that God's tenth comes first, we have gained a new perspective on the nine-tenths left."

Tithing as a principle was realized early in the history of Woman's Missionary Union. Miss Fannie Heck, in her history *To Royal Service* writes "The call for the bronze penny was changed to the demand for a definite and proportionate part of the income. The time had been when it was significantly said that city women had 'pockets in their church dresses, and the collectors in a country church might have to go down the women's side without loss. But this time has passed.' Many women with no income of their own began to keep a

God's Arithmetic: To him who uses his talents for God's purposes there is added yet other talents. Thus God builds a life toward Christian maturity—and abundant happiness, beyond reckoning.

room of money passing through their hands and were surprised at what a tenth amounted to.

Before the turn of the century, when the weeks of prayer were begun, women were urged to do more than tithe. They were asked to subtract again—to take away an additional gift for missions at home and around the world. Here again we have seen how subtraction in the form of sacrificial offering can bring even greater rewards to the giver. Simultaneous giving of self and substance become a glorious combination and God blesses the giver.

Virginia Hendricks was aware of the financial limitations of WMS members at a Baptist church in Baguio, Philippines. She hesitated to encourage gifts to the Lottie Moon Christmas Offering. But one woman spoke up: "Of course, we shall give an offering for foreign missions. I shall save some rice out of my family's portion and I shall sell it and give the money to missions." That is every woman's way when God touches her heart with missionary knowledge and zeal.

The Product

When we multiply one number by another, our answer is called the product. The tithe to our church, part of which supports denominational work through the Cooperative Program, and our mission offerings, multiplied by the number of Baptist stewards, equals the total amount of money available for missionary action. But the greater product by far is the number of persons who have been redeemed, healed, and taught because we are faithful stewards of money and influence. Tithes and offerings can never be reckoned in dollars alone, but in terms far more significant, souls won to Jesus Christ.

The Cooperative Program is the channel through which our tithes from our churches flow into the agencies supported by South-

ern Baptists. Listen to what some of our denominational leaders have said of this Program: "It is a product of Baptist response to the Great Commission." "The Cooperative Program is equal to the sum of all Christ's teachings." It is not just a glorified way of raising money, but joint effort to support effectively the many agencies of our work. In 1962 Cooperative Program money for the Foreign Mission Board was almost eight and one-half million dollars, which was 11.65 per cent of the total receipts in the office of Dr. Porter Routh, executive secretary, treasurer for Southern Baptists. The Home Mission Board received 16.79 per cent of these Cooperative Program receipts. Other SBC agencies receiving support are our six seminaries, the Annuity Board, two Southern Baptist hospitals, Southern Baptist Foundation, the Commission on Radio and Television, Public Affairs, Christian Life, Brotherhood, American Seminary, Education, Historical, Stewardship.

When the Cooperative Program was adopted as the financial plan for Southern Baptists in 1925, the Convention voted that Woman's Missionary Union should continue to promote offerings by Southern Baptists for foreign, state, and home missions. It was recognized that both regular, systematic giving by church members and "over and above" gifts for missions were needed for expressing missionary concern in carrying on Baptist work.

What began as the woman's gifts to missions has now become church-wide offerings. The weeks of prayer are promoted and presented by women and young people, but all Southern Baptists are involved in response to the need for the gospel to be sent quickly. In the life of our churches these weeks serve as revivals of mission interest.

Dr. Baker James Gauthen, executive secretary of the Foreign Mission Board states

that the Lottie Moon offering is "not designed to promote particular objectives of WMC", but rather to undergird the total missionary effort extended in foreign lands." In 1962 this Offering was \$40,323,591.69. While the money is of tremendous value, there are more significant values involved in the weeks of prayer for missions each year. These are times of soul-searching for many as they seek to understand more completely God's will in their lives. Pastors and other church workers have found themselves faced with the irrefutable fact of the dearth of workers in other lands; some have laid their lives on the altar and gone to serve at home and overseas as a result of the weeks of prayer.

The Annie Armstrong Offering taken in March of each year has furnished almost half the operating expenses of the Home Mission Board and about half of the mission building program. There are ninety-six ministries carried on by our Home Mission Board. Our mission publications are full of letters from home missionaries telling of buildings, churches, residences made available because of the offering each year.

God indeed multiplies many times over what we offer him in sincerity and in joy. Our gifts are made larger by the giving of ourselves in prayer and service.

In the leaflet "A Woman Looks at Tithing," this story is told: "A woman handed her pastor a dollar which represented real sacrifice. She apologized because it was only a dollar. Her pastor reminded her that a dollar put at compound interest would in two hundred and forty years amount to two million dollars. Then he said: 'If in the business world a dollar can be multiplied like that, what do you think God can and will do with a dollar invested in his kingdom?'"

The Dividend

When we divide one number by another, the answer is the dividend. Let us look at some alarming dividends first of all. When we divide the number of Southern Baptists by the number of missionaries we support,

we find it takes 6,000 of us at home to take care of one on a foreign field. When we divide the money available for foreign mission work by the number of our members we find we have not reached a \$2.00 per capita gift per year. It costs the Foreign Mission Board \$87.99 a minute to carry on its work. The Home Mission Board finds that it costs \$9.56 per minute to support its ministries. Southern Baptists each give about 56 cents per year to that Board, slightly over a penny a week.

How have we as church members and as individuals met the challenge of the times? (You may use statistics here telling of your goals this past year for Lottie Moon Christmas Offering and Annie Armstrong Offering; also find out the percentage of your church budget which goes to the Cooperative Program. Are these figures satisfactory to you, or do they represent a need for increased mission gifts from your church?)

What are some of the dividends that good stewards receive? (Pause for suggestions.) There is, of course, the spread of the gospel. Our money becomes translated into churches, nursing care and medicines, tracts and Bibles in many languages, literacy classes, good will centers for lonely and lost people, the good news of salvation for all men.

There is the dividend of satisfaction in being a "Labourer together with God." It has been said, "Christ alone can save the world, but Christ cannot save the world alone." It is part of God's plan that my hand be the extension of his arm, my prayer and my possessions be used in his service.

