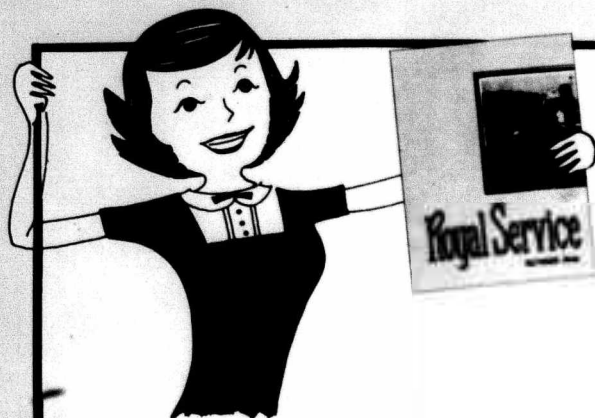


# ROYAL SERVICE



SEPTEMBER 1966



For less than the subscription price of *Newsweek*, a woman can subscribe to all four WML magazines:

ROYAL SERVICE	\$2.00
THE WINDOW (for YWA's)	1.50
TELL (for GA's)	1.50
SUNBEAM ACTIVITIES (for leaders)	1.50
	\$6.50

Beginning in October, *Royal Service* content, in addition to traditional study material, will give to readers a broad perspective on day-by-day living in a missionary-oriented context.

When a WMS member places this adult magazine in a convenient spot in her home, she is providing for the family opportunity for missionary education.

All four magazines in handy reach of the family speak of your missions concern to them and to friends who see them in your home.

## MISSIONARY INFORMATION

# SUNNY SIDE UP

**T**HE next time you break an egg, look at it carefully; you may find "Read *Royal Service*" printed in bold letters on the yolk. And you could conceivably find a whole missionary program inscribed on the head of a pin.

But don't worry. We are not about to start delivering *Royal Service* in egg cartons or in pin cushions! We are just pointing up what could happen with the revolutionary changes that are coming about in printing.

One printing expert has said that the next twenty-five years will see greater changes in printing than have come since Gutenberg first used movable type. Not

by Elaine Dickson

only can printing be done on the yolk of an egg or the head of a pin, but the whole industry is becoming automated. From the time an article is edited until it comes out in print, the process will be almost entirely automatic.

This will mean that we will have even more words flowing off the printing presses than we have now. Add these to the words beamed through the airways to television and radio sets—and you will get a faint idea of the amount of information we will have hitting us in the next few years.

But, with all these revolutionary changes taking place, two things will not change. There will continue to be messages to be communicated and people to give and to receive messages. Many of the words going out will not be worth heeding; but other messages of great importance will be lost in the noise of words. How can we sort out what's important?

One way is to remember *who* we are and *whose* we are. As Christian women, we have a responsibility to pay most attention to those messages that deal with Christ and His work. A great part of that work, we know, is the responsibility of spreading His gospel throughout the world. And, with the knowledge of the world expanding all the time and our distances from one another becoming smaller all the time, we need to keep up with messages about missions.

Members of WMU organizations can best keep up by reading *Royal Service*, *The Window*, *Tell*, and *Sunbeam Activities*, missions magazines published by Woman's Missionary Union.

Besides providing basic program materials, the WMU magazines interpret missions in the context of world events and link WMU with the other church program organizations in helping fulfill a church's mission in today's world.

You will be observing changes in the appearance of WMU magazines. Beginning with the October copy of *Royal Service*, we have a larger page size and a continuance of the colorful cover designs that rate display on the coffee or tea table.

Though changes in the other WMU periodicals are more subtle, editors and artists are constantly seeking to make the magazines more attractive and readable.

What does this mean to you and your church? It means that every member of WMU organizations needs access to the magazine planned and published for her particular age group. It means WMU literature should be provided by the church in the same manner other literature is provided for church program organizations. Many pastors are seeing the need of this and are leading out in exploring the best ways to make this missionary information available. Not long ago a pastor in Port Arthur, Texas, telephoned WMU headquarters in Birmingham to inquire how one hundred subscriptions could be handled.

WMU presidents have a responsibility to share the need for WMU literature with the pastor and others who administer the church budget. Every member of Woman's Missionary Society can voice her opinion.

Almost everyone will admit that children and young people need to have the literature provided for them. "Women can afford to subscribe" is often the comment about *Royal Service*. It is not a matter of affording the \$2.00 subscription fee for *Royal Service* (new subscription rate effective October 1), but of keeping women aware of the need and availability of this missionary journal.

With WMU magazines provided in the church budget for all age groups, every member of every church organization is cared for on the same basis. They have the same opportunity to read, to be aware, and to learn. How they use this opportunity is still a personal matter, but the responsibility for providing adequate resources is a part of the church's educational task.

We are not yet equipped to provide you "sunny-side up" promotional materials to make the point that WMU literature belongs in the church budget. But, with those egg yolks! You never know when we will slip in an idea about WMU materials.

Number 3

Volume 61

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September 1966

A college president once told a freshman that he could not fish without bait. The president was encouraging the young man to bring at least enough money with him to pay his tuition.

*ROYAL SERVICE* and all other WMU magazines are as necessary for broad missionary education, as bait is to successful fishing. Through the use and reading of these magazines, women and youth gain inspiration for involvement in the Lord's work.

# Not Far from the Shore



COSTA RICA

Close your eyes to find yourself in a beautiful land the size of West Virginia, comprising torrid coastal plains, high plateaus, and lofty mountains. The second smallest country in Central America, Costa Rica [kōstə reh REE kuh], meaning rich coast, is the only Central American country whose people are of predominantly European descent. Eighty percent of the Costa Ricans are of Spanish heritage. According to the 1965 census estimate, Costa Rica's population is 1,420,000, one of the highest in percentage of growth in the world. Two thirds of the population live in rural areas.



Music is a major love of Costa Ricans. In plazas of larger cities, open-air concerts are enjoyed weekly. A national concert hall patterned after New York's Metropolitan Opera House and Italy's Milan Theater, and a national symphony orchestra are sources of pride.

Costa Rican art is depicted vividly in paintings on ox carts. In the country, many people use these gaily decorated ox-pulled carts to take fruit and vegetables to market.

Typical dress of Costa Rican country people is very simple. The women wear low-necked blouses of a light color, full skirts of many colors, and low-heeled shoes. They wear their hair in long braids which they tie with ribbons and often fresh flowers are added for further adornment.

The country man is very casual in his choice of dress. He looks most typical in an open-necked shirt with rolled up sleeves, trousers of any color (commonly rolled up to the calf of the leg), *alpargatas* or leather sandals, an ordinary straw hat, a large, colored handkerchief at the neck, and frequently another handkerchief hanging from a hip pocket.

Coffee grows abundantly throughout the country. Bananas are a second major crop

Not far from the shores of the United States lie three small countries with fascinating history and culture. They are Costa Rica,

Guatemala, and Honduras.

by Beverly Goss

with cacao third. Chocolate comes from the seeds of the cacao pod.

Even though many yards are small, poinsettias, lilies, hibiscus, roses, daisies, and geraniums are not uncommon sights.

The government of Costa Rica has not separated itself from religion. The nation is predominately Roman Catholic, the official state religion. The Catholic Church receives an annual subsidy from the government. Although freedom of worship is guaranteed by the constitution, freedom is restricted. Only about three out of every one hundred Costa Ricans are evangelicals. Now let us look at another Central American neighbor.

## GUATEMALA

This little country, Guatemala [gwat uh MAHL uh], is a melting pot of mankind. Negro and Carib, Chorti and Chinese, Anglo-Saxon and Teutonic blood blends with Latin American and Indian.

The largest percentage of the more than four million Guatemalans are pureblood Indian, descendants of the Mayan civilization. Then Mayan ancestors built great palaces, cities, and temples. Today the ruins of the early and incredible Mayan civilization provide great attraction to archaeologists and anthropologists. Even now Indians live in primitive villages of thatched huts and wear the same style brightly colored handwoven, exquisitely embroidered clothing worn by their ancient ancestors.

Women wear a loose *huipil* or blouse, with an extra *perraje* (shawl). A *refaja* (skirt) is worn either gathered or tightly wrapped with a *faja* (belt) around the waist. *Toroyales* (headbands) are in several different styles. Men wear coats that are usually short and stiff. Sometimes these are embroidered or woven in patterns, or ornamented with braid, tape, buttons, fringe, and pockets. Trousers are long or short, and slit-woolen trousers are often worn over cotton ones.

Even though Guatemala continues in many of its old traditions, its capital, Guatemala City, has all the beauty of a modern Spanish-American city. After a disastrous earthquake in 1917, this city was completely rebuilt, and now has broad avenues, lovely squares, and modern buildings.

In Guatemala City many women are clothed in the latest fashions of Europe and the United States. Ready-made clothing is quite expensive, being imported from Germany, Italy, France, Mexico, and the United States. There are two very good factories in the mountain city of Quetzaltenango [keh(t) sah(t) tuh NAWNG go], which make knitted garments—dresses, sweaters, swim clothes, and underwear. And, in the capital city there are several factories which manufacture shirts, blouses, underwear, and socks. The vast majority of Guatemalan women either buy the material and make their own clothing or hire a seamstress. Most fabrics are imported from the United States and Japan.

In the churches the people wear Western attire, except in Indian villages. Younger women and girls keep up with the latest hair fashions as seen in their Spanish-language fashion magazines. For some time makeup was used very little or not at all by church people. However, now the younger generation is using makeup. It is not uncommon in the churches to see a person dressed in high fashion sitting beside one simply dressed and barefooted.

North American young people would be amused at the dating procedure in Guatemala.

mala! The young people are permitted to go out together, but there is usually another member of the family or a friend with them. This is true at least until they declare themselves officially engaged. Young people seldom are seen sitting together in church.

Guatemala is a land of freedom and also a land of slavery. The *quetzal* (keht SAHL), an exotic bird with long green plumage and bright red markings, symbolizes the country's freedom and has become the national bird. It is on the coat of arms, which is on the Guatemalan flag.

Guatemala's government is another symbol of her freedom. A republic, the government is headed by a president elected by the people to serve a six-year term.

With passing time, Guatemalan women are becoming emancipated. They vote and now are holding office. In the March, 1966, elections, two women were elected to the Congress. Women work in all areas of life; in stores, offices, as receptionists in medical offices, nurses, telephone operators, airline stewardesses, in dress shops, bakeries, flower shops, advertising, radio-television, teaching, and in a number of other occupations.

Life for the poor in rural Guatemala is difficult, and often church activities are the only means of diversion for these people. Life in the cities is tedious for the unskilled poor who are often unable to obtain jobs.

Although Guatemala can boast of complete freedom of religion, superstitions and traditions of Catholicism place a strong bond of slavery on the people. Many Indians combine Catholicism with worship of ancient gods and idols.

Concerning matters of religion, missionary Mrs. A. Clark Scanlon, says: "No, their customs are not like ours, but just different. We are not here to Americanize them but to lead them to Jesus Christ."

Now we'll look at Honduras.

## HONDURAS

Honduras (hahn DUR as) is in the heart of the mahogany belt of Central America

It is slightly larger than Texas, and almost half its total area is covered by forests yielding mahogany, Spanish cedar, and pine.

The homogeneous population of about two million is composed mainly of mixed Indian and Spanish descent. Such people are called *mestizos* (meh STEE zoh). Many Indians live along the Mosquito Coast and around the ancient Mayan city of Copan. A number of Negroes were brought from Jamaica to work on banana plantations and now make their homes along the northern coast. There is in this republic a firmly established tradition of racial equality.

Tegucigalpa (tuh goo suh GAI, juh), besides being the capital of Honduras, is also the chief commercial city. It stands just as it did when first built. Quaint, "stairway" streets connect one level with another. Houses of pastel stucco are built level with the street and each has a patio. Every roof is red tile, to fulfill the law's requirement.

For the most part, the Hondurans lead a simple life and eat simple foods such as corn, beans, rice, bananas, mangoes, and papayas. Typical dishes include *tortillas* (flat corn cakes), *enchiladas* (meats or vegetables rolled in *tortillas*), and *tamale pie*.

The government does not support any church since the constitution guarantees religious freedom to everyone. Although Hondurans are primarily Roman Catholic, in 1960 only 86 percent of the population was claimed in Roman Catholic statistics. However, Roman Catholic customs are traditional, especially in festivals and celebrations.

And now, quite suddenly our journey ends. It ends abruptly at just the point where we begin to get deeply involved. The more we study and familiarize ourselves with these three Latin American countries, the more we are involved and interested in the lives of people who live there. Truly the needs and conditions, customs and traditions, and the progress we see in Costa Rica, Guatemala, and Honduras awake us to new understanding and alert us to needs of these, our neighbors.

## FROM \*\*\*\*\* WASHINGTON

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

### Your New Neighbors in Our American Life

Statistical reports from the US Census Bureau look dull and uninteresting when they are no more than a series of figures on endless gray pages. But those figures come to life when we translate them into youngsters enrolling in school, or into moving vans carrying families from farm homes to city apartments.

Thus translated into real people, population statistics have significant meaning to churches. For the churches are concerned with people, and churches must reach out to people as they are.

A mid-decade report from the Census Bureau tells us these things about our rapidly changing America:

- The population has been increasing at a rate of 2.8 million persons a year—the excess of births and immigration over deaths. But this trend is slowing as the birthrate drops.

- The population as of September, 1966, is estimated at 198 million.

- Nearly a third of the population (30.7 percent) is under fifteen years of age. Almost half (46.5 percent) is under twenty-five.

- Metropolitan (big city) population is increasing twice as rapidly as population in the small town and rural areas. Three of every five persons now live in cities.

- Only 6 percent of the population (12 million) lived on farms in 1966, as compared with 9 percent (15.6 million) in 1960.

- Nonwhites represented 11.9 percent of the population in 1965, compared with 11.1 percent in 1960. Approximately 90 percent of the nonwhite group is Negro.

- The Negro population has increased 11 percent during the five-year period, as compared with an 8 percent increase for the white population.

- Thirty-seven percent of the Negroes are under fourteen, compared with 28 percent of the white population. Ten percent of the white population is over sixty-five, but only 6 percent of the Negro population is in this older age group.

- Despite the increase in Negro population in the nation as a whole, their numbers in the South changed hardly at all. But the count of Negroes jumped 21 percent in the Northeast, 23 percent in the North Central region, and a fantastic 59 percent in the West.

- The West continues to be the fastest growing region for the white as well as the Negro population. Its annual growth rate is nearly twice that of the country as a whole.

- Family incomes have doubled since 1950. Even with inflationary rises in prices, there has been a substantial increase—says the Census Bureau in real purchasing power.

These figures say with strong emphasis that America is changing. They answer in part the questions we tend to ask as to why a church program that was highly effective twenty years ago is not so effective now. They point to the need for the church to find ways to minister to the city dweller, often housed in apartment complexes, and to the swelling numbers of young people who often find the entertainment world more exciting than the spiritual. They point, too, to the urgency of missions outreach in the Western states and to the necessity of facing realistically the role of the Negro as an integral part of our population.



## WE GET LETTERS

Prepared by Marie Mathis

### An American and a Korean Woman in a Doctor's Office

Let me tell you about a blessing I received the other day! While sitting in the doctor's office, a young Korean mother sat next to me. She had two darling little girls, Nancy and Dawne. She glanced at the book I was reading, which was the WMS Manual, as I was studying for my leadership card. I told her it was a Baptist book. She asked, "Southern?" I was surprised when she asked that. She explained that she too was a "Southern" Baptist, as her father is a Korean Baptist pastor. So I asked her many questions about Korea. One of them was about the principal religion there. She said it was Buddhism and this made it very difficult for her father, as some of his family were not Christians. I tried to persuade my new Korean friend to speak at our circle meeting, as I knew she could tell us so much about the missionary work that was being done in Korea. She declined as her English wasn't too good.

