

**CHURCH PROGRAM
GUIDEBOOK 1966-67**

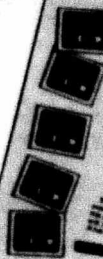


FORECASTER

Supplement to Church Program Guidebook

Prepared by Rev. G. L. Smith,
Editor, Church and Home Life

1966 and 67 Book Program Checklist



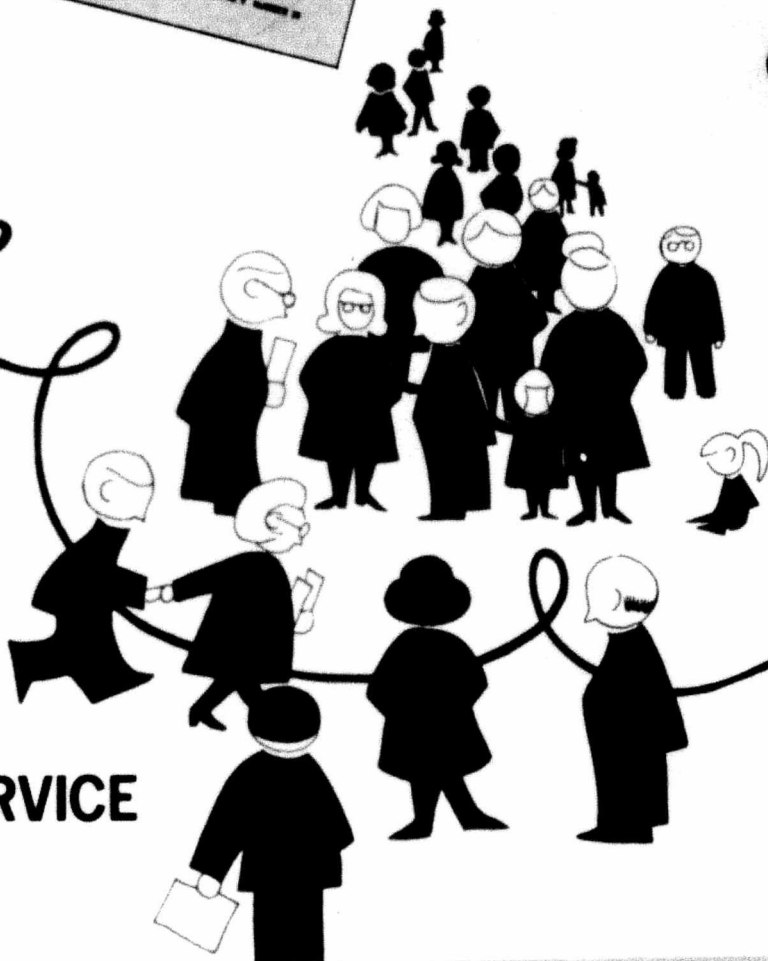
For a complete list of books, see the back of this booklet.

The following are the books which are available for loan from the library of the Church of the Nazarene. They are listed in the order in which they should be read.

1. The Church of the Nazarene: A History of the Church of the Nazarene in America, 1861-1961. By G. L. Smith. 1961. 128 pp. \$1.50.

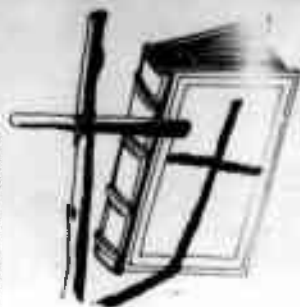
JULY 1966

VOLUME 1 NUMBER 10



JULY 1966

ROYAL SERVICE



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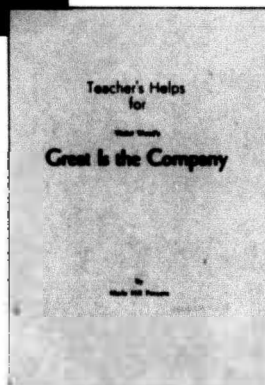
*This is a remarkable book
about Bible translation and
translators.*

TEACHER'S HELPS

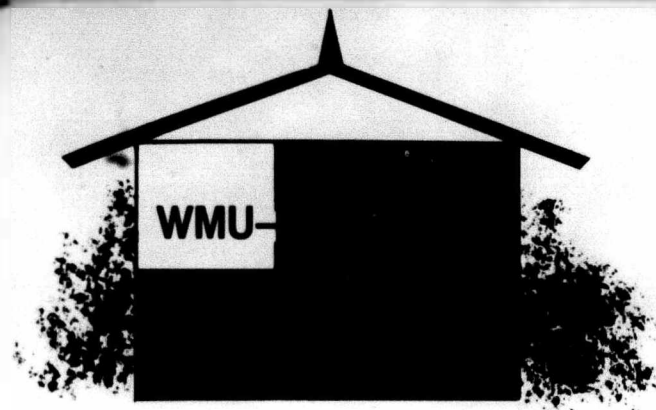
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ORDER BOOKS FROM YOUR BAPTIST BOOK STORE



by Elaine Dickson

A church's total program of work is made up of many parts. These parts should be related in such a way that they work together in harmonious action to help a church fulfill its mission in the world. A church council is the key to a coordinated church program and the *Church Program Guidebook* is a tool to help a church plan its work.

WOMAN'S MISSIONARY UNION is one part of a whole church program. There is other work going on in a church. There are other organizations. There are other leaders. Only as these work together in harmony and unity, is a church able to move forward to accomplish its purpose and to become the church God wants it to become.

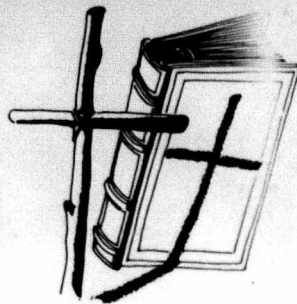
The concept of working together is not new to Woman's Missionary Union. This spirit is expressed in the WMU Watchword: "For we are laborers together with God" (1 Cor. 3:9). Muffatt translates this verse: "We work together in God's service." The Amplified New Testament states: "For we are fellow workmen—joint promoters, laborers together—with and for God."

The concept of laboring together applies to all of church life. As a church organizes to do its work, the several units work to-

gether. All of these units work to accomplish God's purpose for a church, but they do this by working with one another. Working together means working in partnership. Through proper relationship the organizations of a church and the leaders of a church work as a team. Team effort means mutual planning as ideas are shared. Teamwork implies that each job being done, each organization doing the work, and each person participating in planning the work is valuable to the total effort. The results of teamwork bring satisfaction to a larger number of persons. A person in an organization working in isolation fails to experience the spirit of teamwork and the results of a team effort.

A church program needs unity. Organizations of a church find their highest usefulness as they properly relate themselves to one another to reach church goals set under the leadership of the Holy Spirit. Working under the Holy Spirit's leadership requires dedication to God's purposes in the world. Working together to accomplish these purposes is correlation and coordination.

In using the words *correlation* and *coordination* Southern Baptists are expressing a basic concept of working together. These



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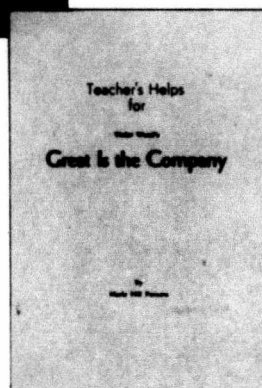
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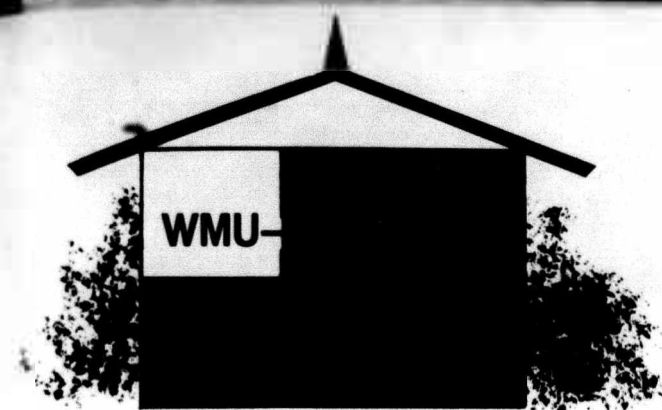
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words indicate that all the organizations of a church are brought together in proper relationship and that they work together in harmonious action to help a church fulfill its mission. These two words are best understood when they are looked at along with the word *relate*. Understanding the meanings of *relate*, *correlate*, and *coordinate* makes an understanding of the relationship of these words clearer.

A family vacation may be used to illustrate the meaning of these terms. A mother, father, and teen-age son are getting ready to go on vacation. These family members are related. They share a common origin and a common heritage. But being related as a family does not mean that they are always correlated as a family, because the meaning of correlation is to relate together. When the family decides to take a vacation, however, they are not only related, but also correlated. They relate together to achieve a common goal—vacation. Ordinarily, the daily activities of a father take him to his place of employment. The mother's activities keep her in the home. The son's activities center in school. But when these family members go on vacation, they become related together to accomplish this common purpose. Then, as they relate themselves together around this common purpose, they begin to move in harmonious action to achieve this purpose. Their actions become coordinated, for coordination means to move in action. The father makes reservations, the mother checks the tour service for routes, and the son gets the car serviced. All of these actions are necessary before going on vacation. Each task is distinctive and yet all are coordinated into a harmonious pattern of action to reach the goal of taking a vacation together.

The organizations of a church are related. These organizations grow out of the nature, purpose, and functions of the church and exist to perform jobs for a church. But it is possible for church organizations to be related without being correlated. The idea of correlation is to relate the organizations together to accomplish specific goals for the

church. The idea of coordination is that the organizations will move together in harmonious action to achieve the goals.

The *Church Program Guidebook*, 1966-67, is a tool to help church leaders adopt mutual goals for church advancement and to plan for the accomplishment of those goals. The Guidebook is an instrument which can help a church determine what it needs to accomplish by September 30, 1967, and how to accomplish it.

The Guidebook will be used initially in the church council in total church planning. The Guidebook suggests sample goals and plans of action or avenues for tracking the goals. A WMU president, serving on the church council, can readily see what WMU can do to help the church reach its goals. She sees her organization in relationship to other organizations, working together in a distinctive assignment, but one that is part of a coordinated plan. She sees that the assignments given to WMU will help meet strategic church goals. (The July "Forecaster" for WMU leadership is a supplement to the *Church Program Guidebook*.)

A church council is the key to a coordinated church program. It is not possible to expect a large group like the congregation to spend the long periods of time required to plan a coordinated program of work for a church. The church council provides the means by which the congregation may be assured that the interests of the total church program are given priority over the interests of the various organizations. Through church council planning, the interests of each organization merge to become the work of a church in its total expression.

Woman's Missionary Union, one unit of a church program, should be a part of a total correlated and coordinated church program. While Woman's Missionary Union is responsible for carrying out its distinctive tasks, these tasks must always be planned and carried out in relationship to the work being done by other church organizations.

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WOMAN'S MISSIONARY UNION

Volume 61

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ROYAL SERVICE

JULY 1966

COVER STORY

The cover this month alerts you to the advantages of using a new piece of material prepared for Southern Baptist church leaders. It is the *Church Program Guidebook*, 1966-67, priced at \$1.25 from Baptist Book Stores. See the article on page 1 and "Forecaster" to understand Woman's Missionary Union's involvement in church planning. Also, read June "Dear Pastor" letter for other insights.

Translation *with a* *Woman's Touch*

by Donald N. Larson
AMERICAN BIBLE SOCIETY
NEW YORK CITY

SOMEWHERE in Texas, Mrs. Average Housewife pours a second cup of coffee and sits down with a sigh. The door slams with finality as the last child departs for school. Another woman, somewhere in Alaska, the wife of a missionary translator, busily boils water not for coffee, but for the weekly wash. Her husband is not translating this morning. He is hauling in snow by the bucketful to melt for washing. Between them they will be ready to do the laundry about noon!

But women are not simply wives of leisure or hard work. Some operate as both mother and father. For example, in the Philippines a wife and three children wave good-bye at the dock to the man of the house. He's off on a

three-day trip by launch for evangelistic work in coastal villages of a major island. Staying at home, his wife has responsibility for the family, and to add variety she will sandwich in a few hours each day as Bible translator of one of more than one hundred spoken languages of the Philippines. Her two Filipino colleagues join her amid stacks of books, papers, and notes. Picking up threads of a previous work session, they will press on toward completion of another portion of the Scriptures.

The feminine touch in translation is more often apparent, however, by unmarried women who can give much time to it.

A few years ago on an island in the

Pacific a missionary nurse faced a grave decision. After nearly twenty years of hard work, she saw with satisfaction a hospital completed. Many women were now nurses whom she carefully had helped to train. Standards of health in the area had gradually moved upward. There was a strong Christian congregation doing the work of the Lord. But there was still only a scanty portion of God's Word available in the language of the people. Seeing the need, this nurse embarked on a second career, as Bible translator. She longs for the day when conversions can rest on the durable Word of God, not simply on the telling and retelling of Scripture accounts by those who believe.

In today's world women are filling many strategic roles in the five hundred or more projects currently undertaken in cooperation with Bible Societies. While not many women find opportunity as seminary professors, theologians, or printers, a host of them are busy in the task of translation. What is involved in this work?

Complexities are part of the translator's workaday world. Not only must he be able to understand the meaning of the Scriptures in English, but he also needs more than a layman's information about the Palestinian world in which the Word of God was first written. Furthermore, he must learn another language and share in the life of the people. Then he can begin to find



Missionaries worked with San Blas Panamanians in translation of the Scriptures into the Cuna dialect, which the American Bible Society published.

equivalents between the languages involved.

The typical American woman grows up with the Bible as part of life—in her marriage ceremony if nowhere else. In communities around the world, however, the typical mother has rarely seen a Bible and often is unable to read or to afford to buy one.

Organized Christianity has traditionally believed that it is responsible for providing the Word of God, or at least some part of it, in the languages which people speak and understand. At times this responsibility has been felt intensely by a foreign missionary. In other situations, the task of translation is routinely assigned by a committee of a church group working in a particular area. Today it is common for churches to work cooperatively in an area toward the translation of the Scriptures, and nationals are often playing a vital role in the task.

Once the translator worked alone and pretty much in the dark. Today it is different. Bible Societies are providing translators with help. Conferences, institutes, and consultants help translators on-the-spot. The accumulated experience of translators, linguists, anthropologists, and others is brought to bear on problems a translator faces.

What has been accomplished thus

far? Approximately 97 percent of the world's population speaks a language into which some portion of the Scriptures has been translated. This means that some portion of the Scriptures is translated into 1,250 of the world's languages. Many older translations were made under trying circumstances. Revisions of these are currently under way. When these are completed, more than 80 percent of the world's population will have Bibles or portions of the Bible which are easier to read.

What remains to be done? Recent studies show that there are communities of people numbering into the hundreds of thousands who have not yet welcomed the first Bible translator. The task is far from complete.

Manpower and resources are needed. As always, women will play an important part in making them available. Mothers will help to inform their children about the work of translating the Bible. Some of them will be the researchers, the typists, the librarians, and the translators involved in doing this vital work in the future. Women will play a strategic role within their own congregations and denominations as they influence and promote the support of translation work within their own missions fields. At home and abroad in translations work, let's face it, we need the feminine touch.

**For a catalog, write to American Bible Society,
450 Park Avenue, New York, New York 10022.**

FROM WASHINGTON

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

We Are the Government

The Constitution of the United States is beyond doubt the best system of civil government yet devised by man. Abraham Lincoln picturesquely and accurately described it as "government of the people, by the people, for the people."

There is a weakness in democratic government, however, and that weakness lies in the fact that the people themselves may fail to meet their responsibilities. Government of, by, and for the people is not only a privilege; it is a responsibility. It not only grants its citizens the right to express themselves, but also demands that they voice their opinions and fight—through the many legal means at their disposal—for their convictions.