Then there is the dividend of personal spiritual growth. What better way is there for me to prove my love for Christ than to offer myself—without conditions? What I give, rather than what I retain, reveals my faith in him to guide and uphold. Take my life, and let it be consecrated, Lord, to Thee."

(If you wish, you may read from the Stewardship Covenant Card. Obtain enough copies for your members from state office.)

by Lon Woodrum

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from Mr. Woodrum and CHRISTIANITY TODAY

GIVE HIM THE WORD!

A CHAPLAIN in San Quentin Prison wrote a book, an excerpt of which appeared recently in the *Reader's Digest*. In this section the chaplain tells of visiting a man who had been confined to Death Row for nearly eleven months. This man—a neurotic and alcoholic—had strangled two women during a drunken orgy.

The chaplain talked with the prisoner for at least forty minutes before the condemned man went into the gas chamber to die. The two conversed about education, about art, about sports. But the prisoner went to his death with no invitation to God. Nonetheless, the chaplain found himself praying that God would receive the condemned man, found himself wondering if he had witnessed not only a case of retribution, but also a crucifixion.

One disturbing sentence in the chaplain's account gleams with neon sharpness: "I haven't mentioned religion." Then he adds: "Perhaps it is not necessary to speak God's words in order to serve his purpose. Just being there with Richard Coeper in his last moments may be enough to show him that no man is ever completely cast out, or completely alone."

With but forty minutes left of a man's earthly existence, the chaplain discussed education, art, and sports—but no religion! Of what use are education, art, and sports to a doomed man? Only a few more heartbeats and the man will be finished with all earthly things. Only twenty-four hundred

seconds more of time—and they talk about baseball!

Perhaps hundreds of clergymen read this article and silently cried, "Why couldn't I have been there to speak at least one 'thus saith the Lord' to this man poised on the brink of eternity?"

Granted the Word may have come too late, or the man may have been past the point of acceptance, or he may have rejected the message. But who can tell—he might have found salvation! The thief on the cross had but little time, too! What's more, whether the condemned man would have accepted it or not, was it not the responsibility of this minister of the gospel to offer redemption in Christ? While we have no guarantee that men will accept salvation, we are commanded to declare it nonetheless.

Perhaps we have misunderstood the chaplain's position in this case: he may have omitted certain facts that would alter the record presented. But as the article stands, it symbolizes something that happens quite often. Are we withholding the Word? Do we expect to accomplish God's work without "speaking God's words"? "Just being there with" people is not enough. If we bear witness only to ourselves, they may think we have little to offer them. Talking about education, art, sports, or about any of a thousand other things will never confront men with their need of eternal life. These things have their place and their value, but they are powerless to redeem the soul.

Let's face it. Not only was that San Quentin prisoner going to die—all men are going to die! Unlike Richard Cooper, we in our cosmic death row may not know the appointed time of our demise. But our end is no less sure and inevitable. We march just as inexorably toward the last exit as he did. What assurance have we that the young robust man we speak with today has any more time left than Cooper's forty minutes? Shall we discuss with him college, books, drama, athletics, but skip religion?

What we are emphasizing applies espe-

DAMNED

*"He that believeth not
is condemned already."*

Not to believe in Him—
That is the condemnation.
Not to believe
That is determinative
For all cons of living.

A man is lost—forever—
Who believes not
On the Son of God.

What matter a brief life
On earth—
Brief as the blinking of an eye

Measured by eternity—
What matter all of life's
wealth, acclaim, renown
If living here so briefly—we
have not eternal life—
Knowing the Father through the Son?

by Ethelred Hamre

cially, perhaps, to the minister of the gospel. If he knew he were to preach the last sermon of his life, what would a man preach? Suppose he knew that fifty of his parishioners—fifty unsaved persons—would die before he stood in the pulpit again: what would he preach? What sin bears greater consequences in the long run than that of withholding God's truth from man?

Every Christian has a divine mission, that of taking the gospel to every man in all the world. Because acquaintances may not wish him to fulfil this mission is no cause for exemption from duty. How often the primitive church was disliked for doing its God-given task!

Even if we perform our mission rather poorly we are to fulfil it nevertheless. Not everyone is qualified to present the truth in expert fashion. Think of those suffering but singing people in the Acts of the Apostles. While they often lacked property, they did not lack spiritual power. They were often misunderstood. They were cursed and beaten. But they were people of

the Word such as history has seldom seen. And that Word so worked abroad in the world that Rome herself could no longer halt the march of the Cross.

"Perhaps it is not necessary to speak God's words," the San Quentin chaplain said. But it is necessary. Our own words are never good enough. Only Spirit-charged truth can penetrate the defenses with which lost men surround their souls. . . . the words that I speak unto you," said Jesus, "they are spirit, and they are life" (John 6:63).

The Word of God is a quick, sharp sword piercing the thoughts and intents of the human heart (Heb. 4:12). It is a gentle rain: falling on barren desert, it makes the dust to burst into bloom (Isaiah 55:10-11). It is a seed: dropping on barren ground it brings forth a golden harvest (Luke 8:11). It is a fire that burns into the soul, a hammer that breaks the resistant stone (Jer. 23:29).

Millions throughout the ages have acknowledged this Word to be the power of God unto salvation. This Word has laid hold of men at the brink of hell and snatched them back. It has changed multitudes of derelicts to messengers of hope. Like the disciples we must say of Jesus' power: "What a word is this!" (Luke 1:36).

Are we to replace this wonderful, this terrifying Word with words about secular things and fancies? In a forty-minute period of grace before death Jesus is far better than Hemingway, Paul far better than William James, Isaiah than Rembrandt, Luke than Mickey Mantle!