MRS. MAXINE JONES  
Florida

### Baptist Book Featured by Ecuador Book Store

*La Noz o la Cruz* ("The Sickle or the Cross"), published by the Baptist Spanish Publishing House, El Paso, Texas, recently represented the Christian viewpoint in a display of books on communism in a secular book store in Quito, Ecuador.

Three copies of the Baptist publication were prominent in the center of a large window display of many works on communism, both pro and con. "I was struck with the urgent need for Christians to combat the Communist menace through literature," comments Mr. Stamps, missionary who directs the Baptist book store work in Quito.

The store that displays the books on communism is the largest and newest book store in Quito, Mr. Stamps says. The manager recently ordered a number of books from the Baptist Spanish Publishing House.

FOREIGN MISSION  
NEWS

### A Thank You For Reminders

I have been a subscriber to ROYAL SERVICE for many years and want to be as long as I live. I am almost eighty-seven years old. I keep all the copies for reference.

MRS. T. WOODRUFF  
Mississippi

### WMU Worker Becomes Volunteer Missionary in Africa

(The following letter was a joy to all of us as we realized what a dedicated WMU member would do for the cause of Christ as she lives overseas not as an appointed missionary but as the wife of a businessman connected with the textile industry in Nigeria.)

What a terrific shock it was to be enjoying the blessings of America one day and to be projected into the life of Nigeria the next with no orientation whatever! We are very happy, however, and so grateful that God has given us the privilege of letting our lights shine for him in this far-off corner of his universe! For years I have studied and taught mission study classes in our WMU at home. I never dreamed that I would have the glorious opportunity of working side by side with missionaries in Nigeria!

Our little church here is very small—about thirty members. And the only women who attend are Americans. Once in a while we may have a Nigerian woman to come in. So the first thing we want to do is to find them. They are here and we must reach them.

have Sunday School class at Pastor Nebekunda's the missionary. Eugene Leftwich, are women who speak both English and Ibo so that we may start a women's class.

We hope to buy a tract of land so we can build. Some of our Nigerian friends feel that this will help in the attendance. We now have benches with no backs but are grateful for a place to meet. At present, only the man who teaches the lesson every Sunday has a quarterly!

Every young Nigerian with whom I have talked is interested chiefly in more education! I have stated so many times in classes that this was the life rope that young people all over the world were grasping, and here I have seen the truth of the statement! They are so grateful for those who have come to teach them that it really touches our hearts. One of those whom my husband is supervising comes by almost every day to talk with us.

We are going to open a pastors' training school here in Aba. As you know, the work in Aba is very new. The Leftwiches came August of 1965. He is negotiating now for school property.

When I see these people I think of their heart burdens as well as those on their heads!

ANNIE M. SHOCKLEY  
Aba, Eastern Nigeria

### New Graduates Reinforce Baptist Work in Brazil

Members of the 1965 class of the Baptist school

in Recife, Brazil, scattered to jobs in thirteen Brazilian states and one federal territory, joining the ranks of full-time workers in today's dynamic Brazilian Baptist life.

Of the thirty-one women who graduated from this school in November, nearly a third are teaching. Five have become missionary teachers in schools maintained by the Brazilian Baptist home mission board, six teach in other Baptist schools, and two teach in an evangelical orphanage.

Four are working in Baptist good will centers; one serves at the headquarters of the Brazilian Woman's Missionary Union in Rio de Janeiro, one is secretary of religious education for the First Baptist Church in Jabo Pessas, Paraiba, and one has remained at the Seminary of Christian Educators as a staff member.

Six are continuing their education, and four are preparing to marry (three will become preachers' wives).

Though so widely separated, the graduates continue to present a united witness through a record album of religious music, including the school hymn, "Alegria no Labor" ("Happiness in Service"). The entire class sang a cappella, for the recording. A senior music major

### Are You Stylish?

Are you in style? Of course! This means you take the time to use everyone's slip code.

Did you know your ROYAL SERVICE subscription is now filed by your slip code number?

Be very careful, please: always use your slip code and ours on every piece of mail and especially on subscription addresses. Our slip code is 35203.

directed, and another senior designed the packet for the album. (The choir sang over television in Recife and presented concerts in two neighboring cities last year.)

The "unprecedented growth" which Brazilian Baptists are experiencing has increased the demand for persons adequately trained for church vocations.

MISS MARTHA  
HAIRSTON  
Missionary

(Your gifts through the Cooperative Program and the Lottie Moon Christmas Offering are at work in Brazil. As these young people go out from the Baptist school at Recife, they represent all of us. They need our prayer support now.)



## BIBLE STUDY:

## LESSON XII

# The MISSIONARY MESSAGE of the BIBLE

by Gilbert L. Guffin

## The Quickening of Hope Through Return and Restoration

*Scripture Reading: Ezra, Esther, Nehemiah, Haggai, Zechariah, Malachi*

The exile, as Jeremiah had foretold, dragged on for seventy years. These were years of humiliation, correction, meditation, chastening, and for many at least, of reconsecration. In truth, the impact upon the Jews of these years was so great and deep it has endured until this very day.

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion" (Psalm 137:1), a poet of that period acknowledged. There they did remember! They remembered what Zion stood for, what caused their expulsion from the be-

loved city and homeland, what great patience God had shown them, and what fatal indifference their fathers had shown to him. Yes, they did remember, but it was too late then to avoid the cost of forgetting.

At last, however, a new day dawned. Persia had conquered Chaldea (Babylon), as Isaiah, Jeremiah, Habakkuk, and other prophets had predicted (Isa. 13:19-20; 41:28), and now Cyrus was on the throne.

"The Lord stirred up the spirit of Cyrus . . . so that he made a proclamation throughout all his kingdom and also put it in writing" (Ezra 1:1 RSV), allowing every Jew who desired to do so to return to Jerusalem, and actually assured those who would go that he would financially subsidize the return and the rebuilding of the Temple (Ezek. 1:1-4).

The unbelievable had taken place.

The only answer was that God had done it. As we look back upon that event, we ought not to be surprised. Had not the people now repented, and had not God promised them all through the years that if they would truly repent, he would forgive them and restore his favor upon them?

In all human history the story has ever been the same. God has always been ready to forgive when men genuinely repent. This was the message not merely of the prophets but also of Jesus, as it was, too, of Peter at Pentecost (Acts 2:38), of Paul at Athens (Acts 17:30), and of John in Revelation (2:5).

### Return of the Remnant

The book of Ezra gives a vivid account of two separate stages of the Return and Restoration. The first six chapters of that book tell of the original stage of the return, which stage took place about 538 B.C., under Zerubbabel and a priest named Joshua. The second stage is described in the last four chapters. This stage took place under the leadership of Ezra, the priest and scribe for whom the book itself is named. It did not occur, however, surprisingly, until about fifty-nine years later!

During that long interval the remainder of the Jews who had not returned to Palestine with Zerubbabel, apparently scattered to various parts of the Persian Empire and seemed to be preoccupied with their own affairs, perhaps prospering in business and enjoying a large degree of freedom.

The events described in the book of Esther took place, it should be noted, also during that long interlude (that is, in the period between the events of the first six chapters of Ezra and the last four) and perhaps between 485-465 B.C., in the reign of a successor of Cyrus, named Ahasuerus. Ahasuerus was really Xerxes the Great who was defeated in the decisive and famous battle of the Persians against the Greeks at Thermopylae and Salamis in 480 B.C.

A third body of exiles returned to Jerusalem in 441 B.C., thirteen years after the return of the second group under Ezra.

This stage was led by Nehemiah and is vividly described in the book which bears his name.

### Rebuilding the Temple

The major purpose of the first stage of the return, under Zerubbabel, was to rebuild the Temple. Only about fifty thousand people (this was perhaps less than a tenth of all the Jews in exile) returned at that time.

We should not be too harsh, though, on the others for not returning. Likely many of them were now unable to make that long and arduous journey of four months. Many, moreover, possibly felt they could help best by staying with their businesses and contributing as apparently many did at least under the appeals of Ezra and Nehemiah, to the rebuilding of the Temple and of Zion. Some of these probably hoped to return later.

Many also probably were just preoccupied, like many people today, with making money, or with seeking their own interests, to pay any attention. It was all right with these if others wanted to return, or to help those returning; but, like those who now ignore church or their obligation to help redeem the world, they were too busy with their own affairs. Let others do it if they want to, but "don't bother us" may have been their sentiment.

The total number of all who returned to Palestine in the three stages combined really represented only a remnant, but it was a remnant with purpose. Their chief desire was to rebuild the house of God, the city, and the walls of Jerusalem.

When they did set about to build, great and persistent opposition arose, such opposition in fact that it seemed finally to stall the first effort of those returning. It was with this unjustifiable giving up to circumstances and failure to pursue the main task of rebuilding that the prophets Haggai and Zechariah, who had returned with the first fifty thousand under Zerubbabel, had much concern and about which they had much to say.

The goal of passages, light on words and phrases, and methods of study, under the booklet "Hope for Study of the Missionary Message of the Bible: Justice Through History," 30¢, from Women's Missionary Union, 600 North Tenth Street, Birmingham, Alabama 35203, and Baptist Book Stores.

## Haggai Prods the People

Indeed, Haggai, who incidentally gives the specific dates of his prophesy, delivered four vigorous addresses in the year 520 B.C., the chief aim of which was to prod the people and to encourage them in the task of rebuilding the Lord's house. There were overtones in these addresses, however, of lasting significance and even of some bearing on the great missionary purpose of God in the ages. One of these concerned the importance of the worship of God and of a place consecrated to worship. Another stressed, at least indirectly, the universal sovereignty of God and his relationship to all the nations. "For thus says the Lord of hosts: Once again, in a little while, I will shake the heavens and the earth and the sea and the dry land; and I will shake all nations, so that the treasure of all nations shall come in, and I will fill this house with splendor, says the Lord of hosts" (Hag. 2:6-7 RSV). He adds yet further, in a note which no Christian should ever forget, "The silver is mine, and the gold is mine, says the Lord of hosts" (Hag. 2:8 RSV). What we withhold from a proper expression of our stewardship to God and thus of an undergirding of the task of world missions is really that which already belongs to God.

Haggai foresaw that the splendor of Jerusalem would transcend the glory of the city's past (Hag. 2:9). Though Haggai was trying to encourage his flagging fellow Israelites with this assurance, did not his prophesy also perhaps reach beyond his own sight, even to the messianic age when, through Christ, Jerusalem would reach its greatest glory?

Haggai has been called a layman and was probably an old man when he wrote. He at least was not a priest, and his writing was all in simple, sturdy prose. But Zechariah was a priest and probably a young man with fine poetic gifts and a highly imaginative temperament. His book consists largely of "visions," some of which pertained to contemporary events and some to the future.

## Zechariah, a Prophet of Vision

Delivering his messages at about the same time, though over a longer period than Haggai, Zechariah was also much concerned to see the house of the Lord completed. Much of his book, particularly of the first eight chapters, relates to this concern. Many see, however, in such passages as that in chapter 2 a prophetic reference to the "Jerusalem" of the future and understand the fulfillment predicted to relate to the New Jerusalem which Christ will bring to realization in the consummation of his kingdom. At any rate, the prophet declared "And many nations shall join themselves to the Lord in that day, and shall be my people; and I will dwell in the midst of you, and you shall know that the Lord of hosts has sent me to you" (Zech. 2:11-12).

Much, indeed, of messianic character is included in Zechariah. Chapter 3 seems to apply actually to the crucifixion: "Behold, I will bring my servant the Branch . . . and I will remove the guilt of the land in a single day" (Zech. 3:8-9 RSV). Probably Zechariah also saw some earlier fulfillment as well. The struggle between Satan and the Branch, or Redeemer, seems also to be of the similar significance (Zech. 3:1-2). We can be even more certain of other sections, as they are interpreted to us in the New Testament. An example is: "Rejoice greatly, O daughter of Zion; Shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zech. 9:9). This passage the multitude sang in hosannas to Christ during his triumphal entry into Jerusalem (Luke 19:37-38) and was understood to have been fulfilled in that event.

The whole section of chapters 9-14 seems largely to have the messianic age in view. Chapter 11:12-13, so the New Testament discloses, pertained to the betrayal of Christ by Judas (Matt. 27:9).

Chapter 13 speaks of the purification of Jerusalem by the opening of a "fountain" in Jerusalem. Did this have its fulfillment also in the cross?

## Universal Reign of Christ Foreseen

In chapter 14:9 there appears another passage which also seems to point to Christ and to his ultimate, universal reign: "And the Lord will become king over all the earth on that day the Lord will be one and his name one" (Zech. 14:9 RSV).

All of the above visions seem to be related to the redemptive work of Christ or to foresee his coming. It thus has a very important bearing on God's missionary plan of the ages.

The last prophetic voice to be raised in the Old Testament, according to tradition, was that of Malachi, who must have exercised his ministry about the time of Nehemiah's work, or about 444 B.C. He would thus have been in Jerusalem during the time of Ezra's attempted reforms.

We know nothing of Malachi except what his book implies. Obviously he was a forceful and penetrating preacher. One can best see this if he reads the whole of the book of Malachi, and especially if he does this in one sitting.

Worldliness had crept in and the people had become spiritually backslidden. Though the people carried out the customary forms of worship, these forms were perfunctory and without heart. Consequently, inferior offerings were brought to the Lord's house. Many disregarded their stewardship responsibilities, and some apparently reasoned that it did not make much difference after all. Those who did wrong did not ever seem to be brought to judgment. And, to all appearances—as they reasoned—the wicked even prospered more than the righteous. Backsliding had thus led to cynicism and to doubt, and these in turn had led the people to let down the bars of their behavior. Even the priests had become worldly and careless. Homes were affected and marriage lost its high significance. All kinds of social sins ensued. Against all this Malachi reasoned and passionately argued, calling on the people to repent. "Return to me," he preached in the name of the Lord, "and I will return to you" (Mal. 3:7 RSV).

## Renewal of Stewardship Required

How were the people to "return"? The first step was a renewal of honest stewardship. "But you say, 'How shall we return? Will a man rob God? Yet you are robbing me. But you say, 'How are we robbing thee? In your tithes and offerings'" (Mal. 3:7-8 RSV). If the people would cease thus to rob God, he would pour out upon them such a blessing as there would not be room to receive it. "Then all nations," Malachi proclaimed, "will call you blessed, for you will be a land of delight, says the Lord of hosts" (Mal. 3:12 RSV). Israel had originally been called to be a blessing to all nations. The last voice of the Old Testament now proclaims that if they would only exercise proper stewardship, this purpose could be fulfilled and all nations would indeed call them blessed!

It may well be asked when Southern Baptists are giving only about \$1.75 per capita per year for missions, do they not critically need to hear Malachi's sermon? If only the tithe were given by all of us the work of missions could be enlarged a hundredfold. Can we ever hope for a spiritual refreshing from above until we stop robbing God? Someone has well said that our next revival must be a revival of stewardship.

## God's Redemptive Plan

To Malachi, as to Zechariah, was also given a moving vision of the future. "Behold, I send my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple . . . But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fullers' soap . . . he will purify" (Mal. 3:1-3 RSV).

Again he proclaimed: "Behold, I will send you Elijah the prophet before the great and terrible day of the Lord comes. And he will turn the hearts of the fathers" (Mal. 4:5-6 RSV).