Complacency is the greatest threat to America. We as a people have too frequently become preoccupied with personal concerns. We have become lazy. We have adopted an attitude of let George do it as far as government is concerned.

Christian people, privileged and obligated to express their convictions in civil life through democratic government, often forfeit this opportunity to those with less worthy motivations.

The glory and at the same time the delicate nature of our government is interwoven in a system of checks and balances.

Fourth of July orators have traditionally pointed patriotically to the legislative, the executive, and the judicial branches of government, each a safeguard against domination by any one branch and each a support to the other.

Some compare these branches, more familiarly known as the Congress, the President, and the Supreme Court, with the stability of a three-legged stool or a camera tripod. Regardless of the unevenness of the ground, a three-legged stool sits firmly. Similarly if any of the three branches of government fails to meet its responsibility, the other two branches are set to correct the error.

An example: There was great alarm a decade ago that the Supreme Court may have erred or overstepped its responsibility in decisions on racial integration. Similar concern has come more recently in the Court's decisions on prayer and Bible teaching in the public schools. Let it be said in the Court's defense, and in praise of the Constitution, that each Justice, being appointed for life, is supposedly immune from political pressures as he votes his convictions. The Justices are legally bound to give them frank and honest interpretation of the nation's laws as they exist at the time of the decision.

But, thanks to the system of checks and balances, the people of America are not helpless if the Court's interpretation of previous and existing law is not in keeping with the wishes of the majority of today's public.

The people have opportunity every two years to elect a full House of Representatives and one third of the Senate, and every four years to elect a President. These elected officials are keenly conscious of public opinion. The Congress, reflecting such opinion, can vote new laws or modify old laws. The President can launch new executive programs. Even Constitutional amendments are possible.

Remember, we are the government, and the government is only as strong as its citizens.

CHRIST Also DIED for JEWS

by Dotson M. Nelson, Jr.

The agonizing need everywhere today is for each individual to be recognized and regarded as a person. In our rapid-paced world, the tendency is apparent both within and without the hallowed halls of religion to speak and think (sometimes in that order) of groups. The individual becomes "faceless," a part of the mass. He, whether he likes it or not, is simply a "space holder" in a social, ecclesiastical, or ethnic group.

Nowhere is this mistake compounded with such energy as toward the Jew. He loses, at least as far as the attitude of many is concerned, his identity as an individual, his personhood. A person who happens to be a Jew is also a person for whom Christ died.

The Christian need not be surprised at this need in the complex personality of the Jew. Every person has the same need. This is "part and parcel" of the make-up of man. It is recognized by the Christian faith. Indeed, salvation is for the individual person (whether he be Jew or Gentile), who then becomes a part of the redeemed and redeeming fellowship.

To win one who is of Jewish heritage, you must see him as a person, an individual with specific needs.

In my study one morning, I became aware of a conversation in my secretary's office just outside my door. In a moment the secretary entered and said, "I know you

are late with the article you are writing, but I think you will want to see Mrs. Jabon" (not her name). Knowing that this analysis by my secretary was a thoughtful one, I pushed aside my paper, arose and went to the door to meet the visitor. This began one of the most demanding and inspiring experiences of my ministry.

You see, Mrs. Jabon was a Jew, active in her synagogue and in the Jewish community. In that first of many conversations, I discovered the most incisive inquirer I ever knew.

There was no small talk as she seated herself in my study—just questions quickly asked. "Do you have time to answer my questions? Who has to know of my visit? Do you have prejudice against the Jews?" I answered, in order: "Yes. No one but my secretary. I hope not."

This was but the first of many conferences at which a small black notebook was steadily filled with questions and comments beginning with the relation of Christianity to Judaism. The discussions continued for over a year, until finally almost all the questions were concerning the relation of Christ to an individual believer.

Then, quietly, one day she said, "I'm satisfied now to put my faith and trust in Jesus Christ." It was agreed that she would put off church membership for a short while to see if her husband might be won. Sadly, he was not. But he came to respect the decision made by his wife.

Two or three years passed as Mrs. Jabon

took her place, not as an oddity, but as an addition to the membership, and then to the leadership of the church. One day I asked her to give me her best advice on how to win a Jew to the Christian faith. Her answer surprised me. Here it is in her succinct words, as I remember them.

"First, be a friend to your Jewish neighbor." She stated that she would not have been interested in Christ at all if her neighbor had not invited her to a Sunday School party and made her feel wanted. She felt a sense of obligation to visit the Sunday morning class.

"Second, be sure your Jewish friend knows something about her own religion." This is the place to start—to show how Jesus Christ fulfills the prophecies of the Old Testament. The knowledge of Jesus builds naturally on the beliefs she has heard all her life. However, my friend reminded me that, as with Christians, few Jews really know the faith handed down from their fathers. Since this is true, both Old Testament and New Testament must be studied and discussed—but, remember this, the Old Testament comes first in emphasis.

"Third, remember that a Jew has not only a religion but a race, not only a faith but a community." He is proud of his heritage, as he should be; defensive about it, as he should not be. It is much more difficult, practically speaking, for a Jew to sever his "community" ties than his religious ones. And severed they will be. Not

because the Jewish Christian wishes them to be, but because the Jewish community so reacts.

"Fourth, present Jesus as winsomely as possible, challenging your Jewish friend to find out more and more about him." Flaws may be found in the Christian, but none in Jesus. He is "the Rose of Sharon," "the Lily of the valley." He needs no defense—just proclamation by a friend who loves him.

"Fifth, give reassurance that your Jewish friend will be accepted in the community of Christians." Many centuries and much observation have convinced the Jew that he is not really welcome in what he calls the "Christian community." This high wall of defense must be breached.

"Sixth, when your Jewish friend has accepted Jesus as Messiah and committed his life in faith to Jesus as Saviour, acknowledging his lordship, treat him not as a freak but as a Christian."

Then my friend paid the highest of compliments to our church as she expressed appreciation that she could feel a part of the family of God which happened to meet there.

So, you see, from beginning to end the experience was of God sending his grace through persons to a person who happened to be a Jew.

Jesus Christ was tall enough to see over the walls that divide us. So must we all aspire to be. Jews are indeed persons for whom Christ also died.





WE GET LETTERS

Answered by Marie Mathis

Appreciation Expressed for Programs

I would like to express the appreciation of our Woman's Missionary Society for the excellent programs provided through the Royal Service for the Week of Prayer for Foreign Missions last December.

We felt that these programs emphasized prayer more than any other programs before that time. Giving us more specific things to pray about helped open our eyes to the tremendous needs of the world. We exceeded our Lottie Moon Christmas Offering goal by more than \$100. I feel that the emphasis on prayer was mainly responsible for our success in exceeding the goal.

MRS. B. MORRIS
Louisiana

WMU Work Done by Wife of Serviceman

Since we are stationed overseas, I do not have a state WMU office from which to request free materials. Recently I was elected WMU president here at Temple Baptist in Ludwigshurg.

The WMU had disbanded from lack of lead-

ership. So I must start from "scratch" with WMU materials.

A. PERKINS
Germany

Our Pastor Teaches the Missionary Message of the Bible to Us

Since I have been reading the letters in our Royal Service about how wonderful the "Missionary Message of the Bible" is, I have not yet read about another church where Bible study is like ours. Our pastor, Rev. J. T. Barnett, brings our Bible message to us. Maybe other WMS members have never thought to ask their pastor to do the same for them.

We are a church in a growing country community, and we feel the more we know about the Bible the better WMS members we can be.

MRS. B. MIZELL
Texas

Prayer and Witnessing Featured in Korean WMU Work

Led by Mrs. Pang Ho Sun of Wonju, the women in a Korean village church met for four days to study and worship.

some of them coming twice a day for four miles across swamps, rice paddies, and so on. Mrs. Pang had wanted from Wonju, carrying teaching materials, film projector, and her personal baggage.

As is customary in Korea, the days began with prayer meeting. The darkness was dispelled at five each morning by the lamps of women wending their way from surrounding villages.

The women breakfasted together and had Bible study and worship during the morning. They gathered for another session each evening. At this time husbands, children, and unbelieving friends brought attendance to around 100—the church has fewer than 30 members.

The evening program included instruction for "newcomers" (non-Christians), the showing of a "holy movie," Bible study from Philipians, and study of Christian doctrine and Woman's Missionary Union methods.

During the four days of meetings, ten persons accepted Christ as Saviour. Mrs. Pang feels that she "received much grace" as she ministered to the villagers.

MRS. ROLLA M.
BRADLEY
Southern Baptist
Missionary

New GAs Initiated at Guatemalan Camp

Eighty-seven girls, plus eighteen counselors and other helpers attended the annual Girls' Auxiliary camp in Guatemala, held on the campus of the Guatemala

Baptist Theological Institute, Guatemala City. The five-day program of study, recreation, and inspiration included an initiation ceremony for seventeen new GAs and a Presentation Service in which seven girls passed their first or second Forward Step.

FOREIGN MISSION
NEWS

Please Renew My Subscription to Tell

Having read Tell almost since its beginning, I note with interest and appreciation the constant improvements. Among many others, I thank God for the work each one does to give us our fine literature.

MRS. I. K. STAFFORD
North Carolina

Young People in Action

This is to tell you about the wonderful ministry the WMU youth organizations of my church are doing for a bed and wheel chair invalid. I know all about it, because I am the invalid.

Scarcely a week goes by that one of the organizations, from Sunbeams through the YWAs, does not come to see me to bring me cheer and encouragement. They often bring gifts — flowers, fruit, or small items so needful for bed patients.

All the GAs, with their counselors, pooled part of their allowance money and bought me a portable long-playing record player, one I can keep right beside me. They bring records from our church library. You can well imagine the countless hours of happiness this brings me.

Most of the time the groups just bring their own dear, lively exuberant, young selves. Always they bring programs of Scripture reading, songs, and prayer. Always they bring me the fresh breath of youth, something I miss so badly now that I no longer can attend church. At the same time they are learning about sharing their blessings.

It would be hard to find a town or community that doesn't have in it at least one shut-in such as I. I wanted to pass on to you this glorious work, hoping that other groups will bring similar blessings to shut-ins.

I am sixty-seven years old, and have been a constant WMU member. I am reaping the benefits now—and am saying God bless you with every breath.

MRS. J. A. WALKER
Louisiana

Ricks Institute in Monrovia Graduates Nine

Dr. William R. Tolbert, Jr., vice-president of Li-

beria and president of the Baptist World Alliance, presented diplomas to the nine young people who graduated in December from Ricks Institute, Baptist primary and secondary school near Monrovia, Liberia. The Ricks Institute staff includes three Southern Baptist missionaries, six missionary associates, and three missionary journeymen. Enrollment for 1965 was 416.

T. EUGENE OODY
Missionary Associate,
Principal

Evangelistic Zeal

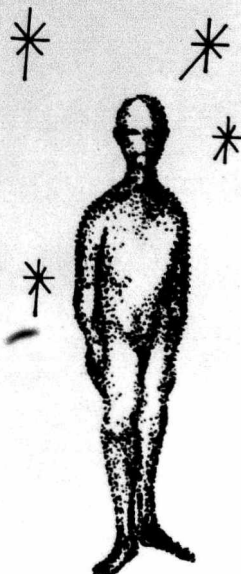
The simultaneous evangelistic crusade was a first in Spain last October and was the chief emphasis of our Baptist work last year. Not only were we thrilled with over six hundred professions of faith during the campaign, but follow-up results were even greater.

The First Baptist Church of Madrid now has four missions in this city—San Blas, Plaza Castilla, Villaverde, and Vallecas. In them there have been scores of professions of faith during the past few weeks. In Vallecas a machine shop is dismantled each Friday evening and converted into a chapel for the preaching of the good news of Christ.

We ask you to pray with us that these four missions will be able to find adequate meeting places so that they can be constituted into churches in this city of two and a half million people.

MRS. CHARLES
WHITTEN
Missionary

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



by H. I. Hester

VICE PRESIDENT, MIDWESTERN
BAPTIST THEOLOGICAL SEMINARY
KANSAS CITY, MISSOURI

A Position of Honor and Responsibility

The Scope of Stewardship

To appreciate what God means for our lives, we must go back to the story of the creation of man. One should read this majestic account (Gen. 1:26-28) and a later interpretation in Psalm 8:3-6.

Man is the climax of God's creation. When all else was finished, he created man in his own image. Of course, this does not mean a physical image since God is spirit. It does mean that man is like God in mental, moral, and spiritual nature. Man is the only animal with intelligence; only man has a soul; only man can have fellowship with God.

The writer of Psalm 8 must have spent many nights under the bright stars of the Syrian sky meditating on the glories of God's creation. While he knew nothing of the extent and expanse of the universe so common to us in this space age, he knew enough to be amazed at its glory. Contemplating this he must have been appalled at the littleness of man as compared with the moon and the stars. But then he must have realized that in a real sense man was greater than these. Man's affinity is not with other created things, but with the Creator himself. "Thou hast made him little less than God, and dost crown him with glory and

honor" (Psalm 8:5 RSV).

The biblical record now takes us a big step further. Since man not only is intelligent and is the "image of God," he is to have a position of honor and responsibility. "Thou hast given him dominion over the works of thy hands; thou hast put all things under his feet" (Psalm 8:6 RSV). This means that man, being superior to all other creatures, is to live in a higher realm. He is to be a co-worker with God in his eternal purpose for the world. He is not to be content to live on the level of the beast; he is to use to the fullest his God-given faculties in the greatest of all enterprises. This is especially true of the Christian who has been redeemed by the grace of God in Christ. He is "bought with a price"; he is the "bond-servant" [slave] of Christ. His chief function is "to seek first the kingdom of God." He is to give to God the best use of all the faculties with which the Creator has endowed him. Christian stewardship includes all of life.

In this cooperative enterprise man finds the deepest joy, the most satisfying experiences, and the greatest rewards. In this, one discovers that life has meaning. He finds the richest fellowship on earth. Work is no longer dreary drudgery, but is an

exciting adventure which brings the satisfaction of worthwhile achievements. Here one comes to experience life at its best.

The Stewardship of Means

We have stated that Christian stewardship includes much more than money. We shall see now that it does most positively involve our financial resources. In a very real sense our money represents us. It represents our best thinking and planning; it represents hard work in which most of us give our thought and labor. So when we pledge and give one tenth or more of our income, we are really giving a part of ourselves. By the same token when we refuse to share our money for the cause of Christ, we are refusing to give ourselves to him.

It is regrettable that we sometimes find Christians who think that money is evil and those who work to gain wealth are to be condemned. We quickly admit that money may bring ruin to the lives of some people. But money itself is not bad. There is nothing sinful in gaining wealth provided, of course, that it is honestly and legitimately obtained and that it is used for proper purposes. In fact, we may say that God has given some men the talent for making money, and some of these find

In the life of a Christian, stewardship is an important word. However, the doctrine of stewardship has often been so poorly presented that many Christians have developed a dislike for the word. The very mention of it causes some people to set themselves to resist an appeal for money. As we shall see,

Christian stewardship involves much more than money. It includes the whole of life as it relates to God and to Jesus Christ our Saviour and Lord.

great joy in giving this money as good stewards.

This writer has known of a number of wealthy men who were devout Christians. One of these men, a humble and devoted Christian, contributed generously through his church and in addition gave about \$2 million to a Baptist college. This money enabled many young ministers to get a college education. This good man could not preach or teach, but he did much for the kingdom of God. He was a good steward.

How much should the Christian give to the cause of Christ? There are many who sincerely believe that one should contribute at least one tenth (or the tithe) of his income. There are good scriptural grounds for this practice, which we need not cite here. If Old Testament peoples believed and practiced this, how much more should Christians gladly give today?