Especially those called to the ministry are responsible for offering the "word of reconciliation" (2 Cor. 5:19). Said Paul, "... ye shine as lights in the world; holding forth the word of life ..." (Phil. 2:15-16). Faith comes by hearing, says the Apostle, but by hearing *what*? "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

Suppose the Apostle Paul were sitting in a death cell with someone who in half an hour would go to a Roman gibbet. Would he speak about his studies under Gamaliel?

about the philosophy of Seneca? Or would he discuss the chariot races in Rome and the wrestling matches in Athens? The answer to these questions is obvious. If the Apostle did use such themes, they served only as launching pads for his gospel rockets!

A famous missionary once said, "When you put forth God's Word in your witness the Holy Spirit backs you up." True! When we give the Word of God to men, it speaks with an authority we ourselves do not possess. While some will reject it and others will be angry at it, still some will be saved by it. Is the rescue of these few by the Word not far better than losing all by conversation about literature, art, basketball, or the atomic bomb?

We may not always wield the sword of the Spirit successfully: it abnue, however, is the weapon of victory. In this business of redemption, other weapons are of no avail. Our assignment, however ridiculous it may seem to the sophisticated, comes from the Bible: "... he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord" (Jer. 23:28). Chaff may have its purpose and its place, but it is nothing compared to wheat.

When a man has but forty minutes to live, give him the Word of God! Even if he has forty years, still give him the Word.

**"In a forty-minute period of
grace before death Jesus is far
better than Hemingway, Paul far
better than William James,
Isaiah than Rembrandt, Luke
than Mickey Mantle!"**

Turning Away FROM THE TRUTH of GOD

● Islam

● Mormonism

● Buddhism

● Baha'ism

by Mrs. Ralph Gwin

PROGRAM OUTLINE

Devotional Moments
Call to Prayer
Introduction
Buddhism
Baha'i World Faith
Islam
Mormonism
Southern Baptists in the Mormon Kingdom
Conclusion
Prayer

PROGRAM PREPARATIONS: Arrange four small tables or a long one for display of "sacred" books and symbolic objects. Improve the covers with paper for four large books and print on them: 1. The Sutra-Pitaka, 2. The Baha'i World Faith, 3. The Koran, 4. The Book of Mormon. By No. 1 place small figure of Buddha; by No. 2 stand-up cutout figure 9; by No. 4 place small replica of the twelve "golden plates" from gold colored poster paper.

Elevated and above this display place a large open Bible on table or lectern. Throughout the discussions a Scripture Searcher stands beside the Bible to "Search the Scripture," whereby false doctrines are refuted.

Ask everyone to bring her Bible.

IN A SMALL SOCIETY the Scripture Searcher may also give the Introduction and "Southern Baptists in the Mormon Kingdom." One other person could give the discussions of the religions, thus making it possible for two people to give the program (apart from the devotional thoughts).

THE LARGER SOCIETY may use different people for all the discussions. You might wish to add a Hidden Voice of the Bible to read the verses, in which case the Scripture Searcher will give comments contained in "Search the Scripture," and will seem to turn the pages of the Bible to the passages as the verses are read in the "voice."

MISSIONARY PROGRAM

DEVOTIONAL MOMENTS

Sing "How Firm a Foundation" verses 1-2

Read Matthew 21:35 and Isaiah 41:6 RSV and Psalm 90:2

Sing "O for a Thousand Tongues" verses 1-2

Read Romans 8:1 and Acts 1:12

Solo: "No Other Name" (*Modern Hymnal*)

CALL to PRAYER

Paul, on Mars Hill in the city of Athens, said to the people, "I perceive that in every way you are very religious" (Acts 17:22 RSV). He could say the same today if he came to America. In spite of the popular conception of a Christian nation, America has many cults, many sects, many religions which are not Christian. The members of these groups are not all foreigners who have brought their beliefs from some distant land. No small number of adherents are native, Anglo-Americans who have been won to alien faiths from a Christian environment and background.

The purpose of this program is to introduce four of these religions, contrasting some of their false beliefs with the teachings of God's Holy Word.

Where Buddhism, Islam, the Baha'i [ba HAH ee] World Faith, and Mormonism are practiced (as well as others), their services often are listed in newspapers and on public bulletin boards along with services of Christian and evangelical churches, indicating an increased tolerance for the cults throughout Christian America. Practicing as we do the principle of freedom of worship, we allow to others the same privileges of religious freedom we reserve to ourselves and our churches. Woman's Missionary Society members may have opportunity to witness to followers of these faiths. For their influence is persistently spreading.

Buddhism is spreading rather rapidly in the U.S., particularly in cities with a large Oriental population. San Francisco alone has seven Buddhist temples, now called "churches." Passing by on a Sunday morning you might hear the children in Sunday school singing, "Buddha loves me, this I know . . ." to the tune, "Jesus Loves Me."

On a guided tour through one of the Buddhist temples you might be introduced to the "Reverend So-and-So" the priest. Buddhism, one of the three missionary religions, is readily adapting itself to the American environment in order to propagate its message more effectively. Poster and oratorical contests, and choir festivals are similar to our own youth activities. The Buddhist church of Fresno, California, recently constructed a mission building about five miles from the city. They call it a "mission" and worked at its growth with evangelistic zeal. Student centers have been built in university cities where foreign students receive vigorous instruction in Buddhist doctrine.

As early as 1911 the Buddhist Mission of North America was incorporated. The name was changed in 1912 to Buddhist Churches of America. Statistics from different sources are somewhat confusing, but according to the 1963 *Britannica Book of the Year* there are 168,000 Buddhists in North America. However, the 1962 *Yearbook of American Churches* reports 60,000 members.

Buddhism is older than Christianity. The founder, Siddhartha Gautama, later called "Buddha" enjoyed all the privileges and opportunities of wealth and rank. But he felt a deep despair and disillusionment. The sufferings of life weighed heavily upon him, and one night he slipped away from his sleeping wife and son and became a recluse. Eventually, in meditation, he came to what he believed to be a spiritual understanding of the nature of existence. For him, the mystery of life was solved and he became "Buddha, the Fully Enlightened One." His remaining forty-five years were spent in teaching others the way which he

had found. He left no writings. Years later his disciples began to record various interpretations of his teachings which they remembered.