Christ himself is the authority that this prediction was fulfilled in John the Bapt-

[Continued on page 25]



by A. Clark Scanlon  
Guatemala



## The Wedding Dress



A. Clark  
Scanlon

Luis had been in love with Raquel ever since he could remember. Now that he was finishing the last week of seminary, his thoughts turned constantly from school in Costa Rica to the girl in his native Guatemala. Abruptly interrupting his day-dreaming, he pulled up short before the black letters on the door. Dean's Office, they read.

*What could the dean want with me anyway? I've turned in the last history assignment on time; I've a "B" or better in the rest of my subjects. Could it be the pillow fight?*

The door was opened by the secretary to cut short his self-examination. The dean called out, "Come in, Luis." "I've been wanting to have a chat with you."

Luis took the seat that was offered, somewhat uneasily, and prepared for the worst. "No, it's nothing that you've done, Luis," the dean said laughing. "I wanted to talk to you about your future ministry."

"You have done well in your studies as well as in practical activities," he continued, "but one thing concerns me. You are going out all alone."

Luis felt easy enough now to laugh. "No, Dean, it is just that my heart belongs to a girl in my own homeland. And I plan to marry her just as soon as I am financially able."

Graduation and packing left little time for thinking about Raquel during the next few days. But once aboard

the slow-moving banana boat plowing through the warm waters of the Caribbean, Luis engaged in a mixture of daydreams and practical planning for the future. Pastors in tiny churches of his country did not pay ministers enough to offer much financially in marriage.

*And there was the wedding dress. Why did the boy have to buy the wedding dress? Why could it not be like the United States where the girl's father buys the dress? Well, no use to think of that now. He did not live in the USA; he lived in Guatemala. And it was the groom's place to buy the dress.*

Raquel and the other girls were on hand to meet the young pastors as they returned home. Yes, he smiled to himself, *the spark is there as it has always been.*

Before long he became used to the new responsibility of the pastorate and was hard at work building a strong church. With the help of an ancient typewriter, he polished each sermon until it shone. In off moments he continued to struggle with the problem of the wedding dress and earning a living after marriage.

Luis agreed enthusiastically with the scriptural injunction that it is not good for man to live alone, but right now he did not seem to be able to do anything to change the situation regarding marriage to Raquel.

A loud knock at the door ended his

daily round of thinking on the same old subject. Luis opened the door of his small adobe house, and there stood two young women. Their make-up was much too heavy, and their dresses too tight and too short. Then he remembered who they were. Some of the kindly women of the church had warned the young pastor that some young women of not too high a reputation had taken up residence nearby.

Gulping, he said, "May I be of any service to you?"

Unsmiling the taller of the two asked, "Are you the owner of the typewriter we hear through the walls?"

"Why, yes," answered Luis, thinking how he might answer complaints on his sermon preparation late at night.

The shorter, stocky young woman continued: "We want you to do something for us." She thrust out two white cards from the Health Department. "We want you to erase the dates on these health cards and put a new date with your typewriter. We will pay you well."

She extended her hand with several bills in it. A quick glance told Luis that it was almost half enough to buy the cherished wedding dress.

But gathering courage, he said, quietly, "I'm sorry. I am a minister and I could not alter a government document." They were gone as quickly as they had come, and he returned to his study.

That night after church he dropped by Raquel's house. For the tenth time they postponed the wedding date for lack of money. His only consolation

was that the church was growing and might increase his salary some day. The night was very pleasant until Raquel said as he left, "Sometimes I wonder if we will ever get married."

The early morning sun made the next day seem brighter in spite of the legal problems Luis had to work out for the church. About ten o'clock deacon Lopez stopped by to chat about a new family that wanted to have a Sunday School class in their home. As he was about to leave, the deacon mentioned casually: "By the way, Pastor, the deacons had a little meeting after church last night, and we believe we can raise your salary ten dollars a month."

Ten dollars a month? Why, that would mean that in seven months the increase alone could pay for the wedding dress! Ten minutes later he hurried through the carpenter shop in front of Raquel's house to tell her.

The wedding day came. The bride walked down the aisle in all the radiant splendor he had dreamed of. The pastor began, "Brethren, we are gathered together . . . From there on Luis remembered only that he was very happy and that Raquel was very lovely in the new wedding dress.

Two years of married life had passed quickly, when Luis finished his Sunday morning pastoral prayer and opened his eyes to see a latecomer walk hesitantly down the aisle. She looked vaguely familiar. Suddenly he recognized one of the two young women who had come to his house with the health cards two years before. She sat down quietly and bowed her head in prayer.

# Call to Prayer

Prepared by Marge Caldwell

## My Larger Family

Even in repose at night  
Instinctively I hear  
Each childish footfall, cough, or sound  
And rise to minister to  
My little family.

Prayer tunes my heart to others' needs  
So I can hear their plea for comfort,  
strength, and aid,  
And helps me gladly to arise  
And minister to those who comprise  
My Larger Family through Christ.

—Carolyn Rhoe In *My Heart  
Kneels Too*. \$1.50 from  
Baptist Book Stores. Used  
by permission.

**1 THURSDAY** Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Malachi 3:8 (read ev. 1-12).

"Baptists in Brazil are not proclaiming an easy gospel. Accepting Christ will not necessarily—and certainly not immediately—produce jobs for the jobless, shelter for the homeless, clothes for the ragged, nor adequate schooling for children. But we are aware of physical problems. Baptists are constructively engaged in seeking ways and means to meet physical needs. At the same time, they continue to offer spiritual help, openly, freely, without hesitation. This Brazilian need desperately: Christ, the only hope," writes missionary James P. Kirk. **PRAY FOR BRAZIL AND THE WORK OF BAPTISTS THERE.**

Pray for Mrs. Kirk, Brazil. J. E. Troop, Brazil. J. T. Harrell, Mexico. Mrs. N. W. Wood, Zambia, ex. Mrs. Clarence Thurman, Jr. Malaysia. R. N. R. D. Harlan, Venezuela. H. A. Nana Kay Bickerstaff, Bahama Islands.

Missionaries are listed on their birthdays. Addresses in **DIRECTORY OF MISSIONARY PERSONNEL**, free from Foreign Mission Board, P. O. Box 6197, Richmond, Virginia 23260, and in **HOME MISSIONS**.

SW. Genus Crenshaw, Ft. Lauderdale, Fla. Roy Muncy, Albuquerque, N.M., Ind. ex. Johnnie Rose Reid, New Orleans, La. GWC

**2 FRIDAY** Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. Malachi 3:16 (read ev. 3:13 to 4:6).

Missionary John I. Nance and his wife are in Surabaya, Indonesia. He says that superstitious fears bind so many persons there, even among the well educated. Even one of their language teachers who has done graduate work in the Indonesian language can talk for hours about the superstitions that rule her life. **PRAY FOR THE NANCE FAMILY AS THEY DEMONSTRATE BY THEIR LIVES AND TESTIMONY THAT SUPERSTITION HAS NO PLACE IN THE CHRISTIAN'S LIFE.**

Pray for Mrs. Nance, Indonesia. Mrs. W. L. Lofland, Pakistan. H. P. Hayes, Vietnam. Mrs. T. H. Dougell, Korea. Mrs. W. R. Norman, Jr., Nigeria. J. W. Buie, Spain. J. B. Brasington, Peru. Mrs. R. L. Harris, Bermuda, ex. Mrs. R. C. Moore, Chile, ret.; A. B. Oliver, Brazil, ed.

**1 SATURDAY** Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another Ephesians 4:25 (read Ex. 20:16; Prov. 26:18-19; Matt. 12:33-37; Eph. 4:15, 29, 31).

A missionary just finishing language study, writes: "The two little girls play happily together—one with laughing eyes, ebony hair, and complexion the color of sand in the sunlight; the other shaded like peaches and cream, her brown hair tied in a ponytail with bright red ribbon. One is Vietnamese; the other is American. They dart here and there, lost in the wonder world of childish make-believe. Yet, the little girl from far-away America cannot speak Vietnamese. The little girl of the ebony hair and laughing eyes cannot speak any language. She is deaf and dumb. Communications is more than hearing and talking. It is of the heart. I sometimes feel like a deaf-mute in trying to communicate in Vietnamese. But I am learning, ~~that~~ instead of feeling sorry for my inadequacy and conveying wrong impressions, I can use positive ways to communicate the spirit of Christ." **PRAY FOR MISSIONARIES LEARNING NEW LANGUAGES AND CULTURES.**

Pray for David Richardson, Montgomery, Ala., deaf ev.; Annette Tankersley, Hong Kong, M.J.; B. P. Emanuel, Philippines, Mrs. G. H. Clark, Malaysia Mrs. W. O. Horn, Jordan, ev.; A. W. Gammage, Jr., Korea, J. A. Treadway, Taiwan, ed.

**SUNDAY** God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds Hebrews 1:1-2 (read vv. 1-12)

L. D. Wood is assistant secretary of the Language Missions Department for the Home Mission Board. He promotes on-the-job training of language missions personnel, special campaigns, and ways for churches, associations, and state conventions to witness to language persons. Mr. Wood has spent a lifetime in mission service, from two terms as a missionary in Chile to associational work in Texas, then director of language missions for all of Texas before going to Panama, and then to his present work. **PRAY FOR LANGUAGE MISSIONS IN OUR HOMELAND.**

Pray for L. R. Martin, Ia., Rg. Gilbert Ramos, Socorro, N.M., L. E. Saunders, Taos, N.M., Sp. sp. ev.; Mrs. M. L. Corley, Colom-

ag	agriculture	PM	missionary
BA	business administration	rel	religion
ed	education	ret	retired
ev	evangelism	tg	technical training
GWC	good will center	BN	born
Ind	Indian	ev	evangelist
MA	missionary associate	Sp	Spanish speaking
MD	doctor	SW	student work
MI	missionary journeyman		farther

bia, R. A. Patrick, Colombia, E. C. Pippin, Argentina, W. T. Hunt, Philippines, Mrs. W. P. Clemmons, Italy, ev.; C. W. Whitten, Spain, BA: W. R. Davis, Nigeria, ed. W. R. Glaze, China, ret.

**3 MONDAY** But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that he by the grace of God should taste death for every man Hebrews 2:9 (read vv. 1-12).

Austria became the sixtieth country to which Southern Baptist missionaries are assigned when the Foreign Mission Board a year ago appointed William and Sally Wagner for Salzburg. They are serving as fraternal representatives to Austrian Baptists, in cooperation with the German Baptist Union and an international missions committee for Austria. The action followed an invitation from German Baptists and the international committee. Most of Austria's population of slightly over seven million are nominal Roman Catholics. Baptists number only about 750. The Wagners will work to strengthen Austrian Baptist churches and develop new work. **PRAY FOR CHRISTIANS IN THIS STRATEGIC COUNTRY IN EUROPE.**

Pray for R. L. Bruma, Israel, ag. R. T. Boulton, Rhodesia, ed. Mrs. J. G. Tidensberg, Mrs. E. F. Holmes, Chile, ev. W. B. Sherwood, Brazil, Pauline White, Brazil, ret. B. R. Conrad, Brigham City, Utah, Ind. ev. Carolyn Evans, Macon, Ga., WDM.

**6 TUESDAY** For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end Hebrews 3:14 (read vv. 1-15).

Everything about US-2, from the catchy appropriate name to the twenty young adults who were sent out last year by the Home Mission Board as the first volunteers, appeals to one's sense of adventure and mission service. Their skills range from music to

# FORECASTER

Planned by Margaret Bruce

## What Is a Woman?

by Sylvia Morris

Each girl begins to think of her life as a woman long before she is one. As I reach the age when I am accepted into a woman's world, I must decide—what is a woman?

A woman is feminine, but she must not let sexual prowess or the ability to wear clothes determine her femininity. Tenderness and concern are attributes of femininity.

A Christian woman understands, accepts, and fulfils the purpose God has for her. She maintains the simple virtue of walking right with God.

She seeks to love rather than to be loved; to understand rather than to be understood; to comfort rather than to be comforted.

She makes people comfortable to be around her, because she is interested in other people. She has the ability to recognize what is worthwhile in another person, and seeks to bring out the best in him.

She is not afraid to use herself up in creating happiness for others. She never waits until a future day to begin her creativeness, but lives each day at a time.

A woman understands God's purpose for her in the man-woman relationship, and lets God lead her in choosing a



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life mate. She is affectionate, gentle, and tender to the man she loves. She loves unselfishly, knowing that self-love is not creative, but a disease that destroys her inner being.

She does not give her love freely, but finds happiness by loving one man completely. Only through the relationship of husband and wife can a man and a woman understand God's real meaning of love.

With the man she chooses, a woman will become her most complete self. By sharing the joys and sorrows in life, the two will be able to endure outward pressure as they encourage each other and draw on the strength of God. The personalities of both will be enriched in the sharing of life's common ventures.

A woman's home is her pride and joy. She puts her best into making it a divine habitat for her family. She realizes the importance of having a family altar and drawing her family closer to God, so that he may guide and direct them.

A woman finds a place in her church and serves God through it to the best of her ability.

She accepts her responsibility in the community and seeks to live by the Golden Rule. She looks confidences in her heart. She must be able to hear whispering around her and yet never yield to dealing in whispers. She keeps a gentle spirit in spite of fame and fortune, and is able to win or lose with equal

grace.

If she has children, she takes this responsibility with humbleness and grace. She realizes the most important, most rewarding the greatest task in all the world will be hers—that of a mother. She guides her children with God's help. She is their friend and counselor in joy and distress. She helps them develop Christian character and a faith to live by. She is able to recognize her children's growing maturity and releases them from her grasp to lead their own lives.

She counts success as being able "to laugh often and love much; to win the respect of intelligent people and the affection of children; to endure the betrayal of friends; to appreciate beauty; to find the best in others; to give oneself; to leave the world a bit better, whether by a healthy child, a garden patch, or a redeemed social condition; to have played and laughed with enthusiasm and sung with exaltation; to know even one life has breathed easier because she has lived."

Being a woman is more than domestic talents, beauty, and helplessness. It is the ability to love; it is meekness, tenderness, concern; it is the willingness to sacrifice for others.

Most important, a woman puts God first in her life. She seeks his will for herself, she has the ability to recognize it, and she has the strength to fulfill it.—Reprinted from *The Window*, June, 1968.

cordance lists one New Testament reference for "leaders" while there are thirty-three for "labourers" and "labour" and forty for "workers" and "work."

Perhaps we do need to change our recruiting system from leaders to laborers. This might also make our enlistment of members easier. It's worth a try anyway, isn't it?

#### WMU Council

No doubt you have already read or heard that the suggestion is being made that your WMU executive board be known as the WMU council. This is an effort to simplify the terminology now being used in different church program organizations to distinguish their planning groups.

One of the functions of the WMU council (executive board) is planning. As you face

a new WMU year, one of your considerations will be planning meeting times of WMU organizations. How often does your WMS meet? every week? every other week? once a month? Should your WMS meet more often in order to take advantage of all that is offered in our study and mission action program?

When will your WMS study the missionary message of the Bible? Beginning in October, help for study of the missionary message of the Bible will be in *ROYAL SERVICE* each month. This is one of the features made possible by the enlarged magazine.

When will your WMS teach the recommended missions books? at circle meetings? or do you prefer having the circle programs then and meetings at other times for mission study?

When does your society or circles plan for members to participate in mission action?

All of these questions need to be considered as you make available meeting times for taking advantage of WMS opportunities.

#### Annual Planning Meeting

The WMU council is responsible for the annual planning meeting of officers, chairmen, counselors, and leaders for making broad plans based on the current WMU Year Book. The 1966-67 WMU Year Book gives suggested plans for the meeting according to the length of time available. The new WMU Year Book also has a section which may be used for making broad plans based on WMS Aims for Advancement. Choose a time for the meeting which is convenient to the largest number of your leaders and plan an agenda to meet your need.