In increasing numbers Baptists are adopting the policy of giving at least the tithe. Almost without exception these people testify as to the blessings this practice has brought to their lives. Frequently they assert that the nine tenths goes further than the entire income did before they began tithing.

Incidentally, we should say that it is unworthy in one to tithe simply for this purpose. We should never try to bargain with God. These titheers all declare that joy and rich spiritual blessings have come to them as they gave. They have a more vital and satisfying interest in their church and all the enterprises of the kingdom of God. Do we ever try to visualize what could be done in winning the world to Christ if all Christians gave at least one tenth of their income?

How should the Christian give? Several principles should guide us in making offerings to the Lord. We should give joyously, not grudgingly. "Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver" (2 Cor. 9:7 RSV). There are some who contribute of their means to the church not cheerfully and happily but because they feel that they must do so. When

we receive a gift from a loved one, we want the gift to come from a heart that is glad and rejoices in the privilege of giving the gift.

We should give generously, not sparingly. "He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully" (2 Cor. 9:6 RSV). If we love the Lord, we cannot be miserly in our giving to him.

We should be sacrificial in our offerings to the Lord. Modern man in America knows but little of sacrificial giving. However, a gift made out of sacrifice will bring a reward which comes in no other way. In addition to these principles governing our inner spiritual life, there is another factor to be taken into account. In America we are far richer than we realize, while most of the peoples of the world are in dire need.

Our Affluent Age

It is not too much to say that people in the United States are better off in financial matters than any other nation in all history. No other nation has a national income to compare with ours. We have higher salaries, larger savings, more spending money, better homes, and more luxuries than any people on earth. Any informed businessman will verify these statements. It is natural for us to think that this money is in New York or Washington or some other distant place. If we feel this way, let each of us examine how we are spending our money as compared with a few years ago. We may be spending money unwisely. Someone has declared that "the American people are spending money which they do not have for things they do not need to keep up with people they do not like."

How can we be complacent and miserly when millions of human beings are hungry, sick, living in squalor, and with no knowledge of the love of God manifested in Jesus Christ the Saviour? When we know the desperate need of so many millions of people in our country and in other lands, we should consider anew our obligation as stewards.

BIBLE STUDY:

LESSON X

The MISSIONARY MESSAGE of the BIBLE

by Gilbert L. Guffin

From Josiah's Reign to Judah's Fall

Scripture Reading: 2 Kings 21:24 to 25:30; 2 Chronicles 33:23 to 36:21; Zephaniah, Jeremiah, Nahum, Habakkuk

Judah, from the death of Solomon and the division of the kingdom, had followed a wavering course. Most of her kings had been evil, and had led the nation into spiritual decline. But under the influence of kings like Uzziah, Jotham, and Hezekiah, and with the help of great prophets like Isaiah and Micah, times of revival had occasionally come and the spiritual health of the nation had been improved. After Hezekiah, however, only one more good king and one more period of spiritual awakening were to follow. Then there was

to be a swift descent to ruin. Josiah who came to the throne in 639 B.C. was that good king, and his reign was one of real spiritual progress.

Josiah, Religious Reformer

Josiah succeeded to the throne following the death of Amon. Josiah's was to be a reign of thirty-one years and, in significant contrast with the reigns of his father and grandfather, was to mark one of the greatest periods of religious reformation the nation had experienced.

Josiah's teacher and chief adviser happened at that time to be Hilkiah, the high priest. In 2 Chronicles 34:3 RSV, it is reported: "While he was yet a boy, he began to seek the God of David." Josiah had a natural tendency himself toward spiritual

For gist of passage, light on words and phrases, and method of study, order the booklet "Helps for Study of the Missionary Message of the Bible: Joshua Through Malachi" 50¢, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

things, from which he never departed.

Josiah had other help. Soon the young prophet Zephaniah began preaching and soon young Jeremiah, another one of the truly great in history, followed.

Zephaniah was a member of the royal family, a great-great-grandson of good king Hezekiah and a distant cousin of Josiah. From the brief but succinct excerpts we have in this book, we judge he must have been a persuasive and powerful preacher. Very likely he considerably influenced the way for some of the reforms later to take place.

Zephaniah, like most of the prophets, preached judgment upon all the nations, including Judah, for their sins. He also proclaimed the hope of forgiveness. "Seek ye Jehovah, all ye meek of the earth," he cried, "that have kept his ordinances: seek righteousness, seek meekness: it may be that ye will be hid in the day of Jehovah's anger" (Zeph. 2:3 ASV). He saw Zion or Jerusalem as the center of redemptive hope and proclaimed: "[God] will furnish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen" (Zeph. 2:11). This appears to have been a messianic vision related distinctly to the world missionary task, a vision steadily being brought to fulfillment even to this day. The New Testament reveals, however, that the "new Jerusalem" will come down from above (Rev. 21:2), and thus that it is spiritual in nature.

Great "Missionary" Prophets: Nahum and Habakkuk

Before Jeremiah's work is reviewed, two other prophets, Nahum [NA (hūm)] and Habakkuk [ha BAK kŭk], contemporaries of Jeremiah for at least a time, ought to be considered. Nahum's ministry seems to have begun around 630 B.C. Like that of Jonah earlier, it was directed not so much to his own people as to Nineveh, now a mighty, ominous, and wicked foreign foe. Nahum's chief contribution from the standpoint of the present study lies in three great truths he proclaimed: first, that God's government

is universal; second, that nations as well as persons eventually reap what they have sown; and third, that "the wicked shall be turned into hell, and all the nations that forget God" (Psalm 9:17). These great and awesome truths taught by Nahum are back of the need for missions in all ages.

One of the most beautiful expressions ever coined regarding the coming of the "messenger" of the Lord is provided in Nahum's famous words: "Behold upon the mountains the feet of him that bringeth good tidings [the New Testament word *gospel* means good tidings], that publisheth peace!" (Nah. 1:15). Every true missionary deserves that accolade!

Habakkuk, another prophet of the period, was a man also of true greatness. An excellent poet, as most of the prophets seem to have been, he was progressive, thoughtful, and wise. His work was done likely between 608 and 597 B.C. during the years of Jeremiah's long ministry. Habakkuk was profoundly disturbed as to why God seemed to allow evil to go unpunished among the people while his servant was caused to be burdened by it.

Habakkuk, therefore, sought an answer from God. It was revealed to him that God was now preparing the Chaldeans to be his instruments to punish Judah, his own people. This so astonished Habakkuk that, as someone has said, he "wondered God," he saw now, however, that the Chaldeans would in time also be judged and destroyed. He saw, moreover, that through it all "the just shall live by his faith" (Hab. 2:4).

Beyond this, he foresaw the triumph of God in all the earth: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14). This inspiring assurance is still the unflagging missionary vision of all who are caught up in the redemptive cause of Christ.

Seeing that all the idols of men are worthless and profitless, Habakkuk warns: "But the Lord is in his holy temple: let all the earth keep silence before him" (Hab. 2:20).

It is still a mystery to some, as it was at first to Habakkuk, that God would allow a wicked and unbelieving nation to triumph over those who professed to be his own. The same theological problem causes such questions today as, Why have communist nations been allowed to gain victories over nations more Christian than they? To Habakkuk's question it was revealed that such nations are sometimes used as instruments of God's judgment and chastening, but that at last they themselves will also be judged. God's purpose, through this chastening, is to bring his people to repentance.

No one should overlook Habakkuk's great vision of all nations finally being brought to the knowledge of the glory of God. Here is the ageless missionary vision and passionate hope of the church.

Trends in Judah

Before turning now for a closer look at Jeremiah and his work, let us take a brief glance at the trend of events in Judah at that time. Reference has been made already to the revival under Josiah. In addition to the influence of Hilkiah and the prophets Zephaniah and Jeremiah, the discovery of the Law in the Temple had much to do with the spiritual awakening that had taken place. One of our first and greatest missionary tasks is always to get the Bible, in understandable language, to all people. "For the word of God is quick, and powerful . . . and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

Strangely, however, the day came when Josiah disregarded the advice of Jeremiah, and this resulted in Josiah's death. Thus Josiah's reforms were cut short. Possibly they had never reached all the nation very deeply. At any rate, swift decline soon set in and in twenty-two years the nation fell.

Three sons of Josiah—Jehoahaz, Jehoiakim, and Zedekiah—and one grandson, Jehonathan, sat on the throne during this time. None paid heed to the pleading voice of Jeremiah the prophet. Zedekiah, the

last to reign, seemed pathetically at times to desire to heed Jeremiah, but he was persuaded instead to take the counsel of others and lost all by so doing.

Through these tragic years Jeremiah did everything in his power to persuade both king and people to repent and to turn again to the Lord, but they refused. Finally, Nebuchadnezzar in 586 B.C. smashed the nation to ruins and took all the able-bodied people of Judah into Babylonian captivity. Jeremiah, left at his own choice with the few not taken to Babylon, was later, against his warning and will, forced to go to Egypt. There his life ended amidst his continued pleas that the people return to the Lord.

Jeremiah, Powerful Prophet

Jeremiah's life, though one of loneliness and pain, was one also of powerful prophetic service. His is in truth a story of "success through failure." Called possibly in his late teens and performing his ministry for some forty-five years, he was in no sense a "weeping prophet," as he has been called, but a staggeringly courageous and dedicated servant of God. Though his powerful denunciations of evil have been called Jeremiads, a close look at his life will reveal he was often as tender as a mother. He loved the people compassionately, even though he often felt compelled to be severe in his messages to them.

Much of Jeremiah's preaching had a direct relationship to the unfolding of events in his day as well as to things yet to come. But what of lasting missionary significance lay in his preaching? Much indeed—so much in truth that it can be but little more than outlined in the following paragraphs.

1. Jeremiah declared that he was called as "a prophet unto the nations" (Jer. 1:5). He is the first prophet who sensed his call was a universal one; that is, to "all nations." No longer was the prophet's concern or outlook to be that merely of his own people, but of all the world. This same world concern was later to be stressed in the Great

Commission: Go ye into all the world . . . No Christian can properly have less than the whole world in his heart. No one called as a minister or missionary (and every minister and other Christian, in truth, is called as a missionary) can, if true to his call, deny his responsibility in some measure for all the world. He ought to be willing, moreover, to go wherever he is called.

2. Jeremiah, though he often declared the absolute certainty of coming judgment, still insisted that even in that time of hopelessness, there was yet hope if only the people would truly return to God (Jer. 4:22; 5:21; 8:18-22).

3. Jeremiah saw that a repentant people who truly returned to the Lord could be a channel of blessing to all the nations of the earth (Jer. 4:1-2). He thus kept holding before his people God's special mission for them in the world.

4. Jeremiah proclaimed the ultimate purpose of God was, even in judgment, to change the people into a useful vessel for spiritual service to all men. In one of his vivid "acted parables," he used the potter and the refashioning of the vessel as an illustration of what God was doing in his judgment in order to prepare for himself a people fit to be useful (Jer. 18:1-17).

5. Jeremiah proclaimed also the coming of "the righteous Branch" who would rule justly and bring salvation (Jer. 23:5-6; 33:15). Later Zechariah referred to this "Branch" or ideal king of the Davidic line (Zech. 6:12), and Isaiah possibly used the same idea (Isa. 9:7). Christians have traditionally thought this prophecy was fulfilled in the coming of Christ as the Messiah. Jeremiah said his name should be called "The Lord our righteousness" (Jer. 33:16). This term seemed to be in the mind of Paul as he wrote 1 Corinthians 1:30.

6. Jeremiah prophesied that Judah would go through the refining fires of judgment—a judgment that in reality did soon fall on the people in the form of Babylonian captivity. He also prophesied that a remnant, who repented and were thus prepared for God's service, would be

brought back to Jerusalem and would be used as the channel of God's redemptive purpose in the world (Jer. 21:6).

God's purpose for the redemption of the world is never cancelled or nullified by human failure. Only our part in it may be altered. He will persevere until we observe the way of the Lord and, through discipline, are brought to necessary conditions for his service. Thus they become channels for the continuance of his plan in the world. Israel finally learned this lesson, but how slowly and at what awful cost! The Christian church today would be wiser if it could only learn its lesson from that discovered by Israel long ago rather than having to endure similar refining fires.

7. Jeremiah preached that God would make a new covenant (Jer. 31:31-34), one that would be written in the hearts of his people, not just on tablets of stone. The Law would be written "in their inward parts," meaning that thereafter men out of love of their hearts would do his will. A grave affliction of the church today is that our religion tends to be more an organizational and formal exercise than a passion of the heart. Only as religion is truly of the heart will it be contagious in the world. It has been well said that "the church exists by mission as the fire by burning."

Dr. Clyde E. Francisco insists, "No more stirring passages ever were written than those found in this section of Jeremiah. Of all the sayings of [the prophet] these are without doubt the most significant."

Jesus undoubtedly had in mind Jeremiah's passage regarding the new covenant when he instituted the Lord's Supper (Matt. 26:28). Paul refers to it in his own account of the supper (1 Cor. 11:23) and the writer of Hebrews laid great stress on it (Heb. 9:8-12; 10:16-17).

In this new covenant, first announced by Jeremiah and later consummated in Christ, world missions moves and has its being." As Dr. Francisco says: "Jeremiah saw more than his fellow Hebrews could understand today." Is it more than our church members yet fully understand?



SPICING PROGRAMS THIS MONTH

by Kathryn Bullard

WMS Director
North Carolina

SOCIETY •

Sketch on a poster board an outline of your town or community. Indicate on this map the location of the meeting places of the cults in your area. (Yellow pages in the telephone directory will help in locating them.)

Ask several people to be "reporters" and bring to the WMS meeting a report concerning a certain cult. Assign to each reporter a cult and ask him to contact the leader or an adherent to get accurate information, such as: To whom or what do members offer their allegiance? How many members? What kind of stewardship program do they have? What plans for enlistment are used by the group? What age group (older, middle-aged, young people) make up most of the membership? Is there a program of training for the members? If so, what? Can any person attend a gathering of this group?

Ask members to write on a slip of paper, as the reports are given, one thing that is significant about each cult. When all reports have been presented, ask the members to read from their papers. These can be written on a chalkboard. After the list is compiled, ask why they feel these have appeal to members of the cults.

Discuss ways Christians can, with kindness, confront these people with the gospel. Conclude with suggestions for follow-up.

CIRCLE •

Have familiar hymns recorded by the Mormon Tabernacle Choir of Salt Lake City playing softly as members arrive.

Use two people to give the "Introduction" and "The Mormon and His Church's Origin." In considering "The Mormon and His Beliefs," act out a scene with a Mormon visitor calling in a home. Make sure questions asked bring out Mormon beliefs concerning God, Jesus Christ, salvation, heaven, marriage, and baptism; and that he is asked to explain "his mission," his beliefs on stewardship, plan of witnessing, young people's participation in their work.

Following this scene, the program chairman asks, "What answer should a Christian give to Mormon missionaries who come to her door?" The suggestions under "The Mormon and You" may be planned among the members to be shared and discussed at this time.

Conclude with a prayer period using the direction for prayer as suggested.



Call to Prayer

Prepared by Marge Caldwell

1 FRIDAY But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. 2 Tim. 4:5 (read vv. 1-18).

All around us in our homeland and in the whole world, there are people who are seeking desperately a meaning in life. Is there a family in your neighborhood or town that needs evidence that you care? **PRAY FOR ONE PERSON WHOM YOU KNOW NEEDS YOUR CONCERN. THEN GO TODAY TO EXPRESS IT.**

Pray for Mrs. A. V. Alvarado, Galveston, Tex., Sp. ap. co.; Mrs. W. H. Warren, Rio de Janeiro, Brazil; W. C. Ruchti, Jr., Rome, Italy, co.; Fred Linkenhoker, DaLat, Vietnam, MI; Earl Parker, China-Korea, ret.