In Buddhist theory, God is "ultimate reality" sometimes called "Namelessness" because the concept is beyond the comprehension of man and is entirely impersonal. Buddha urged men to accept nothing on faith, nor on other authority, but to investigate all principles and test them out by reason and application to life.

Search the Scripture: The Word of God assumes the existence of God as a necessary starting point for all else contained in its pages—"In the beginning God. . . ." (Read or have read Heb. 11:6.) When Moses asked for his name, God said, "I am that I am." Exodus 3:14. God revealed himself through his Son as the personal God of all creation who loves his creation and gave his Son to die that man might have eternal, unbroken fellowship with his Father-God. (Read Eph. 2:8; Gal. 2:16.)

The essential teaching of the Buddha was a simple though difficult way of salvation by human efforts. To the Buddhist "salvation" is from desire, from existence and life, not from sin and rebellion against God. He renounced faith in the Hindu deities known to him and thus became atheistic. Man must look for no help from the gods, he taught, but must work out his own "salvation." The enlightenment experience, Buddha believed, conveyed to him "Four Noble Truths: (1) Existence entails suffering, (2) Suffering is caused by selfish desire, (3) The way to escape from suffering is to rid oneself of this desire, and (4) The way to destroy desire is by following the holy "Eightfold Path." This path consisted of right views, right aspiration, right speech, right conduct, right means of livelihood, right effort, right mindfulness, and right meditation. In following the eightfold path one was supposed to achieve salvation from desire. And this deliverance was Nirvana, a rather indefinable state of bliss beyond consciousness in which all desire is extinguished.

Search the Scripture: Jesus told his disciples they would be with him (Read John 14:2-3; Rom. 6:23; Heb. 5:9 RSV.) "I go to prepare a place for you . . . that where I am, there ye may be also." "The wages of sin is death; but the gift of God is eternal life. . . ."

Buddhism tells man to live in harmony with nature. But the Bible teaches man to regulate his life according to the will of God, and by the Power of the Spirit of God to whom all nature belongs.

BABA'I WORLD FAITH

The Baha'i [bah HAH ee] World Faith, youngest of the four faiths we are now considering, is not just one faith but considers itself a combination of all faiths. The founder, Baha'u'llah [bah HAH oo LAH], taught that all religions are fundamentally and essentially the same. All "nine" of the prophets are revered as divine, but Baha's [bah HAH ees, followers of Baha'u'llah] claim no greater divinity for their founder than for the other prophets. They do claim that because Baha'u'llah came later he brought from the "Divine Source" the latest message, which dealt with specific matters unrelated to Christ or Mohammed.

One writer suggests that Jesus could not speak of international problems because his people did not know of the "existence of Japan." Therefore, some later revelation must complete the revelation of Christ. They interpret Jesus' warning to watch and pray for the coming of the Lord, to be that he meant "Receive Baha'u'llah."

The Baha'i World Faith has an Islamic origin. It began in Persia (Iran) with a "forerunner" who had much the same relationship to Baha'u'llah as had John the Baptist to Jesus. The "forerunner" died at the hands of the Persian government and Moslem leaders. His writings and writings were passed on to his friend who in 1863, announced himself as the predicted "divine Manifestation" and took the name "Baha'u'llah, Glory of God."

Followers ascribed divine honor to Baha'u'llah who suffered persecution and was

exiled. At his death he was succeeded by his son who had shared his exile and imprisonment, and who became the interpreter of "the Master's" teachings. The last single leader of the faith, a great-grandson of Baha'u'llah, died in 1957. Since then, direction has been given by the "twenty-seven Hands of the Cause." A world legislative body, The Universal House of Justice, scheduled to be formed in 1963, is expected to be the recipient of divine guidance which is assured in Baha'u'llah's writings.

In the United States the first converts to the Baha'i World Faith were won in Chicago in 1912 when Baha'u'llah's son visited here. Now there are approximately 1,600 Baha'i Centers in the States, according to their secretary for the United States. The faith has been extended to 260 countries, islands, and dependencies where there are nearly 10,000 Baha'i Centers.

Among the teachings of Baha'u'llah was a plan for a community center with a beautiful House of Worship to be surrounded by scientific, educational, and humanitarian institutions to apply religion in all phases of life. The Baha'i House of Worship in Wilmette, Illinois, is one of only four such temples in the world. Construction began in 1920 and climaxed with public dedication of the temple in 1953. Each Baha'i temple is to have nine sides since "Nine is the largest single number and symbolizes comprehensiveness, oneness, and unity." The nine entrances represent the "Nine Great Religions." No sermons or lectures are permitted in the auditorium, but services are for prayer, meditation, and reading from the sacred writings of the Baha'i World Faith, and other faiths.

Of their founder, Baha's believe: "Further than this [Baha'u'llah] man has no other point for concentration. He is God." The Oneness of God and the progressive revelations of his will in each age of history is the basis of Baha'i faith. They believe this basic belief enables them to work together in unity in spite of different religious backgrounds.

Search the Scripture: (Read John

4:24; Ex. 20:3; Acts 5:29.) Also, the Bible recognizes the Trinity of God—Father, Son, and Holy Spirit. All three were present at the Baptism of Jesus. The Christian is baptized in the name of the Trinity.

Baha's believe that education is the answer for sin. "Evil is imperfection. Sin is the state of man in the world of the baser nature, for in nature exist defects such as injustice, tyranny, hatred, hostility, strife; these are characteristics of the lower plane of nature. These are the sins of the world, the fruits of the tree from which Adam did eat. Through education we must free ourselves from these imperfections."

Search the Scripture: The Bible teaches the total depravity of man meaning that all parts of man's nature have been affected by sin. The penalty of sin is spiritual death. (Read Psalm 51:5.) Man is freed from his sin and imperfection only in the Saviour. (Read John 4:36.)

According to Baha'i World Faith, religion must be in accord with science and reason. "We must not accept traditional dogmas that are contrary to reason, nor pretend to believe doctrines which we cannot understand. To do so is superstition and not true religion."