#### Organizational Structure

As you approach the new WMU year, consider the effectiveness of your organizational structure. Is there a need for additional circles in your WMS? Do you need to organize another society(s)? Does your present organizational structure take into account the needs of all of your prospects? those who work outside the home at night and during the day? the YWA member reaching the age of twenty-five? the YWA who is marrying? the retired? the elderly women and the extension member?

You may not have answers to all of these questions unless you have taken a recent enlistment survey. If so, use the information to guide you in determining the number of societies and/or circles needed and the meeting times. If your survey information isn't

current, that's the place to begin—with an enlistment survey!

#### Evaluation

Today we are hearing a great deal about evaluation and performance. It's good for us to examine what we do and to judge our performance. This, of course, is the real purpose of reporting. As reports are made, comparisons are possible and progress can be measured.

September closes the 1965-66 WMU year and annual reports will be due October 5. As you prepare the report, ask such questions as: Have members developed an appreciation for all people and a deep concern for those lost without Christ as a result of our missionary program? the teaching of missions books and our emphasis on the reading of missionary books and periodicals? Have the spiritual lives of members been strengthened through our encouragement of daily personal Bible study and use of "Call to Prayer" in *ROYAL SERVICE* and our efforts toward establishment and maintenance of family worship and the observance of the weeks and season of prayer?

Read again the WMS Statement of Aims for Advancement, pages 2-4 in the WMS Manual, and ask yourself questions similar to those above as they relate to each aim.

#### September Signals

September 24 is a very significant Jewish holy day. It is Yom Kippur, or the Day of Atonement. This is the time of year when the sincere Jew examines his conduct of the past year and repents of vows broken, of obligations that have not been kept, and of ideal values and loyalties that have been betrayed. It is a time to examine his sins as they affect his relations with God, to atone for his offenses against his fellowman as he seeks reconciliation.

If you studied the book *Meet the American Jew* last spring, you were made aware of the great number of Jews who have no religious affiliation. Encourage WMS members to remember Jewish friends during this significant season. Their Christian friendliness, concern, and witness could be most effective during Yom Kippur.

Season of Prayer for State Missions is observed in September by many states. Materials for this prayer time are produced by each state and the date and the offering goal are also determined by each state. Lead WMS members to participate in your state missions season of prayer and offering.

## memo to Presidents

#### Laborers or Leaders

In this month's society program the writer points up the fact that Jesus prayed for laborers and workers. *Cruden's Complete Con-*

# memo to Circle Chairmen

## September Society Program

The general meeting topic in September is "Developing Baptist Leaders in Central America." This program shows how nationals in these lands are accepting leadership responsibilities because of their training in Baptist schools. The writer of the program has used a technique which will be especially helpful to WMS leaders. Encourage circle members to attend the meeting. This leadership emphasis will benefit them as they approach a new WMU year.

## September Circle Meeting

You realize that the month of September brings to a close the 1965-66 WMU year. There will be many matters to attend to at the meeting of the circle, so plan carefully for the business session. You will not want it to delay the circle study. This month we conclude the unit on some of the major cults. You may want to use the article "A Jehovah's Witness at My Door," page 27, with your study of Jehovah's Witnesses.

## Reporting Advancement

The eighth WMS Aim is Reporting Advancement. In our Statement of Aims there is the declaration that we will seek to record advancement and will report systematically. It is time now for the last monthly report of your circle to be given to the WMS president. This will enable her to compile the annual WMS report.

As you review the work of your circle for the year, are you able to record advancement? Have new circle members been enlisted? Have circle members been involved significantly in all of the work of the society? We hope that you can answer these questions affirmatively and that your report will indicate more than statistical advance.

## Senior Citizens

What is your circle doing to reach the woman who is classified "senior citizen"? Many of these women are able to participate in all that the WMS has to offer in study and mission action. Some of them have as much energy as younger women and certainly more time. Transportation is sometimes a problem for them and may be the reason they are not as actively engaged in the work of the society and circle as they would like to be.

Take a look at the senior women in your church and community. If they are not in WMS, plan ways that your circle may enlist them. They need what WMS has to offer, and your Woman's Missionary Society and its members need the experience, judgment, and stability of the older women.

## October Forecaster

Next month's Forecaster will have a new look. Since ROYAL SERVICE is increasing in size, this leadership tool will include more guidance materials. The following sections will be included in Forecaster beginning with the new WMU year in October.

(1) LEADERSHIP ARTICLE—This section will speak to all WMS leaders about techniques of leadership and procedures which will facilitate their work and develop skills enabling them to become more effective leaders.

(2) TO THE PRESIDENT—Each month WMU and denominational emphases for which the president has responsibility will be brought to her attention. This section will seek to show the president how to strengthen the organizational structure and to accomplish the purposes of WMU.

(3) TO THE CIRCLE CHAIRMAN—In speaking to the circle chairman her monthly responsibilities will be presented. Relationships and ways of improving the work of the circle will also be included.

(4) TO THE CHAIRMEN—This section will instruct chairmen in doing their work well as it relates to teaching missions, leading persons to participate in missions, and providing leadership for missions projects.

(5) BULLETIN BOARD—The bulletin board will channel information concerning the work of the different denominational agencies.

(6) PROMOTIONAL FEATURES AT YOUR MEETING—Suggestions will be given in this section for promotional features which may be used at general WMS meetings and at circle meetings. These features scheduled at appropriate times will focus the attention of WMS members on different phases of the organizational work.

## SOCIETY

## Promotional Features



## AT YOUR MEETINGS

## BY JOSEPHINE NORWOOD

Executive Secretary  
Maryland WMU

## Cooperative Program

Hang the letters in the words, "Cooperative Program," on a clothesline in front of the meeting room. Give to each member a statement about the Cooperative Program or a Scripture verse on giving or tithing (see a concordance). Be sure that the first word begins with one of the letters in Cooperative Program. The leader announces that she is going to take in her Cooperative Program clothesline. As she takes each letter down, the person to whom she has given a statement beginning with that letter will stand and read or give her assignment. When every letter has been taken down and each one has reported, the leader will say, "The Cooperative Program is our Convention's plan whereby churches support missions. It is a major responsibility of Woman's Missionary Union to undergird and to support the Cooperative Program."

## The Title

Women enjoy mystery. Announce that a "mystery purse" is in the meeting. The "mystery purse" will be one that you will borrow from one of your best known tithers. Ask her to write her tithing testimony and place it in her purse. When you take the "mystery purse" to the meeting, place it where others are placing their purses. When your stewardship emphasis time comes, ask the women if they can identify the "mystery purse." If they do not find it, you will bring it forward yourself. At the climax, read the testimony and ask them to identify the person to whom it belongs (she may or may not be present). If they do not guess, tell them and then appeal to them to evaluate their tithing experience as Mrs. \_\_\_\_\_ has done.

## Leadership Training

Two women are leaving their WMS (or circle) meeting. As they come into listening range, the first woman says, "I feel so stupid. What do they mean when they keep saying 'Aims for Advancement, Program Organization, Plan A' I feel so stupid."

Second woman: "You do?"

First woman: "I get so confused about leaders, counselors, directors, WMS, WMU—I feel so stupid."

Second woman: "You do?"

First woman: "Ridgecrest and Glorieta must be just 'out of this world,' but what are they? I feel so stupid."

Second woman: "You do?"

First woman: "World Friends, Forward Steps, Citations, Royal Service—just set my head in a whirl! I feel so stupid."

Second woman: "You do?"

First woman: "Why do you keep on saying 'You do'? Can't you give me the answers to some of these questions? I feel so stupid."

Second woman: "I have the answer all right. Just give me a moment to tell you that leadership training is the answer! Not only for you but for every WMU member who is trying to lead any of the organizations or serve as an officer or committee chairman. You can take the course in class or by the individual method. Let's ask our WMU to set up a leadership class for all of us."

Women walking toward the exit.

First woman: "Leadership course! (as they go out of hearing distance) What's that—I feel so stupid!"

ESH

## CIRCLE

## BY RUBY MILNER

Assistant to Executive Secretary  
Florida WMU

## Understanding My Circle

Print on poster board the three words, "WHY? HOW? WHAT?" Show it and say, "As we approach the beginning of a new year's work, let's take a fresh look at our circle as we seek to answer briefly these three questions concerning circles: WHY? HOW? WHAT?" (Assign the following to three women ahead of time, and ask each to respond as her question is asked.)

**WHY?** Circles help in enlisting women, developing leaders, distributing responsibility, stimulating participation in missions, and providing fellowship.

**HOW?** Several methods may be used in dividing a society into circles: division by time, by age, by drawing names, or by assignment. We need to remember that a WMS or a circle multiplies by dividing.

**WHAT?** Circles are units of the missionary society and have a flexible organizational plan. They do not supplant but assist in implementing the society plans of promoting Christian missions through a program of mission study, prayer, community missions, and stewardship.

"Circles can encircle the world with the gospel."

#### Preview of October Society Program

Place a map of the United States on an easel at front with red circles drawn around the three cities: Pittsburgh, Detroit, and Atlanta.

From white or pastel colored sheets of construction paper cut four placards in oval shapes shown below:

DO YOU KNOW ?

Ask four people to stand across front of the room, each holding a placard and in same order as illustrated. The leader, holding the first placard, asks the first question. The next person asks question two, and so on down the line and back again until all eight questions have been answered.

1. Do you know there are more than 35,000,000 people in the foreign language groups served by the Home Mission Board, 90 percent of whom are unevangelized?

2. Do you know the Home Mission Board has only one mission unit for every 50,000 of these people belonging to the language groups?

3. Do you know that many of these foreign-language people will be returning to their own lands and each will carry some conception of Christianity, either a favorable attitude or a critical attitude as one unreached with the gospel?

4. Do you know there are approximately 8,000,000 Spanish-speaking people served by this Board, and only one of every 150 is a Baptist?

5. Do you know that the Home Mission Board ministers to more than forty nationalities in the homeland, and twice our present missionary force is needed to reach these people with the gospel?

6. Do you know that five million dollars

is needed to build mission churches and chapels for the congregations belonging to these language groups?

7. Do you know that thousands of our language friends live in our large cities—many in slum areas of the inner city, where poverty, crime, delinquency, sickness, immorality, boredom, and spiritual needs abound?

8. Do you know that these friends have a deep heart hunger for God who can meet their needs, and we are obligated to get his message to them?

Following the last question, the leader says, "The October Royal Service program will show something of the search for God among language groups in three of our large cities: Detroit, Pittsburgh, and Atlanta (Point these out on map.) Don't miss this program!" (Announce time and place.)



#### Do You Have These?

1. New WMU Year Book, 1966-67, 25¢
2. Teacher's Guide for The Woman's Missionary Union Program of a Church, price, 25¢
3. Prayer Retreat pamphlet, 10¢
4. New WMS Prayer Folder to be used as an aid to intercessory prayer, 10¢ for 30¢
5. Mission Action Series pamphlets, 15¢ each
  - "How to Discover Needs for Mission Action"
  - "How to Minister to International Students"
  - "How to Minister in Institutions"
  - "How to Minister Through Juvenile Rehabilitation"

"How to Work with Language Groups"

"How to Conduct Mission Sunday Schools, Mission Bible Classes, and Mission Vacation Bible Schools"

6. Membership Folder, containing abbreviated Statement of Aims for Advancement, 25¢ for 30¢

7. Manual, Women's Missionary Society, 75¢

8. WMS Enrollment Survey card, 50¢ for 40¢, 100¢ for 75¢ (packaged only as listed)

These are only a few of the items which may be ordered from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

9. The Woman's Missionary Union Program of a Church, Marie Mathis and Elaine Dickson, 75¢, from Baptist Book Stores.

10. Royal Service, individual subscription \$2.00 a year from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203.

When ordering from Woman's Missionary Union, please remit by check or money order (coins sent at customer's risk). Alabama customers add 4 percent sales tax. Postage prepaid.

When ordering from Baptist Book Stores, see Baptist Book Store catalog for instructions.

**American Bible Society**  
This is the year of the 150th Anniversary of the American Bible Society. The Southern Baptist Convention has called for "a significant presentation" of the work of the Bible Society during this time.

Last year Southern Baptists were the largest contributors among the more than sixty-five denominations supporting the Society. During the anniversary year it is hoped that SBC contributions can be doubled.

The Bible Society has been a faithful partner for many years in the work of Southern Baptists at home and overseas. Any assistance you can give to this ministry of Bible translation and distribution will be appreciated.

To meet the needs of non-English speaking people in the United States, the American Bible Society distributed Scriptures in 220 languages and dialects during 1965. World distribution last year was in 417 languages and dialects in 150 countries and Scripture portions appeared for the first time in 18 additional languages.

At least one complete book of the Bible has now been published in 1,250 languages and dialects of the nearly 2,500 spoken in the world. The whole Bible has been published

in 237 languages, the entire New Testament in 197, and at least a single Scripture book in an additional 716.

#### Background Books for September Programs

##### SOCIETY •

*Let's Visit Central America* John C. Caldwell, \$2.95

The author tells of the Mayan civilization, of the ruins of vast cities in Honduras, Guatemala, and Yucatan, of Spanish conquest. Of special interest is the account of how people live today in cities and villages.

*The First Book of Central America and Panama*, Patricia M. Markun, \$2.65

Daily life, agriculture, industry, and customs of the people of Guatemala, El Salvador, Costa Rica, Panama, and Nicaragua.

##### CIRCLE •

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

A brief outline of the history and distinctive teachings of several cults and isms which obviously thrive in America today. Attention is given to Mormonism, Seventh-Day Adventism, Christian Science, Spiritualism, Jehovah's Witness, Unity, Moral Re-Armament, Theosophy, Bahaism, Zen Buddhism, and many others. The reader is given "lessons to learn," "dangers to avoid," and "steps to take."

*The Four Major Cults*, Anthony A. Hoekema, \$5.95

Mormonism, Jehovah's Witness, Seventh-Day Adventism, and Christian Science are aggressively spreading their teachings throughout the world today. The author gives the history of each cult, explains its source of authority, and states its theology.

*How to Deal with Jehovah's Witnesses*, Max Stilson, 60¢, paper.

Mr. Stilson points out several truths to be remembered in witnessing to this group, showing some positive recommendations to help you become more effective in soul-winning.

*The Kingdom of the Cults*, Walter R. Martin, \$5.95

An up-to-date reference work on Spiritualism, Theosophy, Unity, Mormonism, Jehovah's Witness, Buchmanism, and many others.

All of these books may be ordered from Baptist Book Stores.



# SPICING

BY KATHRYN BULLARD  
WMS Director  
North Carolina WAMU

## SOCIETY •

**Visual Aids:** Mount a map of Central America and display in front of the room. Draw three small silhouettes of a building to represent the theological institutes and place them on the map in the capital cities of Guatemala, Honduras, and Costa Rica. Cut out silhouettes of men or make stick men to be placed on the map at the time indicated below. If available, have Spanish folk songs playing on record player as the people arrive, and decorate the room with souvenirs from Central America.

If someone in your church has visited one or more of these Central American countries, ask this person to present "Educational Program in Central America" and perhaps add some personal experiences. If not, assign this to someone.

Select five of the Baptist leaders to tell about. Let each story be told in first person. Place the silhouette for each man on the country in which he serves. Be sure to have a representative from each of the countries.

Close with a discussion of the characteristics of these leaders and a commitment that each society member might seek to attain these characteristics in her own life.



## CIRCLE •

Ask circle members to state briefly some new insights they have gained into the beliefs of Mormonism and Christian Science from previous study. Remind the members that this month's program on the major teachings of the Jehovah's Witnesses concludes our series of programs on religious cults. Ask someone to share the information on "The Origin of Jehovah's Witnesses."

