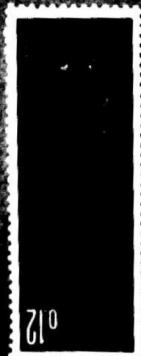


Royal Service



and on the seventh day God ended His work and He rested
His seventh day.
THE SIXTH DAY—God said let us make man in our image, after
our likeness.
THE FIFTH DAY—God said let the waters bring forth life, and
they did.
THE FOURTH DAY—God said let there be lights in the heavens
to divide day from the night.
THE THIRD DAY—God said let the dry land appear, and it did.
THE SECOND DAY—God said let the sky and waters, and heavens
be made.
THE FIRST DAY—God said let there be light, and there was.
And God divided the light from the darkness, and God divided
the sky from the waters, and God divided the waters from the
land.



ROYAL SERVICE

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Day by Day--Living

AN EDITORIAL

■ In the body of religious-sponsored legislation in Israel, the law responsible for the greatest dissatisfaction among the non-Orthodox is the Rabbinical Courts Jurisdiction Law of 1953, which gives the Orthodox rabbinical courts exclusive control over all personal status laws (marriage, divorce, burial, inheritance, etc.). The law eliminates civil marriage entirely and excludes marriage between Jews and non-Jews. The personal status affairs for Muslims, Druzes, and recognized Christian groups are handled by their respective religious courts.

The aim of the Orthodox toward non-Jewish minorities apparently is to force submission to rabbinical control and prevent non-Orthodox groups from obtaining a foothold in Israel.

In addition to providing up to one third of the local religious budgets as stipulated in the Religious Services Budgets Law of 1949, the state supports the religious courts of all recognized communities. It also picks up a large tab for the operations of the Ministry for Religious Affairs and the Chief Rabbinate complex.

Since the inception of Israel as a country, religious liberty has often been consigned to the shadows as religious authoritarians attempt to mold religious life in Israel along patterns of conformity. To thoughtful Israelis, as well as to friends of Israel abroad who are ready to shower good will upon the state, the self-assumed dominant role of Orthodoxy is causing many troublesome questions to arise concerning the shape of Israel's future. Can the state hope to achieve true democratic status so long as a person's faith—or lack of it—is an affair of state rather than a matter of conscience? Can a divided system of schools—religious and secular, both supported by the state—do more than educate for disunity, with the students growing up conscious of a division in national life that makes it impossible for them to study together? Can Israel be regarded as a secular democracy so long as most of the eleven major political parties have in their platforms basic religious commitments which are as carefully upheld as their political commitments, and so long as four of the eleven parties are wholly dedicated to the achievement of religious objectives by political means? With these questions hanging in the balance and with Orthodoxy's determined drive toward the achievement of the Torah State ideal, can the theocratic tendencies in the state be indefinitely explained as being nonexistent to an unconvinced, but potentially sympathetic world audience?

While these questions remain largely unanswered, more Israelis are showing greater willingness to engage in the struggle to preserve and promote the democratic features of the state. As long as this measured determination increases and continues to attract a growing number of adherents, time is on the side of greater religious liberty in Israel.

From HAYAHAD digest
a publication of Israel Baptists



What Is Soka Gakkai?

by Tecker M. Callaway, Professor
Seinan Gakuin University
Fukuoka, Japan

THE Soka Gakkai is a lay movement started in Japan about thirty-five years ago within the un-Buddhistically militant and relatively unpopular Nichiren-Shoshu [Nee-chee-ren Show-shoo] Sect of Japanese Buddhism by a sixty-year-old schoolteacher named Tsunesaburo Makiguchi. Makiguchi was both an experienced educator and a zealous disciple of Nichiren, the famous Buddhist reformer of thirteenth century Japan who is the revered patriarch of the Nichiren-Shoshu Sect of Buddhism.

Makiguchi began by writing a series of books and essays expounding his belief that an educational system based upon the religious principles of Nichiren was the sole true way to bring such values as health, prosperity, and peace to mankind.

Soka Gakkai, the name later chosen for Makiguchi's group, means "value-creating society."

In 1944 during World War II, at the age of seventy-three, Makiguchi died of malnutrition in a Japanese prison. He was placed there for refusing to worship the Emperor. His

small group of followers had almost all defected and Makiguchi's movement appeared finished.

There was with him in prison, however, an able young subordinate who resolved that his master's cause not be lost. Under the leadership of this man, Josei Toda, the movement got a new start.

In 1946 it was officially organized under its present name, Soka Gakkai. By 1951 its membership had increased to 5,000. By 1957 to 11,000. In 1962 to 2,700,000 households or 10 million

persons. In 1960, two years after Toda's death, the incumbent president, Daisaku Ikeda, was elected. Under Ikeda's vigorous and discerning direction the growth of Soka Gakkai did not falter but rather has surged forward to even greater successes.

According to the latest figures there are now more than five and a half million households affiliated with what is doubtless the fastest growing religious organization in the world.

A dramatic evidence of the number and zeal of its adherents is the success of Soka Gakkai in electing its own candidates to important posts in the Japanese government. Because there is legal separation between religion and state in Japan, it cannot operate directly as a religious group, but has established a political party called *Komeito* ("clean-politics-party") through which it seeks to achieve its goal in this field.

At present Soka Gakkai's party has twenty representatives in the Upper House of the National Diet (which corresponds somewhat to the United States Senate), giving it the third largest representation of any party. Further, it has 59 representatives in prefectural assemblies (similar to state legislatures), 946 in city and ward assemblies, and 260 in town and village assemblies. This means there are presently 1,285 members of *Komeito* holding responsible elective offices in various levels of Japanese government.

Such impressive statistics bring us to the question, What is Soka Gakkai? What are the teachings of this religion which have such a powerful appeal for the Japanese people?

Teachings of Soka Gakkai

Nichiren himself taught that among the hundreds of Buddhist sutras (meaning "dialogues of the Buddha"), one alone, the Lotus Sutra, should receive supreme devotion. It was his conviction that those who trusted themselves to the Lotus Sutra would be able to overcome all

difficulties, receive all benefits, and dwell in happiness. Those who relied upon other sutras or other religions were, he believed, doomed to failure and misery. He saw his primary task to be that of winning first Japan and then the whole world to undivided faith in the Lotus. There were many obstacles.

Across the page is a copy of Nichiren's Great Fundamental-Priceless-Thing called *Dai-honzon* which is written in Chinese below, with interpretation at right.

The Great Title (*Daimoku*) is seen on the Great-Fundamental-Priceless-Thing, running from top to bottom in the center and reads *Namu myoho renge kyo* ("Hail to the wonderful teaching of the Lotus Sutra" or "I am the Supreme Power"); see interpretation of this below:

南無 妙法蓮華經
Da = Great
Hon = Fundamental, original
Zon = Priceless thing, revered thing, sacred thing
Na = Literally means south
Mu = literally means nothing
Myo = wonderful, mysterious, strange
Ho = law, teaching
Ren = lotus
Ge = flower
Kyo = sutra, Buddhist scripture
So = create, start, originate
Ka = value, price, cost
Gaku = study, scientific investigation
Kai = association, meeting
(Gaku-kai = Gakkai)

In the first place, almost no one at that time could read the difficult literary Chinese in which the Lotus Sutra was written. As in Europe, so also in Japan, illiteracy was widespread in the thirteenth century when Nichiren lived. Furthermore, only a few copies of the sutra were in existence at that time.

How could Nichiren lead people to have supreme devotion for a book which they could neither read nor own? To overcome such obstacles Nichiren devised simple substitutes for reading and owning the sutra. The Japanese translation of the full Sanskrit title of the sutra is *Namu myoho renge kyo* ("mysterious-lotus-flower sutra").

Nichiren taught that it was not necessary to read the Lotus Sutra in order to receive its power, but it was enough to repeat each day its "Great Title" (*Daimoku*) as many times as possible while trusting in the sutra's efficacy.

This practice of chanting *Namu* ("hail") *myoho renge kyo*, with faith in the sutra's power to bless is fundamental to modern Soka Gakkai. Nichiren further taught that it was not necessary to have access to a copy of the Lotus Sutra. He created a kind of visible symbol of the sutra consisting of the Great Title written in large letters in the center surrounded by the names of many of the Buddhas mentioned in the sutra.

This ideographic representation of the Lotus Sutra which he called the "Great-Fundamental-Priceless-Thing" (*dai-honzon*, or *gohonzon*) could easily be copied and distributed. To chant the Great Title before one of these copies of the Great-Fundamental-Priceless-Thing

Soka Gakkai will likely continue to grow for many years yet, but this writer believes its days are numbered. "Though the mills of God grind slowly, yet they grind exceeding small."

was believed to be just as effective, indeed more effective, than to chant before the sutra itself. In this single symbol was distilled the mystical essence of the Lotus. Belief in the efficacy of Nichiren's Great-Fundamental-Priceless-Thing is without doubt the most important single teaching of present-day Soka Gakkai.

It is claimed that at Taiseikiji [tie-say-kee-jee], Japan, there is preserved the original Great-Fundamental-Priceless-Thing written on a sheet of wood by the hand of Nichiren himself. It is asserted that from this graphic symbol radiates a

The Dai-honzon, also called the go-honzon, prayer scroll on page 2, has on it a graphic representation of the universe as envisioned by Buddha. A miniature replica is given each convert to Soka Gakkai at induction ceremonies. He is taught that chanting the one prayer *Namu myōhō renge kyō* ("I am the Supreme Power") morning and night will bring understanding and faith and any material benefits he may desire.

mighty power through which all evils can be overcome and all good things realized, a power which is as real and scientifically provable as electricity.

The copies of the Great-Fundamental-Priceless-Thing which stand on the altars of the temples and homes of Soka Gakkai believers throughout the world are believed to be merely conductors of the inappreciable energy which flows from the original symbol at Taiseikiji.

The most important addition to the teachings of Nichiren himself is the so-called "value-theory" (*kekichiron*) which was expounded in the writings of Soka Gakkai's founder, Makiguchi. It has already been noted that *soka* in the name of the sect means "value-creating." According to Makiguchi, the quest for abstract philosophical or religious truth is valueless. The only things of real value are those which bring practical benefits such as physical health, sufficient food and clothing, adequate housing, happy family life, a prosperous and tranquil nation, international peace.

Soka Gakkai offers not pie in the sky, but pie on the kitchen table. All that is necessary to have such values created in the life of any individual or of any nation, according to Soka Gakkai, is simply for that individual or that nation to put complete trust in the power of Nichiren's Great-Fundamental-Priceless-Thing at Taiseikiji and to chant the Great Title as frequently as possible. These simple acts of faith are believed sufficient to make the ineffable value-creating energy available to anyone.

In Soka Gakkai we find a subtle attraction to those zealously patriotic Japanese whose hearts have been heavy since Japan's military defeat with the feeling that their nation's claim to unique superiority had thereby been discredited.

If the sole hope of salvation for every man is the Lotus Sutra; if the one true prophet of that sutra is the Japanese patriot, Nichiren; if the original Great-Fundamental-Priceless-Thing from which all blessings flow is in the custody of Taiseikiji at the very heart of Japan; then, it follows that Japan is the spiritual

center of the world. The only hope of true salvation for every man and every nation is to be found in Japan and Japan alone. This is a deeply satisfying faith for those Japanese who want to feel themselves citizens of a land of unique national destiny.

Just as Nichiren himself, the followers of Soka Gakkai seek to propagate their faith with almost fanatical zeal.

Its Future Prospects

In general, the members of Soka Gakkai are people who for one reason or another have been caused to feel themselves outsiders in the most respectable areas of Japanese society. In spite of its rapid growth among such people, Soka Gakkai still has only a small minority of the total population.

The great majority of the Japanese tend to look upon Soka Gakkai with uneasiness and even fear. Traditional Buddhist sects in Japan (even some Nichiren-related sects) actively oppose it as an intolerable heresy.



The air in Tokyo, night or day, rings with the words Soka Gakkai and *shubukku*. Soka Gakkai's world headquarters are located in this city of almost nine million people.

Soka Gakkai in the USA

On May 7 of this year 2,300 of the West Coast membership of Soka Gakkai in America met in the Masonic Temple auditorium in San Francisco, at which time America Headquarters Chief, M. Sadanaga, announced the America Headquarters goals which the group in America plans to reach by May 3, 1967. These goals were set: (1) increase American membership to 70,000 households, (2) all members become a part of the Study Department of Soka Gakkai, and (3) that at least one thousand believers transported in seven chartered jet planes attend the Seventh Anniversary of the present world president in Tokyo on May 3, 1967. World president of Soka Gakkai is Daisaku Ikeda, who says the Bible is "false, unbelievable . . . full of myths . . . valueless."

An American airman in Japan and other American converts to Soka Gakkai held their first meeting in June, 1963 near Johnson Air Force Base. A Japanese speaker at the meeting said: "Sooner or later, you Americans will finish tours of duty in Japan and must return to your homes in America. Your duty is to propagate the only true faith [Soka Gakkai] there."

A fundamental tenet of genuine Buddhism is absolute tolerance. Buddhism cannot, therefore, accommodate a form of Buddhism like Soka Gakkai which is intolerant of all but those who give supreme allegiance to the Lotus Sutra.

At present Soka Gakkai continues to grow by leaps and bounds. It is my opinion that there is only a limited number of persons in Japan to whom it is likely to appeal. Once it has taken all the converts it can from that group, the growth is bound to slow down. A failure to fulfil its extravagant promises will ultimately provoke disillusionment.

Soka Gakkai will likely continue to grow for more years yet, but this writer believes its days are numbered. "Though the mills of God grind slowly, yet they grind exceedingly small."

Soka Gakkai is built upon the sands of unreality and therefore cannot long stand. In the meantime the movement constitutes both a threat and a challenge to those who seek to bear the name of Christ in the "Land of the Rising Sun."

missions

HERE and THERE

by Dallas M. Lee and Iene Gray

● ● ● A US-2 Volunteer in Panama

When Tommy Poole volunteered for US-2, the Southern Baptist equivalent of VISTA work program, he specifically requested city missions work, "something on the order of a Baptist center assignment in St. Louis or New York." But as usual, needs far outweighed volunteers and Poole was sent to Panama.

This wasn't so bad—"In fact, it sort of caught my fancy," Poole said. He had majored in music education at Eastern New Mexico University, and the assignment appeared to be in his line. He was to be manager and program director of the Cresta Del Mar Encampment in Santa Clara, a year-round assembly for Panama Baptists.

So Tommy got on the plane for Panama City with all the confidence of a Christian who knew he was following the Lord's will. But again, the field of need was put ahead of Poole's need for a secure assignment.

Insisting "I have never preached," Tommy was shipped out of Santa Clara after a week to serve as interim pastor of the Baptist church in Almirante, Bocas del Toro Province, where he also handled the burying and the marrying until mid-January, 1966. Then he moved over to the town of Bocas as pastor of the Beautiful Zion Baptist Church while missionary Joe Prickett took leave to attend language school in Costa Rica.

Despite the uncertainty in Tom's flexible Panama assignment, he filled a void in leadership in the Bocas del Toro Province and paved the way for progress. He held down the fort at Almirante until a retired Texas preacher, Don Covington, and his wife took over. And by pinch-hitting at the Beautiful Zion Church in Bocas, he made it possible for a career missionary to further his language training.

Tommy still gets a crack at music, his original love. "At first I thought my music days here were over," he wrote, "but the opportunity came to direct the *Bomberos* ('fireman's') Band in Bocas. Don't get to sing much," he confessed, "and one night when I did, I had a sore throat from it!"