1 SATURDAY If ye love me, keep my commandments. John 14:15 (read Ex. 20:1-2; Lev. 18:1-5; Hos. 11:1, 3, 4; John 14:10, 15).

With his wife, Catherine, William Booth started bringing "soup, soap, and salvation" to abandoned people of poverty in the East End slum area of London. With music in the streets, they attracted passersby. Gradually there were converts, supporters, and, in time, a mission hall. The mission's fame spread, became a "volunteer army of converted working people." Mr. Booth crossed out "volun-

The Spirit Intercedes

I cannot always pray soul satisfying prayers
In which quite fluently I express
My inmost longings and my heart and will
and find God's will and way.

There are times when words don't come at all
Or if I try to utter them it's like skating
against the wind.

I find comfort then
While quietly I wait
Remembering God's Holy Spirit maketh
intercession for me
(And has been all along!)
in ways too marvelous to comprehend.

—Carolyn Rhea in My Heart Kneels
Too \$1.50 from Baptist Book
Stores. Used by permission.

teer," substituted "salvation," and he became General Booth, commander of the Salvation Army. **PRAY FOR THOSE WHO ARE RELIEVING SUFFERING ON THE SKID ROWS OF THE WORLD.**

Pray for D. L. Saunders, Arusha, Tanzania; Mrs. G. E. Hickey, Recife, Brazil; F. G. Ross, Durango, Mexico; C. R. Young, Hawaii; G. H. Clerk, Ipoh, Malaysia, ex.; A. L. Hord, Thailand, MD.

SUNDAY July 3 For I have no pleasure in the death of him that dieth, with the Lord God: wherefore turn yourselves, and live ye. Ezek. 18:32 (read vv. 1-4, 25-32).

D. Curtis Aakew, missionary in Tokyo, Japan, writes: "It was a time of rejoicing for Mrs. Bekino, the grandmother of Senkawa Baptist Church, Tokyo. Her daughter, Mrs. Okamoto, a middle-aged mother, had just finished a confession of faith before the church, asking for baptism. Then Mrs. Sekino's husband, age seventy-seven, stood

Missionaries are listed on their birthdays. Address to: **DIRECTORY OF MISSIONARY PERSONNEL**, Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230, and in HOME MISSIONS.

FORECASTER

Supplement to Church Program Guidebook

Prepared by Mrs. R. L. Mathis,
Elaine Dickson, and Billie Pate

WMU and the Church Program Guidebook

This copy of Forecaster is planned as a WMU supplement to the *Church Program Guidebook, 1966-67*. The information in this special edition of Forecaster will make WMU leaders aware of the Guidebook as a tool for church programming. It will also help the WMU president as she serves on the church council where total church plans are made, and as she leads the WMU Council (executive board) to make WMU plans to help the church reach its goals.

This Forecaster contains the following features:

- Preview: *Church Program Guidebook, 1966-67*
- What is Church Programming?
- Steps in Church Programming
- WMU—Helping Reach Church Goals
- WMU and the Church Council
- The WMU Council
- WMS Units of Study, 1966-67

The *Church Program Guidebook* may be ordered from your Baptist Book Store for \$1.25. If your church is using this planning tool, every member of the church council will need a copy. (See the article "WMU—One Part of a Whole," page 1 in this copy of Royal Service.)

JULY 1966

VOLUME 9 NUMBER 10

PREVIEW:

CHURCH PROGRAM GUIDEBOOK, 1966-67

The Church Program Guidebook, 1966-67 is a tool to help a church adopt goals for church advance and to plan for the accomplishment of these goals. It is a tool for church programming.

The Guidebook is used initially in the church council in total church planning. (See page 6.) The Guidebook suggests sample goals and strategies for reaching the goals. The WMU president and other church leaders can readily see what their organizations can do to help the church reach a goal. The WMU president can see WMU in relationship to organizations, working together in a distinctive assignment, but one that is part of a coordinated plan. The WMU president sees that the assignments given to WMU will help meet strategic church goals. But she also recognizes that the assignments are consistent

with the organization's regularly assigned tasks.

The Guidebook is not only used by the church council, but also by the WMU council (executive board). (See page 7.) Each assignment the church makes to WMU will require detailed planning. The Guidebook gives help to the WMU council in planning ways to carry out the work to be done.

As each program organization completes tentative plans for reaching church goals, the plans are brought to the church council for coordination into a unified church program. The Church Program Guidebook, 1966-67 is an instrument to aid this coordinating process.

The Table of Contents from the 1966-67 Guidebook gives a good impression of the help it contains. It looks like this:

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WHAT IS Church Programing?

...It is a church deciding what it believes the Lord wants it to be and do

Church advance seldom just happens. To advance, a church must know what the Lord expects it to do, and do it. The first major step in church programming is to set challenging goals in light of church objectives. Goals tell what a church wants to accomplish, for whom, to what extent, and when. They are a mirror of a church's concern for the community and world. Goals provide the base for all programming.

...It is a church discovering the best ways to do what the Lord desires

God has entrusted each church with certain resources of time, money, leaders, materials, and space which it must use wisely. A church should not select just any way to reach a goal. It should select the best way. The second major step in programming is to select effective strategies to use in reaching church goals. A strategy is a natural pattern of essential actions which will lead to achieving a goal.

...It is a church determining what each organization or officer can do to get the job done

Each church organization and church officer has a certain job to do for the church. These organizations and officers are the forces which must implement the church's strategies to reach church goals. The third major step in church programming is to decide what specific actions the church organizations and officers will conduct to carry out strategies and reach church goals.

Church programming is planning to achieve what a church believes the Lord wants it to do (from Church Program Guidebook, 1966-67).

STEPS in Church Programing

There are six major steps in church programming. In reading through these steps, note the places where WMU is heavily involved in the planning (of course, the WMU president or a member of the church council is involved in every step).

1 Set Church Goals

A church goal is a certain desired result toward which a church allocates time, leadership, materials, and money. Goals reflect the areas in which a church needs to advance. They mirror a congregation's awareness of its spiritual needs. They measure the church's concern and compassion for persons of the community and the world.

Examples of church goals:

Our goal is to have an increase of _____ church members by September 30, 1987.
(number)

Our goal is to have begun a ministry to persons of special need by September 30, 1987.

Our goal is to have received _____ (dollars) for the total work of the church by the close of the next budget year.

2 Select Strategies to Reach Church Goals

A strategy is a natural pattern of essential actions to reach a church goal. Examples of strategies to reach a goal:

Goal: Our goal is to have received _____ (dollars) for the total work of the church by the close of the next budget year.

Strategies: (1) Through regular giving

of tithes and offerings and/or
(2) Through special missions offerings

3 Obtain Congregation Approval of Goals and Strategies

The church council writes tentative goals and plans tentative strategies and then presents them to the congregation for approval.

4 Assign Strategies for Detailed Planning

The church council works closely with the church organizations and church officers to develop detailed plans for each strategy leading to attainment of church goals. The council assigns the detailed planning of each strategy to the appropriate organization (in line with the tasks of the organization).

Example of Assigning Strategy for Detailed Planning:

Goal: Our goal is to have received _____ (dollars) for the total work of the church by the close of the next budget year.

Strategy: Through special missions offerings

Assignment: WMU Council (executive board)

5 Develop the Plans for Each Strategy

Once a strategy has been assigned, the person or organization with the assignment has the important job of developing the detailed plans for the strategy.

Example of Actions for a Strategy:

Strategy: Through special missions offerings

Actions planned by WMU:

- (1) Educate church members to needs for missions offerings
 - a. Interpret to church members the history, purpose, benefits, and church plans for the missions offerings (Lottie Moon Christmas, December; Annie Armstrong, March; on Wednesday and Sunday evenings during the Weeks of Prayer).
- (2) Provide opportunities for church members to give to offerings
 - a. Receive missions offerings in WMU unit organizations
 - b. Receive missions offerings in Sunday School and worship services

As WMU plans the detailed actions, responsibility for carrying them out is assigned to WMU leaders and WMU organizations. Ultimately all the plans made by every church program organization are reviewed and coordinated.

6 Obtain Final Congregation Approval

The congregation gives final approval to all the plans.

As the congregation discusses the plans and approves them, the entire church can have a voice in determining the work to be done. After congregational approval, each person and organization responsible for the work begins to carry out the plans which have been made.

WMU . . .

Helping Reach Church Goals

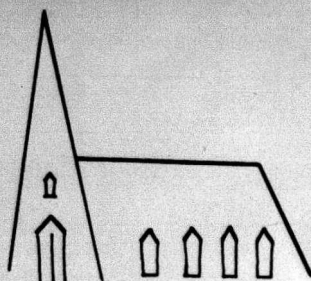
In the *Church Program Guidebook, 1966-67* it is suggested the following assignments be given to WMU (and Brotherhood) for detailed planning:

1. Strategy: "Through special missions offerings," as a means of helping reach a church goal of increase in gifts for the total work of the church
2. Strategy: "Through juvenile rehabilitation," as a means of helping reach a church goal of beginning a ministry to persons of special need
3. Strategy: "Through mission Sunday Schools," as a means of helping reach a church goal of starting new missions

In addition to these major strategies assigned to WMU, other responsibilities are suggested for WMU in cooperation with other church organizations.

WMU will recognize these suggested assignments as belonging within the scope of the WMU tasks. And WMU will welcome the opportunity to lend the support of its program to reach goals for church advance. In addition to this intensive work, WMU will also carry on its ongoing program of teaching missions and leading persons to participate in missions, using Aims for Advancement as the plan of work.

While all that WMU does in the performance of tasks is to help the church fulfill its mission, working to achieve church goals can challenge WMU to do more than usual, or better than usual, in its regular line of duty.



WMU and the CHURCH COUNCIL

A CHURCH COUNCIL is the key to a co-ordinated church program. It is not possible to expect a large group like the congregation to spend the long periods of time required to plan a coordinated program of work for a church. The church council provides the means by which the congregation may be assured that the interests of the total church program are given priority over the interests of the various organizations. Through church council planning, the interests of each organization merge to become the work of a church in its total expression.

The members of a church council are the pastor and church staff, Sunday School superintendent, Training Union director, Woman's Missionary Union president, Brotherhood president, and music director (where minister of music is not on church staff). Ex-officio members of the council who are expected to attend meetings when matters relating to their work are to be discussed are director of audio-visual education, church librarian, chairmen of church committees, and church officers. The chairman of deacons is on the council either as a regular or as an ex-officio member. The pastor serves as chairman of the church council.

The church council is an advisory and co-ordinating group through which all organizations and committees coordinate their activities into one harmonious program of work for the church. The council is not an authoritative or administrative group. The congregation makes ultimate decisions. Once the council agrees on a coordinated plan of action and the congregation approves the action, the leader of one of the church organizations or another church leader becomes responsible for seeing that the plans are carried out.

The congregation looks ultimately to the pastor for leadership of the total church program. The church council is a means by which the pastor can lead a church's program. As chairman of the council, the pastor gives leadership at strategic points in the total program. The council provides the pastor with the means for administering the programs of the church. Through the council he can help create an environment in which church leaders can mature.

Woman's Missionary Union is represented on the church council by the WMU president. As a member of the council, she has two major responsibilities: to help develop the best course of action for the church, and to represent the organization she leads.

The church council does not have the authority to direct the work of Woman's Missionary Union or any other church organization. The council can suggest and recommend, however, that certain actions be taken by Woman's Missionary Union. The congregation may request Woman's Missionary Union and other church organizations to take specific actions.

The Woman's Missionary Union president has an obligation to the congregation to act in the best interest of the whole church rather than in the interest of her organization should there be a conflict in loyalties between the two. This principle may require that certain ambitions of an organization be relinquished in favor of other activities that are of greater value to the whole church at a particular time. What is most important in the life of a church at a given time is not a decision to be made by one or by a few members; the congregation makes the final decision. Every congregational decision should be made under the leadership of Christ, the head of the church.

The Woman's Missionary Union president serving on the church council gains an appreciation of the work of others, and helps other church leaders understand and appreciate the work of the organization she represents. She sees her organization in relationship to the entire church program. In the council she helps engender a spirit of co-operation and involvement which helps motivate a church to action.

Two free leaflets are available to help a WMU president understand the work of the church council "The Church Council" and "Handbook for a Church Council Member." These may be ordered from Church Administration Department, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37203.



The WMU Council

WMU COUNCIL is the new term which identifies the planning group formerly known as the WMU executive board. A WMU council (executive board) is essential to successful WMU work.

The membership of the council is determined by whether the WMU is using Plan A or Plan B organization. (See WMS Manual, chapter 1.) In Plan A, WMU officers, WMS committee chairmen, and WMS circle chairmen serve on the council. In Plan B, WMU officers and WMS presidents serve on the council.

The work of the WMU council (executive board) can be organized around three major functions: plan, coordinate, and evaluate.

PLAN

1. Make broad plans for carrying out the church tasks assigned to WMU.
2. Plan WMU actions designed to help a church reach its goals.
3. Make definite work assignments for each action planned.
4. Review plans and coordinate with plans of other church organizations.
5. Schedule activities on church calendar.
6. Plan for resources (such as leadership, finances, and facilities) needed to carry out the WMU program.

COORDINATE

1. Coordinate all WMU plans involving more than one age-level WMU organization.
2. Coordinate special church projects (such as church observance of weeks of

prayer, missions offerings, mission study, and mission action).

3. Coordinate plans involving discovery of prospects, new units, meeting times and meeting places, and equipment.
4. Coordinate enlistment and training of workers.
5. Coordinate use of facilities.
6. Coordinate budget or financial planning.
7. Coordinate relationships among WMU organizations and with other church organizations.

EVALUATE

1. Evaluate the work of WMU in light of the church's objectives and goals.
2. Evaluate progress of the WMU program.
3. Evaluate plans and projects of each age-level organization; suggest adjustments as necessary.

Plans made in the WMU council are communicated to WMU organizations through the WMS president(s) and youth directors. Plans from age-level WMU organizations are communicated to the WMU council by the WMS president(s) and youth directors.

Plans are communicated to the church-at-large through the WMU president as she serves on the church council and as she reports to the church at its business sessions. Likewise, plans made in the church council are communicated to the WMU council through the WMU president.

The WMU council should meet monthly or quarterly. Monthly meetings are recommended.