A poster with the statistics on it will help the person presenting "Organization of the Society."

In presenting "The Teachings of Jehovah's Witnesses," have two groups, one on each side of the room. One group represents Jehovah's Witnesses and the other Baptists. A moderator asks a member representing the Jehovah's Witnesses what they believe concerning God. Following this reply the Baptist representative responds with what Baptists believe about God. Continue this until both groups have stated their beliefs concerning God, Jesus, church, church membership, baptism, the second coming, hell, and church and state relationships. (Check your church library for books on Baptist beliefs. See *Fundamentals of Our Faith* by Herchel H. Hobbs, \$1.05; *What Baptists Believe* by Herchel H. Hobbs, \$1.50; *What We Believe* by H. C. Boone, 75 cents. These may be ordered from Baptist Book Stores.)

Ask a member to give "Method of Propagating Their Teachings" and close with "Suggested Approaches to the Witnesses." Use strips of cardboard and print each suggestion on a separate strip. As each suggestion is discussed, hold up the strip of cardboard with the suggestion on it. Example: "Respond with kindness." "Basis of his authority."

**Follow-up:** The next time a Jehovah's Witness calls at your door share with him your Christian testimony.

tion, special work with retarded children, accounting, psychology, physical education, drama, and training to public school teaching and education. Some see the two years as a proving ground to determine the quality of God's call to mission service. Others see the two years as an opportunity to help meet critical missions needs, much as were done through student summer missions. **PRAY FOR THESE YOUNG PEOPLE.**

*Pray for:* Mrs. J. D. Holt, Dallas, Tex. GWC; Mrs. J. D. Fite, Habana, Cuba, Sp. sp. ex. Edith West Brazil, ret.; Mrs. C. E. Compton, Jr., Brazil; J. L. Garrett, Brazil; Mrs. L. P. Korea; Virginia Miles, Indonesia; Mrs. W. E. Verner, Ghana; H. H. J. Hall, Nigeria; H. A. Brown, Jr., Nigeria; T. N. Callaway, Japan, ed.

**1 WEDNESDAY** Let us therefore come boldly into the throne of grace that we may obtain mercy and find grace to help in time of need. Hebrews 4:16 (read ex. 1:2, 11-16)

Twenty-two Christian Service Corps volunteers are completing this fall their assignments in more than a dozen states. Eleven served in mission centers. Five used their vacation time.

The Corps is designed for Baptist adults who want to spend two to ten weeks on a missions field assisting in Vacation Bible Schools, surveys, revivals, construction of buildings. The Home Mission Board looks to the day when possibly one thousand adults will be involved in the Christian Service Corps.

*Pray for:* Mrs. C. E. Christian, Mexico; F. E. Jolley, Argentina; H. M. Roberts, Honduras; P. C. Masteller, Thailand; ex. W. H. Matthews, Philippines; ed. Mrs. T. H. Stone, Brazil; RA, Luis Gomez, Las Vegas, NM; Eddie Sanchez, Tex. Sp. sp. ex. Mrs. Wilfred How, Albany, Calif.; Chinese; ex. L. M. Tobin, Atlanta, Ga.; Negro; ex.

**2 THURSDAY** And being made perfect he became the author of eternal salvation unto all them that obey him. Hebrews 5:9 (read ex. 1:16)

Thirty-three churches and missions in Alaska, as well as the communities where these are located, are experiencing blessing from an evangelistic crusade this year. Significant results were evident for the first time in churches and missions that minister to the Alaska Indians and Eskimos.

## FOR NEW CONVERTS

*Pray for:* L. I. Green, Nigeria; Mrs. L. H. A. Touqua, ex. G. F. Tyner, Jr., Philip-

pinex, Mrs. M. G. Frag, Jr., Rhodesia; W. P. Andriana, Chile; ed. C. F. Frazer, Ariz.; ret.

**3 FRIDAY** For God is not unrighteous to forget your work and labor of love which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. Hebrews 6:10 (read ex. 9:19)

Forty-six young persons, the first to serve under the missionary journeyman program, were sent the latter part of 1985 to work in twenty-seven countries. Each is to serve a two-year term abroad as teacher, secretary, librarian, student and youth worker, nurse, agricultural adviser, or good will center worker. They free career missionaries from routine jobs or help them begin new work. These young adults had eight weeks of intensive training in preparation. Courses included Bible, evangelism, missions, world issues, vocational studies, personal development, and health. Study of languages—a total of sixteen—familiarized participants with the basics of local languages. **PRAY FOR MISSIONARY JOURNEYMEN.**

*Pray for:* J. D. Divers, Argentina; Mrs. C. W. Shirley, Argentina; C. P. Loe, Guyana; Mrs. J. M. Gagle, Vietnam; B. W. Holloman, Uganda; ex. Mrs. Herbert Maher, Philippines; MA, Mrs. C. A. Leonard, China; Hawaii; ret. Betty Hart, Chile; son, Mildred Womack, Miami, Fla.; GWC; Mrs. Emila T. Barry, Calif.; ret.

**10 SATURDAY** And he said unto them: Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. Luke 12:15 (read ex. 20:17; Luke 12:13-21, 29-31)

Baptist work is new in Onitsha, Nigeria, a city of 100,000. In the immediate past, two Baptist churches have had a combined membership of only 150. This past year, the Eastern Conference of the Nigerian Baptist Convention sponsored an evangelistic campaign and planned a "saturation" program of house-in-house visitation aimed at reaching every family in the city.

Terminous obstacles confronted Baptists of Eastern Nigeria in this endeavor but they were convinced that God is able to overcome every difficulty, said Rev. Joseph B. Underwood, the Foreign Mission Board's consultant in evangelism and church development. **PRAY FOR BAPTISTS OF ONITSHA, NIGERIA.**

*Pray for:* W. N. Clarum, Nigeria; RA, K. L. Oliphant, East Africa; Mrs. R. V. Landholm, Nigeria; ex. W. C. Lewis, Paraguay, MD.

Nicholas Andrade, Dilley, Tex.; Leland Warren, Granger, Wash., Sp. sp. ev.; J. D. Back, Whiteriver, Ariz.; Ind. ev. Alva Fritsch, Chicago, Ill., US-2.

## SUNDAY

September 11

For this is the covenant that I will make with the house of Israel after those days, with the Lord. I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people. Hebrews 8:10 (read vv. 12, 7-13).

Trailer house? Not quite; the sign out front reads "Mission Sunday School" and a peek inside on Sunday morning shows six busy classes of children and adults studying God's Word. This trailer chapel and others like it are the answer of the Columbus Baptist Association in Columbus, Georgia, to the difficult-to-minister-to trailer courts which house thousands of the city's population. In fact, more than fifteen thousand are estimated to populate the fifteen large trailer courts. Leslie S. Williams of Columbus, superintendent of associational missions, and other Baptist leaders more than seven years ago started exploring ways to minister to those who live in the courts. A few families from trailer communities found their way to the churches, but few of the churches had a sustained ministry to these come-and-go people. **PRAY FOR THIS MINISTRY**

Pray for Carl Conrad, La. French ev.; C. I. Dawson, Phoenix, Ariz., Sp. sp. ev.; Enrique Larraide Pinar del Rio, Cuba; H. O. Harvey, Brazil; Mrs. S. L. Simpson Ecuador, eo.

**12 MONDAY** How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God. Hebrews 9:14 (read vv. 12-15, 24-28).

Mr. Fructuoso Espana is a settler in Marragusan, Mindanao, in the Philippines. He took into this valley town, along with his family, his personal faith and trust in Christ. Because of the faithful witness of Mr. Espana and his family, as well as a few other Christians, the Marragusan Baptist Chapel exists today. The members have erected their own building and conduct weekly worship services, as well as Vacation Bible School each year. **PRAY FOR MR. ESPANA AND THIS BAPTIST CHAPEL**

Pray for Jill Titus, Hong Kong; M. J. R. V. Calote, Japan; Mrs. D. E. Mercer, Japan.

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New page size, new features, new format. It's now \$2.00 for twelve issues, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. **Subscribe to ROYAL SERVICE!**

Mrs. R. E. Bealy, Rhodesia, ev.; Amanda Tinkle, Nigeria; Ariene Rogers, Colombia; Mr. L. R. Brock, Jr., Brazil; RN T. E. Ratliff, Dominican Republic, ev.; H. H. Swagg, China; F. T. Woodward, China-Hawaii, rei.

**13 TUESDAY** Let us hold fast the profession of our faith without wavering (for he is faithful that promised). Hebrews 10:23 (read vv. 11-25).

Mrs. Charles G. Tabor, missionary in Pusan, Korea, writes: "Upon our return to Pusan in 1964 following furlough, we learned that the nearby army base had a new chaplain. Even before we had finished unpacking, we invited him and his assistant to dinner. In conversation, our interest was sharpened when we discovered that the chaplain, Richard Cook, a Southern Baptist from Virginia—had in mind a plan and a method that could help unite the American community (military and civilian) and the national Chaplain Cook began on one Sunday night each month a "Missionary Night" at the base chapel to which all were invited. Later, a plan developed whereby the offering taken the first Sunday morning each month was designated for specific missions work in the local area. Chaplain Cook preaches in local churches, works with the orphanages, and assists the missionary effort. **PRAY FOR MILITARY CHAPLAINS**

Pray for D. C. Dorr, Gaza, MD; E. Cunningham, Jr., Zambia; Mrs. J. F. Chubb, Uruguay; W. H. Gray, Jr., Mexico; R. E. Johann, Jr., Brazil; ev. G. W. Johnson, Indonesia; ed. Eddie Sarove, Young, La. French ev.

**14 WEDNESDAY** Now faith is the substance of things hoped for, the

proof of things not seen. Hebrews 11:1 (read vv. 1-10, 39-40).

Pages: 1000 directs Clinica Batista in downtown Maracana, Brazil. The clinic, opened in 1954, is open from 8:00 a.m. to 5:00 p.m., five days a week and is equipped with a laboratory and a pharmacy. In addition to handling vaccinations as well as minor surgery. Five doctors, a registered nurse, and three practical nurses handle 13,000 patients annually. **PRAY FOR THIS CLINIC**

Pray for Mrs. R. J. Davenport, Brazil; G. E. Hickley, Brazil; L. C. Schuchler, Brazil; P. J. Therneshoff, Brazil; C. A. Veatch, Sr., Bahamas; J. L. Gentry, Taiwan, ev.; Minnie Millroy, Argentina, rei.; H. L. Stevens, Mexico, ed.; Virginia Terry, Brazil; BA.

**15 THURSDAY** Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Hebrews 12:1 (read vv. 1-10).

The Baptist hospital, Ogbomoso, Nigeria, plays a significant witnessing role in God's plan for Nigerians. Its adequate facilities are housed in fifteen single-story buildings, connected by covered walkways. The missionary staff includes two doctors, four nurses, a pharmacist, and a business manager who work along with the Nigerian staff of chaplains, one doctor, thirteen nurses, sixteen midwives, forty-two ward aides, five technicians, thirteen clerical staff, and eighty-nine others such as carpenters, gardeners, laundry workers, and painter. There are also missionary wives and Christian Nigerians who follow-up on patients after they go home visiting them and witnessing to their families about Christ. **PRAY FOR THIS HOSPITAL'S WITNESS**

Pray for Mrs. R. M. Parham, Jr., Nigeria; R. C. Sherer, Japan; Mrs. H. G. Smith, Malaysia; I. L. Gregory, Costa Rica; G. M. Suissegood, Brazil; ev. Betty Smith, Brazil; W. P. Carter, Jr., Chile; Frances Knight, Nigeria; ed. W. W. Graves, Argentina; pub. Tony Cunningham, New Orleans; La. GWC Melvin Plowhe, Mamou, La. French ev.; C. A. Fanshaw, Cape Spring, Ga. deaf ev.; Mrs. J. R. Porter, Tex. rei.

**16 FRIDAY** Be not carried about with doctrines and strange doctrines. For it is a good thing that the heart be established with grace, not with meats, which have not profited them that have been occupied therein. Hebrews 13:9 (read vv. 3-8, 17-21).

A purpose of evangelistic crusades is to promote cooperation and teamwork among pastors and churches as well as to deepen the spiritual life of churches as they witness to the lost. The Home Mission Board's evangelistic department encourages area evangelistic efforts primarily to win more people to Christ as Saviour. **PRAY FOR THIS DEPARTMENT**

Pray for Samuel Delgado, Bay City, Tex.; Pedro Hernandez, Tex.; Mrs. Sinfarosa Barrera, Livingston, N.M.; Sp. sp. ev.; Mrs. R. E. Baker, Brazil; S. A. Smith, Ecuador; E. M. Cross, Philippines; J. D. Smith, Indonesia; Wilma Weeks, Indonesia; ev.; J. E. Tolar, Jr., Nigeria; MD.

**17 SATURDAY** And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. Luke 21:34 (read Luke 21:34a; Eph. 5:15-18; Prov. 23:31-33; Deut. 5:16-21).

Church members and guests feasted on mansaf, national dish of Jordan—when the Jerusalem Baptist Church in Jerusalem, Jordan, observed the first anniversary of its organization on August 20. Mansaf explains Mrs. J. Wayne Fuller, Southern Baptist missionary, is a dish of rice and goat's meat, served on commemorative days or in honor of special guests. The feast was held outdoors at the church's newly purchased property after a special service in its rented chapel. A progress report given on the occasion revealed that during the year the church had increased its membership from eighteen to thirty-four and had also established three preaching stations. Pastor of the Jerusalem church is Rev. Anis Shorosh, who was educated in Clarke Memorial College, Newton, Mississippi; Mississippi College, Clinton; and New Orleans Baptist Theological Seminary. **PRAY FOR THE WITNESS OF THIS CHURCH IN JERUSALEM, JORDAN**

Pray for J. K. Ragland, Lebanon, D. D. Cross, Brazil; ev. F. M. Aionzo, Hearn, Tex.; Sp. sp. ev.; David Matthews, Shreveport, La. Rg.

## SUNDAY

September 18

Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. James 1:12 (read vv. 1-14).

"You should give God a chance to work a miracle in your life," Rogers Redding could not get away from this statement which he had heard one Sunday. "It lit the fuse," he commented. The result was he applied as a student summer missionary with the Home Mission Board. He served in New York City. **PRAY FOR YOUNG PEOPLE WHO HAVE BEEN SUMMER MISSIONARIES**

Pray for O. F. Irby, Ft. Wayne, Ind., PM; Wiley Henton, Ariz., W. E. Craighead, Romania-Paraguay, Mrs. C. K. Dorner, Japan-Hawaii, ret.; Mrs. R. C. Covington, Malaysia, Marylin Moore, Italy, E. W. Nelson, Chile, C. L. Thompson, Argentina, ed.; Mrs. J. C. Anderson, Argentina, Mrs. K. W. Balyeat, Argentina, Mrs. E. E. Jolley, Argentina, Mrs. R. D. Clement, Ecuador, Mrs. M. E. Dodson, Mexico, H. E. Sturgeon, Mexico, J. B. Durham, Nigeria, ed.; J. O. Morse, Columbia, MD; Mrs. J. W. Ross, El Paso, Tex., pub.

**19 MONDAY** Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath James 1:18 (read vv. 18-27).

David H. Whitson, Southern Baptist missionary in Mbeya, Tanzania, writes: "At the first baptismal service in Lake Rukwa, congregations from two lake preaching points, Bangala and Mwaaga, were combined for the Sunday service. I waded into the lake and baptized twenty-one adults. I knew that people in the area were suffering hunger because of little rain. Some Christians told of boiling tender grass shoots for food. But when I asked how I could help, I was surprised at an elderly man's reply: 'Sir, none of us can read. Please send us a teacher so we can learn to read the Bible.'" **PRAY FOR THIS WORK**

Pray for Mrs. L. E. Brown, Kenya, I. L. Northcutt, Peru, Mrs. R. A. Owen, Brazil, S. W. Wheeler, Honduras, Mrs. O. E. Gilliland, Jr., Indonesia, ed.; Mrs. L. R. Smith, Hong Kong, RN; Susan Price, Ga., US-2.