But whether he's preaching or taking malaria blood smears and giving shots, Tommy's sense of humor indi-



Two of the original US-2 volunteers, Mary Poe of Evansville, Indiana, and Tommy Poole of Boswell, New Mexico

cates that he's meeting the challenge as a two-year US-2 volunteer. "You know, my preaching is getting so good that I don't even go to sleep any more," he jokes.

The Home Mission Board has set up the US-2 program to maintain a continuous field force. Each year some twenty-five young people, couples included, are appointed for a two-year tour of duty. Appointees must be college graduates, twenty-seven years of age or younger, in good health, have experience in church-related work, and must have a recommendation from the Baptist church in which they hold membership.

As the Home Mission Board spells it, "US-2 is an adventure in sacrificial missions service. There is little recognition and no earthly honor. God alone must motivate your going. But the rewards are beyond measure." Tommy Poole agrees.



Pastor Rubens Lopes (left), Vila Mariana Baptist Church, Rio de Janeiro, Brazil, in whose heart and mind the Crusade of the Americas was born

● ● ● Crusade of the Americas

New stories indicate that the Crusade of the Americas, gigantic hemisphere-wide evangelistic effort planned for 1969, has been launched by several Baptist conventions and is scheduled by others.

Regardless of how many "launchings" it gets, Baptists of North and Latin America are perhaps unanimous in their respect and admiration for the man in whose heart and mind the idea was conceived. He is Dr. Rubens Lopes, president of the Brazilian Baptist Convention in 1965 (and for ten previous, though not consecutive years) when a yearlong nationwide evangelistic campaign produced (among visible results) 100,000 public professions of faith in Christ, 50,000 baptisms, and 300 new churches.

Dr. Lopes presented the idea of the Brazil crusade to some sixty representatives of the three Southern Baptist mission organizations in Brazil (South, North, and Equatorial) gathered in Bahia in May, 1963.

After a year of careful planning and organizing, Brazilian Baptists opened the big event at their annual convention in January, 1965. At a huge rally in Maracana Stadium in Rio de Janeiro, their president proposed the even more challenging hemisphere-wide crusade by Baptists of North, Central, and South America.

In January this year, in Vila Mariana Baptist Church, Sao Paulo, where Dr. Lopes has been pastor for twenty-seven years, Brazilian Baptists proclaimed the beginning of the Crusade of the Americas and proposed that the 1970 meeting of the Baptist World Alliance begin a five-year evangelistic emphasis among Baptists around the world, to culminate in a great year of evangelism in 1975.

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While concerned that many individuals hear and accept the good news of God's love, Dr. Lopes, now visiting the other countries of Latin America to get support for the crusade, urges that evangelism "have a doctrinal foundation that is solid and sound." He wants to "break through the walls of the churches" to reach the people outside. But he also wants to make sure that believers are gathered into churches for training and service.

This big-thinking Brazilian, now emerging as a world Christian leader, was born in 1914. He professed faith in Christ nine years later under the preaching of the late T. C. Bagby, Southern Baptist missionary and son of pioneer missionaries to Brazil. He soon wanted to become a preacher, and Mr. Bagby put him to work giving his testimony at open-air meetings.

Ordained to the ministry in 1938 by Vila Mariana Church (where he served briefly as assistant pastor prior to ordination), he became pastor of the church the following year.

Dr. W. Wayne Dehoney, past president of the Southern Baptist Convention, who attended the 1966 meeting of Brazilian Baptist Convention, says Southern Baptists need the kind of zeal and enthusiasm for evangelism which Brazilian Baptists demonstrate. "We have become complacent and relaxed in this matter of evangelism and outreach," he says. "The Brazilian Baptist people and their methods, their zeal, and their dedication can give Southern Baptists something we desperately need."

Pastor Wayne Dehoney, past president of the Southern Baptist Convention, and pastor Rubens Lopes, past president of the Brazil Baptist Convention





WITH SONGS IN OUR HEARTS

Proudly he presented me his gift,
A picture colored by kindergarten hand.
Former better-sketched strokes
Faintly were placed.
"See, Mom," he said. "I stayed inside the lines!"

LORD, HELP ME DRAW A PICTURE
OF WHAT IS RIGHT AND GOOD.
Guide my own unsteady hand that I in turn
Might teach my child
To live within those lines.

"Lord, I Want to Be a Christian"

Standing on tiptoe, my husband reached to the top of the grandfather clock, feeling around for the key which would unlock its long, paneled door.

It was time to record another important event in our family history. Already inscribed inside the door of the old clock were our marriage date, the birthdays of our three children, and my father's death.

Carefully my husband slipped the key into the door, turned the lock, and pulled the door open. There we could see heavy weights hanging at the back. Then on the inside of the door he inscribed these words, "Claude III—Christian," and added the date.

Yes, our older son was now a Christian! How we rejoiced with him in his decision. Becoming a Christian did not automatically transform him into an angel! Our neighbors, his teacher, and we his parents could vouch for that! He was still our young son to guide, to train, to teach, to love, to correct. There was a tangible difference, though, and now we had a sure spiritual foundation upon which to build. Even as he continued to disappoint us in many ways, so he would disappoint God and fall short of what is really expected of a Christian—even as we, his parents, disappoint God with our own weaknesses and failures. But ours would be the privilege these brief years to guide his spiritual growth and call to his remembrance the joy of his salvation.

by Carolyn Rhea

My husband finished writing on the clock door and rose to pray in the family circle, thanking God for our son's trust in him and praying that our other two children would come to know Christ as their Saviour.

The little ceremony was ended. He locked the clock and tucked the key away. Recorded inside the clock for generations to come was the fact that our young son had placed his trust in Jesus. That significant event had not gone unnoticed in heaven either. His name was entered in God's own journal of life, recorded for eternity!

As wife and mother, home is my immediate missions field. This is true of all Christian parents. There is a sense of divine appointment, of responsibility to those entrusted in our care.

Recall that the young man possessed with devils whom Jesus had healed wanted to go with him, but Jesus said: "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee" (Mark 5:19).

Our "divine appointment" is not limited to our own home. It encompasses our community and world, for Christ also told his disciples: "Go ye therefore, and teach all nations" (Matt. 28:19).

"Sweet Hour of Prayer"

A family's prayer life can be a thermostat to help regulate the spiritual climate of the home. Without worship in the home, life is chilled. With it there is warmth as needed, and coolness, too, for easing the heat of family "volcanic eruptions".

Home is the best training ground for children to learn both private and public prayer. They learn much from hearing parents pray. (A very humbling experience is that of listening to a playback of your own pious, shallow phrases copied and prayed through your chil-



The Rhea children are Claude III ("C"), eleven; Randy, nine; Margaret ("Meg"), four. Mrs. Rhea has written two devotional books, and Dr. Rhea, a soloist, has made several recordings (see p. 39). The Rheas live in Houston, Texas, where Dr. Rhea is administrative vice president of Houston Baptist College.

dren's lips!) Children learn more than words. They learn their greatest lesson in our own attitude toward prayer—whether we demonstrate faith that God hears and answers prayer, and then act upon faith.

We have framed both a foreign missions map of the world and a home missions map. They hang on the wall above our kitchen table. Each morning after breakfast during family devotions, our two older children take turns pointing out the missions fields as missionary names are called. Then we pray for those missionaries and for the world's need. (You'd be surprised how much world geography children learn this way! Our son's sixth grade schoolteacher said that she discovered that he stayed well informed concerning newly named, emerging African countries through our missions map and "Call to Prayer". We are delighted that our children are learning relevant geography within the context of great spiritual needs of the world. The same teacher commented that the GAs in her class were well informed, too!)

There are in our lives indelible prayer experiences which our children have shared. Praying for my husband when he was so critically ill with cancer . . . our continuing prayer of gratitude for the miracle of his recovery . . . daily prayer for the young family of the friend who visited in our home and was killed in an automobile accident enroute home . . . praying earnestly that Joe Tiefertal of Israel, a recent visitor in our home, will accept Christ as Saviour . . . finding sustaining strength in prayer through the experience of my father's untimely death. These are a few.

"Something for Thee"

We had been emphasizing the Lottie Moon Christmas Offering at home and had encouraged our children to

begin saving for it even as we were doing. We suggested ways in which they could earn extra money at home—weeding the flower beds, hosing the carport, polishing our shoes, and others. They came up with another fund-raising idea of their own! Several Sunday afternoons they conducted "church" worship services in their bedroom and invited us to attend. The offering collected was given to missions!

This foreign missions offering had also been emphasized in Sunbeam Band and in RAs. Our younger son had made at a Sunbeam meeting a little bank in which he could put his missions offering. I was surprised to see him one evening with a large shoe box which he had converted into his Lottie Moon Christmas Offering bank! Certainly he was expecting great things! We smiled. Unlike his thrifty, older brother, he always spent lavishly every penny he had. Generously and happily he had once put his birthday dollar into his missions bank, but then in another moment of "generosity" withdrew it to treat the children of the neighborhood to popsicles!

Generous giving to missions by children does not flow naturally like an inborn, artesian well. Effort must be exerted on the pump to bring it to the surface!

"So Send I You"

"Do you have to leave, Daddy?" our son asked as his father was preparing to leave for the Orient on a Foreign Mission Board sponsored concert singing tour.

"Yes, son, I must go. I shall miss you, but I feel that God is calling me to use this opportunity to tell others about Jesus. Thank you for sharing me."

We followed my husband's tour on the missions map; and as we prayed for him and eagerly read his missionary-journey letters, we came to appreciate better the truth of the verse:

We've a song to be sung to the nations,
That shall lift their hearts to the Lord,
A song that shall conquer evil,
And shatter the spear and sword.

II. FREDERICK MUMFORD

As we go about our daily tasks, we try in quiet but positive ways to instill in our children an awareness of the fact that God will call each of them to certain needed tasks—that each Christian is divinely appointed to go about telling others. Each must listen for God's voice and be willing to obey his call, whatever it might be. In that way each will find his highest happiness.

"I Need Thee Every Hour"

At times my husband and I are almost overwhelmed with our eternal responsibility to our children. How desperately we need God's help each day, "every hour!"

SIGNIFICANT ACTION IN SIGNIFICANT TIMES

Denominational Dimensions

THROUGH THIS PAGE EACH MONTH, I will have opportunity to comment on significant Baptist action or places in these significant times, and also to add dimensions to denominational understanding by interpreting information which is available to us.

This month's dimension, the Annuity Board, belongs to you—the members of Southern Baptist churches. Keep reading and you will see why and how.

The Annuity Board belongs to all of us because it is a means whereby a church can provide for its pastor in his retirement years. The initial service provided by this board was that of relief to pastors and widows who had little or no income in retirement or disability. In recent years every six weeks, five Southern Baptist ministers have met at the Annuity Board in Dallas, Texas, to decide on relief requests, most of which are heart-breaking appeals. This group is the relief committee. They are given letters of appeal for financial help. Let us look at two such requests, one from an aged Baptist preacher and the other from a pastor's widow.

The widow scribbled her note in pencil. Her writing tells you she suffers from palsy.

"My husband of fifty-five years died on the 17th of December. I am writing you, hoping you can help me on relief. I have nothing to live on. I am sure in need badly. . . I hope I am not causing you too much trouble. . ."

An aged man wrote: "I have been preaching for thirty-four years to small, weak churches that did not have a budget or any systematic way of carrying on. My salary was very small. . . After all these years, I have no retirement, for the churches did not pay enough for me to make provision, so I find myself with no retirement. . . If you can give me any help, it will be greatly appreciated, as I am too old to do hard labor."

Both are in dire need of help. The committee must remember that only \$250,000 a year is allocated in the

Cooperative Program for relief aid, and that more than six hundred persons are already getting assistance. The decision of how much to provide for these two needy saints of God is not easy in light of limitations.

Throughout the history of our Convention, the problem of physical need of its dedicated and beloved pastors has arisen time and time again. Many years ago the Convention realized that at the rate Southern Baptists were growing, there would be thousands of ministers or widows needing help. Something had to be done, and in 1918 the Relief and Annuity Board was created.

The objective of the Board's relief program has been to provide a channel through which financial help can be extended to pastors or their widows who are in need, and to provide emergency aid in cases of distress. But the chief emphasis of the Board has been its annuity program which is an orderly and sound protection plan for preachers in advanced age or disability, and benefits for widows of preachers.

During the Board's early years, relief was the primary source of help for Baptist ministers. But churches wanting to save pastors from the humiliation of relief and feeling responsibility for providing help began to enroll their ministers in the Board's Protection Program. The result was a declining number of relief cases. In time relief needs became so small the word relief was dropped from the name of the Board.

The Annuity Board's protection is extended to include denominational employees. Today, more than 35,000 persons employed in churches or agencies of the Convention have the Protection Program.

Some 5,200 checks are mailed each month to persons who are receiving benefits. About 1,400 of these checks go to widows. By contrast, there are now only about 600 persons who depend on relief.

When your church puts your pastor into the Protection Program, you know he is being provided for when retirement time comes, or if he should become disabled. As you know, the wife—sometimes a mother with small children—also will have an income if her husband dies.

More than half of all churches in the Convention now provide this protection. The major concern of the Annuity Board is that so many churches are not providing this coverage for their pastors. Many have not done so because they have not considered the possibility. Others have not known of this fine service provided by this denominational agency.

You may be interested in finding out how your church can help your pastor to have an income to live on in age or disability. The details of this plan of the Annuity Board are available to your church for the asking.

The Annuity Board will gladly advise and help your church to start this Protection Program for your pastor or his widow. Just write Development Division, Annuity Board, SBC, 511 North Akard Building, Dallas, Texas 75201.

Many sincere Christians turn their eyes toward the Middle East and puzzle over its religious condition today. Was not this land the first recipient of the Saviour's gracious ministry? Was it not here that the apostles began their irresistible march with Christ's message of love and salvation that ultimately reached and blessed so many peoples and lands? Why is it, then, that the Bible lands once greatly favored by God are not dynamically Christian today?

Of the nearly 100 million people living in the Middle East, including Egypt, barely 10 million are "Christian," and only a small fraction of this number can be described as Christians who have experienced Christ's saving grace in a personal manner. The great majority are "Christian" because they happen to have been born into that "national-

ity" (a more appropriate designation than "faith").

What has happened, and the effect of those events upon the Christian witness in the Middle East today, is of great importance. We shall examine three of Christendom's greatest failures in love on the continent of Europe and in the Middle East, with the prayer that during our generation Christians may present a more worthy witness to the people of those lands.

Failure in Love Toward Christ and Toward One Another

First, there has been failure in love toward Christ and one another. We can scarcely hope to understand the negative response to the gospel today until we peel off the layers of the centuries and lay bare the tragic events that left the ancient Eastern churches in a state of spiritual paralysis, thus setting more firmly Muslim and Jewish rejection of Christ.

By the seventh century, just before the Muslim conquest of North Africa and the Middle East, Christianity reached its lowest ebb as a spiritual force in those lands. The state Byzantine church was fighting for its life against Roman and North African domination and fiercely persecuted individuals and groups which tried to break away from its control. Three hundred years of controversy from the fourth to the seventh century split Christendom into

contentious communities, each aggressively defending its particular theological formula. Around these religious communities (later called *millets*), church heads, who did not hesitate to apply cruel persecution to force submission to their authority, erected high, restrictive barriers making it as difficult as possible for dissenters to flee in search of a personal faith. Conversion to a more tolerant faith or to the true faith, when dared, was looked upon as traitorous by the religious authoritarians and their followers.