Search the Scripture: The Christian religion is one of faith, not science and reason. (Read Hab. 2:4; Mark 11:22; 2 Cor. 5:7.)

Islam is the religion founded by Mohammed who was born at Mecca, Arabia, about 570 A.D. From the name of its founder the followers are often called Mohammedans, but they do not like this name, preferring the title "Moslems" (followers of "Islam"). WMS members several years ago studied *World Within a World*, (now out of print) a mission study book on the Moslem world. Before the turn of the Twentieth Century Moslems began coming to the

United States. A bit later the transfer of whole communities was notable. Here again statistics are confusing for one source places the Muslim population at 80,000, another at 37,000. The former source indicates that about 7,000 are neither immigrants nor descendants of immigrants, but are Americans converted to Islam. Many Harlem Negroes came into the faith during the Islamic crusade which began in 1981.

The largest US Muslim community is in New York, but it is made up of people from varied national backgrounds, no one group having a majority. This diversity of background and organization may account for the differences in statistics. Detroit has the second largest Muslim community, with the majority of Lebanese origin. They came here to work in the automobile industries, but many now own grocery stores and other businesses.

Numerous Muslim "houses of prayer" may be found in North America, in addition to twelve mosques which range in size from the elaborate Washington Mosque to the small mosque of the Pakistani community in Sacramento, California. The Detroit Mosque, built in 1922, was the first in the US, and perhaps first in the western hemisphere.

Let us look in the briefest possible way at Islamic beliefs about Allah (God) and predestination, about holy books, prophets, and the day of judgement.

Mohammed was firmly convinced of the reality of the one true God. He denounced idolatry in no uncertain terms: "There is no God but Allah, and Mohammed is the apostle of Allah." Mohammed could not accept the Christian doctrine of the Trinity because it makes the other two Persons equal with God. Nor can the Muslim conceive of God as the Heavenly Father—God of love. One must accept everything as the will of Allah, hence there is no hope of improving one's present condition. The Muslim simply accepts his predestined fate with an attitude of resignation.

Islam's sacred book, the Koran, is believed to be the last of a series of 101 books

revealed by Allah, of which only four now remain. Besides the Koran the others are the Book of Law (Old Testament), Psalms, the New Testament. Of these it is believed that the Koran has escaped corruption.

Search the Scripture: (Read John 8:32; Heb. 4:12.)

Mohammed is called the "Seal of the Prophets," the "Glory of the Ages" and many other titles. However, Muslims honor five other eminent prophets and numerous lesser ones. The eminent prophets are Adam, Noah, Abraham, Moses, and Jesus. The Koran teaches that Jesus did not die on the cross and no atonement for sin.

The Koran graphically describes the torments of hell, as well as the delights of paradise which follow the day of judgement. At that day Muslims expect their evil deeds to be weighed against the good. The soul will cross a long bridge like a dun hair, or the sharp edge of a sword. The bad will topple off into hell, but the good will go to a paradise abounding with food, non-intoxicating wine, and beautiful women. In later years the tendency has been to promise freedom from punishment to all believers, as indicated in a quotation from a Chinese Muslim: "As regards salvation from sin and punishment, the Prophet will save believers of all time."

Search the Scripture (Read Matt. 1:21; Heb. 9:22, Matt. 25:46.)

The required five religious duties of Muslims are known as the Pillars of Religion. These are: 1. Recitation of the Word of Witness: "There is no god but Allah and Mohammed is the apostle of Allah." This is repeated over and over throughout the day. A person becomes a Muslim simply by reciting this creed. 2. Saying the creed, prayers, a ritual required five times daily and is more of a period of worship than just a stated prayer. 3. Observing the month of fasting, which is fasting in the daytime but feasting and socializing during the night. 4. Giving the legal alms to the poor. 5. Pilgrimage to Mecca, required once in a

lifetime for those who are physically and financially able.

MORMONISM

Among the four religions being discussed, Mormonism is unique for its American origin. The Church of Jesus Christ of Latter-Day Saints (Mormonism) was organized in the year 1830 at Fayette, New York. Joseph Smith, Jr., one of the six charter members, claimed that God revealed the true religion to him through angels (one was named "Moroni"); and that God also revealed the hiding place of the "plates of gold." From these Smith "translated" *The Book of Mormon*, one of several sacred books. It tells the story of the American Indians, supposedly descendants of the lost tribes of Israel. According to the story, Jesus visited them here after his crucifixion, telling them that the Mormons and their descendants would be known in the latter days as God's chosen people.

The visitor to Mormon Temple Square in Salt Lake City will be impressed with the buildings, the choir, the intelligent looking young people who act as guides, the sincerity with which the history of Mormonism and its trek to the West is told. What is not told during this pleasant tour is that many doctrines of Mormonism are completely false in the light of Bible truth.

A shocking illustration of Mormon error is seen in their first Article of Faith, which reads: "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost." This seems to be a clear statement, acceptable to any Christian. But what is the Mormon teaching about God and about Christ?

Mormons believe that God is a physical being with a "body of flesh and bones as tangible as man's," having "the attributes organs, senses, and affections of a perfect man," that God "was once a man like us," that he is only one of many gods; and that "the gods" created the world, which is one of many. Furthermore, "the inhabitants thereof [the worlds] are begotten sons and daughters unto God." Joseph Smith explained that "God himself, the Father of

us all, dwelt on earth the same as Jesus Christ did." Brigham Young also identified Adam as the father of all. "When our father Adam came from another world, out of an eternal existence into the Garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives. . . . He is our Father and our God and the only God with whom we have to do."

According to Mormons, Christ is a literal son of God. *The Book of Mormon* says that Mary is the "mother of the Son of God, after the manner of the flesh." Brigham Young was even more explicit: "When the virgin Mary conceived the child Jesus, the Father had begotten him in his own image. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family." Mormons believe that Jesus was married to Mary and Martha in the Cana wedding, and later to other women; that his descendants exist to this day.