WMS Units of Study, 1966-67

In planning for 1966-67, a church needs not only to be aware of its goals, but also of the units of study which will provide the educational basis for its work. The following are the WMS Units of Study for 1966-67:

October, November, December, 1966

Quarterly Theme: Man's Response to God
UNIT I Man's Search for God (Society)

Study Topics:

October—The search for God among language groups in Detroit, Pittsburgh, Atlanta

UNIT II The Difference Christianity Makes (Society)

Study Topics:

November—Christianity encountering religious-political forces in Japan

UNIT III The Gospel for Man Where He Is (Circle)

Study Topics:

October—Developing Baptist missions work in Appalachia, US

November—Baptist student and agricultural work and efforts on behalf of religious liberty in Israel

December—Medical missions in the Moslem Middle East: Gaza, Yemen, Jordan

January, February, March, 1967

Quarterly Theme: The Christian's Response to Christ's Commission

UNIT I An Expanding Response to Christ's Commission (Society)

Study Topics:

January—The Commission and missionary expansion: evangelism and church development in the Philippines; publication work in El Paso, Texas and in Hong Kong

February—The Commission and contemporary United States: Home Mission Board program of evangelism

UNIT II Fulfilling the Commission in Home Missions (Circle)

Study Topics:

January—Fulfilling the Commission through literacy work in Alaska

February—Home missions work in Baptist centers: good will centers, mission cen-

ters, church community weekday ministries

March—The Commission and the commissioned: need for home missionaries and individual response to missions

April, May, June, 1967

Quarterly Theme: The Church in Mission Strategy

UNIT I The Kingdom Spreads Through Churches (Society)

Study Topics:

April—Establishing churches—first century and twentieth century: Philippines and Tanzania

May—Establishing churches and sustaining fellowships in Hong Kong

June—Home Mission Board assistance in establishing churches: Metropolitan and Pioneer Missions, US

UNIT II Churches, Developing a Maturing Witness (Circle)

Study Topics:

April—Home and foreign missions work of the Brazilian Baptist Convention

May—Growth of indigenous churches in Guatemala

June—Churches form a convention Utah Idaho; pioneer missions, US

July, August, September, 1967

Quarterly Theme: World Conditions Affecting Missions

UNIT I Missions Confronting World Conditions (Society)

Study Topics:

July—Facing the Communist challenge in Indonesia, Cuba, Panama

August—Christian missions and the tide of nationalism: Zambia and Malawi

September—An accelerated witness to an exploding and shifting population in the US

UNIT II Trends Which Challenge Missions (Circle)

Study Topics:

July—Developing race relations in the US

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

September—An enveloping secularism in the US

to build. There was no need for a sermon that Sunday morning after the stirring testimony of the man and his daughter. Nothing could add to our joy and praise." PRAY FOR NEW CHRISTIANS AROUND THE WORLD

Pray for Mrs. J. I. Stanley, Philippines, W. L. Stanton, Sao Paulo, Brazil, ev.; Virginia Adiam, Monrovia, Liberia, MJ; W. T. Updike, Fresno, Calif., SM; T. B. Brown, Jackson, Miss., Negro ev.

MONDAY And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none. Ezek. 22:30 (read vv. 23-31).

This is our national Independence Day. America was founded on principles of personal freedom and responsibility. Basically, these relate to the teachings of Jesus who also taught that we are to "render unto Caesar the things which are Caesar's." He followed this statement with "and unto God the things that are God's."

As Christian citizens of our wonderful country, we are responsible for "God's things." Do we recognize them?

Pray for Russ Lee Franks, Miami, Fla., GWC; Mrs. D. J. Rollins, Ft. Yukon, Alaska, J. K. Mills, Ivory Coast, Mrs. C. F. Rohrer, Lagos, Nigeria, Mary Alice Dismore, Bandung, Indonesia, ev.; Mrs. S. P. Schmidt, Penang, Malaysia, Mrs. R. W. Fuller, Vietnam, ed.; Mrs. L. G. Smith, Oghomasho, Nigeria, mod.; Mrs. I. N. Patterson, Nigeria, ret.

TUESDAY So thou O son of man, I have set thee a watchman unto the house of Israel: therefore thou shalt hear the word at my mouth, and warn them from me. Ezek. 3:17 (read vv. 1-11).

Baptist work in the Boston area includes ministries among more than 60,000 students in colleges and universities and to language groups. The Metropolitan Baptist Church, Cambridge, is a relatively new congregation located near the campuses of Harvard University and Massachusetts Institute of Technology, both of Cambridge. John W. Hughston, pastor-director of the greater Boston area, is pastor of this church. Pray for Baptist work in the Boston area.

Pray for Marilyn Jackson, Louisville, Ky., WDM; M. F. Gage, Ely, Nev., SM; Mrs. T. E. Lee, Ala., Mrs. T. C. Bagby, P. C. Porter, Brazil, Anne Laster, Chile, ret.; Mrs. C. L. Thompson, Buenos Aires, Argentina, ev.

Mrs. E. C. Wilson, Jr., Campo Grande, Brazil, SW; Mrs. J. C. Mills, Liberia, ed.; Mrs. D. E. Elliott, Bangkok, Thailand, RN.

WEDNESDAY And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God. Ezek. 34:31 (read vv. 11-15, 23-31).

The "New Testament with Pictures" (\$2.50 from Baptist Book Stores) is a best seller in two California hotel gift shops. Mrs. Donna Hofess, owner of two other hotels in that state heard this news and ordered this publication from the American Bible Society (450 Park Avenue, New York, N. Y. 10022) for her hotels—and the story repeated itself. This is the 150th Anniversary of the American Bible Society. The New Testament in this unique edition is provided to encourage wider reading of the Scriptures. PRAY FOR THE AMERICAN BIBLE SOCIETY.

Pray for Sistié Givens, Rio de Janeiro, R. L. Henzley, Sao Paulo, Brazil, W. C. Lanier, Tel Aviv, Israel, W. T. Robertson, Saigon, Vietnam, ev.; J. C. Rahors, Kouloum, Hong Kong, F. W. Patterson, El Paso, Tex., pub.; W. J. Grest, Kornhergerweg, West Germany, MA; Blanche Groves, China-Hawaii-Hong Kong, ret.

THURSDAY A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. Ezek. 36:26 (read vv. 21-28).

"Yesterday a boat sank and five people were drowned. I could have been one of them. Our story began a little more than three months ago. We were living in Communist Cuba at the time. Our only hope in this life rested on the possibility of coming to the United States, the land of the free."

"We had been classified as guanos ('worms') by Communist officials. Thus, my wife and I were subjected to harassment and persecution without end, living in chains to die shamefully. We decided to risk the only thing we had left, our lives, in order to escape the 'beard curtain.'"

ed.	education	pub.	publication
ev.	evangelism	ret.	retired
fr.	French	RN	nurse
GWC	good will center	SM	superintendent of missions
ind.	Indian	sw.	social work
J8	juvenile rehabilitation	Sp. kl.	Spanish kindergarten
lg.	language	Sp. sp.	Spanish speaking
MA	missionary associate	SW	student work
mb	music	TM	teacher missionary
mod.	medical		teach
MJ	missionary participation		

"I will never forget the emotions that swept through me at the sight of that Coast Guard plane that circled over us during the sixth day of our trip. It meant that our brothers of the United States were watching us. How grateful we were to be free again!"

PRAY FOR BAPTISTS IMPRISONED IN CUBA AND FOR CUBAN REFUGEES

Pray for David Jemmett, New York City, N.Y., West Indians; Armando Silverio, Pittsburgh, Pa., Italian; Mrs. C. E. Sanders, Tucson, Ariz., Sp. sp. ev.; J. L. Prickett, Costa Rica, Ig. school; A. E. Hayes, Brazil, Alta Grayson, China-Hawaii, ret.; Mrs. Milton Murphy, Petah Tikva, Israel, ed.; Stanley Crabb, Jr., Rome, Italy, ev.; G. G. Pitman, Shaki, Nigeria, MD.

1 FRIDAY And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Ezek. 37:3 (read vv. 1-14).

Medical missions is a service arm of the sending church. It is certainly a witness, the expression of Christ's concern for a suffering world; but it is also a training and teaching arm. Our missionaries can never meet the tremendous need in the world today for medical attention. But we can train and teach others who can in turn train others. **PRAY FOR MEDICAL MISSIONS**

Pray for Anne Dwyer, Ajloun, Jordan, RN; Mrs. R. B. Fryer, Jr., Bukittinggi, Indonesia; Mrs. J. B. Graham, Taichung, Taiwan; Mrs. G. E. Robinson, Warri, Nigeria; H. H. Pike, Vitoria, R. T. Fleet, Recife, Brazil, ev.; Mrs. John Mein, Feira de Santana, Brazil, ed.; Job Maldonado, Carlsbad, N. M., Sp. sp. ev.; Mrs. Marvin Sorrels, Muskogee, Okla., Ind. ev.

9 SATURDAY And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. Mark 12:29-30 (read Ex. 20:3, 1 Kings 18:17-21; Matt. 4:8-10; Mark 12:28-30).

Last year Beryl and Elouise Lovelace went to Japan as missionary associates. He is education director for Kanto Plains Baptist Church near Tokyo. They were serving in First Baptist Church, Littlefield, Texas, when God called them to Japan. Mrs. Lovelace has taught in public school, served as organist, and has given private music instruction. They have a son and a daughter. **PRAY FOR**

MISSIONARY ASSOCIATES

Pray for Mrs. T. O. Badger, wife C. E. Philippines, Mrs. M. D. Moore, wife C. E. J. E. Musgrave, Jr., Rio de Janeiro, C. E. Compton, Jr., Curitiba, Brazil, ev.; R. Webb, Rio de Janeiro, Brazil, Mrs. A. L. Johnson, Jr., Minna, Nigeria, ed.; Mrs. Miguel Lopez, Santa Fe, N.M., Enoch Ortega, Santa Fe, N.M., Sp. sp. ev.; A. C. Daniels, Donaldville, La. Negro ev.

SUNDAY July 16

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself. Dan. 1:8 (read vv. 1-8).

The first cooperative missions effort by Indonesian Baptist churches was begun last year when messengers from several Baptist churches on Java met in Kediri at a meeting called by Kediri Baptist Association. They decided to attempt self-support for Baptist churches in the Malacca Islands east of Java. They decided to send pastor Leo Purmes to open the work and to urge all Baptists in Indonesia to cooperate in the project. The Wayne Pennells were with this work-venture by scattered churches. **PRAY FOR BAPTIST WORK ON JAVA**

Pray for Mrs. Pennell, Jaggukarta, T. L. Law, Jr., Seville, Spain, W. R. Hintze, Guayaquil, Ecuador, R. A. Forrester, Acarigua, Venezuela, J. N. Young, Bela Horizonte, Mrs. L. C. Schuchler, Natal, Brazil, ev.; J. A. Tumbina, Sr., Brazil, Mrs. M. W. Rankin, China-Malaysia-Hawaii, J. B. Lawrence, Ga. F. H. Walters, Canal Zone, ret.; I. V. Perez, Balboa, Canal Zone, ev.; Julio Anquiano, Hondo, Tex., Mrs. J. D. Tapley, Glorieta, N.M., Sp. sp. ev.

11 MONDAY And the king communed with them; and among them all was found none like Daniel. Hananiah, Mishael, and Azariah therefore stood they before the king. Dan. 1:19 (read vv. 9-21).

"Who is Jesus? I have never heard of him before," were words heard by June Craig of Kenmore, New York. She was describing the situation which she and her husband found in a pioneer field. She has a vision that one-day churches will spring up all over western New York, with adequately-supported pastors giving all their time to serve where God has led them. **PRAY THAT THIS MAY BE SO—SOON**

Pray for C. E. Westbrook, Buenos

Argentine, C. Martin, Cebu City, Philippines, ev.

11 THURSDAY Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon. Dan. 2:17-18 (read vv. 1-18).

A program to provide relief for personnel has received approval by the Foreign Mission Board. Called "Special Project: Physicians-Dentists," the program provides for sending physicians and dentists between the ages of thirty-five and seventy overseas for one-year periods of service. Tell your friends about this. **PRAY THAT THERE MAY BE MANY VOLUNTEERS**

Pray for Ruth Austin, Mati, Philippines, Indonesia, RN, Hazel Borland, Kowloon, Hong Kong, M.J. Marie Conner, Chiayi, Taiwan, Mrs. S. G. Carewell, Mangus, Brazil, O. D. Martin, Jr., Campina Grande, Brazil, Mrs. F. L. Lerretts, Minna, Nigeria, ev.; W. B. Pearce, Kenya, pub.; W. J. Webb, Mexico-Guatemala-Venezuela, ret.

11 WEDNESDAY But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these. Dan. 2:28 (read vv. 19-33).

Missionary Howard D. Olive, director of radio and television for the Philippine Baptist Mission, reveals that fifteen radio stations in twelve cities and municipalities in the Philippines now carry "The Philippine Baptist Hour." A Bible correspondence course on the life of Christ was begun in 1962. The series, now in English and six Filipino dialects, offers seven courses of seven lessons each.

Pray for Mr. Olive, Baguio, ed.; Mrs. E. G. Guatcher, Bangkok, Thailand, MD, Mrs. J. A. Parker, Santiago, Chile, Mrs. Jasper Seunkash, Jr., Cordoba, Argentina, ev.; Armando Adame, Tex., Sp. sp. ev.; Mrs. Ronald Mathews, Sunnyvale, Calif., Portuguese ev.; Mrs. Celso Villarreal, N.M., ret.

11 THURSDAY And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Dan. 4:4 (read vv. 36-49).

"I was interested in the Christian Service Corps, because this was for me! It was an answer to prayer. I had retired to serve, and now the opportunity was here." These are the words of Miss Lena Sisk of Royce City, Texas. Christian Service Corps is a Home Mission Board plan for adults to work with home missionaries from two to ten weeks. **PRAY FOR THOSE WHO ARE IN THE CHRISTIAN SERVICE CORPS THIS SUMMER**

Pray for A. V. Alvarado, Galveston, Tex., Sp. sp. ev.; Leon Bell, Jackson, Miss., TM; H. W. Crowe, Portland, Ore., JR; Mrs. Play Adams, China-Manchuria, ret.; Mrs. A. W. Gammage, Taejeon, Korea, R. E. Nicholas, Gazo, W. D. Moore, Rome, Italy, ev.; Mrs. D. H. Rose, Bretzenheim, Germany, T. E. Oudy, Monrovia, Liberia, MA.

12 FRIDAY If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou has set up. Dan. 3:17-18 (read vv. 8-18).

This year we are alerting ourselves as Southern Baptists to our primary business of proclamation and witness. Dr. C. Y. Dossney, who retired last December from the Home Mission Board's evangelism division, says: "We have a tendency to hole up in our air-conditioned churches," but he emphasizes that it is the church (members) at work in the world—not at ease in sanctuaries—which is the plan which Jesus had. **PRAY FOR CHRISTIANS IN YOUR CHURCH FAMILY**

Pray for Cirio Garcia, Austin, Tex., Mrs. J. F. Shockey, Chicago, Ill., Sp. sp. ev.; Francis Greenwood, Gatooma, Rhodesia, MD, Thelma Williams, Kowloon, Hong Kong, RN; Mrs. L. G. McKinney, Jr., Hong Kong, J. B. Hill, Igde, Mrs. H. J. Palmer, Jr., Zaria, Nigeria, ev.; Evelyn Owen, Urawa-Shi, Japan, ed.

12 SATURDAY God is a Spirit: and they that worship him must worship him in spirit and in truth. John 4:24 (read Ex. 20:4-6; John 4:7-10, 19-24).

Hal Jacks, appointed as a missionary in 1965 for Indonesia, writes: "As a junior in high school, I attended Foreign Missions Conference at Ridgecrest with a group of young people from our church. This experience helped me to know for certain that God is truly leading me into foreign missions service." **PRAY FOR THE CONFERENCES AT GLORIETA AND RIDGECREST THIS SUMMER**

Pray for June Staton, Jordan, med.; W. M.

Moore, Joinkrama, Nigeria, MD; J. A. Clarke, Nigeria, MA; Miss Neale Young, Nigeria, Bonnie Jean Ray, China-Hawaii, ret.; Mrs. F. E. Milby, Gwelo, Rhodesia, ev.; Mrs. J. H. Law, Mombasa, Kenya, ed.; Lelia Jackson, Phoenix, Ariz. Sp. sp. ev.

SUNDAY July 17 He answered and said, Lo, I see four men lying, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. Dan. 3:25 (read vv. 19-30).

Missionary Ronda D. Merrell, writes: "What a mighty prayer army for Vietnam! Letters tell us you are praying, so we consider each event as a possible answer to your prayer. Baptist missionaries here have been relieved that neither government orders nor prevailing conditions have yet warranted our leaving."