God's gracious and redeeming Spirit was not allowed to penetrate these ancient *millets*, and to this day, these lucked communities, so lacking in light and love, remain a great barrier to an effective Christian witness among the masses.

Failure in Love Toward the Muslim

Failing to heed Christ's command to love God and one another, Christendom's second failure follows logically, failure in love toward the Muslim.

The scene now shifts to Europe. The time is the late eleventh century. Crusader armies marched for nearly three centuries of bloodshed and war.

History records that when Jerusalem fell to the Crusaders in A.D. 1099, Muslim blood ran knee-deep in the streets, as Christians refused to extend mercy to the conquered Arabs.

During the second crusade, the leader of the armies of France, Louis VII, avowed that the only way to argue with a Muslim infidel was to thrust a sword into his bowels. Without question the Crusades constituted a great failure in love, and remain largely unatoned for.

Failure in Love Toward the Jew

A third is failure in love toward the Jew. Now that the State of Israel is a reality, providing a homeland for the Jewish people after nineteen hundred years of suffering, what of



by Dwight L. Baker
Southern Baptist missionary
in Israel

Where Love Was Lacking

the Christian witness in this new country? Are there not among those returning many who see in the miraculous rebirth of the nation of Israel a sure sign of God's opening a new dialogue with his people? Surely this is the hour of opportunity when "the stone which the builders rejected" will be rediscovered and reclaimed, however. Christendom's shameful treatment of the Jews of Europe makes the task of presenting to Israelis a Saviour, who defined human relations in terms of love and respect, painfully difficult and notably lacking in response.

But few of the past nineteen centuries are free from "Christian" anti-Semitism that often led to extreme forms of inhumanity, including confiscation of Jewish homes and wealth; expulsion of the Jews at one time or another from most of the countries of Europe; forced conversions and massacres.

Jewish Victims of Crusades

Passing over nine centuries of Christendom's offenses against the Jews, we find that the first victims of the Crusades were not the Muslims in the Holy Land, but the Jews of Europe. In A.D. 1096, as the Crusaders began the first of four major campaigns, their armies en route to Palestine attacked and robbed Jewish settlements in Europe that lay in their path.

The Reformation of the sixteenth century brought little relief to the Jews, for Luther blazed in anger against them when they rejected reformed Christianity, as they had earlier rejected Catholic Christianity.

But the end of Jewish persecution was not yet in sight. In the seventeenth century, the English expelled the Jews from their island. In the nineteenth century, a new wave of anti-Semitism broke out in France. In the latter part of the nineteenth century, riots left thousands of Jews homeless in Rumania and Russia, while hundreds of others were murdered.

We could wish that this ended the infamous tale of Jewish suffering at the hands of nominally "Christian" nations, but all Jewish persecution to this time was merely a prelude to the greatest concert of cruelty ever conceived. Scarcely thirty years ago, Hitler unleashed his mad scheme to accomplish his "final solution to the Jewish problem," which resulted in the mass murder of six million Jews. Some thoughtful Christians, after soul-searching effort, have concluded that the entire Christian world must assume its share of the blame for the fate of those innocents who died because they were members of the Jewish race and faith.

It is inappropriate and immodest, these Christians feel, for us to deny our collective guilt by insisting that crimes against the Jews were committed in countries that were not truly Christian. The Jews make no fine distinction between guilty and non-guilty Christians. They pierce our complacency by asking why "true Christians" did not come to their rescue in the years of their suffering and death. America, England, South America, and other countries kept their doors all but closed to the Jewish people while the Nazis stuffed them into gas chambers and reduced them to ashes in fiery furnaces. The most suitable posture for sincere Christians in face of this gross failure in love is one of prostration before God and the Jewish people, pleading forgiveness.

The Christian Witness in the Middle East Today

Without reviewing past intercommunal Christian relations, and Christian relations with Muslim and Jew, it would be hopeless to try to understand the slow pace of the Christian witness in the Middle East. We shall now attempt to evaluate these past failures in love as they relate to the Christian witness in Muslim lands and Israel today.

First, little has changed in the structure of the *millet*s with their closed gates obstructing the free

movement of any within toward the liberty and love extended by Christ.

There are exceptions, of course, where the Christian witness has succeeded in penetrating the ancient *millet*s, notably in Lebanon. Following years of sincere but futile efforts by evangelized Lebanese to reform the old Eastern communities, thousands of these nationals finally withdrew from them to establish their own evangelical churches. However, the great majority of the Middle East's nominal Christians, guided by leaders generally unfriendly to the evangelical approach, continue to resist the appeal of a personally applied gospel.

Second, the failure of "Christians" to love the Muslim a thousand years ago, and trying to destroy him, lit fires of hatred and distrust that are difficult to extinguish. To this day no serious effort worthy of the name of Christ, whose only conquests are made by love, has been put forth by the Christian world to build bridges of friendship and understanding to these followers of the prophet Muhammad. There have been exceptions, of course.

Third, anti-Semitism on the part of Christians, which has intermittently stalked the Jew for nineteen hundred years, must be overcome if the Christian witness to the Jew is to have validity. The church in the Middle East, while not the only offender, is far from being washed clean of this ugly stain. The most recent example shook the Roman Catholic Church to her foundations as her leaders attempted to prepare a schema on the Jews, absolving them from the responsibility of crucifying Christ. Many Middle East bishops and their governments persisted in bringing to bear both religious and political pressure on the church fathers to leave the issue alone or water it down.

To approach Jewish people in Israel with an effective Christian witness, to tell them that Christ's love reaches across every human barrier, oftentimes rings hollow

when the Jew knows that were he to accept that message, he would not be well received by the indigenous Christian.

If this is difficult to understand, we are reminded that many churches in America do not know what to do with the Hebrew Christian. He often remains a stranger within the fold. Although some notable progress has been made, anti-Semitism frequently spills over into the sacred precincts, and the Hebrew Christian senses that not all the middle wall of partition has been broken down in his case. We may well ask ourselves: Will many come while those who do remain outside the pale?

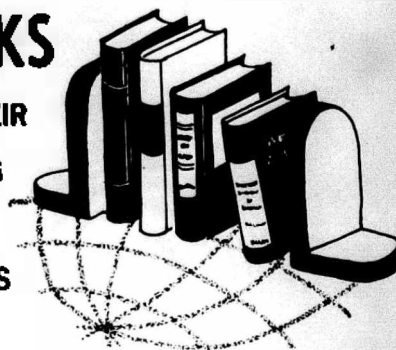
Most evangelical workers in the Middle East are aware of the history of Christian relations with Muslims and Jews, and are grateful that they are permitted without disguise to serve God in these lands as ministers and teachers. Christian workers are not mystified, however, when they do not see Muslims and Jews coming in great numbers to embrace the Christian faith.

They know that until a genuine effort is made to prove, by humble example, that the past treatment of the Muslims and Jews was a grotesque caricature of true faith, little of lasting consequence will be achieved. Present and future witnesses of God in this land must accept as a major part of their task the challenge to understanding. This challenge requires the complete absence of arrogance in approach, a sensitivity to other religious concepts of what is holy, and a kindly, enduring patience.

Such a challenge, if accepted, demands a Christianity which confesses its sins and seeks to atone for its guilt and failure in love. It demands the performing of a new, intensely personal, love-saturated ministry. Since the days of the apostles and the early church, this land has largely been denied such a witness—excerpted from *World Vision Magazine*, December, 1965. Used by permission.

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BOOKS AND THEIR MEANING FOR MISSIONS



by Fayly H. Cothern

AN assignment to debate the Israel-Arab situation in a WMS meeting years ago caused me to read avidly on the subject. One of the most exciting books on Israel is *Wild Goats of Ein Gedi* by Herbert Weiner. For his vehicle, the writer uses the theme of an archeologist probing for fragments which reveal information.

Mr. Weiner, an American rabbi, has traveled extensively in Israel. He describes people, their ideas and beliefs. As the author introduces you to people, you get a picture of varied personalities. Through the personalities and their relationship to Israel, you receive ideas of some of the problems which beset the country.

The exciting part of the book is the suggestion that the Israelites, gathered once more in the promised land, might experience a mass turning back to God. It is strictly a dream-type concept. But doesn't the very thought seem a probability with God?

Wild Goats of Ein Gedi, Herbert Weiner, \$4.50

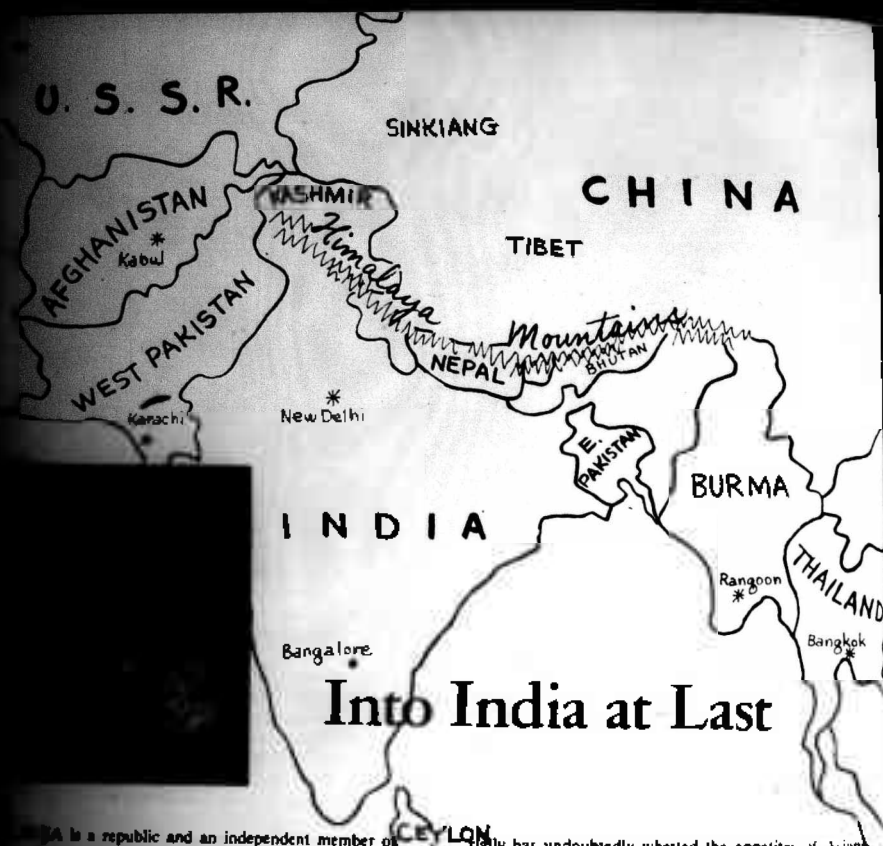
There is another book which shows another side to the modern-day story of Israel. In *Road to Beersheba* by Ethel Mannin you will find the Arab side of the modern exodus. Though fictitious composite-type people traverse the pages of this book, historical events of 1948 are evident.

The maternal instinct in you will almost beg Anton to forget his compulsion to walk the road to Beersheba. When you have walked the road with him, you will put the book aside quietly, and you will think long thoughts.

In order to be as objective as possible, we must try to see the total picture of Israel-Arab relationships. This book will shed light on a tangled, wiry, persistent problem.

Road to Beersheba, Ethel Mannin, \$4.50

Order all books from Baptist Book Stores.



Into India at Last

INDIA is a republic and an independent member of the United Nations Commonwealth. Justly proud of her independence, she is conscious of her importance as a world power. . . . There is need for concentrated Christian witness in India and Pakistan before the doors swing open. Dedicated diplomats, educators, scientists, missionaries, and medical personnel who do not travel under the name of missionary could penetrate the walls. The Christian witness in these two major countries would be greatly enhanced, because of present-day travel and communication, and tidal waves of influence to the fringes. . . .

Eastern Spiritual and Material Values

The idea that the East is spiritual and the West material has been thrown by all honest Easterners and Westerners into that barrel known as "false assumptions." The ambitions of the average Indian or Pakistani are as material as those of an American or a European or a Japanese. The prosperity of the West mate-

rially has undoubtedly whetted the appetites of Asians for some of the same things, and the search for material values is a tremendous driving force in Asia today, a force they often try to ignore. At least, they have to admit it.

If one should examine the aims of governments in the subcontinent or in the rest of Asia, he would discover that their ambitions are not different from those of Canada, a European country, or the USA. In every country there is desire for a better life, at least food and shelter, for its people. . . .

The Christian and Jewish faiths are the only major religious groups that have come to grips with this question of material things. They recognize that material things are not bad in themselves. Evil comes only with improper stewardship of the material gifts of God. [However] the average Indian still suspects that one who has much in the way of material things cannot be spiritual.

As Christians meet the needs of the hungry, the

naked, and the diseased, many people learn that material things can be used for the glory of God. A lesson in action preaches a thousand sermons.

Many of this generation's university students have fallen victim to secularism. They deny any religious values. Most of them have a material outlook. Rather than antireligious, they are just indifferent—a common trend among students the world over. Contributing to this phenomenon in India and Pakistan is the fact that most students witnessed as children the massacre at the time of the partitioning [of India and Pakistan]. This was really a Hindu-Muslim war. Some Hindu students point to social abuses in their nation and blame those on religion. They point to colonialism and imperialism and blame them [their ills] on Christianity or Islam.

Devout religious leaders in the subcontinent look with fear and trembling at this indifference to religion. That may explain why Pakistan is moving toward a more staunchly Muslim state. She fears her people may lose all sense of the religious values the nation was born to protect.

Religious indifference certainly explains the extreme Hindu nationalism that has developed in some parts of India. Some people fear that secular India is selling her soul for material gain. This group finances the military training of their youth to defend their faith. They look forward to establishing a Hindu India. It was a member of this extreme group that assassinated Gandhi [in 1948]. Because he spoke out against many evils in Hindu society, some considered him [Gandhi] a traitor rather than a reformer.

Another trend among Hindus in India is that of becoming followers of Gandhi. No single village of any size lacks some kind of statue of him. All villages display his picture. In the railroad stations are pictures of him in sandals and with a walking stick. Underneath are the words, "He showed us the way." Many of his followers have deified him and hung on his every word as the ultimate in truth. Gandhi was much influenced by other than Hindu writings, and especially by the New Testament's Sermon on the Mount, but he was radically opposed to evangelism and conversion. His teachings

and his disciplined life have had a lasting impact on Indian thought. Many never look elsewhere for truth.

Communism

Some people feel that communism has no appeal to the subcontinent, and it is true that Muslims in general reject this atheistic "ism" and are in sympathy with thirty million Muslims who are persecuted in Russia. Others have said that India has nothing to fear from communism.

One man remarked: "Wait until the Indian mind finishes with communism! Popping will wonder where the red went!"

Admittedly, Hinduism engulfed the Dravidian's animism, absorbed and extinguished Buddhism, protected itself from the onslaught of Islam, and practically immunized itself against Christianity. But that does not mean that communism must not be reckoned with.

A large red balloon several feet in diameter floated lazily above an office building one day when I was in Madras [in South India]. The breeze tossed it here and there. Suddenly it twisted a full 180 degrees, displaying a large hammer and sickle on the side. That told the story. Election time was near. Campaigns were hot. The Communists did not expect to win that election, but they were keeping their claims before the people. At almost every crossing, large red banners across the streets carried such statements as "Liberate India," punctuated with the hammer and sickle.

Many small shops in India fly a red flag outside their entrances. We are over the shock Americans usually feel when they see the flags, but they still remind us that communism is capable of winning the allegiance of the subcontinent.