A pamphlet distributed by Mormons entitled "The Plan of Salvation," by Elder John Morgan, uses only verses from the Bible as proof texts, although another of the Articles of Faith states: "We believe the Bible to be the word of God as far as it is translated correctly. . . ." Note the qualifying statement. The Article goes on without qualification, ". . . we also believe *The Book of Mormon* to be the word of God."

Included in the Mormon plan of salvation is a belief in the pre-existence of man's spirit before it was clothed in flesh at birth. The purpose in man's existence is to obtain the body of flesh and to learn the difference between good and evil, and to perform certain "work" which can be done only on earth (e.g. baptism for remission of sins, and marriage for eternity). Not only must Mormons be baptized for remission of sins, but it is their duty to be baptized for as many dead ancestors of friends as possible. It is reported that children must be baptized for at least fifteen dead people in order to progress in their organizations.

The same plan of salvation includes the teaching of a temporary hell where sinners have an opportunity to accept the gospel

and escape, provided someone on earth has been baptized for them. Thus, "eternal punishment" is not everlasting, but it is the "punishment God inflicts," he being eternal. Whoever receives God's punishment receives "eternal" punishment, whether for an hour or for an age.

Another Mormon Article of Faith states that God continues to reveal things pertaining to the Kingdom. On this basis *The Book of Mormon* has had numerous changes since its first publication. Students of religions who have studied *The Book of Mormon*, and have observed the teachings of Mormonism today, see many variances between the book and actual practice.

Search the Scripture: In the light of Bible truth Mormonism appears not only erroneous but blasphemous. The Bible has a word of warning about all such false religions. (Read Mark 13:22.) You will want to know something of what Southern Baptists are doing to win Mormons to the truth.

SOUTHERN BAPTISTS IN THE MORMON KINGDOM

Southern Baptist work in "the Mormon Kingdom" (Utah, Idaho, Wyoming) started because a young man from Vernal, Utah, went to Texas to visit his sweetheart. The visit turned into a twelve-year stay when the couple were married. He was converted from Mormonism and joined a Baptist church. In 1942 the Harold Dillmans moved to Roosevelt, Utah. Arrangements were made for a Baptist pastor from Texas to hold a revival meeting in an abandoned Episcopal building. Three persons were saved, who, with five others, organized a church in July, 1944. Mr. Dillman, now ordained, serves as pastor-missionary at Cedar City, Utah. From this small beginning Southern Baptists now have 1,000 members in 38 churches and 25 missions in the two-state area of Utah and Idaho. Numerically, Southern Baptists are second only to Mormons in the area. But Mormons outnumber Baptists 250 to one!

Baptist work is scattered. Distances are

great. Property is difficult to buy if the purpose of building a church is known. Prices may double.

Baptist churches in the Utah-Idaho area are affiliated with the Arizona Baptist State Convention, but again distance prevents many pastors, and most laymen, from attending state meetings. The Arizona convention with the aid of gifts from Southern Baptist churches through the Home Mission Board has given valued assistance and direction to this pioneer Baptist work. A convention for the two states is in the planning stage.

Mormons are not easy to win to Christ. Children are baptized at the age of eight and are taught that "apostates" (those who leave the church) have only one hope for "exaltation"—to shed their own blood. Much pressure is exerted to keep one from joining any other church. Many who have dared to accept Christ—among them some who are now outstanding Baptists—have suffered loss of friends, business, and other material possessions. Their children have endured ridicule. The Utah area mission-ary says the average increase for Southern Baptist missions and churches is one member per month. Courageous pastors who are faithful in the face of trials and discouragement as they serve in such difficult mission areas deserve the utmost in prayer support from all Southern Baptists.

CONCLUSION: Search the Scripture: How can Southern Baptists be prepared to witness to adherents of false faiths? First, know something of these and other, false teachings. Second, and most important, know Christ and Bible doctrines and truths. Peter admonished us (read 1 Peter 3:13-15 RSV). Christians face the necessity of presenting a positive Christian witness to any person who does not have a saving faith in Christ. If we are prepared to "make a defense" for our faith, we will be ready to assert the truth concerning Jesus the Saviour and Lord. (Read Isaiah 55:7; John 14:6.)

PRAYER

b Marjorie Lou Stump

We Give Our Children

"For this child I prayed; and the Lord hath given me petition. . . . Therefore also I have lent him to the Lord. I Samuel 1:27-28.

We give our children to the Lord,
As Hannah did so long ago;
For ministry or mission field,
Where Christ shall call; we do not know.

And yet, we cannot choose for these
Young lives we dedicate today;
We give our love, we guide, we teach;
Then we must wait and watch and pray.

Each child must choose; may his heart yield
To follow Christ in answer clear;
We bring him to thy temple, Lord,
Then let him say, "Speak, Lord, I hear."

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Keep bright the fire
Of today's desire
To follow thee.

—Mina Brice Gwin

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Mr. Willard K. Weeks, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina

Prepared by Margaret Bruce, WMS Director

August 1963

Volume 6 Number 11

WMS ROUND TABLE

A group of 36 women in First Baptist Church, Donelson, Tennessee, have kept their interest alive and their minds alert by reading at least one book a month. Some read many more. Three of the women have been members of the WMS Round Table for ten years.

Mrs. C. D. Creasman, mission study chairman, has been with the group since it began in her home ten years ago. She said:

"This study group has enriched my experience and broadened my interests in the world. It has helped us carry on our missionary work and increased my zeal to improve conditions in the world which is the heart of missionary work. It has been an educational and spiritual experience and of great value to my life."