Pray for Mr. Merrell, Dalat, Mrs. R. H. Lloyd, Olivos, Argentina, ev.; Mrs. E. F. Hallock, Jr., Rio de Janeiro, Brazil, Mrs. J. C. Pool, Ogbomoso, Nigeria, ed.; N. E. Russell, Cincinnati, Ohio, JR.

18 MONDAY Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers; and I told the dream before them; but they did not make known unto me the interpretation thereof. Dan. 4:7 (read vv. 4-18).

Many Woman's Missionary Societies studied Meet the American Jew. Menkus, (\$1.25 from Baptist Book Stores) last quarter. In February Home Missions A. S. Michel, a converted Jew, wrote: "In Christ I found myself. The greatest difference (between the Jews and Baptists) is that Baptists believe in Jesus Christ." He adds: "I challenge you to help convert all Jews everywhere to a saving knowledge of Jesus Christ." PRAY FOR JEWS.

Pray for Sinforso Barrera, Lorington, N.M.; Fred Montero, Houston, Tex. Sp. sp. ev.; Sylvia Chambliss, Temuco, Chile, MJ; S. D. Stamps, Quito, Ecuador, Mrs. E. C. Valerius, Sao Luz, Brazil, Mrs. M. D. Gann, Tanzania, Mrs. P. H. Grossman, Monrovia, Liberia, D. G. Hooper, Nairobi, Kenya, ev.; Jacqueline Eubank, Eku, Nigeria, RN; J. R. Saunders, China, ret.

19 TUESDAY Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase. Dan. 4:37 (read vv. 19-24-37).

"We asked an elderly man who was a candidate for baptism how he came to accept Christ as Saviour," wrote missionary G. Clayton Bond from Togo. "He told us he traveled from his home in Nigeria to Togo. He was not a Christian, but he observed the lives of young men in the church at Lome. He saw they had something he lacked and he responded to their invitation to receive Christ."

Pray for twenty Christians who recently were baptized at Lome. Some of them came one hundred miles to be baptized.

Pray for Mrs. Burk Donaldson, Jr., Eku, Nigeria, MD; J. A. Garlin, Sr., Dar es Salaam, Tanzania, W. A. Hickman, Jr., Arica, Paraguay, Frances Roberts, Buenos Aires, Argentina, ev.; J. P. Smyth, Sullivan, J. F. Spann, Recife, Brazil, Mrs. R. J. Lindsey, Jerusalem, Israel, Nita McCallough, Helje, Nigeria, V. H. Moorefield, Jr., Switzerland, ed.; C. L. Boland, Fresno, Calif., Mrs. G. N. Carpenter, Key West, Fla. Sp. sp. ev.; Mrs. Neal Peyton, Wake Forest, N.C., deaf ev.

20 WEDNESDAY In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote. Dan. 5:5 (read vv. 1-12).

Fishers of Men was organized on Okinawa by a church made up mostly of military personnel. Membership fee is \$50 (\$25 for the wife of a member); monthly dues are \$5 and each pledges that this expenditure will not interfere with regular gifts to the church.

They have a witnessing 43-foot cabin cruiser which is christened the Messenger. In this boat members go from island to nearby island preaching, teaching, singing, witnessing! PRAY FOR THIS WONDERFUL VENTURE.

Pray for R. E. Snell, Seoul, Korea, C. F. Ryther, Faridpur, E. Pakistan, Mrs. C. D. Mullins, Waianae, Hawaii, Ethel Harmon, Ibadan, Nigeria, G. M. Bridges, Campo Grande, Brazil, ev.; M. J. Anderson, Kailua, Hong Kong, Mrs. W. R. O'Brien, Semarang, Indonesia, ed.; Mrs. Fred Ellis, Tex. Sp. sp. ev.

21 THURSDAY TEHEL Thou art weighed in the balances, and art found wanting. Dan. 5:27 (read vv. 17-31).

In some areas of the USA where Spanish-language people are located, there is a conflict between older and younger generations. Children want to move into the American life.

Parents, and sometimes parents want to maintain the Cuban or Latin-American culture. PRAY THAT THESE GIRLS WILL NOT BE LOST TO THE CHURCH.

Pray for G. Watson, Amelia, La. Fr. ev.; P. L. R. Elkridge, Md. SM; Mrs. J. D. Crebb, San Antonio, Tex. Sp. sp. ev.; Pauline Commey, N.M., ret.; Mrs. D. L. Orr, Cali, Colombia; Mrs. R. D. Williams, Enugu, Nigeria; J. W. Shepard, Jr., Fukuoka, Japan, ed.; Mrs. D. C. Asker, Tokyo, Japan, Mrs. J. W. Smith, Nazareth, Israel, Mrs. Z. D. Reece, Newkirk, Nigeria, ev.

22 FRIDAY Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. Dan. 6:5 (read vv. 1-9).

"So small are most of the churches [in Michigan] and so slow is most growth that sacrifice, commitment, and hard, earnest work must be demanded from each member," reports Home Missions. "From such demands comes a unique community from which has been turned away the fainthearted, the weak, and those who seek a comfortable religion."

PRAY FOR MICHIGAN BAPTISTS, FOR ALL BAPTISTS IN PIONEER AREAS.

Pray for Mrs. M. D. Watson, Madrid, Spain; Josephine Randall, Kanazawa, Japan, ev.

23 SATURDAY And why call ye me, Lord, and do not the things which I say? Luke 6:46 (read Ex. 20:7; Matt. 5:33-37; Mark 3:34; Titus 1:16).

Preparation of a guidebook for the first Girls Auxiliary of Zambia was the purpose of a meeting held recently at the assembly grounds at Broken Hill. writes Mrs. L. Gordon Ogden, Sr., Lusaka, Zambia. "An African pastor's wife, two other missionary wives, and I made the 85-mile trip from Lusaka. Meeting us at Broken Hill were four other missionary wives and the wives of African pastors from the Copperbelt area. The GAs in Zambia are called Followers of Jesus since that translates better." PRAY THAT THESE GIRLS WILL LIVE UP TO THEIR NAME.

Pray for C. L. Culpepper, Jr., Taipei, Taiwan, ed.; A. E. Spencer, Jr., Kato City, Oklahoma, ev.; E. L. Cole, Guadalupe, Mexico, MD; Mary Nelle Brown, Sinton, Tex. Sp. sp. ev.

SUNDAY July 24 Then the king commanded and they brought Daniel and cast him into the den of lions.

Now the king spoke and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. Dan. 6:16 (read vv. 10-23).

Nurse Jean Potter writes from Yemen: "My nursing has really changed in practice—not in principle—since coming to Yemen. I hand out medicines from bottle tops, carry injections in my pockets, give water from cut down Clorox bottles, and use cardboard boxes to elevate heads and feet. At first it was difficult, but now I would hardly know what to do with an intercom system, wall oxygen, and suction! It's really a God-given privilege to work here with Dr. Young [James M. Young, Jr.] and Maria Hidalgo. But we aren't enough to meet the needs." PRAY FOR YEMEN.

Pray for Sue McDonald, Singapore, ed.; C. O. Griffin, Indonesia, J. B. Annis, Yendi, Ghana, ev.; W. R. Norman, Jr., Joinkrama, Nigeria, MD; I. G. Matheus, Canal Zone, ev.; J. A. Monroe, Yuma, Ariz., Sp. sp. ev.; Silvestre Linares, Tex. 19 school.

25 MONDAY And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Dan. 7:14 (read vv. 1-14).

Vacation for Ernest J. Gregory, Jr., a San Antonio, Texas, surgeon, meant that he went right on working but in a different location. Under the auspices of the Christian Medical Society, he gave his vacation time to missions hospitals in Rhodesia. He spent one week in Baptist medical work. At Baptist Hospital in Sanyati, he performed operations that otherwise would have been referred to a government hospital sixty miles away. He also conferred with missionary doctors on future surgical cases and helped with rural Baptist clinics on the nearby Gokwe Reserve. Dr. Gregory is a deacon of Castle Hills First Baptist Church, San Antonio, Texas. PRAY FOR MORE DOCTORS AND NURSES TO GO TO MISSIONS FIELDS.

Pray for Mrs. C. F. Whitley, Kaduna, Nigeria; Florence Miller, Kirakuyahu, Japan; J. E. Healer, Milan, Italy; Mrs. M. E. Turstzick, Santiago, Chile; D. J. Spiegel, Tereana, Brazil, ev.; R. F. Mazaner, Ill. Star ev.

26 TUESDAY O Lord, hear, O Lord, forgive, O Lord, hearken and do, defer not, for thine own sake, O my God; for thy city and thy people are called by thy name. Dan. 9:19 (read vv. 3-10, 17-19).

Richard Henderson, Ghana, writes: "Students are inquiring about the power of the Holy Spirit to help one live above temptation. They are asking questions continually. This was especially so during Religious Emphasis Week on the campus of Kwame Nkrumah University of Science and Technology, in Kumasi, Ghana. Keenly intelligent youth, the intellectual cream of the rapidly developing young nation, sought answers, inquired about assurance of salvation, and looked for worthwhile allegiances.

"The campus was electric with a genuine spirit of revival. Over six hundred New Testaments were distributed, with passages marked for witnessing. Students shared the Scriptures unashamedly and were challenged for the first time in their lives to read God's Word for themselves." PRAY FOR THE YOUTH OF GHANA.

Pray for Mrs. Henderson, Abuakwa, Ghana, G. C. Bond,* Lome, Togo, Pearl Johnson, Chiayi, Taiwan, J. F. Kirkendall, Beirut, Lebanon, Alma Oates, Recife, Brazil, ev.; Mrs. J. B. Sutton, Rio de Janeiro, A. I. Bagby, Porto Alegre, Brazil, Mary Brooner,* Gatooma, Rhodesia, M. H. Wilson,* Taichung, Taiwan, ed.; E. F. Hallock, Jr., Rio de Janeiro, Brazil, pub.

27 WEDNESDAY And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever Dan. 12:3 (read vv. 1-13).

Dr. and Mrs. Orby L. Butcher, Thailand, say that the power of evil there, is so real it sometimes seems you can almost touch it. You see it in those who come to Baptist Hospital—unwashed, ignorant, with bodies broken by sin. They are filled with superstitions, having no concept of the God of creation, of hope, of redemption, and of love. They stare questioningly and in unbelief when you speak of God. Older children and young persons laugh when they hear of Christ and of his love for them, for to them it is as foolishness. PRAY FOR MISSIONARIES IN THAILAND.

Pray for R. C. Bethea, Indonesia, MD.; S. J. Lennon, Bangkok, Thailand, G. W. Pinkston, Bandung, Indonesia, J. M. Gayle, Dalat, Vietnam, Mrs. J. D. McMurray, Montevideo, Uruguay, Mrs. W. L. C. Richardson, Sao Paulo, Brazil, E. J. Whitley, Jr., Maracaibo, Venezuela, ev.; W. H. Berry, Brazil, Hannah Fair Saltee, China, ret.; B. C. Lovelace, Tokyo, Japan, MA; Mary Etheridge, Tucson, Ariz., Chinese ev.; Mrs. N. C. Andrade, Dilley, Tex., Sp. sp. ev.

26

28 THURSDAY My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. Hos. 4:6 (read vv. 1-9).

There were many encouraging and unusual results of a city-wide evangelistic rally in northern Nigeria. The rally attracted over 16,000 persons in Kaduna to climax a simultaneous campaign participated in by all major evangelical groups. Northern Nigeria is largely Moslem. PRAY FOR NORTHERN NIGERIA.

Pray for C. F. Whirley, Kaduna, Nigeria, ed.; Mrs. J. R. Cheyne, Que Que, Rhodesia, Mrs. R. L. Bivins, Petah Tiqa, Israel, Mrs. W. E. Haltom, Bahamas, Mrs. M. T. Lineberger, Sr., Buenos Aires, Argentina, ev.; Sarah Wilson, Buenos Aires, Argentina, soc.; Ramona Summers, Taipei, Taiwan, MJ; Fernando Garcia, Yaokum, Tex., Sp. sp. ev.; E. C. Branch, Ft. Hall, Idaho, Ind. ev.

29 FRIDAY For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings Hos. 6:6 (read vv. 1-6).

The Foreign Mission Board is giving attention to taking the gospel to North Africa; assisting the approximately two hundred Baptists of Egypt; to the Spanish-governed city of Melilla in Morocco and in Morocco itself; to Tripoli, Libya. PRAY FOR THESE NEW VENTURES, THE CHRISTIANS, AND MISSIONARIES.

Pray for C. J. Dotson, Gatooma, Rhodesia, Mrs. G. E. Kingsley, Limbe, Malawi, D. C. Johnson, Concepcion, Chile, J. M. Short, Jr., Chihuahua, Mexico, ev.; Mrs. R. E. Walker, Manaus, Brazil, RN; J. S. Key, Rio de Janeiro, Brazil, ed.; Marva Davis, Santiago, Chile, MJ; Reba Stewart, China-Manchuria, ret.

30 SATURDAY I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet Rev. 1:10 (read Ex. 20:8-11; Luke 6:6-11; John 5:16-18).

In your general missionary meeting this month, you studied about the ways cults are thriving in our country. In circle you considered beliefs and practices of Mormons. Have you planned how you will witness lovingly, prayerfully to these who will be knocking on your door? PRAY FOR THOSE WHO WILL WITNESS TO MORMON MISSIONARIES. PRAY FOR YOURSELF.

[Continued on page 27]



1966 — \$2.00

A RARE COPY

by Ethalee Hamric



1952 — \$1.50



1914 — 25¢



1906 — 15¢

ON a rainy day, have you spent an afternoon poking around in the attic, and discovered with elation a valuable, old, rare copy of a magazine, a book, or a newspaper?

During our 75th Anniversary year, many women wrote us about many such finds. Old editions are often priceless historically; they also provide satisfaction to the owner.

Royal Service was originally called Our Missionary Friend—in 1906 when Woman's Missionary Union published the first copy. There are many people who have a first copy of Our Missionary Friend. The subscription price of that magazine was 15 cents a year! In 1911, the name was changed to Royal Service, and with more pages added, the price rose 67 percent to the rate of 25 cents a year!

From 1911 to 1920 the price advanced from 25 cents to 35 cents to 50 cents annual subscription rate, a 100 percent advance in price in six years, as the times were changing and cost of production advancing.

It was not until 1917 that \$1.00 became the subscription rate, another 100 percent advance. In 1952, Woman's Missionary Union found it necessary to ask \$1.50. Although all secular magazines steadily advanced in price during the years from 1952-1966, Royal Service managed to continue the \$1.50 annual rate.

With the October, 1966, issue Royal Service annual subscription will be \$2.00. Three factors are involved: higher cost of production, postage increase in recent years, and Royal Service is to be a larger magazine.

With October Royal Service, Woman's Missionary Society members will find there are two missionary programs. We will study about Baptists of Appalachia in circles and Baptists living in certain areas of our country in societies. In addition, there are many new features and articles to support our study. Helps for study of the Missionary Message of the Bible will also be included in Royal Service each month; therefore, it will not be necessary to buy these helps each year as heretofore.

October Royal Service will be 8 1/2" x 11" in size. This will be the first Royal Service to be about the size of Newsweek and The Commission. It will be a rare copy, one to be cherished. Subscription price, beginning with October Royal Service is only \$2.00.

CHRISTIAN ASSURANCE

*Blessed assurance,
Jesus is mine!
Oh, what a foretaste
of glory divine!
Heir of salvation,
purchase of God,
Born of His Spirit,
wash'd in His blood.*

THE apostle Paul victoriously affirmed: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12). Paul's assurance was based upon experience.

Knowing Jesus Christ is an individual experience resulting from a supernatural revelation. The revelation of God in Christ makes possible this vital relationship between the sinner and the Saviour. A learned man once said to a little girl, "You don't know whom

you have believed; there have been many Christs." The child sweetly replied: "I know which one I believe; I believe the one who arose from the dead."