Communism in India and Pakistan receives greatest support in the "enlightened" south where the percentage of Christians is also highest; in the labor unions, in the city slums, in areas of poverty and famine, it has scored few triumphs. Why? One would expect the opposite. This has happened because communism has made a dynamic appeal to many intellectuals. Erroneously, it has been called the greatest brotherhood ever offered to

by Jasper L. McPhail, M.D., Missionary

In 1962, for the first time in history, Southern Baptists had two missionaries in India. They were Dr. and Mrs. Jasper L. McPhail. Now in 1966 Dr. McPhail writes: "India is a secular democracy with complete freedom of religion. Our prospects in India are very bright for a fruitful ministry. One fourth of the Protestant Christians in India are Baptists. Bangalore (where we hope to build a 150-bed hospital) has two independent Baptist churches of medium size and four or five smaller churches. We should be able to begin developing the churches soon after the hospital opens."



Call to Prayer

Prepared by Mrs. Charles A. Maddy

1 TUESDAY And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah. 1 Kings 17:16 (read vv. 1-16).

Helen Masters, missionary at Baptist Welfare Center in Ire, Nigeria, is a service of love to mothers and babies. She says: "I enjoy my work. Please pray that we may reach hearts with the message of God's love."

Pray for Miss Masters, RN; Mrs. D. L. Mills, Jamaica, ev.; James Rinker, Ecuador, MJ; Oleta Snell, Chile, soc.; Shirley Jackson, Brazil, BA; L. C. Quarles, Argentina-Uruguay, Elizabeth Gray, China-Malaysia, ret.; Mrs. Antonio Ramos, Cuba, M. E. Suborano, Panama, ev.; Oscar Hill, Alamogordo, N.M., Sp. sp. ev.

2 WEDNESDAY Hear me, O Lord, hear me that this people may know that thou art the Lord God, and that thou hast turned their heart back again. 1 Kings 18:37 (read vv. 1-2, 20-39).

Dr. Arthur B. Rutledge, executive secretary of the Home Mission Board, says: "There are greater responsibilities in the years ahead [in all fifty states]. Evangelism and establishing new missions and churches must continue to be at the fore of all our efforts. The great days of home missions are not in the past. They lie in the dynamic and expanding decades ahead."

Pray for the Home Mission Board, its leaders, and the expanding program.

Pray for Aileen Williams, Tucson, Ariz., GB; Mrs. Adriano Robles, Panama, Mrs. R. P. Bellingham, Brazil, ev.; Mrs. L. M. Bratcher, Brazil, Pearl Todd, Japan, ret.; G. A. Allison, Italy, EL.

3 THURSDAY And it came to pass, when the

Missionaries are listed on their birthdays. Addresses in DIRM ONLY OF MISSIONARY PERSONNEL, free from Foreign Mission P. O. Box 6597, Richmond, Virginia 23230, and in HOME MISSIONS.

Lord, my strength, and my redeemer. Psalm 19:14 (read Jer. 7:1-15).

Many children participating in activities provided by Baptist Good Will Center, Atlanta, Georgia, are from broken homes. Many have feelings of insecurity.

Teen-agers appear indifferent to the Christian way of life. Very young mothers live in the community and appear indifferent toward a class at the Good Will Center provided to help them care for their families. This center needs efficient volunteer helpers. Myrtle Salters is a home missionary at this center. Pray for this work.

Pray for Miss Salters; Marjorie Ann Shread, Hazard, Ky., WDM; J. M. Conley, Nashville, Tenn., Negro ev.; K. W. Bulsey, Argentina, Mrs. J. H. McTyre, Chile, Mrs. Leroy Benefield, Philippines, Mrs. R. H. Fanoni, Nigeria, J. M. Watson, Spain, ev.; D. H. Rose, Germany, MA; Berna Seitz, Nigeria, MJ; Mrs. Will Roberts, Kenya, RN.

SUNDAY November 6 And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it. 2 Kings 22:8 (read vv. 3-13).

The Baptists in the state of Hawaii need prayer during transition from assistance from the Foreign Mission Board to that of the Home Mission Board. Pray for the Hawaii Baptist Convention, its leaders, for Malcolm Suari, state director of missions, for well-trained national pastors with a missionary vision.

Pray for Mrs. John Lake, Hawaii, A. A. Cummins, Jr., East Africa, ev.; J. H. McTyre, Chile, BA; Esther Linthicum, Portales, N.M., Sp. sp. ev.

7 MONDAY So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. Nehemiah 8:8 (read vv. 1-12).

"In addition to helping an African church, I also am pastor of an English-language church in the city of Broken Hill, Zambia, in Central Africa," writes missionary Bill Jones. "This church was started about three years ago by a group of Baptist laymen. Many Europeans left after Zambian independence. The membership has dropped from forty-one members to fifteen."

BA business administration	MJ missionary journeyman
ed education	PM pastoral missionary
EL English language	pub publication
ev evangelism	ret retired
fr French	RM rescue mission
GWC good will center	RN nurse
Ind Indian	SM superintendent of missions
JR juvenile rehabilitation	soc social work
MA missionary associate	Sp. sp Spanish speaking
MC mission center	SW student work
MD doctor	TM teacher-missionary
med medical	WDM wrecked ministry
	furlough

gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. 2 Kings 2:9 (read vv. 1-15).

Realizing that churches cannot grow without trained leadership, Italian Baptists maintain two schools—Philadelphia Institute in Rivoli for men, and Armstrong Memorial Training School in Rome for girls. Mrs. Stanley Crabb leads a handicrafts class at the Armstrong Memorial Training School. She also teaches preschool age children in Sunday School. Pray for Italian Baptists.

Pray for Mrs. Crabb; Mrs. R. M. Wood, Luxembourg, EL; B. W. Tomlinson, Taiwan, B. E. Cader, Brazil, G. A. Canzoneri, Brazil, ev.; A. P. Neely, Colombia, Mrs. W. E. Viertel, Bahamas, ed.; J. D. Beal, Atlanta, Ga., MC; Jose Enriquez, San Antonio, Tex., Sp. sp. ev.; Mrs. S. L. Isaacs, Okla., ret.; C. E. Lake, Terre Haute, Ind., PM; Vivian Wilson, Granite City, Ill., GWC.

4 FRIDAY Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean. 2 Kings 5:14 (read vv. 1-14).

The latter part of 1965 a city-wide evangelistic campaign in Onitsha, Nigeria, brought over six hundred decisions for Christ. Most of the eastern Nigerian pastors were in the city to act as counselors. Onitsha is a city of over 100,000 people with no resident Southern Baptist missionary. Pray for these new converts.

Pray for Betty Jo Craig, Nigeria, ed.; S. R. J. Cannatta, Jr., Rhodesia, MD; Mrs. E. W. Miller, Switzerland, MA; J. U. Moss, Venezuela, ev.; Beryl Flanagan, Baltimore, Md., WDM.

5 SATURDAY Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O

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Recently this English-language church requested our mission to sponsor them and asked that I serve as pastor. They have given enough money to buy a plot of ground on which to build a church, and we are now negotiating with the city for a piece of property, located in a multiracial community. We trust the Lord to use this church in winning people of all the races." *Pray for this church and the African church.*

Pray for Mr. Jones, Mrs. E. W. Glass, Malaysia, Mrs. W. T. Moore, Pakistan, Georgia Mae Ogburn, Chile, ev.; L. J. Harper, Paraguay, BA; Mrs. H. D. Olive, Philippines, ed.; N. A. Bryan, China-Korea, ret.; Ernestina Mesa, Cuba, Heriberto Rodriguez, Cuba, ev.; Mrs. Alfonso Flores, Jr., N.Y., Sp. sp. ev.; M. D. Garbarino, Reddell, La., Fr. ev.; California WMU Annual Meeting, San Diego, 7-8; Hawaii WMU Annual Meeting, Waipahu, 7-8; Michigan WMU Annual Meeting, Royal Oak, 7-8; Oklahoma WMU Annual Meeting, Tulsa, 7-8.*

8 TUESDAY *The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple Psalm 19:7 (read vv. 1-14).*

Wherever new churches are established overseas, at first their problems are hard to solve. Church leaders are inexperienced in administering church affairs although they try to serve the Lord and lead the congregation with dedication. The Dale G. Hoopers, missionaries in Nairobi, Kenya, write, "We and our co-workers are desperately in need of your vigilant prayer." *Pray for new churches and inexperienced leaders.*

Pray for Mrs. Hooper, Mrs. M. R. Hicks, El Paso, Tex., pub.; Mrs. T. L. Law, Jr., Spain, Mrs. R. L. Locke, Nigeria, Mrs. J. R. Marshall, Jr., Thailand, Mrs. C. R. Young, Hawaii, ev.; D. W. Morgan, Hong Kong, BA; M. K. Wasson, Nigeria, med.; Mrs. W. H. Berry, Brazil, ret.; Libby Roberts, N.Y., US-2.*

9 WEDNESDAY *The Lord is my shepherd; I shall not want Psalm 23:1 (read vv. 1-6).*

This year, the 150th Anniversary of the American Bible Society, has been proclaimed "The Year of the Bible." The goal set by the United Bible Societies is the distribution of 150 million portions of Scriptures during the year.

Since the organization of the American Bible Society in 1816, some part of the Bible has been published in 1,250 languages and dialects. *Thank God for the 750 million Scriptures which have been distributed. Thank God for the worldwide influence of the Society.*

Pray for G. D. Brent, N.M., SM, A. T. Bequer, Cuba, ret.; Mrs. W. L. Medcott, Thailand, Maurice Smith, Ghana, H. C. Knight, Argentina, ev.; Mrs. George Oakes, Brazil, MA.

10 THURSDAY *Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in Psalm 24:7 (read vv. 1-10).*

The Home Mission Board's US-2 Program is greatly strengthened the efforts of our home missionaries. Young people who volunteer for a two-year, nonrepeatable term must be healthy, dedicated, mature, mission-minded college graduates, not over twenty-seven years of age. A recommendation from their churches is also required. They are involved in youth work, children's work, social work, juvenile rehabilitation, nursing, literacy education, kindergarten teaching, work among internationals, recreation, music—whatever the need. *Thank God for the US-2 volunteers now serving.*

Pray for H. E. Fisher, Ariz., Ind. ev.; Andres Viera, Roswell, N.M., Sp. sp. ev.; Andres Rodriguez, Cuba, Mrs. T. E. Ratcliff, Dominican Republic, Laura Frances Snow, Chile, ev.

11 FRIDAY *O taste and see that the Lord is good, blessed is the man that trusteth in him Psalm 34:8 (read vv. 1-22).*

Harold and Betty Cummins, Nairobi, Kenya, East Africa, are surrounded by Asians, among whom they work using a library reading room, sermons, films, Bible clubs for men and boys, English conversation classes for women, home Bible studies, camps, and visitation. This, in a community where the Hindu holds to his gods, the Muslim his Koran and prayer rug, the Sikh his beard and turban, the Goan Catholic his faith! In this atmosphere the modern Asian youth—both Indian and African—is caught with little or no faith in anything. It is among these young people that our missionaries have had their greatest influence. *Pray for these young people.*

Pray for Mr. Cummins, Mrs. R. G. Register, Jr., Israel, ev.; Gladys Hopewell, Taiwan, SM, Alma Rohm,* Nigeria, ed.; D. F. Stamps, China-Hawaii, ret.; Sam Aucoin, Mesmer, La., Fr. ev.; Fred Chrunat, Selma, Ala., Negro ev.*

12 SATURDAY *The grass withereth, the flower fadeth; but the word of our God shall stand for ever Isaiah 40:8 (read Jer. 36:20-28, 32).*

The Greater Philadelphia area includes eastern Pennsylvania and southern New Jersey, where about six million people live. Rev. G. W. Bullard, superintendent of missions for this area, assists churches and missions in services, in organization, in selecting property, in securing financial help, and in erecting church and mission buildings. He leads in the establishment of new churches and missions. He requests that we pray for more dedicated pastors to come to the area, interest in recruiting names of Southern Baptists who move into the area, funds to buy property in rapidly developing areas where

properties soon be almost impossible to acquire. *Pray for Mr. Bullard, Glenside, Pa.; Mrs. Lon-Tin Cheung, Houston, Tex., Chinese ev.; T. B. Lipscomb, Calif., JR, Mrs. Enrique Larralde, Cuba, Mrs. W. A. Hickman, Jr., Paraguay, M. R. Plunk, Argentina, M. A. Mobley,* Japan, ev.; H. B. Boone, Uganda, MD; Vietnam Sunday School Crusade, 12-26.*

SUNDAY November 13 *For he shall give his angels charge over thee, to keep thee in all thy ways Psalm 91:11 (read vv. 1-16).*

Until Southern Baptists sent Dr. and Mrs. James M. Young, Jr., to the country of Yemen, this area had been without Christian missionaries for twelve centuries.

Dr. Young set up on a temporary basis a fifteen-bed hospital in a previously unused second-story of the central hospital in Taiz, Jibla, a provincial capital, located about forty miles from Taiz, has been selected as a permanent location for a Baptist medical institution which will require at least two years to build. About fifty thousand persons live within a ten-mile radius of Jibla. City officials of Jibla are enthusiastic over the prospects. *Pray for this venture, for government officials, for additional hospital personnel.*

Pray for Dr. Young; H. A. Noble, Guam, D. C. Jones, Korea, Mrs. J. E. Foster, Ghana, E. R. Martin, Tanzania, J. A. Pope, Brazil, ev.; Mrs. W. W. Graves, Argentina, pub.; A. L. Nations,* Japan, ed.; R. E. L. Newshaw, China, ret.; Mrs. J. O. Johnson, Morgan City, La., Fr. ev.; Bailey Sewell, Oklahoma City, Okla., Mrs. C. R. White, S.D., Ind. ev.*

14 MONDAY *Bless the Lord, O my soul; and all that is within me, bless his holy name Psalm 103:1 (read vv. 1-22).*

When pastors travel for a day and a half, eight or nine to a carryall, they are no important business! Some pastors traveled in this manner to attend a meeting in Santiago, Chile, where Dr. Rubens Lopes sought to stimulate concern and support for the 1969 Crusade of the Americas, involving Baptists in evangelistic efforts throughout the Western Hemisphere. Dr. Lopes is pastor and former president of the Brazilian Baptist Convention. *Pray for Baptists of the Americas and for the millions of lost people in this hemisphere.*

Pray for Mrs. J. L. Garrett, Brazil, Mrs. E. O. Ray,* Trinidad, Jennie Alderman, Taiwan, ev.; I. B. Hogue, Taiwan, Mrs. J. W. Shepard, Jr., Japan, ed.; R. S. Francis, Mexico, SW; Mrs. J. R. Ivacs, Fairbanks, Alaska, ev.; Thomas Phillips, La., SM; Mrs. Melvina Roberts, N.M., ret.; Arizona WMU Annual Meeting, Phoenix, 14-15; New Mexico WMU Annual Meeting, Clovis, 14-15; Utah WMU Annual Meeting, Salt Lake City, 14-15; Kansas WMU Annual Meeting, Coffeyville, 14-15.*

15 TUESDAY *The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore Psalm 121:8 (read vv. 1-8).*

Rev. J. Calvin Willard, one of our thirty Home Mission Board workers among deaf, is at work among Baptist students at the Texas School for the Deaf in Austin. A graduating student is interested in enrolling in a Baptist college next year, but is fearful. Mr. Willard requests that we pray for her and that the Lord will call deaf Christian students to labor among the 250,000 deaf persons in our country.