Very few of the books they read are missionary, but are up-to-date books of fiction, biography, travelogues, etc., designed to give the readers information about coun-

tries, people, conditions, and problems in today's world. The organization of a Missionary Round Table is very simple—12 women with 12 books to be read in 12 months under the direction of the mission study chairman of the WMS. This project at First Baptist Church, Donelson, was launched in the fall of 1954 when 9 women met around Mrs. Creasman's dining room table with 9 books piled in the middle which 9 women were to read in the following 9 months. Other women became interested and by next year there were 12 women with 12 books. Then as interest increased, two other round tables were formed. Each group meets once a month. Two of them have their meetings in the morning in the homes of members for refreshments and exchange of books. The other, composed of young mothers and business women, meet at the church before prayer meeting on Wednesday evening. No book reviews are given but each month a definite assignment is made, each woman reports on an interesting item she found in her book.

Mrs. John Newton and Mrs. Edward Startup joined with Mrs. Creasman and have been members for ten years. Mrs. Newton says about her years of reading, "I've learned more about the whole world—their customs, religions, politics, etc." Mrs. Startup said, "I've read 160 books. I am now more interested in and enjoy reading books instead of just magazines."

CHRISTMAS in August

Read carefully *Royal Service* pages 14-15 and respond to this opportunity for helping Hong Kong

refugees, the Philippine Mission and Detroit, USA. Hong Kong and Detroit work was presented

in the Home Mission Week of Prayer, March Royal Service. Read about them.
July-August-September Sunbeam

Activities tells of Sunbeam Band plans for participating in Christmas in August. Your WMS may want to help them with their efforts also.

LANGUAGE MISSIONS

August 26—September 1 has been designated as Language Missions Week by our denomination. Churches will seek to hold special services for language people in their community. Families will be asked to invite them into their homes to get acquainted on a social level. And many churches will be encouraged to use this week as a time to start a mission, either as a part of the regular church activities, or within a language community.

In the US there are more than 25 million people who speak one of the 40 languages other than English.

The community missions committee can lead the WMS to pray for

and sponsor language missions. Use "Our Language Friends," filmstrip from Baptist Book Stores, price \$3.50. This ministry to language people may be a department in a church or in a separate building.

Is there a need in your community for a mission among the Spanish, Chinese, Indians? Could your church help with the resettlement of Cubans?

Language Missions Week will remind us of our anniversary goal, "Organize or participate in the work of one mission." If there is a language group in your community that needs a mission or another group to whom the Bible could be taught, organize a mission.

A Stewardship Quiz

A state stewardship director, Mrs. Howard C. Bennett of Texas, has suggested the following promotional idea for presenting the 75th Anniversary goals related to stewardship.

Prepare a brief quiz and give a copy to each member to fill out at the time given to stewardship promotion.

1. Woman's Missionary Union has an anniversary goal of _____ per cent increase in tithing.
2. The WMU has actively promoted the Cooperative Program plan of giving since the year _____.

3. A special emphasis on the Cooperative Program for this Anniversary Year is a dramatic presentation entitled "To _____ Through the Cooperative Program."

4. Each WMU is asked to set as its goal _____ increase in each of our special mission offerings.

6. The average Southern Baptist gives: one half, one fourth, one third, or a tithe to his church.

Answers: 1. (15%); 2. (1925); 3. (All the World); 4. (15%); 5. (one fourth)



For Presiding Officers

1. **Be well groomed.** The assurance that comes from looking your best will be worth the time and effort involved.
2. **Keep calm** at all times. When an issue arises and others are losing their heads, keep yours cool and calm.
3. **Be businesslike.** The shortest route to harmony is a businesslike manner of conducting the activities of a group.
4. **Study parliamentary procedure.** Every presiding officer should be acquainted with the rudimentary laws of directing a business meeting.
5. **Know the by-laws.** Great embarrassment may result from ignorance of your organization's constitution and by-laws. Be informed!
6. **Be courteous.** Your manners are the mode for the behavior of every woman in the group. Courtesy begets courtesy.
7. **Be appreciative.** Words of praise and encouragement from you will stimulate even the most complacent committees.
8. **Be tactful.** "The tongue can no one tame," but try hard while you are presiding. Uphold the dignity

of your office by keeping your poise.

9. **Be on time.** Punctuality of arrival is important, but timely starting and stopping of the business meeting are of utmost importance. Don't let a meeting lag!

10. **Be Christlike.** Christ is your model of perfection. Try to achieve to his measure of gentleness, kindness, humility, and love for others.

Church Women at Work
Wilma L. Shaffer
Standard Publishing Co.

INSTALLED?

Have the officers of your WMU been installed? It dignifies the work of your leaders to place them in office formally. Suggestions are given in the pamphlet, "WMS Installation and Commitment Services," price 25c from Woman's Missionary Union, 600 No. 20th St. Birmingham 3, Ala. Order your copies today.

Say "Thank You"

"Say it with flowers," "Say it with a note, a letter, a card," "Say it with word of mouth," or "Say it with a gift." But be sure to say "Thank you" to those leaders who have led your organization throughout the year or the years. Some gift suggestions are:

WMU Pin, 14K gold with 24 point diamond, \$10.00, a memento of the Diamond Anniversary (will not be available after this year)

WMU Emblem Pin, 14K gold

\$5.25; 10K gold, \$4.25; gold filled, \$2.00
Gavel Guard with chain (worn by presidents) \$2.00

WMU Emblem Charm, gold filled, \$2.00 (to be worn on bracelet or neck chain)

Check Goals Chart

With only two months left in the Anniversary Year, careful check must be made this month on your 75th Anniversary goals chart.

◆ Have you had an Anniversary Prayer Retreat?

◆ What about the three 75 per cents?

members receiving WMU magazines, reading a mission book, and leaders holding current leadership cards

◆ What about the four 15 per cents?

increase in Lottie Moon Christmas Offering, in Annie Armstrong Offering, in tithers, in members

◆ What about the five-day observance of the Week of Prayer for Foreign Missions and Week of

Prayer for Home Missions?

◆ What about your study? *World Awareness*
Annie Armstrong

◆ Have you had the special Cooperative Program presentation?

◆ Have you organized or participated in the work of a mission?

◆ Do you have at least one Honor WMU organization in your church? WMS? YWA? GA? or Sunbeam Band?

◆ Has your WMU been represented at an association, state, or Convention-wide anniversary meeting?