**20 TUESDAY** If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well James 2:8 (read vv. 1-10).

Kediri Baptist Hospital, now in its twelfth year, has made a profound impression on East Java and is widely known throughout Indonesia as a modern medical center. Many churches and chapels in the vicinity owe their start to Christian witnesses from the hospital. Frank Wells, Southern Baptist mission-

ary to Jogjakarta, Indonesia, about the Catholic priest who says the he visits a nearby village, he is asked, "Are you a Baptist?" **PRAY FOR WITNESSES IN INDONESIA**

Pray for Mr. Wells, SW, M. F. B. (Indonesia), V. L. Dietrich, (Indonesia), Lolita Mae Daniel, Taiwan, MA, A. & P. Cecil Lebanon, ed.; W. C. Parker, (Indonesia), C. B. Lewis, (Indonesia), Miss, N. gro. ex.

**21 WEDNESDAY** For as the body without the spirit is dead, so faith without works is dead also James 2:26 (read vv. 14-26).

Although Southern Baptists are no longer as rural as formerly, 70 percent of the churches and 43 percent of the membership continue to be found in rural America. This means that there are 23,200 Southern Baptist churches in open country, villages, and towns. **PRAY FOR ALL OUR CHURCHES THAT WE DO WELL THE WORK OF THE LORD**  
Pray for B. E. Allen, Indonesia, Mrs. W. M. Burrus, Malaysia, ed.; Irene Jeffers, Christ-Taiwan, ret.; V. N. Varner, Brazil, ed.

**22 THURSDAY** And the fruit of righteousness is sown in peace of them that make peace James 3:18 (read vv. 1-18).

Dr. and Mrs. Jasper L. McPhail are missionaries in Vellore, South India. When asked how Easter is celebrated in Vellore, Mrs. McPhail replied: "Pre-Easter celebration here consists of dramas, musical programs and worship services each night of the week ending with a 9:00 A.M. communion service Easter Sunday. On Palm Sunday, the children bring palm branches to Sunday School and march in processional order to represent their welcome to Christ at the triumphal entry. Celebration of Easter is given as much importance as Christmas. It has been a joy to find that Santa Claus and the Easter bunnies have not invaded this country and to find religious holidays stripped bare of gifts and commercialism."

Pray for Mrs. McPhail, RN, K. J. Myers, Jr., Nigeria, MD; I. E. Montgomery, Jr., East Africa, E. G. Medaris, Trinidad, Mrs. J. D. Crane, Mexico, Reinaldo Medina, Pinar del Rio, Cuba, ed.; Mr. and Mrs. I. J. Sperry, San Antonio, Tex., Sp. ex. ex.

**23 FRIDAY** From whence come wars and fightings among you? come they not of your lusts that war in your members? James 4:1 (read vv. 1-12).

## Missionary Message of the Bible

Exodus 1:1-17

John would proclaim repentance and the coming of him who would baptize you with the Holy Spirit and with fire. He would thresh his floor and gather his wheat into the granary, but the chaff he will burn with unquenchable fire" (Matt. 3:12 RSV).

The world redemptive plan of God is disclosed in Malachi's day to reach the threshold of its great climax. Soon that

great and long awaited day will dawn in the coming of the Messiah. How wayward and how faltering had been the people through whom God had chosen to bring that day to pass; but, despite this God had not failed—not would he fail! Man might fail him, and thus lose everything, but those who did not fail could experience the crowning honor of all life, the exalted privilege of being his co-workers in the greatest enterprise in the universe, his redemption of the world.

"Missions is a good word," says William L. Keeth. Indeed, it is a glorious word—and work!

The sixty-one-member First Baptist Church of Cedar City, Utah, housed at nearly six thousand feet elevation in the Cedar Mountains of the Rocky Mountain range, took top honors in the denomination's annual recognition receiving the Southern Baptist National Church Development Award from the Home Mission Board. K. Medford Hutson of Cedar City, mountain missionary, is pastor of the church. **PRAY FOR THIS CHURCH**

Pray for J. E. Brown, Nigeria, MA, Ruth Kube, Nigeria, RN, G. L. Har, Taiwan, Mrs. A. V. Jones, Ecuador, ed.

**24 SATURDAY** A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another John 13:45 (read Matt. 5:17-20 John 13:34-35 15:10-14).

Annelio Giannetta, missionary to Campinas, Sao Paulo, Brazil, writes: "A pastor asked me at the state evangelistic clinic in Sao Paulo: 'Do you remember the soloist when you preached at our associational rally?' I did recall the young mother who sang. This woman went home that night burdened with a desire to help win Brazil to Christ, the pastor said. To her husband she lamented their poverty that severely limited gifts to the church. The couple prayed and she affirmed: 'I am going to give my wedding ring to win others to Christ!'"

A few days later she laid down to rest one afternoon and died in her sleep. Here the wedding ring said the pastor: "Her husband sent it for the evangelistic campaign in accordance to his wife's last wish."

Pray for Edith Vaughn, Brazil, acc.; Lucy Smith, Hong Kong, BA, Mr. and Mrs. C. P. Couchard, Hong Kong, ed.; James Huse, Rindoo Downs, N.M., Ind. ex.

**SUNDAY September 25** The effectual fervent prayer of a righteous man availeth much James 5:16 (read vv. 7-20).

Hugh G. Smith, missionary in Singapore, describes the firewalk, an annual Hindu religious ceremony. He says it begins with the digging of a pit about 10 by 30 feet. Several cords of wood are placed in the pit and set afire. Some four hours later the wood has burned down leaving the pit filled with glowing coals. The intense heat is uncomfortable even 40 feet away. A few of the thirty-five who participated started out walking on the coals but soon moved quickly over the length of the pit. Many ran, covering the distance in about six leaps. Some carried small boys on their shoulders. The ordeal is supposed to provide the men extra grace in the eyes of their gods. Mr. Smith says that as he looked on and loudspeakers blared strange music he had an overwhelming desire to tell them all that God loves them, that he comforts and saves.

Pray for Lillie Mae Hundley, Lebanon, ed.; Mrs. Milton Leach, Jr., Fla.; Mrs. Julian Regina, N.M., Sp. ex.; Mrs. Charles LeClair, Oklahoma City, Okla., Ind. ex.

**26 MONDAY** That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might

be found unto praise and honour and glory at the appearing of Jesus Christ 1 Peter 1:7 (read vv. 1-12).

Missionary James E. Giles, Colombia, wrote: "In a small town south of Cali, I became acquainted with a man who, with his family, had recently become Christians. They were being severely criticized by relatives. His cabinet-making business was also being affected. A few days later his eight-year-old son was struck by a car, and I attended the funeral. Catholic friends and relatives had pressed for a Catholic burial, but this father refused. Relatives stood outside the chapel and shouted derogatory phrases during the service. We walked the half mile to the cemetery, and the father told me his faith in God was sufficient to help see his family through their sorrow. There was no bitterness. Although relatives tried to tell him that his problems resulted from his becoming a Christian, he was firm in his faith." PRAY FOR THIS FAMILY.

Pray for N. R. Beckham, Venezuela, D. H. Burt, Jr., Brazil, W. H. Warren, Brazil, Mr. and Mrs. B. L. Ballington, Togo, ex.; Hazel Moon, Ghana, RN; Martha Tanner, Nigeria, BA; Mrs. W. B. Pearce, Kenya, pub.; Nannie Wingo, Lebanon, P. E. Sanderson, Brazil, ed.

**27 THURSDAY** Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ 1 Peter 1:13 (read vv. 13-25).

"God is blessing in a miraculous way in the Great Lakes area," affirmed a home missionary. In Indiana, William Slagle, evangelism secretary, said of recent revivals, "It was a long-range fruit-bearing effort" among 125 participating churches. PRAY FOR SMALL CHURCHES, THEIR MEMBERS, AND THEIR EFFORTS FOR THE LORD.

Pray for Alfonso Flores, Jr., San Marcos, Tex., Sp. sp. ex.; Mrs. P. C. Bell, Sr., S. C.; Mrs. D. P. Stampa, China-Hawaii, Mrs. J. C. Popell, Nigeria, ret.; H. T. McKinley, Rhodesia, Dorine Hawkins, Brazil, ed.; W. L. Morgan, Brazil, Mrs. J. D. Divers, Argentina, ex.

**28 WEDNESDAY** But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light 1 Peter 2:9 (read vv. 1-10).

Between now and Thanksgiving Day,

Southern Baptists will conduct one of our most significant meetings of the year. These are the annual gatherings of the Southern Baptist Convention. In these conventions critical decisions will be made, needs and challenges confronted, plans and budgets determined, budgets adopted. PRAY FOR THOSE WHO WILL GUIDE THESE SESSIONS AND FOR MESSENGERS.

Pray for J. D. Holt, Dallas, Tex., GWC; Mrs. D. B. Warren, Tulsa, Okla.; Ind. ex.; Mrs. W. W. Lee, Mexico; Mrs. J. F. Clark Jr., Japan, RN; D. R. Cobb, Thailand, J. D. Floyd, Philippines, ex.; Fern Harrington Taiwan, M. G. Fray, Jr., Rhineland, Ona, Betsi Cox, Brazil, W. H. Smith, Brazil, ed.

**29 THURSDAY** Submit yourselves to every ordinance of man for the Lord's sake 1 Peter 2:13 (read vv. 11-25).

An airborne brigade in Vietnam expressed to the American Bible Society gratitude for Bibles and Testaments shipped to them and stated that servicemen are finding in the Scriptures strength and inspiration to sustain them in daily experiences in that war-torn land. God's Word pierces the heart of those who sincerely seek him. PRAY FOR THE PEOPLE, VIETNAMESE AND AMERICAN, WHO ARE IN THE MIDST OF THIS WAR.

Pray for Mrs. D. M. Regalado, N.M., Sp. sp. ex.; M. A. Olmedo, Aguadulce, Panama; Mrs. H. E. Sturgeon, Mexico; Mrs. H. E. Byrd, Guatemala; R. A. Hampton, Brazil; ex. Mrs. W. R. Davis, Nigeria; RN Jean Dickman Gazo, MD.

**30 FRIDAY** But and if ye suffer for righteousness' sake, happy are ye, and ye will not be afraid of their terror, neither will ye be troubled 1 Peter 3:14 (read vv. 13-22).

"The revolution which most challenges the churches is the move from rural to urban to metropolitan. The heritage of Southern Baptists is rural, but their future is urban. The heritage is one to be thankful for and the future one to prepare for," wrote Kenneth L. Chafin in Home Missions. PRAY THAT SOUTHERN BAPTISTS WILL BE WILLING TO FOLLOW THE LEAD IN THIS CHALLENGING DAY.

Pray for Mrs. J. B. Hill, N. C., RN; Mrs. Z. V. Moss, Zambia; Mrs. G. Clark, Japan; A. R. Haylock, Honduras; J. M. Short, Jr., Mexico; ex. W. C. Tait, Brazil; ret. Lillie Rogers, Malaysia; BA; Can. ed. Puerto Rico, Sp. sp. ex.

## A Jehovah's Witness at My Door

by Mrs. M. K. Cobble, Tennessee

**A** KNOCK at the door on a very busy day can be frustrating to any homemaker. Indeed it was to me, especially when the caller handed me literature and began to talk about an "ism."

My first impulse when I opened my door was to tell her I was not interested in whatever she had to offer. But when I felt the cold wind in my face and saw her standing there in the wind, somehow I invited her in. She was a Jehovah's Witness.

She had once been a member of a Baptist church, she said, but had married a Jehovah's Witness. "You know," she affirmed, "Jehovah's Witness has given me light on so many more things than Baptists ever did." But somehow when I asked her to explain she said, "Well, now I will have to look that up." I found myself feeling inadequate and unprepared, too. But I did find opportunity to give my testimony of what Jesus means to me and assured her that I already knew him as Saviour. But when she was gone—leaving me frustrated and greatly burdened that I had witnessed so poorly—and in my own living room. I was frankly just unprepared.

I determined I will study the doctrines of Jehovah's Witness as well as the doc-

trines of others who come to my door with some regularity to witness about their faith.

I want to be prepared to present as lovingly and as winsomely as possible the wonderful gospel of the Lord Jesus Christ. I now have prepared a card and have placed it in the Bible which we keep on the living room table. On the card I have Bible references which my visitors and I will find and read together. Then we will talk about them, such verses as John 3:24; 6:47; 3:36; 10:28.

In addition I have prepared a similar card to give to visitors and have already marked copies of the Gospel of John.

Before my next visitor leaves, I will suggest that we pray together; perhaps she will pray firm and I will follow. I will tell her that I hope she knows Christ as Saviour and Lord and that I will pray for her. I will let her see me write her name and address down on my prayer list. And if she is a Christian, I will ask her to pray for me that I will be an example of Christ's love in my daily life.

As she leaves, I will feel that I have gained a friend and will commend her to the care of the Holy Spirit that he will give light to her pathway.

# PROGRAM OR FOR SECOND WMS MEETING

## A Study of Major Cults:

### Jehovah's Witnesses

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 Scripture passage)*

##### Business Period

##### Promotional Features (see Forecaster)

##### Program Chairman in Charge

##### Program or Mission Study

#### Introduction

In our circle programs this quarter, we have taken a look at some of the major cults in the United States. We have gained a new insight into the beliefs of Mormonism and Christian Science. Another fast grow-

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.

ing religious group in our society is the cult identified as Jehovah's Witnesses. Hardly a home in America has not been visited by enthusiastic followers of this group. Let us examine the major teachings of Jehovah's Witnesses.

#### The Origin of Jehovah's Witnesses

Like the other cults we have studied, Jehovah's Witnesses can be traced in origin to a person of the nineteenth century. Although the Witnesses deny a man origin, Charles Taze Russell is generally considered to be the founder of this movement.

Russell was born February 18, 1852, in Pittsburgh, Pennsylvania. Like Mary Baker Eddy, founder of Christian Science, he was reared in a Congregational family. He worked in his father's haberdasheries. A growing interest in religious matters led him to a concentrated study of the prophetic books of the Bible, especially Daniel and Revelation. Refusing to be bound

ing of a religious teaching, he insisted that he be allowed the privilege of understanding the true teachings of the Bible. He felt the need to make these teachings known to mankind.

In 1879 Mr. Russell and his early followers secured a charter for the organization of Zion's Watch Tower Tract Society. A capable speaker and a prolific writer, Pastor Russell traveled extensively throughout the United States as well as overseas. He claimed that only his message was approved by Jehovah and he denounced all organized Christendom. It is estimated that sixteen million copies of his writings in thirty-five languages have been distributed throughout the world. While on a lecture tour, he died in October, 1916.

Upon the death of Pastor Russell, Joseph Franklin Rutherford, legal adviser for the Watch Tower corporation, was elected president of the organization. Born November 8, 1869, in Booneville, Missouri, Mr. Rutherford was of Baptist parentage. A lawyer by profession, Mr. Rutherford served as a special judicial district judge. He practiced law for fifteen years in Missouri. His first contact with the Watch Tower Society was in 1894. In 1906 he joined the religious group and became its legal counselor in 1907.