Pray for Mr. Willard; Mrs. R. W. Brentlinger, Zuni, N.M.; Mrs. Harmon Popham, Roosevelt, Utah, Ind., ev.; Ammon Bradford, New Orleans, La., Negro ev.; William Amis, Ky., WDM, L. E. Brown, Kenya, MD.*

16 WEDNESDAY *Both young men, and maidens; old men, and children: Let them praise the name of the Lord; for his name alone is excellent; his glory is above the earth and heaven Psalm 148:12-13 (read vv. 1-14).*

The Colombian Baptist Convention (South America), plans to place its first foreign missionaries on the field in 1970. The plan is to appoint a missionary couple in 1968, orient and train them in 1969, and send them out in 1970. *Pray for thrust in foreign missions, for the Colombian Baptist Convention.*

Pray for Lucy Ernelle Brooks, Nigeria, ed.; Mrs. H. H. Hurst, Nigeria, Helen Nixon, Argentina, ev.; Bertha Smith, China-Taiwan, Mrs. W. E. Craighead, Romania-Paraguay, ret.

17 THURSDAY *Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths Proverbs 3:5-6 (read vv. 1-18).*

Mrs. Paul Miller, Nigeria, writes: "We are grateful for prayer and for the financial support of Southern Baptists through the Cooperative Program and the Lotte Moon Christmas Offering. It is satisfying that a portion of even the youngest child's penny and Dad's many dollars given through our Southern Baptist churches comes to help our work in Nigeria." *Pray now for the Lotte Moon Christmas Offering. The goal for our churches this year is \$14,500,000.*

Pray for Mrs. Miller, R. L. Carlisle, Jr., Uruguay, ed.; Mrs. F. L. Hawkins, Jr., Brazil, Mrs. J. D. Ratliff, Peru, Mrs. L. A. Lovegren, Jordan, Mrs. S. J. Lennan, Thailand, Mrs. F. M. Graham, Lebanon, T. O. Badger, Philippines, ev.; L. C. Jenkins, Columbia, S.C., TM; Mary Headen, Ill., ret.

18 FRIDAY *Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised Proverbs 31:30 (read vv. 10-31).*

NOVEMBER, 1966

Forecaster

Planned by Margaret Bruce

A Good WMU Council Meeting

by Ethalee Hamric

WMU President
Woodlawn Baptist Church
Birmingham, Alabama

PRESIDENTS, let's talk about this important question: What makes a good WMU council (executive board) meeting? Perhaps we'd say first—determine its purposes. Not all of us would agree on the purposes of a WMU council meeting, but let's list a few.

1. To discuss together the broad aspects of Woman's Missionary Union tasks for the church, which include teach missions and lead persons to participate in missions.
 2. To hear plans which committees have made and to share the enthusiasm which they feel for their plans and for what they hope will take place in the lives of young people and women—and others.
 3. To understand specifically the implementation of broad plans and how organizations are involved.
 4. To hear progress reports from circles, committees, and organizations, and to share in solving problems and meeting needs.
 5. To encourage one another and to assess the spiritual quality of your service.
 6. To pray together for the church to fulfill its divine mission, for WMU organizations in doing the work of the church, and for WMU leadership.
- What else would you add? No doubt, in your experience you have learned many things. Perhaps one thing you have learned is that activity does not always mean good

work and that study does not guarantee greater missions concern. But as long as a president keeps her sights high, depending upon the Holy Spirit, and makes sure that the WMU organizations are accomplishing their purposes, she can expect more enthusiastic officers who plan well and find meaning in their leadership.

You might make the comment that perhaps these stated purposes do not allow for actual planning at the council meeting itself. Let's look at this.

Should not much organizational planning be done in communities? Then when a chairman brings plans to the council, she informs, seeks reactions, welcomes the judgment of the group, asks for help in implementing. Surely, beforehand, the chairman has discussed plans with the president so she does not come to the meeting cold but can help in explaining how plans will be implemented.

To be perfectly frank, we'll have to admit, a good WMU council meeting depends upon the president. She makes it or wastes it.

WMU officers need to know exactly what is expected of them at the meeting: (1) a brief report of an event, (2) specific plans for the immediate future, (3) plans for several months ahead, or a six-month progress report. Not only do officers need an agenda

(Continued on p. 2)

The primary objective of Ervay Mission Center, Dallas, Texas, is to meet spiritual need of the community. For some time the staff has wanted to establish a well-baby clinic. Last September it became a reality. Pray for Christian doctors and nurses needed and that the center may be the means of introducing men, women, and children to the Great Physician.

Pray for Antonio Martinez, Tex.; Mrs. Stephen Corradi, Albuquerque, N.M.; Sp. sp. ev.; R. J. Glasco, St. Louis, Mo.; Negro ev.; Mrs. Hilario Valdez, Cuba, D. L. Bailey, Argentina; J. D. Crane, Mexico; E. H. Walworth, Mexico; R. E. Johnson, Jr., Brazil; C. F. Yarnell, Jr., Malaysia; ev.; J. L. Wilson, Thailand; ed.; Mimosa Summers, Hong Kong, MI; Mrs. E. M. Bastick, Jr., China; Mrs. E. L. Morgan, China; C. H. Westbrook, China; Mrs. G. W. Strother, China-Malaysia; Lucy Wright, Korea, ret.

19 SATURDAY And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace. *Jeremiah 29:7* (read vv. 1-7, 10-14).

During a flood last year, the John Poes of Brazil gave away and lent clothing. Many church members did not have clothes to wear to church, and in some instances one or more members of the family stayed at home while other wore their clothes. John has opportunity to teach Bible to groups in three high schools and one grammar school group. He asks prayer for these young people and for himself—that he may be able to win them to Christ.

Pray for Vada Waldron, Argentina, soc.; R. G. Davidson, Jr., Malawi; Mrs. B. E. Allen, Indonesia, ev.; S. E. Grinstead, Nashville, Tenn., Negro ev.

SUNDAY November 20 Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. *Ecclesiastes 12:1* (read vv. 1-14).

The youngest Southern Baptist mission in New Mexico is located in Socorro, settled by Spaniards about 1817. The families proudly claim descent from early explorers. The membership of the mission is thirty-one, with an average Sunday School attendance of twenty-six. Rev. Gilbert P. Ramos is director of this mission. Intercede on behalf of these proud people. They need both material and spiritual help.

Pray for Mrs. Ramos, David Espurva, George West, Tex.; Sp. sp. ev.; Lee Aufill, N.M., ret.; Mrs. W. L. Clinton, Brazil; H. E. Poovey, Taiwan; Mrs. G. R. Trotter, Indonesia, ev.

21 MONDAY Also I heard the voice of the Lord,

saying, Whom shall I send, and who will go for me? Then said I, Here am I; send me. *Isaiah 6:8* (read vv. 1-8).

During 1965 there were several outbursts of violence against Hebrew Christians in Haifa, Israel. Dwight L. Baker says: "We need your prayer that God may give us wisdom and patience, and above all a greater capacity to love. We also ask you to pray while we work with evangelicals as well as liberal Jewish groups here in Israel, that we may make a contribution toward realization of greater religious liberty." Pray for Israel.

Pray for Mr. Baker, Mrs. F. M. Horton, Japan; Mrs. S. B. Sears, Malaysia; Mrs. G. W. Poulos, Germany; H. B. Mitchell, Brazil; Mrs. G. W. Doyle, Ecuador; D. P. Daniell, Mexico; ev.; David Mein, Brazil; ed.; Paula Kortkamp, Mexico; Lawanda Couch, Nigeria, RN; D. T. Fitzgerald, Jr., Jordan; med.; Marjorie Stephens, Nigeria, BA; Mrs. Victor Kaneubbe, Farmington, N.M., Ind. ev.

22 TUESDAY They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. *Isaiah 11:9* (read vv. 1-9).

Despite sorrow over imprisoned missionaries and a considerable drop in baptisms, Cooperative Program gifts, and membership (due mostly to persons leaving the country), Baptists of western Cuba held a weeklong annual convention last February. Reports also showed a decrease by almost 50 percent in enrollment at the seminary in Havana. Pray for Cuban Baptists, for Herbert Caudill, David Fite, and others imprisoned in Havana.

Pray for Mrs. David Torres, Cuba; Mrs. Alcides Lozano, Panama, ev.; Mrs. A. G. Johnson, Colexico, Calif.; Mrs. E. R. Hill, N.M.; Sp. sp. ev.; Mrs. G. A. Allison, Italy, EL; J. F. Baugh, Jr., Tanzania; R. S. Dreessen, East Africa; Bettye McQueen, Nigeria; Mrs. V. H. Monrefield, Jr., Switzerland, ed.; Mrs. D. E. Smith, Nigeria, ev.

23 WEDNESDAY And an highway shall be there, and a way, and it shall be called The way of holiness: the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. *Isaiah 35:8* (read vv. 1-10).

Mrs. Cloyes Starnes, Korea, writes: "Missionaries have sent missionaries, built churches, schools, and hospitals, but only the Holy Spirit can make these channels effective for conveying the waters of life to thirsty souls. As we prepare to go on furlough, our hearts are burdened for a moving of God's Holy Spirit in Korea." Pray for Korea.

Pray for Mrs. Starnes, Mrs. L. L. Gregory, Costa Rica, ev.; William Skinner, Paraguay, MD; Mrs. H. S.

of the meetings, they need to know how they relate to it and what information will be required of them. Whatever it is, they want to be prepared.

But there is most importantly a broad aspect of planning which a president will initiate. Using the *Church Program Guidebook* (\$1.25 from Baptist Book Stores), she leads the WMU council to relate broad plans to the church work assigned to Women's Missionary Union. This requires time. A president needs to make study assignments to members of the council beforehand. Then the council comes together to look at the possibilities for accomplishment. To do this, she will need to allow plenty of time for discussion at the meeting, and she will be well prepared so that time is not squandered.

In July *ROYAL SERVICE Forecaster*, page 7, the procedures for making definite plans are outlined. These should help you keep the meeting moving. Here are the suggestions from July Forecaster:

PLAN

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

To the PRESIDENT

Emerson once said: "This time, like all times, is a very good one if we but know what to do with it."

It's November and it is a very good time to call to your attention some things you may need to do with your WMU time.

1. Check on WMS Leadership Cards. Do you know when they expire and need to be renewed? See if there are leaders who need to take the refresher course. The 1966-67 WMS Refresher Course requires the reading of the 1966-67 WMU Year Book (WMU and WMS sections) and *The Woman's Missionary Union Program of a Church*, 75 cents, from Baptist Book Stores.

COORDINATE

1. Coordinate all WMU plans involving more than one age-level WMU organization.
2. Coordinate special church projects (such as church observance of weeks of prayer, missions offerings, and mission study).
3. Coordinate plans involving discovery of prospects, organizing new units, meeting times and places, and equipment.
4. Coordinate enlistment and training of workers.
5. Coordinate use of facilities.
6. Coordinate budget or financial planning.
7. Coordinate relationships among WMU organizations and with other church organizations.

EVALUATE

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

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

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

2. Plan leadership training for those who have not taken the leadership course. The course may be taken in one of two ways: class study or individual study. When taken in a class, ten forty-five minute periods (or the equivalent time of seven and one-half hours) must be offered in class sessions. There is no time requirement for completing the course by individual study. Materials needed for the leadership course are listed in the 1966-67 WMU Year Book, 25 cents, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

3. Consult the RA and Brotherhood leaders in your church about plans for RA Week. See the suggestions in this Forecaster's "Bulletin Board" of how the WMU can cooperate in making Royal Ambassador Week an outstanding event in your church.

4. Confer with the prayer chairman and the stewardship chairman about plans for the observance of the Week of Prayer for Foreign Missions, December 4-11, and the Lottie Moon Christmas Offering. Your plans should include ways to involve all church members in praying for foreign missions and in giving to support the work through the Lottie Moon Christmas Offering. All plans should be discussed thoroughly with the pastor and shared with all church program organization leaders during a meeting of the church council. The goal for the Lottie Moon Christmas Offering should be a church goal and promoted by each organization. The Convention-wide goal is a high one, \$14,500,000, and every member of every organization should be provided an offering envelope.

5. The Training Union unit of study this quarter, "How to Pray," should prepare the church for a great Week of Prayer for Foreign Missions. Prayer times should be arranged to fit the schedules of those who work outside their homes as well as for those who can attend the regular observance. An early morning, a late afternoon, or evening prayer time will enable this group to participate.

6. Plan and carry out WMU actions based on church actions. In the *Church Program Guidebook*, 1966-67, price \$1.25 from Baptist Book Stores, there are sample church goals which involve the Woman's Missionary Union. One of these is "Increase in gifts for the total work of the church—through regular giving of tithes and offerings and through special missions offerings."

Woman's Missionary Union leads in planning and conducting the Weeks of Prayer for Home Missions and Foreign Missions which culminate in the Annie Armstrong Offering for Home Missions and the Lottie Moon Christmas Offering for Foreign Missions. These two missions offerings and the weeks of prayer constitute an indispensable factor in a church's witness around the world.

At this particular time of the year we must plan wisely and carefully for our great responsibility of leading the church in praying for and giving to the support of foreign missions.

Some of the suggestions given in the *Church Program Guidebook* for attaining this goal are:

- (1) Present drama or use audio-visual on life of Lottie Moon*
- (2) Feature special offerings on Wednesday and Sunday evening during weeks of prayer
- (3) Observe weeks of prayer
- (4) Emphasize special missions offerings on Foreign

Mission Sunday in December

**Play: Her Lengthened Shadow* requires a narrator, five women, five girls, three boys. Five scenes, two changes of setting. A challenging dramatization of actual incidents in the life of Lottie Moon. One hour, 15 cents

Faithful unto Death requires a narrator, nine women. An effective, inspiring radio narration on the life of Lottie Moon. No characters are seen. Thirty minutes, 25 cents

Filmstrip: Prayer Power for Missions, a filmstrip designed to show the integral relationship between prayer and missions. Interprets how Woman's Missionary Union helps the church realize its prayer potential. 45 frames, color with recording and manual, \$6.50

Motion Picture: The Lottie Moon Story—32 minutes, sound—The story of Lottie Moon and her experiences as a missionary in North China. Rental \$5.00

The filmstrip may be ordered from Baptist Book Stores and the motion picture from Baptist Film Centers. The plays may be ordered from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or from Baptist Book Stores.

7. Give thanks—"Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods" Psalm 95:2-3.

November is a lovely month. It's the month in which a day is set aside to remind us of all God's benefits and to call us to a time of thanksgiving. At this Thanksgiving season may the words of the poet be the prayer of our hearts:

Lord, bless our soul's endeavor
Thy servants true to be,
And through all life, forever,
To live our praise to thee.

WILLIAM G. TARRANT

To the CIRCLE CHAIRMAN

Last spring Dr. Baker James Cauthen wrote in *The Commission* of an experience he had. He said there came to his office one rainy morning a man eighty-nine years old who had walked ten blocks. The man said that for several days he had felt impressed to come to him and suggest that a simple little statement might be used

throughout the world to bring a blessing. The statement which he proposed was "Spread a little love." Two days later the elderly man came again into Dr. Cauthen's office and this time he said after sharing his statement and feeling a burden roll off his heart, he felt impressed to do something to help put it into action. He concluded that giving a tithe of all he had would be what his Lord would have him do. To Dr. Cauthen's surprise he laid a check for \$1,000 on his desk. This old saint of God was assured that the money would be used to "spread a little love."

As we approach the Thanksgiving season and Christmas time, lead the members of your circle to determine that they will "spread a little love." This they can do as they discover the needs of those in the community who need this ministry. This month's study of Japan, Israel, and India should cause WMS members to have concern for some who may be in their communities from these different areas of our world.