If 12 or more of the 16 goals have been attained, recognition will be given your Woman's Missionary Union.



The Lucky Friend

A gift subscription to *Royal Service*!

Have you given an anniversary gift to some friend? Send \$1.50 to Woman's Missionary Union, 600 North 20th St., Birmingham 3, Alabama, for a *Royal Service* subscrip-

tion marked "gift subscription" and a card with the following message will be sent to announce your gift:

"You will receive *Royal Service* a missions magazine as my 75th Anniversary gift to you"

SUNBEAM BAND FOCUS WEEK

The Sunbeam Band committee will make plans for Focus Week and will tell the WMU executive board of fostering needs for Sunbeam Band Focus Week, August 11-17.

WMS members may be needed to:

- help with prospect visitation
- serve as substitute leader in case of absence of a leader
- work in day camp for eight-year-olds

Every WMS will co-operate to make this Anniversary Focus Week the best. See Sunbeam Activities for plans for observing the week in your church.

Do the Sunbeam leaders in your church have their copy of *The Story of Cousin George* by Helen A. Monsell? It is the biography of Dr. George Braxton Taylor, founder of the Sunbeam Band.

As a Focus Week surprise give a copy of the book to each leader. Be sure that parents of Sunbeam Band members know about the book. Many of them will want to buy it for their children. The primary child will find the story most interesting. It is a book he can read and every member should have a copy. It is available from Baptist Book Stores for \$2.00.

August 25

Off to College Day

Do you remember when you "went off to college" or your son, or your daughter? There was an uncertain feeling that caused you concern. It happens to many, many young people every year about this time. Our denominational calendar designates Sunday, August 25, as "Off to College Day."

The WMU executive board will co-operate with the YWA committee and others in the church responsible for making plans for the day.

Every young woman going off to college should know all about Ann Hasseltine Young Woman's Auxiliary. The WMS should be sure that

a subscription to *The Window* is going along with each young woman off to college. Names of the girls from your church should be sent to the Ann Hasseltine YWA counselor and the BSU director.

Woman's Missionary Societies in communities where there are Ann Hasseltine YWAs will help the girls "feel at home" and co-operate in sustained fostering of the YWA in their area.

No young woman should have her missionary education disrupted for four years simply because she is off to college! This won't happen when the WMS fosters the Ann Hasseltine YWA.

The use of Royal Service Call to Prayer in general and circle meetings will encourage WMS members to use it individually each day.

To encourage women to use Call to Prayer daily in their homes the following meditation may be used before praying for the missionaries having a birthday on the date of your meeting.

PRAYER MEDITATION

(Have pianist play softly, "Teach Me to Pray")

First Voice: Day by day for the world I pray . . .

Day by day I will pray—
Evening, and morning, and at noon, will I pray

For men ought always to pray, and not to faint.

I will pray without ceasing
And I will remember . . . that the effectual fervent prayer of a righteous man availeth much . . .

For the world I will pray.
I will pray for the world

For the whole world lieth in wickedness

And the Father sent the Son to be the Saviour of the world.

I will pray that the world through him might be saved

And I will remember . . . that the effectual fervent prayer of a right-

eous man availeth much . . .
And I will remember daily
The Call to Prayer

Second Voice:

"Teach me to pray, Lord, teach me to pray;

This is my heart-cry day unto day.

I long to know Thy will and Thy way;

Teach me to pray, Lord, teach me to pray.

"Power in prayer, Lord, power in prayer!"

Here 'mid earth's sin and sorrow and care,

Men lost and dying, souls in despair;

O give me power, power in prayer!"

—A. S. Reitz

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FOR
DAILY
USE

Third National Royal Ambassador Congress

August 13-15, Washington, D. C.

Pray for this Congress for boys, 12 through 17, held every four years.

Co-operate in the plans of the Brotherhood for helping RAs in your church attend the Congress

Make it possible for your son or the son of someone else to have this "once-in-a-lifetime" experience.

Read again "John Is Going to Washington" in June Royal Service.

⌂ For Posterity ⌂

Twenty-five years from now, when the 100th Anniversary of Woman's Missionary Union is observed, your children and your grandchildren will be happy to have the 75th Anniversary materials among their souvenirs. So do you have these to pass on to future generations?

- WMU Pin, 14K gold, with 2½ point diamond, \$10.00
- Anniversary Seal (large ¾"x1½") 25c for 25; (small ½"x1") 15c for 25
- Anniversary Program Cover, 25c dozen
- Anniversary Place Card, 35c dozen

- Anniversary Bookmark, 25c dozen
- Anniversary Prayer Retreat Pamphlet, 5c
- Cooperative Program Presentation, "To All the World Through the Cooperative Program," 10c
- May ROYAL SERVICE, 15c each
(Order materials listed above from Woman's Missionary Union, 600 No. 20th St., Birmingham 3, Ala.)

- 75th Anniversary Bulletin Cover, 1c from Baptist Bulletin Service, 127 Ninth Ave., No., Nashville 3, Tenn.

1963 Cooperative Program Goals

The following Cooperative Program goals have been adopted as a part of the 1963 World Missions Year. Is your church carrying its part of the financial load for world-wide missions? How many of these goals have been attained in your church and state? Two of the goals relate to state Baptist conventions, but the other six are for your church and the other 32,891.

1. Every church making an increase of at least two per cent of its total budget going through the Cooperative Program to world missions.
2. Every state convention giving to SBC causes through the Cooperative Program on the percentage plan.
3. Every state convention increas-

ing the Cooperative Program percentage to Southern Baptist Convention causes.

4. Every state making a monthly Cooperative Program report to the churches by association or district groupings.
5. The enlistment of all Baptist people, churches, and institutions in the evangelization of the world.
6. To help Southern Baptists understand the Biblical basis of stewardship and the Cooperative Program as related to world missions.
7. To develop an understanding of the spiritual nature of Christian stewardship with tithing as a minimum.
8. To inform Southern Baptists of our total Baptist witness at home and around the world.