When Judge Rutherford was elected to the presidency after Russell's death, he encountered immediate opposition from many of the followers in the cult. Not only confronted with serious internal unrest, he also was faced suddenly with the problems of World War I in which the United States was involved. He and his board of directors saw the war as the hand of Satan. According to their thinking, Satan was driving the nations to suicide in a mad rage. Rutherford refused to support the war. He believed it was a sign of the end of the age and that the celestial rule of Jesus would soon begin. As a result of his beliefs, Rutherford and his associates were fined in a United States District Court on charges of conspiring to cause insubordination in the military and naval forces of

the United States of America and to obstruct recruiting and enlistment. Their defense was that Satan was the instigator of the war and that the reign of Jesus was at hand. Found guilty of violation of the Espionage Act, all rights of the defendants were sentenced to the Federal Penitentiary in Atlanta, Georgia. Their cases were later appealed and the men were allowed bail. Although a new trial was granted by a higher court, the entire matter was dropped at the end of the war.

Judge Rutherford's prison term resulted in new prestige and popularity for him among members of the New World Society. After his release from prison, he dedicated the rest of his life to the principles developed by Pastor Russell. Under the leadership of Mr. Rutherford, the religious movement adopted a new name. In 1931 the official name became Jehovah's Witnesses, based on Isaiah 43:10. Like his predecessor, Judge Rutherford became an ardent writer and speaker. Also like Russell, Rutherford used Bible proof texts for his religious beliefs. Judge Rutherford believed that the Kingdom was already established and that the battle of Armageddon was soon to be fought. He died in San Diego, California, in 1942.

Five days after Rutherford's death, Nathan H. Knorr was elected president. Knorr was born in 1895 in Bethlehem, Pennsylvania. He had gained a thorough knowledge of the religious corporation after serving as general manager of the publishing office and as a member of the board of directors of the Watch Tower Society.

Mr. Knorr's chief contribution to his office as president lies in the world missionary work of the Society. He believes that it is important for each Witness to proclaim the message of the Kingdom individually. Initiating a vigorous campaign of personal proclamation, he has seen the number of registered ministers (all active members are ministers) increase to more than 60,000 men and women. Abolishing the famous portable photograph method as

\*Great Is the Company, Book \$1.25, from Baptist Book Stores, Teacher's Help, 25¢, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

the major equipment used in making house-to-house calls, Knorr brought about new approaches in training of the Witnesses. The Watch Tower Bible School of Gilead, South Lansing, New York, trains missionaries to go to all the nations open to them. Within every congregation of Jehovah's Witnesses, the Theocratic Ministry School produces preachers to do their own witnessing within the local community. Knorr's contribution to the literature distribution is not in evidence since all contributions to the publications since Rutherford have been anonymous. Knorr serves as editor of the two magazines, *Awake* and *The Watchtower*.

#### Organization of the Society

The work of the Witnesses is conducted by two corporations, The Watch Tower Bible and Tract Society and the International Bible Students Association. The publication of literature, the building of property, and the propagation of the gospel are the chief purposes of these corporations. Territorial divisions are designated. Six regions consisting of 151 zones, including the local companies, indicate the size of the cult in the United States.

There are also 75 branches in 143 countries. A regional servant appointed by and subject to the board of directors, skillfully manages the many zones of circuit servants who control various local groups. Originally, the local officers were selected by democratic means within local congregations, today all decisions and positions determined by the Watch Tower Society are obligatory on all true believers. The Society is said to be divinely inspired since Jehovah is directing the kingdom through his appointed King, Jesus, who in turn is developing the kingdom through the Society of Witnesses. The Witnesses believe their increase in number is a result of this change from a democratic method to the theocratic procedure.

#### The Teachings of Jehovah's Witnesses

Like other religious cults, Jehovah's Wit-

nesses have a complex theology. They support their doctrines with biblical proof texts. Relying primarily on the apocalyptic books of Daniel and Revelation, their theology emphasizes the scheme of world happenings. Let us consider some of the basic teachings of Jehovah's Witnesses:

**Concerning God:** Jehovah is characterized by love, power, wisdom and justice. The source of all creation, He is at the control of all events in the world.

**Concerning Jesus:** Jesus has not always existed. There was a time when Jehovah was alone. Jesus was the first and highest of all Jehovah's creations. He was a god, but was not equal with God. Jesus is known as the archangel Michael, God's highest angel. He was a perfect human being as he had been a perfect spiritual being before his birth in Mary. His purpose of coming to earth was to prove Satan false, a liar and slanderer.

A secondary reason for his coming to earth was to serve mankind, that is by presenting himself in dedication to God as a sacrifice for mankind's redemption. He was made a spirit being as a reward for his dedicated human life. The atonement will not be completed until the second advent at which time all mankind will be given another chance for redemption.

**Concerning the Church:** Although Jesus was the instrument for pointing man to Jehovah God, his good intentions have been taken over by Satan. Satan has masqueraded the rise of Christendom. The devil has also planned Buddhism, Islam, Confucianism and communism as methods to deceive mankind in their own environments. Organized denominations within Christendom are the works of Satan. There is only one true church, based on the Bible, preaching the kingdom of Jehovah. It is known as the New World Society of Jehovah's Witnesses. It claims to be the only body teaching the true God. Its purpose is not to convert the world, but to witness to the triumphant king-

**Church Membership:** The Witnesses believe that true church membership has been fixed at 144,000, based on Revelation 7:14. This membership toll began at Pentecost, since this is a small number, only a remnant are still surviving on earth today. This "little flock" is given immortal life while the "other sheep" in other classes of believers will attain eternal life on earth. Obviously not all of the Jehovah's Witnesses can be included in the 144,000, since they number more than 640,000 ministers. God through Jesus Christ chooses those who are in the true church. The selection will be from all nations who hear the message of the kingdom and are devoted to Jehovah.

**Concerning Baptism:** Baptism is by immersion. It is a symbol and is not a prerequisite for church membership. It identifies the person as a minister of God, dedicated to the service of God.

**Concerning Memorial Supper:** The Lord's Supper is strictly observed on the anniversary of the 14th Nisan in the Jewish Calendar. Any Witness may partake at the table in the local meeting place, the kingdom Hall. Although the supper is open to all members of the New World Society, only those who feel that they are a part of the 144,000 select church members may partake of the elements. A Witness will refuse to partake of the supper unless he has an inward conviction that he is among the "select."

**Concerning the Second Coming:** The "return" of Christ is, for Jehovah's Witnesses, an exclusively heavenly transaction, consisting merely in Christ exchanging an "ordinary seat at the Father's right hand for a throne. This they believe took place in 1914. The final clash between Satan and Jehovah will be in the battle of Armageddon. The survivors of the battle will be among the remnant of the true church and the "other sheep." A perfect theocracy will be the form of government during the millennium. The majority of the members

of the true church were resurrected in 1918. Since that year, a gradual influx of the remnant who have died have been changed and called to live as spirit beings. The ones who survive Armageddon will join the other members of the 144,000. They will form the "Royal Court" in the new heaven. The survivors of the last of all wars will populate the new earth.

**Concerning Hell:** According to the theology of the Jehovah's Witnesses, there will be no torment of the wicked. The grave itself is the only hell. Death is the complete annihilation extended to Satan and the children of disobedience. There is no resurrection after this second death.

**Concerning Church and State:** Ascribing complete devotion to Jehovah, for many years the Witnesses have refused to salute the American Flag or to bear arms. They oppose military service. They have also declared opposition to blood transfusions.

#### Method of Propagating Their Teachings

Pastor Russell was opposed to secular and religious colleges as well as seminaries. Cultural elements were the works of Satan. Since he opposed organized Christendom, he believed that anything supported by Christendom was related to Satan. He believed that denominational institutions were heretical. Religious education institutions were a target of Pastor Russell's attacks. Since he believed that the second coming of Jesus was at hand, it seemed to him more feasible to wait until after Armageddon to establish a worldwide educational system.

In order to correct the heretical teachings of organized Christendom, Russell and his successors have produced a multitude of Bible helps. Their most famous literature are the two magazines, *The Watchtower* and *Awake*. *The Watchtower*, published in seventy languages, has a circulation of more than four and a half million. The magazine claims to be under safe guidance and may be read with confidence.



its stated purpose is "to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind." *Awake*, published in 26 languages with a current circulation of 1,150,000 claims an international viewpoint. It pledges "itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners, and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation."

These two magazines are handed out on street corners and are in the hands of every Witness who proclaims his message door-to-door.

In 1961 the Society published their translation of the Bible, known as The New World Translation.

### Suggested Approaches to the Witnesses

Recognizing that each Witness is a propagandist of his religious beliefs, we need to consider some methods of approach to these devout people.

1. *Respond with kindness.* Like other groups, the Jehovah's Witness has his "pat" answers. A genuine love and concern on your part will be more effective than an attempt to argue. As they come to your door to witness to you, you may indicate that you, too, are a witness, a Christian witness.

2. *Analyze the basis of his authority.* His teachings are based primarily on two books of prophecy, Daniel and Revelation. In addition to these books, the interpretations of Russell and Rutherford are doctrinal guidelines.

3. *Become more diligent in personal study of the Bible.* Ask yourself if you believe have as authority God's Holy Word.

4. *Acquaint yourself with the teachings of Jehovah's Witnesses.* Uge your vision to acknowledge the place of Jesus Christ in man's salvation. Show him that God sent his Son into the world so that the world

through him may be saved (John 3:17).

5. *Recognize that quotations from the Scriptures does not constitute an infallible notion.* Attaching a Scriptural reference to an idea does not make that idea Christian tenet.

6. *Observe the sacrifices made on the part of each Jehovah's Witness.* They know no limit to personal sacrifice. They are willing to withstand persecution and give up family ties to propagate their convictions. Such a testimony should cause Christians to examine their witnessing and proclaiming of the gospel of Jesus Christ to all mankind.

Tell "A Jehovah's Witness" at Mission page 27. What does the group think about Mrs. Cobble's comments? What can we learn from her?

### Conclusion

Mormonism, Christian Science, and Jehovah's Witnesses are among the religious cults flourishing in our nation as well as throughout the world. Each claims some biblical basis. Each had the greatest things from sincere religious men and women who assumed their own interpretations of the Scriptures as doctrinal truths. Each attempts to meet basic human needs. The followers of these cults are devout and sincere men and women. Sincerity is not enough for salvation if one believes Jesus who said, "I am the way, the truth, and the life; no man cometh unto the Father but by me" (John 14:6).

Followers of these cults have a common humanity. With Christian love, kindness and tact, let us remember them to gospel must be loved in love before all people.

### Let us pray:

that we will become deeply concerned over the loss of man's soul.

for the recent efforts of the Home Mission Board in reaching the hearts of religious cults. Pray for Dr. C. R. Eise who is directing this phase of the missions work.

# Birds

of a

# Feather...



Billie Pate

WOMEN join groups for varied and sometimes complex reasons. The green thumb joins the garden club to learn new skills in gardening and floral arrangements. The social climber may join a group for status.

The loner thrives on being with those whose interests are the very same as hers. The gregarious gaily explores new interests almost daily. In each of these, we find feasible and attractive reasons for associating ourselves with others. Skill development, a sense of belonging, fellowship with those like us, and the cultivation of new interests can be positive factors in our attraction to groups in our church.

Women who belong to Woman's Missionary Society, however, are driven by an additional inner motive. Membership in WMS means pooling energies with other women who set out to help do the work of Christ through his church. The by-products can be all the benefits of group participation. But a primary return will be a deep sense of fulfillment in helping the church move steadily toward the accomplishment of its mission in the world. This kind of satisfaction should be a dynamic incentive to women to become involved in missionary organization.

With this understanding of the subtle influences of group participation plus the descriptive dimensions of belonging to a WMS "organization" takes on new mean-

ing. Organization is designed to relate persons properly to do the work of Christ through a church. Grouping persons together in ways to get important jobs done is only one part of organization. But it is a major part. Organization is for people.

In WMS the purpose of the organization is a pivotal factor in how we group persons. The tasks of teaching missions and leading persons to participate in missions are our main clues in our organizational structure. Our question becomes, while recognizing the needs of individuals in our organizational patterns, how can we group ourselves to get our work done most effectively?

With this question as our frame of reference, we need to consider several principles of group learning and involvement.

Learning is easier when the environment is comfortable and pleasant. This implies emotional ease as well as physical comfort, adequate equipment, and attractive surroundings. Adults who are in a group with whom they are compatible can use their mental energies to a greater degree in the learning experience.

Responsibility can be shared when groups are small and flexible. In very large unwieldy groups, persons tend to sit on the sidelines and permit others to carry the major load. When this happens, we fail to achieve the potential in the work we need to do. And the marginal member misses the benefits of participation.

Persons are more eager to belong to a group that meets at a time convenient to them. If a woman is beset with competing claims while she is in a meeting or participating in a project, her attention is half-hearted.

Christian women are naturals for groups that seem to move consistently and efficiently toward goals which are important to them. In WMS, our goal is to help our church fulfill its mission in the community and the world. Our organizational tasks, teaching missions and leading persons to participate in missions, relate to this larger goal.

Persons are attracted to groups they feel have a genuine interest in them and have "made room" for their involvement. This points the way to our preparation for maximum participation of Baptist women in WMS next year. What are our guidelines for organization if we are to enlist prospects and involve members in missionary education in a more effective way?

The first essential step is to discover the total possibilities for WMS membership. This means discovering prospects and finding better ways to group the members already enlisted. One of the best ways to do this is to conduct an enlistment survey. The first phase of the survey is the preparation of a prospect list.

\*For complete information for conducting the survey see *Woman's Missionary Society Manual*, chapters 1-4.

A second activity essential to organizational improvement is to look at the work you plan to do next year. The work to be done influences organization. For example, a WMS may decide to begin a ministry to international students. Those women who have a special interest in the activity might be grouped in a circle. Another WMS circle might be formed because of a desire to have each month a study of the missionary message of the Bible.

When the work to be done is reviewed and the enlistment survey has been completed, the WMC council (executive board) should analyze the findings, review the present organizational structure, and plan improvements.

Several key questions will need to be answered. Some of them are listed below. Try this test with your church in mind.

- Yes No
- ☐ ☐ Do we have adequate organization to care for WMS prospects?
  - ☐ ☐ Do we need to have more than one WMS in our church?
  - ☐ ☐ Do we need additional circles?
  - ☐ ☐ Do we need to adjust our meeting times?
  - ☐ ☐ Do we need a circle or society for young married women?
  - ☐ ☐ Do we need to organize circles in terms of special interests of members?

Part of the success of enlistment is planning for it. After a WMS has spotted its key areas where organizational improvement is needed, the first step is to plan for that change. When change is anticipated for the benefit of members, they will respond eagerly. When plans are on paper, take the necessary steps to add to the group or shuffle to achieve maximum involvement of women in your Women's Missionary Society.

## SOCI PROGRAM



### MEETING OUTLINE

Song  
Call to Prayer  
Business  
Promotional Features (see *Intercaster*)  
Program

### PROGRAM OUTLINE

Leader's Introduction  
Educational Program in Central America  
Sing "Work, for the Night Is Coming"  
Ten Representative Baptist Leaders  
Concluding Devotional Moments  
Sing "To the Work"  
Prayer of Dedication

### AT YOUR MEETING

**Leader's Introduction**  
September is a month with two important dates. Both affect every family in the United States. One of these is Labor Day, and the other is the beginning of the school year. Both of these days are meaningful to us today as we look at Guatemala, Honduras, and Costa Rica. The purpose of our

by Mrs. Lamar Jackson

## Developing Baptist Leaders in CENTRAL AMERICA

program is to show the growing acceptance of responsibility by national workers which has resulted from the educational program maintained by Baptists.