By participating in the Week of Prayer for Foreign

Missions and the Lottie Moon Christmas Offering, they can "spread a little love." When an individual confesses his sins and reaches out to Christ for forgiveness and salvation, love for all mankind begins to flow out of his heart to others. This love may be expressed by personal testimony, prayer, gifts, and ministry.

Urge the members of your circle to attend the week of prayer observance in your church December 4-11. The preview of the week of prayer in this Forecaster should cause members to be interested in this opportunity to become an intercessor. Help the women visualize what their Lottie Moon Christmas Offering will do to spread Christ's love around the world. Through the pages of ROYAL SERVICE they can see how the offering will be used.

Are the members of your circle reading the book *Beneath the Himalayas* (McPhail, 85¢; Teacher's Guide, 25¢ from Baptist Book Stores)? This first Southern Baptist missions book on India and Pakistan should be read by every WMS member. Readers of the book will get a new vision of what missions can mean and who missionaries are.

cera for the total needs of the community.

3. Pray for a Christlike spirit and a positive Christian influence.

4. Plan ways to minister and to witness to those in the community who are lost without Christ as their Saviour.

The circle program for this month is an interesting one, too. It will inform WMS members of our Baptist student and agricultural work in Israel. Also, efforts on behalf of religious liberty in that land will be discussed.

MISSION STUDY CHAIRMAN—The new Foreign Mission Graded Series being used this fall enables the whole family to study new missions fields in Asia. This study will cover Pakistan, India, Vietnam, and the large island of Sumatra which is a part of Indonesia.

The family having members in the Sunbeam Band, Girls' Auxiliary, Royal Ambassadors, Young Woman's Auxiliary, Woman's Missionary Society, and the Brotherhood is most fortunate. This will give members of the family information from each of the countries WMS members will study *Beneath the Himalayas*, a study of India and Pakistan. YWAs will study *Crosscurrents*, a survey of the whole area. Intermediate GAs and RAs will study East Pakistan. *Few Among Many*, and Junior GAs and RAs will use the book *My Island of Sumatra*. Vietnam is the background of the story for Sunbeam Band members, and it is entitled *The Flying Dragon*. The Adult and Young People's books are 85 cents each and all of the others are 50 cents from Baptist Book Stores. The Teacher's Guides are 25 cents each from Baptist Book Stores.

Order from Baptist Book Stores the following materials which may be used effectively with this study of new missions fields in Asia. When ordering use this code number: 83-W. Some of these are: (1) Stickpin flags of India and Pakistan, 4 cents each; 72 of any one kind, \$1.98, heavy paper 2" by 1-5/16". (2) Bookmark with the Lord's Prayer in Hindu characters with literal translation printed in green on saffron paper. 2 1/4" by 3 1/4" priced 2 1/2 cents each. (3) Twenty-third Psalm program cover decorated with Indian motifs, Hindu characters, and literal translation of the psalm. On the back in poetic English the psalm is set to a wistful Indian melody. Folds to 5 1/2" by 8 1/2" and is priced at 3 cents each. (4) "Cut-outs of Southern Asians" is a set of ten cut-outs for \$1.25. Twenty people in costume of Southern Asia are printed back to back. Bright in color, 8 1/4" tall on 4 1/8" long base. Two sets are required if all are to be visible from one or both sides.

PUBLICATION CHAIRMAN—Now is the time for you to take the grandstand! It is getting close to Christmas, and ROYAL SERVICE is a wonderful gift idea to suggest. See the promotional features in this Forecaster on ROYAL SERVICE reading and study. It is to be used in circle meetings and should give a good boost to ROYAL SERVICE subscriptions. Suggest to those helping with the presentation that the magazine is an excellent gift for those not already receiving it. Some may want a subscription sent to their dentist or doctor's office, to their beauty shop, the public library, or to friends in other churches.

The enlarged ROYAL SERVICE is now \$2.00 for twelve copies. Send subscriptions to Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. Allow four weeks for new subscription, renewal, or change of address. Alabama subscribers add 4 percent sales tax. Include your zip code.

Leading Persons to * Participate in Missions

PRAYER CHAIRMAN—One of the first ventures of Woman's Missionary Union beyond regular missionary meetings was a Week of Prayer for Foreign Missions and a Christmas offering for China. From the first, praying and giving for foreign missions was most successful. This experience has expanded until it now reaches all of our foreign missions fields.

If the entire church membership is to participate in the 1966 Week of Prayer for Foreign Missions, December 4-11, it will be necessary for you and your committee to work closely with your pastor, the WMU

president, and other church program organization leaders.

When all church leaders plan together, conflicts can be avoided and the entire church membership can be informed of activities which involve them. Study carefully the week of prayer materials which you will receive in December ROYAL SERVICE. See the promotional feature in this Forecaster suggested for use at circle meetings, previewing the Week of Prayer for Foreign Missions. Encourage every circle to promote attendance at the week of prayer by using this suggestion or another using their own ideas.

Lead your WMS to plan a five-day observance of the week of prayer so that the material from all parts of the world may be used and sufficient time given to meditation and prayer.

Be alert to information and articles in *The Christian* and in your state Baptist paper. Remember the importance of your own personal preparation. In order to lead the people of your church in a worthy observance of the Week of Prayer for Foreign Missions, you and your committee members must be prepared for the week. Pray that the week may mean much to your church and to our missions work around the world.

ENLISTMENT CHAIRMAN—Since enlistment is basic to everything Woman's Missionary Union does, we suggest that you consider the possibility of a WMU enlistment week in your church. The purpose of the week is to unite all WMU organizations in the church in an intensive, concerted endeavor to reach all prospects for WMS, YWA, GA, and Sunbeam Band.

In order to enlist all prospects there must be an adequate number of organizations functioning properly. Therefore, the WMU enlistment week is designed to help organizations with enlistment, enlargement, and improvement.

Order the WMU Enlistment Week pamphlet, 10 cents from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores, and learn all about the week. In addition to the pamphlet, you will need the WMU Enlistment Survey card (buff), 50 for 40 cents; 100 for 75 cents (packaged only as listed).

If you have already had an enlistment week in your church, you may need the WMS Enlistment Survey card, 50 for 40 cents; 100 for 75 cents (packaged only as listed). These cards will enable you to gather such information as age, marital status, and preference as to time of meeting. Order same as above.

As enlistment chairman, remember these principles of enlistment: (1) make an enlistment survey, (2) set up new organizations, (3) enlist and train leadership, (4) schedule meetings, (5) visit prospects, (6) make purposeful use of meeting time.

To the * CHAIRMEN

Teaching Missions *

PROGRAM CHAIRMAN—The WMS program for November should be a learning experience for WMS members for it seeks to answer the question, What is the Soka Gakkai [so-kah gah-kah-i] movement in Japan and how are Baptists witnessing there? The article "What Is Soka Gakkai?" by Tucker N. Callaway, page 2, will be a tremendous help to you in understanding this religion which is spreading like wildfire throughout Japan.

Pray and plan for this program to be a time of preparation for the commemoration next month of the birth of Christ. By learning of this fastest growing religious organization in the world, concern should be deepened and interest heightened in praying and giving for the support of our missions work in Japan and in the rest of the world. The adherents of Soka Gakkai with their complete trust, fanatical zeal, and loyalty present a challenge to Christians. From the study of this religion members could decide to:

1. Locate Japanese living in their community
2. Develop an understanding of and a sincere con-

COMMUNITY MISSIONS CHAIRMAN—"Our WMS made a survey of our rural community and listed all the unsaved and unaffiliated Baptists. We divided the names among the members and two by two went out to talk to people who were lost and to awaken Christians to the responsibility of church membership. We carried on this intensive visitation program for three months, and also had prayer services in the homes of the unsaved. The plan worked marvelously . . . seven-teen lost people were saved and united with the church. We went out on God's promises and can truly say, 'There hath not failed one word of his promises.'"

This testimony sets out some soul-winning techniques which your church may want to follow.

1. Make plans for soul-winning visitation.
2. Discover lost persons through a survey or census.
3. Lead members to assume responsibility for specific individuals.
4. Visit the lost and witness to them.
5. Participate in a continuous soul-winning visitation program.
6. Have prayer services for the lost.
7. Encourage the lost to make a decision.
8. Bring the lost into the church.
9. Help them find their places in the life of the church.
10. Believe God's promises—rely upon the Holy Spirit.

In most churches plans for soul-winning visitation are made by the Sunday School. Encourage WMS members to participate in these plans.

Order Soul-winning Bible References presenting plan of salvation, gummed sticker, 25 for 25 cents (packaged by 25's only). These may be secured from Woman's Missionary Union or from Baptist Book Stores.

PUBLICITY CHAIRMAN—Here are some tips which should be kept in mind when making posters, flash cards, and charts.

1. Be sure that the lettering can be easily read.
2. Have good contrast between the lettering and the background board.
3. There should be color harmony; generally if warm colors (such as red and orange) are used on cool backgrounds (such as blue and green) or vice versa, the effect will be good.
4. When making posters and charts, use both illustrations and lettering. One or the other should dominate. Either the illustrations should occupy more space than the lettering, or the other way around.
5. Paint and ink work well on white cardboard. When lettering with crayons, take care that the strokes are bold enough to be seen easily from a distance.
6. Various colored paper and colored poster board may be used together for an interesting color scheme.

What makes a good poster?

It must get attention—either by subject matter or design and color.

It puts across an idea.

It must be displayed in a good place.

Keep working on your publicity ideas and before long you'll discover you are getting proficient, and folks will be learning through your communication!

STEWARDSHIP CHAIRMAN—Now is the time of year for stewardship chairmen to promote the Lottie Moon Christmas Offering for Foreign Missions. In this Fore-caster there is a suggested promotional feature to be used at WMS meetings to promote the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering. Plan with the prayer chairman for the use of these promotional features, or you may choose to use your own ideas in working out promotional features.

Evaluate your church's plan of giving to missions. How much did your church give last year to the Lottie Moon Christmas Offering? Was it a fair amount considering your gifts to local causes? How did it compare with your 1964 offering? You may want to make a chart showing the increase or decrease of your church's offering to foreign missions during the past few years.

In December ROYAL SERVICE there will be messages from the four foreign missions area secretaries concerning needs for the 1966 Lottie Moon Christmas Offering. Their messages will also tell something of what the offering has meant in the past. Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board, will relate the total offering to the total budget of the board. These messages can be used in various meetings of your church to inform all of the people of this opportunity to bring a Christmas gift to Christ for foreign missions.

Organizing for * Missions Projects

by Billie Pate, Director
Field Services Department, WMU

WMU and Brotherhood have the important responsibilities of providing organization and leadership for two church projects in December. They are the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering. These projects will result in added strength and resources for foreign missions, and renewed interest in each church that participates.

In leading the church to participate, WMU and Brotherhood will need to take certain general actions, outlined below. December ROYAL SERVICE is a key resource for detailed information about materials, ideas for promotion, and the actual conducting of the projects.

Lead the church to set an offering goal; make sug-

gestions through the church council.

Suggest ways the projects might be supported in Sunday School, Training Union, and the Music Ministry. The leader of each of these program organizations will find help in his respective magazine.

Suggest how the Wednesday evening prayer time may be used to feature the two projects; assume responsibility for this time as the church suggests.

Be responsible for publicizing the week of prayer



Channeling for the Church and Denomination Brotherhood

Mr. Jay Chance, Leadership Training Representative, Brotherhood Commission, suggests the following ways WMS members may assist the Brotherhood with Royal Ambassador Week, November 6-12, 1966.

Invite the Royal Ambassador director or one of the interested women of your WMS to make an announcement. Prepare five posters with these words: (1) WHAT, (2) WHEN, (3) WHERE, (4) WHY, (5) HOW. As each poster is held up, give the proper statement listed below:

WHAT—An important week in the life of Baptist boys around the world is Royal Ambassador Week which shows the church what Royal Ambassadors is.

WHEN—November 6-12, 1966.

WHERE—Royal Ambassador Week will be observed in Baptist churches across our Convention.

WHY—Royal Ambassador Week this year will be a time to celebrate fifty-eight years of missionary education for boys. Royal Ambassador Week is a time to honor thousands of boys and their counselors for their contributions to missions.

HOW—Here are some ways that our WMS may help make this week profitable.

1. Serve and/or prepare for Man and Boy Banquet or parties honoring Royal Ambassadors.
2. Help Brotherhood supervise a Royal Ambassador service project.
3. Assist Brotherhood in publicizing Royal Ambassador Week.
4. Encourage WMS members who are mothers of Royal Ambassadors to:
 - a. See that their sons wear their Royal Ambassador uniform at all church services during the week.
 - b. See that their sons work on and pass their

and Lottie Moon Christmas Offering.

Suggest that families pray together for foreign missions during the week of prayer; provide adequate guidance materials.

Be responsible for securing adequate materials for churchwide participation, including offering envelopes.

Suggest that all church members be given opportunity to give to the Lottie Moon Christmas Offering.

plan of advancement.

c. See that their sons participate in the special Royal Ambassador activities of the week.

Foreign Mission Board

Leader's Mission Study Packet on New Mission Fields in Asia

Free, upon request, from the Department of Missionary Education and Promotion, Foreign Mission Board, SBC, Box 6597, Richmond, Virginia 23230.

The 1966 Foreign Mission Graded Series study offers opportunity to learn about Southern Baptists' newest missions fields in Asia: India, East Pakistan, Sumatra, and South Vietnam. Special materials to enrich this study are available to mission study leaders, circle chairmen, and others who plan to teach one of the five Graded Series books.

The specially prepared packet consists of a booklet, "New Mission Fields in Asia," with map, pictures, and suggestions for additional visual aids.

The two-color map, intended for classroom use, shows these new fields and locates centers of missionary residence. The twelve pictures (7½" by 10") may be easily removed and mounted for display. These are designed to give added understanding of people and places mentioned in the study books.

The booklet includes a background article by Dr. Winston Crawley, the Foreign Mission Board's area secretary for the Orient; a table showing missionary personnel, national workers; and current information about the countries studied.

Also in the booklet is a helpful back-issue guide to articles pertinent to the study theme which have appeared in *The Commission* and other magazines.

Order Now!

The "Missionary Album Supplement—1966," handled exclusively by Baptist Book Stores, may be ordered now at a cost of only 85 cents per copy.

The supplement, covering all missionary appointments from May, 1965, through April, 1966, will bring the album up-to-date. Both the album and the supplement will be more usable if placed in a loose-leaf notebook, for which they have already been punched.

* PROMOTIONAL FEATURES AT YOUR MEETINGS *

Society •

by **Jane Whitlow, WMS Director, Georgia WMU**
Mission Study Tic-Tac-Know

Prepare on poster board or chalkboard old-fashioned tic-tac-toe game with nine squares numbered consecutively. Use two contestants, chosen and briefed in advance, referred to as Mrs. X and Mrs. O. Place them behind a table and give each a card on which the questions and answers have been written. The moderator asks the questions and marks the X's and O's in the proper squares.

From the Adult foreign mission study book, *Beneath the Himalayas* by Jasper L. McPhail, choose nine questions to be answered by the contestants. Select questions which will stimulate the group's interest in the area of study and create within them a real desire to read the book. Give each contestant a small card on which all questions and answers are written in the following numerical order: Mrs. X's card lists questions 5, 7, 2, 4, 9; and Mrs. O's 1, 3, 8, 6. (Order is important.) Mrs. X begins by choosing number 5. Moderator reads; Mrs. X answers; moderator places X in square 5. It is now Mrs. O's turn; she chooses square 1 and answers. This procedure continues with each woman's choosing and answering all questions in proper order.