We who believe in the Christ who arose from the dead and have committed our souls into his keeping have the blessed assurance which Paul so adequately stated in his letter to young Timothy.

Among the many great and precious promises (2 Peter 1:4) given to Christians, none is more meaningful than that of Christian assurance. Jesus promised, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life" (John 3:36). Again he said, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall not

by J. Ralph Grant, *pastor*
First Baptist Church, Lubbock, Texas

perish, neither shall any man pluck them out of my hand" (John 10:27-28).

The security of man's salvation does not depend upon his good works but rather upon God's grace, "for by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9). Fierce theological battles have been waged about the subject of the security of the believer, and the basis of the difficulty is a misunderstanding of what the Bible teaches concerning the plan of salvation. Salvation must be either by atonement or by attainment. If salvation depends upon divine atonement, our security is assured. If salvation is by human attainment, our security is uncertain.

The sinner is saved by grace through faith in Jesus Christ and kept by grace through the power of God. When one is born again, he is "kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:5). This word *kept* is a military term, meaning "garrisoned." The Christian is guarded through faith unto salvation.

A man struggling with strong drink was once presented with a pledge by a temperance worker. He was admonished "to sign this and keep it." The poor fellow responded: "It is not something to keep that I need, but something to keep me."

Jesus Christ fully paid our sin debt on Calvary's cross and in him the believer has a covenant signed with the blood of one who is pledged to keep him forever. Therefore, the Christian can confidently shout: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever" (Jude 24-25).

Following a service in Edinburgh, Scotland, Dr. Alexander White, the pastor, asked a member who had been through many trials, "How are you keeping?" "Pastor," the member replied, "I am not keeping, but am kept." Simply, but perfectly expressed! The Christian is kept by the power of God.

The Christian is kept by the power of God because of the adequacy of the atonement of Jesus Christ. Through the Saviour's death upon the cross, he "obtained eternal redemption for us" (Heb. 9:12). It is the blood of Jesus Christ that "cleaseth us from all sin" (1 John 1:7).

The Christian is kept by the power of God through intercession. The Holy Spirit is the Christian's advocate upon earth. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth" (John 14:16-17). "But the Spirit itself maketh intercession for us" (Rom. 8:26). Jesus Christ is the Christian's advocate in heaven. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

*"It is Christ that
died, yea rather,
that is risen again,
who is even at the
right hand of God,
who also maketh
intercession for us"*

Romans 8:34

Paul affirmed: "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:34). The writer of Hebrews testified that Christ has entered into heaven, "now to appear in the presence of God for us" (Heb. 9:24).

Our being kept by the power of God through faith in Jesus Christ is conditioned upon our response to the Lord. Dr. A. A. Robertson put it: "Grace is God's part, faith is our part."

Christian assurance comes from a firsthand experience with Jesus Christ; a secondhand experience is insufficient. Like Abraham of old, one must know Christ as friend to friend. This divine truth is well illustrated in the fourth chapter of John. When the woman of Samaria returned to the city from the well where she had met Christ, she told her fellow towns-men of her experience. Then they "went out of the city, and came unto her" (John 4:30). Later they testified: "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world" (John 4:42). Only when there is experience, can one know for himself.

Christian assurance is convincing. The unsaved world can never return the life giving and life changing experience of believers in Jesus Christ. But the psalms challenged men to "taste and see that the Lord is good" (Psalm 34:8). Those who have personally tasted of God's grace can verify the testimony of the psalms. Jesus said: "If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself" (John 7:17).

We frequently hear someone say that if he believed a person could be saved for ever, he would accept Christ as his Saviour and then sin all he wanted to. The answer to such a statement is simple, but meaningful. A Christian does not want to sin, he has a new heart, a new desire, a new life. He has already sinned more than he wants to. John said: "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). By faith the Christian can say, "Christ liveth in me"; and by faithfulness the Christian can say, "Christ liveth in me." If that is your experience, it must become your testimony. With Fanny Crosby the Christian can sing:

"Blessed assurance, Jesus is mine,
Oh, what a foretaste of glory divine,
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood."

CIRCLE PROGRAM OR FOR SECOND WMS MEETING

A Study of Major Cults: The Mormons

by Juanita Morrill Wilkinson

OUTLINE FOR MEETING

Circle Chairman in Charge

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

Song (choose one appropriate to Scrip-
ture passage)

Business Period

Promotional Features (see Forecaster)

Program Chairman in Charge

Program on Mission Study Book

Introduction

A little girl prayed each night, "O Lord,
let me be a missionary when I grow up."
That little girl grew up, but she is not

today called a "missionary" and is not serving as such on a home or foreign missions field. She is married and "just a housewife." An enthusiastic participant in the Woman's Missionary Society of her church, she often thinks of her childhood prayer. One day her housekeeping routine was interrupted by the doorbell. Two men stood before her saying, "We are from the Church of Jesus Christ of Latter-Day Saints and would like to share our testimony with you."

Before she could answer them, she remembered her childhood prayer. Then a multitude of questions raced through her mind. Aware that she was "growing up" now, she wondered if her prayer were being answered at this moment. Was this opportunity different from a witnessing opportunity on a home or foreign missions field? What did she know about the religious beliefs of these men? Should she close the door and not talk to them today? What would you have said? What have you said when

Mission Study Book
Great Is the Company

by Violet Wood

Make plans to have this mission study book taught in circle or society. This book may be substituted for circle program

*Order Form by the Forecaster, WMS, 1125, from
Baptist Book Stores, Teachers' Helper, 2nd, from
Woman's Missionary Society, 600 North Twentieth
Street, Birmingham, Alabama 35203, or Baptist Book
Stores.

these representatives of the Mormon church have come to your door?

The Mormon and His Church's Origin

To understand the beliefs of the Mormon, it is important to know something of his church's origin. In 1830 in New York State, Joseph Smith, Jr., organized the Church of Jesus Christ of Latter-Day Saints. According to his writings, two ancient civilizations identified as the Jaredites and Nephites emigrated to the American continent for many centuries before Christ. The Jaredites were ultimately destroyed. The Nephites eventually divided into two camps, the Nephites and the Lamanites. The Nephites were finally defeated by the Lamanites in a great battle near the hill Cumorah in Palmyra, New York, about A.D. 428.

Fourteen hundred years later, Joseph Smith, Jr., claimed to have been led to the New York location to unearth some golden plates on which the history of these two civilizations were allegedly recorded.

With the aid of "supernatural spectacles," he reported that he read and translated into the English language the "reformed Egyptian hieroglyphics" inscribed on the plates. This translation became known as the *Book of Mormon*. Mr. Smith claimed that he received the plates from an angel, Moroni, the son of Mormon. The plates were returned to the angel for safe-keeping after Smith had accomplished the intended purpose of translating them. They are not extant today. This book, the *Book of Mormon*, as well as the *Pearl of Great Price*, *Doctrine and Covenant*, and the Bible, "as far as it is correctly translated," make up the authorized Scripture of the Mormon church.

Persecution led Mr. Smith and his followers from New York to Ohio to Missouri and to Illinois where he was killed in 1844 by an angry mob. After his death, Brigham Young led the religious sect westward to settle in the Salt Lake Valley. To the Mormons, no higher authorities can be quoted

than Joseph Smith, Jr., or Brigham Young.

After Mr. Smith's death, many of his followers rejected the leadership of Brigham Young and formed the "Reorganized Church of Jesus Christ of Latter-Day Saints." Their membership is about 200,000 with headquarters located in Independence, Missouri. It does not accept any of Utah Mormon's beliefs.

In Utah the Mormon church has experienced a tremendous growth. It sponsors a welfare program for its own people and operates the Brigham Young University. Its world membership is approximately 1,800,000. The sphere of influence of the Mormon church cannot be treated lightly. Many important government positions have been held by prominent Mormon leaders. The Mormon Tabernacle Choir is internationally famous. The Mormon Temple and Tabernacle are tourist attractions in Salt Lake City. Business investments have been reported to yield an annual income of approximately \$365 million.

The Mormon and His Beliefs

Knowing the major teachings of any cult is important. The structure of the Mormon doctrine is complex. Although the Articles of Faith appear to be simple doctrinal statements, they do not give the full interpretation of their teachings. Mormon leaders are careful not to allow non-Mormons to understand the full meanings of their teachings until they are under the influence of Mormon doctrine. The Mormon practices the use of semantics in order to avoid the full interpretations of his church's doctrine. The fact that Joseph Smith, Jr., and Brigham Young are their highest authorities indicate that the cultists must accept their teachings over and above any biblical concept. Let us examine some of the Mormon's beliefs:

Concerning God: "We believe in God the Eternal Father," appears in the first Article of Faith. The actual teachings of Mormonism, however, reveal God as a human god with a human body and with

many wives. Familiar to all Mormons is the famous statement of former Mormon president, Brigham Young, who said, "As man is, God will be; as God is, man may become." This teaching, obviously, conflicts with the simple terminology, "We believe in God the Eternal Father."

Concerning Jesus Christ: Mormon apostles teach that Jesus was conceived by the virgin Mary but was not begotten by the Holy Ghost. The immortal Adam-god and Mary brought Jesus into the world. Brigham Young taught that the blood atonement of Jesus was not effective for all sins. The Mormons also believe in a polygamous Christ.

Concerning Salvation: According to the Mormon, his church is the church of the exaltation. All other churches are of the apostasy. Salvation will be universal, but to the Mormon it is more an exaltation than a salvation. It is a striving for perfection to become a god.

Concerning Heaven: Heaven is threefold. There will be a celestial (earthly) heaven for the people who rejected the gospel; the terrestrial for Christians who did not accept the Mormon message. This heaven will also be for other people of good will and of other religions. The celestial heaven will be for all Mormons although it will be divided into three areas. The highest of these will be progressively culminated in godhood. To attain this high estate requires the sealing of at least one celestial marriage in the Mormon Temple while on earth. The planets will be inhabited and ruled by these gods.

Concerning Marriage: All Mormons are expected to marry and to multiply. Those who have lived consecrated lives may be permitted the celestial marriage rite in the sacred temple in Salt Lake City, Utah. This marriage is not a mere "until death do us part," but it is an eternal marriage. Reproduction will continue throughout eternity. Plural marriage, although widely connected with Mormonism, is not legal in the United States. Unlawful to be law-abiding citizens, which the Mormon people are, they

believe plural marriage is God's highest law, but they report that they refrain from its practice in the United States.

Concerning Baptism: Baptism is essential to enter the kingdom of heaven. Members of the Mormon church may be baptized in behalf of a dead person who did not follow the teachings of Joseph Smith. This proxy baptism, or baptism of the dead, is by immersion in a private ceremony in the temple at Salt Lake City.

Concerning Priesthood: The Mormon church is the only church today claiming both Aaron and Melchizedek priesthoods. Both of these were supposedly conferred on Joseph Smith, Jr. The significance of this double priesthood is the involvement of every male over twelve years of age. Through the priesthood, every important revelation is made. Offices are held within the two priesthoods and the high offices are maintained by those of the Melchizedek order.

The Mormon and His Mission

Characterized by a determined missionary zeal, the Mormon church spends millions of dollars to circulate their doctrine. In addition to practicing the rite, fast offerings are encouraged. This is carried out by giving up two meals the first Sunday of each month and giving the cost of these two meals to the church. This amount, given voluntarily, yields approximately three-fourths of a million dollars annually to a fund for the poor.

It is estimated that more than six thousand Mormon men and women are traveling throughout the world witnessing to their beliefs. Every two weeks more than seventy men and women begin their house-to-house mission. At their own expense in the expense of their parents, these young people proclaim unashamedly the major teachings of their church's doctrine. These missionaries are personable and zealous people. Their goal is to win converts to their "restored church." Hardly is there a community in the United States that has not felt the impact of these missionaries.

or the beginnings of a Mormon church. Equipped with a well-planned presentation and an exhaustive supply of "pat" answers, they may return to your door at a later time. During the interval of visits, he solicits additional information to pass on to the occupants of the house. His claim is two-fold: The Mormon church is the church of the restoration, and his church alone has the true priesthood of God. The Mormon's mission is to win converts to the Mormon church.

The Mormon¹ and You

The introduction to our study today posed the question, What answer should a Christian give to the Mormon missionaries when they come to the door? Let us consider the following suggestions:

1. Even as you open your door, ask the Holy Spirit's guidance.
2. Always be kind. Any response should be made in a spirit of love and concern. Argument never wins a soul to Christ.
3. Do not attempt to overpower them with an impatient or antagonistic attitude. They have "feelings" as you have. To humiliate or denounce them will not reveal a genuine Christian concern for their souls.
4. Recognize the maze of the Mormon's terminology. His literature is sprinkled with biblical quotations. The Mormon's first visit to your home may reveal little differences in theology. He will avoid as much controversy as possible.
5. Analyze the basis of his authority. The Bible in its entirety is the only criteria for a Christian's belief. As long as any religious cult accepts an authority other than the Bible, it does not stand on stable ground.
6. Acquaint yourself with Mormon teachings. In talking with the Mormon, urge him to define his terminology. Instead of believing in one God, he will ultimately admit a belief in many gods.
7. Increase your knowledge of the Bible and know the basis for your Christian beliefs.
8. Acknowledge the biblical teaching of the complete atonement of sin through

Jesus Christ. The security of salvation can be determined only in this earthly life and that only through faith in Jesus Christ as Saviour and Lord. Salvation cannot be acquired by baptism, by works, nor after death.

9. Remember that the ultimate desire of the Christian is to be obedient to the Lord.

10. Remember that the Mormon missionary is in need of an unashamed witness by Christians. It will require patience, love, and understanding and use of biblical teachings; but the Mormon who knocks at your door needs the Christian truth spoken in love and prayer.

Conclusion

In a religious discussion in Salt Lake City, a member of the Church of Jesus Christ of Latter-day Saints made this statement: "Jesus Christ is not involved in my salvation." That man did not drink, nor smoke. He tithed, had a good family, but he has been taught a salvation-by-works religion. That man and all other Mormons need our unceasing prayer. Jesus died for all people. He is involved in salvation of all people. "There is no salvation in anyone else at all, for there is no other name under heaven granted to men, by which we may receive salvation" (Acts 4:12 The New English Bible²).

Let us pray

- that the gospel may be clearly presented to the Mormon people.
- for the evangelical witness in Utah, the land of the Mormon. Pray for the executive secretary of the Utah-Idaho Southern Baptist Convention, Charles H. Ashcraft, for area missionaries, pastors, and other Christian witnesses.
- that the Holy Spirit will be your guide when your doorbell rings and you are late to face with zealous, sincere young missionaries from the Mormon church.

¹© The Delegates of the Oxford University and the Syndics of the Cambridge University Press, 1961

THRIVING AMERICAN CULTS

SOCIETY PROGRAM

by Mrs. Lamar Jackson

MEETING OUTLINE

Song
Call to Prayer
Business
Practical Features (see Forecaster)
Prayer

PROGRAM OUTLINE

Get the Facts
Dramatize Examples
Talk It Over
Do Something About It
Conclude with Prayer

Here's the Idea, Program Chairman

The leader guides the discussion, encouraging response, which is vital. The stories can either be dramatized by a storyteller who uses first person, or be related by one person. Be sure you do not allow the discussion to become involved in the beliefs of individual cults. These your members will be considering in circle programs this quarter.

Order from Tract Editor, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37203. "The Baptist Faith and Message," 2 cents each, or \$1.20 per hundred. Send money with order.

Order from Baptist Book Stores *The Challenge of the Cults*, by Harold Lindell, et al., \$1.00, paper and *Christian Deviations*, by Horton Davies, \$1.45, paper. These books can also be used in your circle program this month, as well as circle programs in August and September.