It was for laborers and workers that Jesus prayed and told his disciples to pray. Both Matthew and Luke record this (read Matt. 9:37-38; Luke 10:2). *Cruden's Complete Concordance* lists one New Testament reference for "leaders" while there are thirty-three for "laborers" and "labour" and forty for "workers" and "work." It may be that in our talking and pleading for "leaders" instead of for "laborers" an important shade of meaning has been lost.

Reports from Central America give abundant evidence that these who are called "Baptist leaders" are truly "laborers together with God." The stories of mine have been recorded by missionaries who felt that they represent the effectiveness of the training programs.

What qualities make them outstanding? What would you list as characteristics of a

**Here's the idea:** Since we are concerned with work and workers, use the "hand" idea. Trace your hands on a large sheet of paper (shelf paper, poster board, a chalkboard, or a piece of flannel). Over each traced hand place a duplicate hand with the name of each national written on a finger. These duplicate hands should be attached in such a way so the fingers may be pulled back to reveal the "leadership" trait of the individual whose story has just been given. After each life story, ask: What characteristic(s) of a Christian worker does this person possess? Then reveal what you have written. The characteristic is given in parentheses after each name.

Have a sheet of paper and a pencil for every person. Before the meeting starts, ask each to draw her left hand on one side of the sheet, and the right hand on the other side. Then ask that women write on each finger and one thumb a trait which each thinks a Christian leader should possess. Opportunity is given during the program for a sharing of ideas.

If you install your officers at this meeting, apply these traits to the different places of responsibility. Officers may read from the Scriptures. Then join hands signifying that all will be laboring together in the year ahead.

Christian "leader"? (Ask for a few volunteers to read their lists. Discuss briefly.)

### Educational Program in Central America

There is a Baptist theological institute in each of the capital cities of Guatemala, Honduras, and Costa Rica. These require for acceptance either a grade-school education or the passing of an entrance examination. For a nine-month term, the students study Bible, religious education, music, and theology. Outstanding graduates are encouraged to attend the International Baptist Theological Seminary at Cali, Colombia in South America.

These national institutes are not the only Baptist educational work in Central America. In Guatemala, there is the Paul Bell Theological Institute with three-month sessions for Indian pastors in the Lake Atitlan area. It is named for Paul Bell, pioneer missionary in the 1940s in these three countries. He had been contacted by groups of Baptist believers who had been using literature published by the Baptist Spanish Publishing House in El Paso, Texas.

In addition, there are lay training and local institutes held from one to four weeks in different locations throughout the countries. Vacation Bible School clinics also help train leaders, and there is an increasing number of summer encampments for Baptists.

What sort of leadership is being developed? Believing that the priest is in the product, we learn today of men who are "Laborers together with God." The urgency of their task is emphasized by A. Clait Scanlon of Guatemala. Within the Western Hemisphere the closing of Cuba has taught us that a turn of events may come suddenly even in a friendly atmosphere. Political revolutions often place the enormous burden of leadership upon the shoulders of national laborers.

There could be double meaning in singing our hymn:

Sing: "Work for the Night Is Coming."

### Representative Baptist Leaders

1. Enrique Diaz [en REE kay DE ah] of Guatemala (example: consecration), as told by Charles A. Allen, Jr.

Mr. Allen



Let us meet Enrique Diaz, a young man of consecration. He was left an orphan at a very early age. His mother

other people did odd jobs to support herself and two young sons. Sometimes the boys had to be locked alone in the house because there was no one to care for them while she worked. The small Baptist church in the community kept alive their faith and hope. They attended regularly, encouraged by the fellowship of Christian friends; and Enrique became an outstanding Royal Ambassador.

It was during this time that the Lord planted in this young boy's heart a desire to be a teacher of preachers. Even as a boy he realized that this meant years of study and preparation for himself. For a person of such limited finances, it would have been a hopeless dream without unusual consecration and determination to achieve his goal.

It is not the usual thing for a young Guatemalan to graduate from the sixth-grade primary school. Only 25 percent of the people achieve this level of education. But this was not the end of the task to which he had consecrated himself. There followed five years of working his way through the theological institute in Guatemala City. In 1963 he became an honor graduate. Still feeling the need of further education, he enrolled in one of Guatemala City's night schools and last fall was named their outstanding graduate.

Enrique Diaz's achievements have brought not only personal recognition but also honor to the Baptist work. For the past four years he has been pastor of a suburban church in Guatemala City, which he led in developing from a preaching mission to self support.

Last February, Mr. Diaz became a part-time teacher at the theological institute. He plans to remain on the faculty for at least two years while missionaries are on furlough. Then he dreams of attending the seminary in Cali, Colombia. Senior Enrique Diaz's consecration to the development of Christian workers has resulted in a most effective lesson: the example of his own life. Now let us hear about a third man, an example of creativity.



2. Rafael Flores [FLOOR er] of Honduras (example: creativity), as told by Mrs. Arthur (Martha) Haylock.

Mrs. Haylock

Rafael Flores is a product of a broken home and limited education. Before he accepted Christ as Savior, he says his life lacked a sense of purpose and direction. He was a school dropout after the fifth grade.

Because the missionaries saw possibilities in this bright-eyed Christian youth, they suggested that he enroll in the theological institute of Tegucigalpa, Honduras. His innately beautiful voice responded to the training he received, and Rafael became a member of the Baptist Hour Quartet. He was also in popular demand as a song director.

It was in public speaking, however, that this young man showed greatest promise. He had an unusual and effective way of expressing himself. During the four-year period of training, he became recognized as a resourceful and creative leader.

Rev. Flores is now pastor of a fast-growing church in San Pedro Sula, Honduras. He is a principal speaker on the Baptist television program. In addition, he continues singing and preaching over the radio network.

Missionaries in Honduras feel that his life represents a creative effort in which he and God and the missionaries shared. "To create" means to bring into being, and they know that the years of training helped develop his talents in speaking and singing which God provided. Webster gives a second meaning of "to create" as to bring to pass by influence over others; to create a favorable opinion. This type creativity is a major contribution which Rev. Rafael Flores is making to Baptist missions effort in Honduras.

3. Reuben Piedra [pee A dra] of Costa Rica (example: vision)

People say that Reuben Piedra is a man

of vision. Speaking before the Baptist World Alliance in Miami in 1965, Rev. Reuben Piedra reported to the world the work which God is doing through the Costa Rican National Convention. He spoke with authority and conviction. He challenged his audience to envision the future, because he is a man of vision.

The importance of the Costa Rican Theological Institute at San Jose was emphasized as trained workers are needed in the convention's goal to establish a witness in every province and capital city of the country. Careful plans for a nationwide crusade were also announced for March of 1966, which resulted in 611 professions.

Trained laymen as well as pastors are involved in a "brother's keeper" plan where each new convert is counseled by a church member and for ten weeks of study, fellowship, and sharing of activities. A day for baptism is scheduled for all those who remain faithful.

Rev. Reuben Piedra told in Miami of an unusual activity among Baptist laymen of his country. The Costa Rican Convention has a medical department made up of professional men who hold clinics in rural areas not served by the government health service. He stated: "The activity of this department is very valuable, especially in correcting religious preconceptions of our (Baptist) people."

This farsighted pastor concluded by saying: "Costa Rica has now the highest birth-rate in the whole world with the exception of India. Its population increases 10 per cent every year. Our task is to grow in the same proportion."



4. Roman Hinestroza [he may STRO za] of Guatemala (example: dependability), as told by Richard Greenwood.

Mr. Greenwood

Perhaps no quality is of greater significance than dependability. Roman Hine-

stroza's friends call him a dependable.

He was born in a Guatemalan village. When his father deserted the family, his mother moved to the capital in order to find more work as a seamstress. It was also her intention that the children receive the best possible education.

Graduating from elementary school at thirteen, Roman became an apprentice weaver. At sixteen, he was an independent businessman.

One night he and a group of friends decided to disturb an evangelical service. Instead, he was converted. His mother turned him out of the home, so he went to live with a church member.

About this same time, he decided to sell his foot loom and become a tailor. This proved to be providential. His teacher was a Baptist lay-preacher, now president of the Guatemalan convention. He encouraged the young man to follow his call to preach and to prepare at the theological institute.

Roman's study was interrupted repeatedly in the long years that followed. A wife and five boys depended on him for support. In addition there were part-time churches and his business as a tailor that demanded attention. It was not until he was thirty-one that Rev. Roman Hinestroza finished requirements for a theological degree. Dependability at his trade, at church, in school, and in his home has characterized his life. Today he is pastor of two churches.



5. Isidro Hernandez Ortiz [SEE dro her NAHN dez OR tis] of Guatemala (example: cooperation), as told by C. S. Cadwallader, Jr.

Mr. Cadwallader

Let us use the word cooperation to describe Isidro Hernandez Ortiz. He was born into a very poor home. His father

deserted the family when Hernandez was quite young, and his mother supported the children. He encouraged them to attend the Sunday school church in their community. Isidro took a keen interest in this all, a cooperative boy, and felt that he showed signs of unusual leadership potential.

When Hernandez was twenty-two, he entered the theological institute. Not only did he excel in his studies, but he also learned to play the pump organ and accordion. His wife completed the four-year course with her husband and has been a tremendous help in his ministry.

Rev. Isidro Hernandez Ortiz has cooperated in every effort of the Guatemalan convention. He is the past president of the Baptist association of the southwestern part of the country and is at present pastor of the third largest church in Guatemala. In addition, he is national director of the Brotherhood. Last semester, he taught a New Testament course in the Paul Bell Bible Institute on Lake Atitlan. Missionary C. S. Cadwallader, Jr., states: "He is my pastor now, and I am proud and thank God for his ministry of the Word in the Spirit."



6. Manuel Cordero [core DARE o] of Costa Rica (example: friendliness), as told by Daniel White of Spain.

Mr. White

When Daniel White was in the Spanish language school at San Jose, Costa Rica, he was attracted by the friendliness of a Costa Rican pastor, Manuel Cordero. The ability of this national leader was shown in the commencement sermon he preached at the theological institute. It left a strong impression on Daniel White, the new missionary, of the power of God's Word to change lives when communicated in the language of the people.

Rev. Manuel Cordero was pastor in Heredia

[there a DEE ah] of a church which he had once persecuted by disturbing worship services. Once he had picked up a Bible and cynically thumbed through the pages. Later, reading it, its message brought conviction to his heart and purpose to his life.

This Christian young man enrolled in the theological institute and is one of its most outstanding graduates. Last fall he was invited to participate in the simultaneous crusade in Spain. And he helped in planning and "follow-up" activities of the Costa Rican crusade.

Friendliness is a helpful trait for any Christian witness. While Mr. Cordero and a missionary visited a family, their car was parked on the edge of the road. An unlicensed driver, speeding down the narrow street, sideswiped their automobile. The ministers talked calmly to the two persons in the other car and that evening saw one of them make a profession of faith in Jesus as Savior.

7. Inocente Maldonado [in o CEN tay nahl doe NAH doe] of Honduras (example: knowledge), as told by Mrs. Arthur (Martha) Haylock.

Inocente Maldonado has always been a thirst for knowledge. He was one of the first young men to be enlisted in Baptist work in Honduras. He finished high school while pastor of First Baptist Church of Tegucigalpa [teh goo soh G.M. puh]. At the same time, it was necessary for him to work in order to support his family. He was the first national pastor of this capital city church.

In 1962, Rev. Inocente Maldonado enrolled in the International Baptist Theological Seminary at Cali, Colombia. After four years of study, he graduated in May, 1966. This adds another distinctive "first" to his achievements for he is the first Honduran pastor to graduate from a Baptist seminary. During his four years in Cali, he showed a spirit of cooperation, as well as determination to do well whatever he undertook. He maintained a high scholastic

average and was pastor of a Baptist church in Cali. He is now teaching at the Bible institute in Teguigalpa.

**8. Nazarie Campa** [nah ZAH reav CAHM pah] of Guatemala (example: understanding), as told by C. S. Cadwallader, Jr.

Nazarie Campa is a person of understanding. He is the Indian pastor of Good Shepherd Baptist Church on the shores of beautiful Lake Atitlan. Although he only had a second-grade education, he answered the call to preach when he was already past thirty-five. In order to support his large family, he also works as a merchant, selling clothes, kitchen pots and pans, and novelties.

Rev. Nazarie Campa was once an altar boy. In addition to his Catholic faith, he also believed many stories about the numerous witch doctors in his village. Then he heard the gospel preached and his life was changed as the light of Christ's love filled his heart.

Understanding the importance of knowing the Scriptures, he taught himself by reading from commentaries. He attends the short courses at the Paul Bell Bible Institute where classes are conducted for three week periods. He also understands the importance of denominational organization as shown by his participation in his association. Last year he was president, and now he is secretary.

He understands the spiritual struggles of his own people as no outsider can do. The strange mixture of paganism and Christianity, which many of his people practice is a puzzle to the Indian people themselves. Mr. Campa excels in his ability to make understandable to them Bible truths as he wins them to Christ.

**9. Francisco Rojas** [ROW rahs] of Costa Rica (example: enthusiasm)

In anything he does Francisco Rojas shows enthusiasm. He bought a Bible in order to point out the errors to the evangelical missionaries in his hometown of

Guadalupe [gwah luh OOH]. But while studying and discussing the Bible with friends at work, he discovered the truth of God's Word and accepted Jesus as his personal Saviour. He was the first member of his family to become a Christian. Because he joined the Baptist church in Guadalupe, his family disowned him.

Determining to know more about the Bible, he enrolled in the theological institute at San Jose where he distinguished himself because of his zeal for knowledge. He has become one of Costa Rica's most enthusiastic and popular preachers.

Recently an aunt was converted and sent word for him to come to see her. Before that time she had not treated him as a blood relative since he became a Christian. But now she receives him gladly as a beloved Christian.

#### Concluding Devotional Moments

The story of Albrecht Dürer's "Praying Hands" (No. p. 56-57) Christ and the Four Arts by Ludwig Paul (Mans. No. 9), from *Happiest Book Store*.

Also use these Scripture passages in connection with the more descriptive adjectives that are also characteristics of all who are "Laborers together with God."

1. Consecration, Romans 12:1
2. Creativity, Nehemiah 2:18
3. Vision, Acts 26:18-20
4. Dependability, 1 Corinthians 15:58
5. Cooperation, Ecclesiastes 1:1
6. Friendliness, John 15:13
7. Knowledge, 1 Corinthians 13:12
8. Understanding, 1 Peter 2:2
9. Enthusiasm, Ecclesiastes 9:10

Repeat WMH. watchword, 1 Corinthians 1:19, as you join hands, singing and working together this year.

Sing: "To the Work"

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Dear Pastor-

Some of us have been around long enough to remember when WMU had as a vital part of her plans a phase of work called personal service. Later this became known as community missions or Christian witnessing. Whatever the name it has borne, the plan has called for Christian action or missionary service in the community. We believe that many pastors have depended on Woman's Missionary Union to provide ongoing local ministries to people in need.

We are not sure that this phase of WMU work has had the full attention of all our members.

We believe we have a new opportunity—a new thrust—in this vital area of need in every community. We hope our plans under a new name, mission action, will speak even more clearly—to every WMU member, old or young—that the missionary work of a Christian isn't all overseas or in some "pioneer" state of our Convention.

Since God called us to witness and minister in his name when he saved us, we believe that the members of our missionary organizations have a special responsibility in this area. We hope and pray that you may call upon WMU in your church to help in meeting the needs which you see all about you.

In one church a circle of young women is caring for the children of twenty-six women from other countries. These women come once a week for two hours to learn "conversation English." Other women in the WMU are guiding and helping in many ways in these classes. This is real mission action, isn't it? The pastor of the church is very proud, and justly so, of the job the women are doing.

Sincerely,

WMU Staff