At the end it will be obvious that the game is a tie. The moderator may close by saying: "If you feel the Tic-Tac-Know program has been rigged, you are quite right, but we make the plea that you do not indict us for this. We sought to bring you up-to-date on the latest in books for WMS mission study. By reading *Beneath the Himalayas*, you may be as educated about India and Pakistan as these two contestants."

Week of Prayer for Foreign Missions

For center of interest make an attractive poster bearing the week of prayer theme, "Behold the Lamb of God." Place poster and an empty cornucopia on table.

Put bits of information as to society's plans for observance of week of prayer on small strips of paper and paste to pieces of real or artificial fruit. Before meeting begins, give fruit to individuals and at proper time each woman comes to front, reads announcement concerning week of prayer observance, and places her fruit in the cornucopia.

Following completion of announcement, give to each

woman a piece of fruit cut from colored construction paper. Write a specific foreign missions prayer request on each. These requests may be taken from program material given in December, 1966, ROYAL SERVICE. This will serve as a reminder for each woman to take part in the coming week of prayer.

The prayer chairman may conclude by urging each woman to participate actively in the Week of Prayer for Foreign Missions. She may state that the cornucopia is a symbol of abundance and that out of our abundance we should be willing to share with the world. It is by praying, giving, and witnessing that our lives are most richly blessed.

Circle •

by **Mrs. Ralph Gwin, Prayer Chairman**
Florida WMU

Preview of Week of Prayer

Cut the inside fold from old Christmas cards of the French or double-fold type and the ones with a true Christmas message, leaving a plain Christmas folder where you may write (or insert) invitations to attend the Week of Prayer. Distribute these to members with a Little Moon Christmas Offering envelope. Your invitation may include as much of the following information as you wish, with specific hour and place for your meetings.

Week of Prayer for Foreign Missions December 4-11, 1966

Theme: Behold the Lamb of God
Monday: Behold Him As Healer
Tuesday: Behold Him As Teacher
Wednesday: Behold Him As Preacher
Thursday: Behold Him As Saviour
Friday: Mine Eyes Have Seen Thy Salvation
Offering Goal \$14,500,000
Church Goal

Announce that each day's procedure will provide a time of individual meditation directed by a recording provided for each society. A Bible study theme interpretation will precede a discussion of the ministry suggested by the daily theme; for example, medical ministry on Monday, with illustrative stories from the missions fields. A time of prayer for missionaries, missions objects, and needs as requested will be the high point of each day's observance. Urge members to increase their offerings in keeping with the increase in the overall goal.

Close preview with a brief prayer that the week of prayer will be the most meaningful time of the year for all members. Then sing together, unaccompanied, the chorus of "O Come, All Ye Faithful," substituting the word "behold" for "adore."

Sweet Home, Argentina, ret.; Albert Casteel, San Antonio, Tex., E. L. Sloan, Oklahoma City, Okla., Sp. sp. ev.

14 THURSDAY And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it *Isaiah 40:5* (read vv. 1-11).

We are grateful to God that Spanish Baptists enjoy more religious freedom than in former years. During October, 1965, the Baptist churches of Spain conducted simultaneous evangelistic campaigns with encouraging results. And Spanish Baptists are continuing their five-year emphasis on establishing a Baptist witness in every city where 100,000 or more people live. Baptists of Spain are now in the second month of their planned three-month nationwide, simultaneous stewardship campaign. Ask God's blessing on Baptists of Spain.

Pray for L. H. Gunn, Jones City, Okla., deaf ev.; Francisco Diaz, Panama, Mrs. L. S. Dismore, Peru, Mrs. A. F. Garner, Argentina, Mrs. B. D. Brown, Liberia ev.; W. R. O'Brien, Indonesia, ed.; R. M. Wright, Korea, MD.

15 FRIDAY He shall not fail nor be discouraged, till we have set judgment in the earth: and the isles shall wait for his law *Isaiah 42:4* (read vv. 1-12).

Families move out of inner cities, poorer families move in. An accumulation of spiritual need in inner cities is compounded by delinquency, illness, immorality, crime. Churches have greater opportunity and responsibility. Churches are finding themselves unprepared for both. The Home Mission Board, through its Department of Christian Social Ministries, is ready to work with these churches. Using the facilities of the church, the Board helps churches to adapt weekday programs. Pray for inner city churches.

Pray for Humberto Dominguez, Cuba, G. S. Lozok, Venezuela, Lois Glass, Taiwan, Mrs. J. H. Sullivan, Nigeria, ev.; A. H. Dyson, Jr., Nigeria, ed.; Willie Mae Berry, Ghana, RN.

16 SATURDAY Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock *Jeremiah 31:10* (read Jer. 32: 2, 6-7, 9-17).

The Davao Baptist Association in the Philippines opened work in the large town of Digos. It began with four-week tent meetings. Average attendance was between four and five hundred, and there were thirty-six professions of faith. Immediately thereafter facilities were rented and a pastor was called.

Mills Seaborn and his wife, associational consultants, also have encouraged stewardship growth in the church-

es, and some are self-supporting for the first time in ten years. Pray for Davao Association.

Pray for Mrs. Seaborn, Mrs. M. N. Alexander * Thailand, Mrs. D. B. Howle, Korea, ev.; Mrs. F. J. Snyder, East Africa, ed.; Mrs. W. H. Carson, Nigeria, W. W. Eneke, Brazil, J. L. Hart, Argentina-Chile, ret.; Mrs. Julio Anguiano, Hondo, Tex., Sp. sp. ev.; B. J. Yelvington, Espanola, N.M., Ind. ev.

SUNDAY

November 27 All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all *Isaiah 53:6* (read vv. 1-12).

The Savannah Association has purchased property for a good will center and a mission center in downtown Savannah, Georgia, where many volunteer workers help with the program and Miss Patricia Ervin directs it. The association, the state mission board, and the Home Mission Board contribute budget needs. Pray for this cooperative effort.

Pray for Miss Ervin, MC; Mrs. Nelson Rodriguez, Cuba, S. L. Goldfinch, Sr., Costa Rica, Mrs. V. A. Greene, Philippines, R. L. Lusk, * Macao, F. C. Parker, Japan, Mrs. R. T. Plumpin, Brazil, ev.; Mrs. S. L. Watson, Brazil, ret.; Miriam Willis, Paraguay, Bertha Jane Marshall, Japan, RN; Minor Davidson, Malaysia, ed.; Jim Dillard, Nigeria, MI; Mrs. J. C. Pou, Liberia, MA; Malaysia Sunday School Crusade, Nov. 27-Dec. 11.

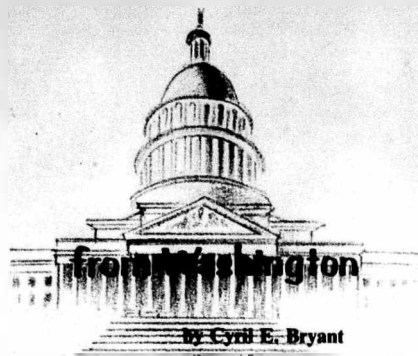
20 MONDAY Seek ye the Lord while he may be found, call ye upon him while he is near *Isaiah 55:6* (read vv. 1-13).

Dr. Winston Crawley, Secretary for the Orient, says that Asia offers greater freedom and opportunity for Christian missions than ever in history: "Asia today is comparable to Ephesus in Paul's day, when he faced 'a great door and effectual' but with many adversaries. The Orient is indeed characterized by situations of confusion and difficulty, and missions work does encounter adversaries, but God's messengers do well to focus their attention on the open door."

"Tremendous human needs in the Orient constitute a great open door for missionary ministries. More than half the people of the world live in Asia. Therefore we find in Asia the world's greatest concentrations of all kinds of human need." Pray for Asia.

Pray for C. W. Fenner, Japan, Martha Morrison, Malaysia, ed.; R. L. Lambright, Indonesia, MD; Mrs. H. C. Knight, Argentina, C. D. Riley, Brazil, Mrs. R. E. Shelton, Uruguay, Mrs. H. O. Hurl, Fla., ev.; Rafael deArmas, Perrine, Fla., Gregorio Perez, San Benito, Tex., Mrs. Eddie Sanchez, Tex., Sp. sp. ev.; Mrs. D. A. Dalby, Hollidale, Calif., Ind. ev.; Lucille H. Ladd, New Orleans, La., RM.

[Continued on p. 35]



Is the US Softening Its Attitude Toward Red China?

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

THE UNITED STATES has not had diplomatic relations with mainland China since Communists took over the government of that vast and populous Asian country in 1949. We have instead recognized the exile government of Chiang Kai-shek on the island of Taiwan.

Washington officials are beginning now, however, to show a softening of their long-time silent and rigid attitude toward Red China with her 750 million people. There are practical reasons for this. China has developed an atomic bomb and thus must be taken into account as a military world power. There is growing evidence reaching Western countries that an internal power struggle is under way in the Chinese capital of Peking, and with proper diplomatic approaches from the West it may be for the better.

Secretary of State Dean Rusk told a Congressional committee: "There is nothing eternal about the policies and attitudes of Communist China. We must avoid assuming the existence of an unending and inevitable state of hostility between ourselves and . . . mainland China."

And, Vice President Hubert Humphrey told a US Military Academy graduating class at West Point that the United States will continue to widen its contact with Commu-

nist China. He said that continued isolation of China "breeds unreality, delusions, and miscalculations."

It has become known, too, that the American Ambassador to Poland, John A. Gronowski, Jr., has been meeting regularly with Red China's Ambassador to Poland to discuss problems between the two governments.

United States objections to Red China have been both political and idealistic. Politically, we have continued to observe our prior commitments to the government of Chiang Kai-shek. Idealistically, we have had strong objections to the hostile attitudes of Communist leaders, their reliance on force, and their general disregard for international law.

Church people of the Western world have generally shared these objections to China's Communist government. We are opposed to the sacrifice of human values.

Agriculture is still primitive in most of China. Medical care is inadequate. Factories for items for the benefit of human welfare are antiquated, and the government majors on the development of military strength and new weapons. Certain relief agencies have sent grain and other foodstuffs into mainland China through the port of Hong

Kong, yet millions in China are still underfed.

No one knows fully what has happened to the Christian witness in China. At the time of the Communist takeover there were about 3 million Christians in China, one third of them Protestants. Baptist churches reported a total of 123,000 members. The last missionaries were forced out of China by 1951, and the responsibility for maintenance and outreach of church activities fell entirely to Chinese Christians. Government pressure led to the formation of all Protestants into a Three-Self Movement (Self-support, Self-government, Self-propagation). Unofficial reports indicate that the number of worshiping congregations has diminished as the years pass and Communist pressures increase. Certainly the people who have stood courageously by their faith need encouragement from Christians in other countries.

There is no great likelihood that Christian missionaries will be privileged to reenter China as long as Communist government is in power. But an increased flow of communications between peoples east and west might hopefully open avenues for more expressions of Christian compassion as well as the exchange of information.

What is the Sunday School Lessons Simplified?

I doubt that there is a church in our Convention that does not need to know this answer. This periodical, *Sunday School Lessons Simplified*, is based on the Uniform Series. It presents Bible truths in simple language which makes application easier.

It is recommended for use with: (1) deaf, (2) new readers, (3) persons who feel they have limited educational facilities, (4) those who have limited Bible knowledge, (5) those who need larger print to read. It may be used with Bible classes in mental and penal institutions, in good will centers, and Baptist centers, as well as missions where English is used as a second language.

In size, number of pages, and appearance it looks much like all other Adult Sunday School periodicals for class members. Some of its special features are large type, two or three pages of definitions of words used in the lessons or Bible passages, one or two short inspirational articles, not age-graded, and may be used with adults, young people, or teen-agers.

What is *The Braille Baptist*?

The Braille Baptist is a monthly periodical published by the Sunday School Board with regular features: hymn of the month (music, words, and story of how it came to be written); Uniform Sunday School lessons taken from *Sunday School Adults*; Training Union study material taken from *Training Union Quarterly Simplified*; daily Bible readings used by adults in Training Union and in WMS and the missionary calendar of prayer; a study of the missionary message of the Bible, sometimes a portion of *Forecaster*, and an occasional missionary article taken from *ROYAL SERVICE*.

by Marie Mathis

IS
THIS



YOUR
QUESTION?

The Braille Baptist is available only to blind persons and is free. If you know a blind person, determine whether he receives *The Braille Baptist* and if he wishes to receive it. If he does, write to Braille Editor, 127 Ninth Avenue, North, Nashville, Tennessee 37203. If the individual is an adult, give the grade of braille he reads along with his name and address. Printing braille is very expensive. Therefore, it is impossible to send samples of *The Braille Baptist*.

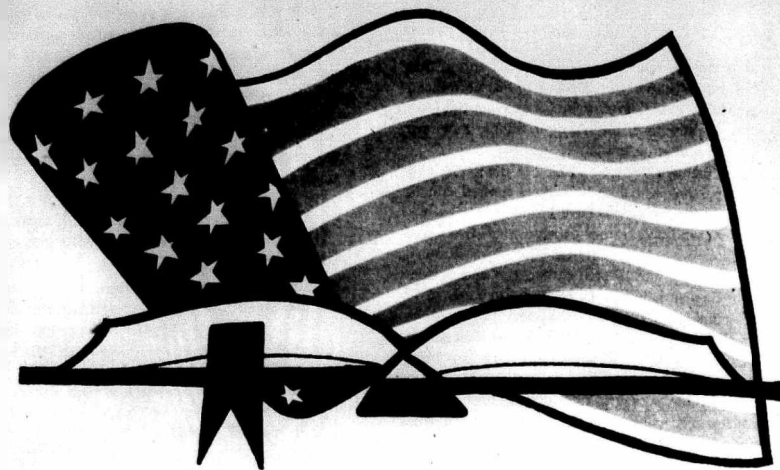
What is the Margaret Fund, and who are MKs? Can all the people of your church answer this question?

Let's turn the answer around. MKs are the children of missionaries—both home and foreign missionaries. The Margaret Fund is a part of the Lottie Moon Christmas Offering for Foreign Missions and the Annie Armstrong Offering for Home Missions which assists our missionaries in the education of their children.

The Margaret Fund began in 1904. Miss Annie Armstrong asked a woman to help in providing a home for missionary children who, because there were no educational facilities on their fields, had to attend school in this country. And the idea grew and grew to become a fund given each year for the MKs to attend the colleges and universities of their choice.

Separation from children away in school is not easy for any parent. Most of us see our children "away at school" often. Missionaries and MKs for the most part are separated by great distances, often by oceans. Aren't we glad to have a part, even so small in this worthy work of providing help in the education of missionary children?

Sixty thousand dollars from the 1966 Lottie Moon Christmas Offering is tagged for the Margaret Fund for overseas MKs.



FREEDOM IS NOT A SOMETIME THING

FREEDOM IS NOT A SOMETIME THING. It is for always and for all men.

Religious liberty is that kind of freedom!

Religious freedom is freedom to disbelieve as well as to believe. It carries with it the right of a person to halt a practice of long standing, if that practice encroaches on the person's freedom of conscience.

A firm belief in religious liberty has caused Baptists consistently to champion freedom for people with all kinds of religious beliefs—long before people called Baptists ever reached the shores of America. Distasteful as it may be to some, religious liberty for all also includes liberty for the atheist to deny God!

Why is this?

One simple answer is found in our profound fear of coercion. Any attempt to restrict persons in matters of conscience can easily lead to coercion of men's minds. Any authorization for a government official or unit to prescribe religious practices can be the beginning of an establishment of religion.