If you do not want to follow suggestions in program, you may wish to have a listening panel of six women who will react to the six stories instead of dividing up into six groups. Follow the procedure which will be the best means for your society to study effectively this vital subject.

Clip current pictures and articles from magazines and local newspapers and mount on poster board to present conditions in modern America. The closer you can bring this home to your own state and community, the more meaning it will have.

Find out the number of arrests in your county during the past six months and the charges. Inquire about divorces and juvenile delinquency. Find out the number on welfare rolls. Posters may be used, or a chalkboard is effective, to help make statistics meaningful. Make a listing of churches. Note the number of cults, also. If possible, compare your figures with those of five or ten years ago. Which cults have come recently to your community?

Use the above material in introducing your program.

AT YOUR MEETING

Get the Facts

Crime increased last year in every county and every region of our land. Serious crimes (more than 2.6 million) were up 13 percent. Murder was up 8 percent, forcible rape up 21 percent, aggravated assault up 17 percent, burglaries up 12 percent, auto theft up 16 percent. Crimes of violence climbed 15 percent, crimes against property 13 percent. Youthful offenders, under eighteen, accounted for 37 percent of all serious crimes solved and 13 percent of property crimes solved.

Serious crime rose more in suburbs (17 percent) than in cities of more than 250,000 (9 percent) or rural areas (8 percent). "Crime," as J. Edgar Hoover summed it up, "continued to outpace population with an increase since 1958 of almost six times the growth of the national population."

These figures are for society as a whole. How does the American woman fit into the picture? A study in the summer of 1965 revealed that there are 850,000 women alcoholics. These figures are of known alcoholics and do not include those who sneak themselves in their homes, hiding their liquor in vinegar bottles, diaper pails, cereal boxes, vacuum cleaners. It does not include those whose families look with shame the facts from friends. In regard to drug addiction, the ratio is one woman to every four men. Most of these were introduced to drugs around age fifteen and gave as their reason, "curiosity."

Thirty years ago, Jaccus by men exceeded that of women by a ratio of 9 to 1; the ratio is now 1 to 1. Women must bear heavy responsibility for the new immorality. A college girl stated that physical familiarity is just a friendly act, like shaking hands. A Christian minister told a national gathering that the church must stop condemning premarital relations if it wanted to be relevant for 80 percent of the younger generation.

All of us would agree that conditions of American society are not all they should be,

that be shown in traditional behaviour are missing in every community, and that women's equality of increasing delinquency themselves at a time when they have more freedom, less ignorance, drudgery, and confinement than ever before. Present conditions are evidence of rebellion against old patterns of life and traditional religions, and are a part of the revolutionary times in which we live.

What are the trends in religion? Cults claim around 15,000,000 followers. Cults are unorthodox religions that are usually associated at their beginning with a leader who claims a special revelation and are characterized by denials of and deviations from Christianity. Major cults which will be studied in the circles this quarter are Mormons in July, Christian Science in August, and Jehovah's Witnesses in September. There are many others on the American scene: New Thought, Spiritism, Theosophy, Zen Buddhism, Baha'ism, Black Muslim, Unity, Unitarian, Swedenborgianism, to mention a few. Let us consider six examples of women who have left a church to join a cult organization. Perhaps we can discover why they have done so.

(Divide into groups, each group to listen especially to one story. Ask that they take notes, because later you will let them discuss their evaluation with the entire society. Let them give their reasons as to why each woman left her church. Did this mean that her church had failed her? What could have helped her?)

Dramatize Examples

Number 1. A woman has been a preacher's wife for twenty-six years. She is now approaching fifty and for several years has been suffering with physical difficulties. A friend convinces her that Christian Science has the answer. About this time her physical problems lessen. She attributes this to her newfound religion. She leaves her husband's church and becomes a Christian Scientist. She locks herself in her room each morning for meditation and prayer.

Number 2. A college girl has been in a Baptist church all her life. She comments that she has never had a Sunday School teacher who she felt was really prepared, that her last Training Union leader's answer to all problems was to have a social, and that the missionary organizations prayed without doing anything about real need. There was a quarrel in her church leadership which resulted in a split.

The faculty members on her campus are openly contemptuous of anyone who takes the gospel seriously. Doubt and cynicism are encouraged as signs of mental growth and maturity. She is interested in Baha'ism which claims to take the best thought from nine major world religions. She thinks she might become a part of this group.

Number 3. A prominent civil worker is an annual nominee for Woman of the Year. Because she has spent some time in mental institutions, she is active in mental health clinics and in enlisting club women to participate in recreational and visitation programs at state hospitals. Her husband becomes an alcoholic, and her son leaves home. Some people in her community begin a Unitarian church. They advertise in the local newspaper, "If you are dissatisfied with your life or your present church, come join ours." She has done so.

Number 4. A woman has limited education. Her husband is a faithful worker and deacon in a large Baptist church. She is overweight and insecure. She begins to attend a Jehovah's Witness group near her home where the reporting of activities and discipline of the members appeals to her. She agrees with the criticism of her church as a "social club," full of members who belong to elite social organizations. This contrasts with the simpler way of living in a group where she can feel at home. She is told what to do and what to believe. There is a sense of excitement in the idea of the world coming to an end in 1975. She wants to belong to the "in" group at that time.

Number 5. An older woman is lonely.

Her children and grandchildren are busy and successful. She has prophetic visions and calls ministers on Saturday night to say God has revealed to her that they should sing a certain song or pray a certain prayer at church the next morning. She believes in Unity, the "Great I Am," Friends and relatives are entreated to fill their minds with "happy thoughts" and "kind ideas" and to pray to God in a "jolly, laughing way." She is encouraged to believe that economic problems will disappear as "prosperity follows prosperous thinking." Her importance as an individual is stressed: "Individualize yourself in the highest by affirming that in Spirit and in Truth you are all that God is."

Number 6. A young woman stays home on Sunday. She lives in a complex of one hundred apartments for single men and women. At 11 o'clock she is awakened by Seventh Day Adventists who are systematically visiting each dwelling. She is impressed by their certainty and their sense of purpose. They show her statements in the Bible that she has never noticed or studied before. They give her the teachings of their "prophets," Ellen G. White, who made simple "the deep things of God." They point out the generosity in per capita giving and their opposition to "worldly" activities. They are willing to spend hours in talking and visiting.

(Allow five minutes for groups to get together and discuss their stories. Then call for reports on their conclusions as to why their women left their churches. See page 38 for further instruction.)

Talk It Over (Reports)

Consider these reasons:

Group 1. Why did she leave her church? There was an appeal of health, comfort, and idealism in a faith that denies the reality of sickness, death, evil, and sorrow. The power of mind over matter is stressed in Christian Science, Unity, and New Thought.

CALL TO PRAYER

Pray for Mrs. Ethel Wilson, Colombia, S.C.; TM: Mrs. H. N. Lindwall, C. R. E. G. strap. Sr., Quetzaltenango, Guatemala, B. L. Lynch, Taiwan, Mrs. F. P. Loh, Hong Kong, ed: Althea Fall, Nigeria, RN; Janice Robinson, Jersey, NJ.

July 31 SUNDAY

Take with you words, and turn to the Lord your God. Take away all idols, and receive us graciously, so will we render the calves of our lips. Hos 14:2 (read vs 1-9)

Just ahead is August. Is family vacation just ahead? Have you planned for family experiences this summer which strengthen the lives of your children, yourself, and husband? Have your children played away the precious free time during summer? It's not too late to make a strong impact for Christ wherever you go—or stay. PRAY FOR YOUR FAMILY

Pray for A. C. Castillo, Del Rio, Tex., Sp. sp. ec.; Mrs. W. W. Eneto, Brazil, rei; Mrs. J. E. Giles, Cali, Colombia, Mrs. E. M. Pmr, Oliver Hts., Nigeria, ed: F. E. Mithy, Gwelo Rhodesia, R. C. Hill, Bangkok, Thailand, et

Group 2. The student had observed the failure of Christians to perform with excellence and enthusiasm the tasks they had accepted in kingdom service. A religion that insisted on peace and absence of demand appealed to her. She feels it is intellectual and tolerant to believe that all the religions of the world are fundamentally and essentially alike.

Group 3. The civic worker would like to believe that all life is divine and man is essentially good. Certainly her own life had been "unsatisfactory." She was impressed by the seeming "intellectual superiority" of this small group. She grasped at something new that might help her.

Group 4. This woman felt that she was not accepted. Although her husband had achieved status, she felt inferior and excluded. A legalistic religion appealed to her.

because of mixed training and mental discipline.

Group 5. The elderly woman liked this philosophy that promised health, happiness, and financial security. It gives to her a feeling of power to think that she is "all that God is."

Group 6. The young woman was caught at a time of great advantage. She was not in her place of worship on Sunday morning, and she was not familiar enough with the biblical basis of her own belief to affirm it. She became another example of "those who do not stand for something, fall for anything."

Evaluate the Situation. Did the loss of these women necessarily mean that churches had failed? Would you say that neglect of Bible reading, prayer, and meditation on God's Word and his deeds are reflected in the spiritual condition of all these women? Would you add that there is evidence of immaturity and a serious misunderstanding as to the meaning of Christianity? Perhaps we need to add on the other side that church leaders have not always performed with excellence and enthusiasm the work of the Lord. All of us know that church quarrels and splits hurt the cause of Christ.

In many cases churches have avoided meeting the needs of people with emotional and mental afflictions. Many people like for their classes, circles, or committees to function smoothly, and they dislike difficult or unusual situations, or even ideas and thoughts which are unfamiliar. The person who causes a meeting to be turbulent is ostracized. Would you say that our churches need more mature Christians? That you and I need to grow in grace? That an individual, craving for security, fellowship, and a sense of belonging, should be able to turn to us for help?

Our churches must minister to the elderly and shut-ins who are in every community. Our current literature placed in their hands will keep them informed and provide a basis for their growth. They will

believe that our interest in them is evidence that they are valued members of our fellowship.

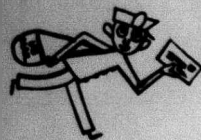
Cults grow because of other so-called "unpaid bills" of our churches: failure of Christians to meet the problems of war and peace, social and racial injustices, divorce and immorality, and interpretations that cast doubt on the dependability of the Bible as the source of authority.

On the Other Hand, Churches are not equipped professionally to meet every physical and emotional problem of individuals. This we know. But the Christian is to be empowered by the Holy Spirit to show forth the love of Christ in Christian concern for any who are in need of his compassion.

Would you say that each of these people whom we have considered today failed himself, his Christian profession, and his church? None of them were illiterate. They had responsibility to know the Bible and what they believed as followers of Christ (1 Peter 3:15; 2 Tim 2:15). They had a commission from Christ to serve and to minister (Matt 10:8; 28:19-20). They had responsibility to seek God's wisdom and assurance of their faith (2 Tim. 1:12).

There is another very serious consideration here. All these women had been under the influence of their churches, but they fell for the cult line because of a feeling of shopping around for beliefs about God, which no doubt resulted from a conviction that "any belief about God is all right if you are sincere." Critical analysis of other beliefs was looked upon as unethical, bigoted, or unchristian. But our churches have responsibility to warn members to be discerning about those who would introduce themselves as "Christian missionaries."

Many cults use Christian terminology and quote from the Bible. Christian people should inquire as to "by what authority" these beliefs are propagated. The only valid source of authority for a Christian missionary is a knowledge of Jesus Christ as Saviour and Lord of life.



ZIP CODE KNOW-HOW

Everyone now knows
"the zip code man."
He needs our zip codes
(yours and ours) on every
piece of mail. Don't forget, please!

The cultists generally contend that they accept the Bible and its teachings, but they add to it through alleged special revelations.

A knowledge of the founders and their claims could have alerted these women to the human speculation involved in the establishment of cults. The apostle Paul never hesitated to speak out about men who would appear "who will listen to anybody and can never arrive at a knowledge of the truth," a time when "evil men and impostors will go on from bad to worse, deceivers and deceived" (2 Tim. 3:7, 13 RSV).

Do Something About It

How can we meet effectively the challenge which the cults make to Christianity? (Darius.)

We must know what we believe and our authority for believing it. Then we must know what the cults are teaching and develop techniques for confronting them with the Word of life. We must consider the cult believer as a mission field, and be able to give a reason for our faith (1 Peter 3:15).

This month in our circle meeting we study about the Mormons. Let us prepare the circle program and go to this meeting prepared to learn more about this cult.

Last year the Home Mission Board created a department of work related to non-evangelical and asked Kenneth L. Edwards, Joseph R. Estes of Louisville to head it.

The new department includes ministries of Jewish work and Roman Catholic information. In addition the personnel of this department will work with adherents of non-Christian world religions, such as Islam, Buddhism, Hinduism, and Judaism, also, with adherents of non-evangelical cults and sects, such as Mormonism, Jehovah's Witnesses, Bahai, Christian Science, and Unity.

"The department will seek to lead Southern Baptists to an awareness of their increasing confrontation with peoples of non-evangelical religions," said Hugo Culpeper, director of the Missions Division of the Home Mission Board.

A Baptist layman who has made a special study of the cults suggests that a Christian's most effective weapon is prayer. He prays before a visit, and then he asks the cultist at once to pause for prayer. None have ever refused this approach. In his prayer he emphasizes the deity of Christ, his death for our sins, the certainty of knowing that we have eternal life by faith in him, and that salvation comes by grace alone, independent of human works.

Immediately upon concluding his prayer, he opens his Bible and insists that it be used as a basis for their discussion. He uses these and other passages: John 3:16, Romans 10:13, Luke 13:3, Acts 16:31, Roman 10:9, and John 1:12.

In alerting Christians to the challenge of the cults, we follow the example of Christ who warned his followers about those who would masquerade in the name of religion (*trad. Matt. 7:15,21*). We also follow the admonition of Paul (*Acts 20:27-31*), Peter (*2 Peter 2:1*), and John (*2 John 7*).

Conclude with Prayer.

ARE YOU THINKING? CONFERENCES

It isn't too late to get your reservations in
for WMU Conferences—but there isn't much
time left just to think about the idea.



GLORIETA

JULY 28-AUGUST 3, 1966

Send reservations to
Dr. E. A. Herron, Manager
Glorieta Baptist Assembly
Glorieta, New Mexico 87535



RIDGECREST

AUGUST 11-17, 1966

Send reservations to
Mr. Willard K. Weeks, Manager
Ridgecrest Baptist Assembly
Ridgecrest, North Carolina 28770

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Dear Pastor-

In a recent meeting of the Executive Committee SBC, Dr. Duke McCall, president of Southern Seminary, said that by the turn of the century there ought to be at least 50,000 churches affiliated with the Convention. He pointed out that part of this growth will come about because of the geographical extension of Baptists.

Then Dr. McCall warned that we must make plans for this growth. He challenged Southern Baptist leaders to map plans in terms of decades. "We ought to quit using the year as the unit of our planning," he said.

Someone has asked this good question: Why rely on accidental progress for church advance? Is church programing a new expression? It is more than words. It is a process through which church objectives are translated into goals and actions.

Some goals and actions are delineated for each church in the Church Program Guidebook, 1966-67. Others are suggested, and a church will have still others. But those actions outlined in this "tool" will serve as an excellent guide for your church! Yes, this book is for the year, but once your church council is challenged to set goals and determine how each organization will carry out its tasks for one year, others will unfold. Soon the church council will be talking of what the church should and can do beyond the immediate present.

The Church Program Guidebook is a good tool. It does call for study; but once it is used, a church will be on its way to a coordinated church program.

We trust that this issue of ROYAL SERVICE with its emphasis on the Guidebook will assist you and your leaders.

Sincerely,

WMU Staff