A demand for official government permission to pray,

to read the Bible, or to exercise otherwise our religious faith is not the way to religious liberty.

Baptists have long resisted any regulation or permissiveness with respect to worship or proclamation of the faith. Once an entity, be it absolute monarch, church hierarchy, or democratic government, is accorded the right to grant permission to any person or group to exercise religious faith, *that same entity has the power to withhold permission.*

Our founding fathers in this land perceived correctly this insight in their interpretation of the Scriptures. They wisely adopted the political policy of separation of church and state. In other words, these migrants and sons of migrants from other lands circumscribed the conduct of the federal government in America with respect to church-state affairs. They rendered that government powerless to favor one church over another. They removed from that government the power to deny man his God-given right to exercise freely his religion. They deliberately legislated to prevent coercion of any unit or official of that government in matters of religion.

by James M. Sapp, associate director
Baptist Joint Committee on Public Affairs

The same limits were used in the new states which joined the Union after 1789, and were operative in the original thirteen states during the period of writing of the federal Constitution. Later, in 1868, the Fourteenth Amendment extended to state governments safeguards of the First Amendment. In our day it is extremely important that we not make alterations in the First Amendment in the Bill of Rights.

Men have attempted to change the First Amendment on several occasions. Perhaps the classic effort in modern times took place in 1964. Although many congressmen offered amendments, the one a large group of congressmen finally agreed upon to support became known as the Becker Amendment.

This proposed amendment attempted to set aside Supreme Court decisions dealing with prayer and Bible reading in the public schools.* In order to do so, it called for changing the language of the First Amendment. Misunderstanding, confusion, and frustration arose across the nation in the wake of debate stirred by congressional hearings.

However, once the American people understood the decisions of the Court, the principles involved, and the effect of the proposed amendment, they soon persuaded a majority of congressmen to refrain from any further "tampering" with the Bill of Rights.

A prescribed prayer or devotional is as unacceptable to a great majority of Baptists as a written creed. We have long resisted an authority other than the Scriptures

*The New York Regents Prayer Case, 1962 (Engle v. Vitale); The Maryland Bible Reading Case, 1963 (Schempp v. Murray). A case study of these Supreme Court decisions may be found in the book by C. Emanuel Carlson and W. Barry Garrett entitled *Religious Liberty*, published in 1964 by Convention Press, Nashville, Tennessee, and available in Baptist Book Stores for 25 cents.

as a rule for the practice of our faith.

Baptist authority for this stand is based on belief in the Trinity. Authoritarian religious exercise rules out the place of the Holy Spirit in personal exercise of faith. God's Spirit, moving in the heart of a man, is the very essence of a true religious experience.

We have had difficulty in sorting out such practices in the matter of cultural patterns which historically we have followed. When revered practices, or mores, come into question, we become defensive. We resist parting from familiar customs which make us feel righteous because we like the idea of a religious flavor in public events. However, we cannot escape for long making a choice between true religious faith and cultural Americanism when faced with recurring and fresh issues in the modern world.

Christ himself had to face and make such a choice. His temptation experience in the wilderness (Matt. 4:8-11) brought him face to face with the idea that political power could accomplish his mission in the world. He was unhesitant in his rejection of the idea. His ways, and consequently our ways as Christians, are the ways he taught us—love, sacrifice, service, persuasion, mercy, the Holy Spirit. The Great Commission (Matt. 28:19-20) is the business of disciples and churches, not governments.

What is religious liberty?

It is the inheritance from God which makes men free in their relationship to God. It neither depends upon nor expects government to engender, enhance, or provide those attributes of Christ which he bequeathed to all who follow him. Religious liberty is a right without any interference or competence of government. Indeed, religious liberty is a right to experience and enjoy.

by Robert O'Brien

Assistant Editor of Publications
Royal Ambassador Department
Brotherhood Commission, SBC

WHAT does a foot-long hot dog party have to do with Royal Ambassador Week?

On first thought, maybe nothing!

But in the fertile mind of an unidentified RA leader in St. Joseph, Missouri, foot-long hot dogs had a lot to do with both boys and RA Week in his church.

Boys, he reasoned, like parties and they like to eat—especially boys nine through seventeen. So, why not let them have some fun during this week, observed annually in Southern Baptist churches.

The week is set aside by the Southern Baptist Convention principally to demonstrate to church members the importance of providing missionary education for boys. It is a time in which boys show how they are taught in Royal Ambassadors to serve others—to be, as their motto says, "... Ambassadors for Christ."

The observance falls short of its desired effect if it is relegated to nothing more than a passing mention by the pastor on Sunday morning. It indeed should be a WEEK of varied activities.

It should be a WEEK in which boys get deserved recognition and have fun.

But, more important, it should be a WEEK in which church members become familiar with the Royal Ambassador concept of providing missionary education for boys through a study of home and foreign missions; service projects which involve them in direct mission action and instill in them a realization that the Great Commission calls for each person to be a missionary in his everyday life.

Royal Ambassadors, in fact, is one of the church's three Brotherhood units which provide missionary education for male members. The other two are Baptist Young Men (ages 18-24) and Baptist Men (formerly

known as the church Brotherhood).

A range of week-long activities to channel the results of Royal Ambassador missionary training can vary from foot-long hot dog parties to Sunday services participated in by RAs, from chapter demonstrations of skills to father-son banquets, and from all-night camps and cookouts to service projects and skits.

Royal Ambassador literature has spoken continually on the value of a boy. Least, through repeated exposure, you rank the slogan as a cliché, consider this:

A boy named Wayne Dehoney, recent Southern Baptist Convention president, was converted during a Royal Ambassador meeting. He is only one of a number of denominational leaders (including career missionaries) who can claim this experience.

But, more important, what of the many laymen—former RAs—who undergird Southern Baptist missionary efforts right in their own hometowns through prayer, contributions of time and money, and personal witnessing?

Are they not our denomination's greatest strength?

(For RA Week information, packets are sent by state Brotherhood offices to churches. You may order from the Brotherhood Commission, 1548 Poplar Avenue, Memphis, Tennessee 38104, single copies of November Ambassador Life, 20 cents; October-December Ambassador Leader, 25 cents; and October-December Baptist Men's Journal, formerly the Brotherhood Journal, 30 cents; and Guide, 20 cents.)



NOVEMBER 6-12

Royal Ambassador Week in Your Church

Study in November

FOR USE IN WOMAN'S MISSIONARY SOCIETY

Baptists of Japan

by Mrs. Ralph Gwin

Study Question: What is the Soka Gakkai movement in Japan and how are Baptists witnessing there?

Devotional Thoughts

A little girl watched her mother making bread.

"What is that?"

"Yeast."

"What is yeast?"

"It makes the bread light."

"Where is it now?"

"All mixed in."

"I don't see it."

"No, but if you go out and play I will call you when the rolls rise and you can see the difference."

Like yeast buried in dough, or seed planted in soil, the gospel is buried in the heart of man to do its work in changing heart and life. Society is changed when individuals are changed. Christian principles become active in the community and in the nation when individuals accept Christ, putting Christian ideals to work in their lives.

Jesus used an illustration about the leaven (yeast) in Matt. 13:33. Alexander MacLaren says this parable deals with the geographical expansion of the Kingdom of God in the world. While the effect of the gospel is inward, penetrating man's heart through the Holy Spirit, it also spreads outward, transforming society.

MacLaren makes a significant observation. The leaven is not to be kept on a separate shelf apart from the dough! Christians are to enter wholeheartedly into life—government, business, education, labor—spreading the gospel as they go. They are not to isolate them-

selves from life.

Jesus claimed no startling success in his ministry. He gained a following of disciples, small even for his day. He trained twelve men, to whom he gave his parting command, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). What a command! Whatever the geography or conditions, they were to take the transforming leaven of the gospel to people; it could make a difference in their lives.

Christ's method of dealing with individuals to bring them into vital relationship with himself was in contrast to the spectacular method suggested by Satan (Matt. 4:1-10). Doubtless, Satan's way would have pleased the people temporarily, but firmly declining Satan's offer, Jesus chose to follow his own unspectacular way. Some of his greatest teachings were delivered to individuals—like Nicodemus and the Samaritan woman. Jesus came to redeem man who had been so created and endowed of God that each person makes his own choice.

By this personal method, and from the small beginnings of Jesus' time, Christianity has moved quietly and almost unobtrusively into almost every nation of the world. Beginnings have never been spectacular, but growth continues and Christian influence is positive.

(Close with prayer for positive Christian influence in our community.)

Christianity in Japan

Today we want not only to study about Christianity

Meeting Outline

Song
Call to Prayer
Business
Promotional Features (See Forecaster)
Study Session

Outline for Study Session

Devotional Thoughts
Christianity in Japan
Soka Gakkai
Southern Baptists and the Japan Baptist Convention
Christ Makes the Difference
Closing Meditation and Prayer

To Program Chairman:

Secure copy(s) of *Look* magazine for September 10, 1963, if possible (mount some of the pictures), and from your files look up *The Commission* for March, 1964. Ask two or three members to read before your meeting

in Japan, but we want to try to learn something of a new religion called Soka Gakkai and how Baptists are witnessing in this strategic country.

A young missionary-to-be, dreaming of multitudes of eager people flocking to hear of the redeeming Saviour, would soon be disappointed when that missionary-in-reality arrived in Japan, or in any country for that matter. His presence would scarcely be noticed except by other missionaries. He finds himself among a people whose religions, evidenced by countless shrines and temples, are centuries older than Christianity. Close family ties make religious change most difficult. The response dreamed of will not come quickly.

Christianity first came to Japan through the famous Catholic missionary Francis Xavier in 1549. After rapid growth, decline and opposition came with involvement in politics. Christianity was banned in 1587 and there followed, until 1873, the most thoroughgoing and lengthy persecution in all the history of Christianity in that country.

With the opening of Japan to foreign trade in 1859 other missionaries entered the country: Presbyterian, Episcopal, and Dutch Reformed. Catholic missionaries returned. But not until 1889 were Southern Baptists successful in sending workers. The American Baptist Foreign Mission Society had begun a permanent work nearly twenty years before.

During World War II the Japanese government brought pressure on all Christian organizations for union into one church. That union, the Church of Christ in Japan (Kyodan), was the means of survival for non-Catholic groups during those years.

Evangelical Christianity now has been preached in

articles on Soka Gakkai from the above magazines. For small societies, the leader and two other persons may guide the group in the study. The leader speaks on the devotional thoughts, introductory portions of "Southern Baptists and the Japan Baptist Convention" and "Christ Makes the Difference," distributing the numbered paragraphs to members to speak about at the proper time. The other two persons may speak on "Christianity in Japan" and "Soka Gakkai."

Alternate suggestion: Using first paragraph under "Christianity in Japan" to introduce study, tell or dramatize Lois Whaley's story, page 8, March, 1964 *The Commission*, if available. Then say that this is the method used by Soka Gakkai in winning converts in Japan. Then write on chalkboard, "What is Soka Gakkai?" Or, show a streamer on which this is written. Then ask women if this is an expression of a question that has formed in their minds as they have listened to the incident. Continue program; conclude with "Devotional Thoughts," page 27.

Japan for more than one hundred years except for the years of World War II when missionaries were not in the country. The work was hindered, but national Christians kept the churches alive. After the war mission boards increased the number of workers as rapidly as possible to recover losses and begin new advance.

Christianity has triumphed in lives of thousands who have found eternal life in the Son of God. Though the Christian portion of Japan's population is only about 1 percent by the broadest reckoning, Christianity is an energetic influence, leavening and raising the banner of Christian standards. Recently the Japanese government named four persons who had made the greatest contribution to social and moral reform in late years. All four were Christians!

There are, however, today millions in Japan who need to know Christ, among whom are adherents in a new sect, *Soka Gakkai* (so-kah gah-kah-i), which means "value-creating society." Let us look briefly at this sect as an illustration of new religions which have sprung up in Japan's spiritual vacuum which followed World War II.

Soka Gakkai

Japan today has at least thirty new religious movements not directly related to, but based in part on Buddhism, Shintoism, or Christianity. Registered as "miscellaneous" with the Ministry of Education, these movements have attracted eighteen million converts (one of every five Japanese). Ten million of the number are claimed by Soka Gakkai.

Soka Gakkai has roots in one of Buddhism's many divisions, although one Japanese scholar terms it a "corruption" of Buddhism. Beginning in 1930 a lay

movement, growth was so slow that the organization disbanded during World War II. With reorganization in 1946, advance has been phenomenal, now claiming 100,000 increase per month in members.

Converts to Soka Gakkai have two essential obligations: (1) propagation of the belief, and (2) blind devotion to the fully worship object. The worship object is a prayer scroll (the *gohonzon* [go-hone-zone]) bearing on it a Buddhist representation of the universe. A miniature scroll is given to new members at the Sunday night induction services. Devotion to the *Dai-gohonzon* (for *gohonzon*) is expressed in repetitious chanting of the fundamental prayer, *namu myoho renge kyo* ("I am the Supreme Power"). People are assured that no prayer will go unanswered and that belief and understanding will follow their conversion. They are challenged to try out the new faith and see what rewards will come. The promises are many—health, financial prosperity, happiness, material blessing. Should the prospective member decline to be converted, he is threatened with all sorts of catastrophes, including hell.

Naturally the promises of benefits are inviting. Larger rewards are offered the more one repeats the prayer phrase. Soka Gakkai holds out immediate solutions to all problems of the age, asking only blind faith in its doctrine and leaders.

Soka Gakkai is extremely intolerant of other religions, claiming to be the only "true" religion. Its president says "(We) have thoroughly studied and researched all the religions of the world. We found them all to be wanting in one way or another . . . false, too mystical, obsolete." The leaders fully expect to sweep the world, eliminating all other faiths. They are eager to spread their doctrine beyond the islands of Japan.

Shakubuku [shaw-koo-boo-koo] is the method for spreading Soka Gakkai. A literal translation of that word is "break and subdue." When one member of a family is won, great pressure is used in winning the others. Argument, threats, and force may be employed until resistance wears thin and the prospect may give in from sheer physical and mental exhaustion to avoid further hounding and abuse. Such force is considered justifiable since it is believed that all people must eventually come to believe in Soka Gakkai.

The chanting of the prayer phrase and the cry of *shakubuku* may be heard day and night, in great halls, temples, private homes, or gymnasiums. Stirring song-fests directed by dynamic, fan-waving leaders, to the accompaniment of a military band, usually conclude meetings.

Soka Gakkai is a political force as well as religious. It calls for complete blending of Soka Gakkai (church) and state. Soka Gakkai, now ranking in political strength next to the Liberal Democrats and the Socialist parties, is the third party in Japan. Its platform is

"happiness for Japanese people and world peace." The end goal is world domination.

Some people consider the movement more political than religious. As early as 1962, Soka Gakkai had fifteen members in Japan's senate. Numerous candidates were easy winners in local and prefectural (state) elections. The Tokyo City Council has seventeen delegates who are Soka Gakkai.

The organizational structure of Soka Gakkai is militaristic. Fifteen families make a squad; six squads a company; ten companies a district; thirty districts a regional chapter. All chapters are responsible to headquarters in Tokyo. Headquarters chiefs are responsible to the president who has the final and absolute authority.

All in all, Soka Gakkai is a force to be reckoned with by all organizations—political, social, economic, and religious. Soka Gakkai control of the government could even mean an end of mission activity in Japan (See p. 2 for a more detailed discussion.)

Southern Baptists and the Japan Baptist Convention

Southern Baptists recognize that people must be ministered to where they are, and under conditions which are often less than conducive to rapid growth. We cannot wait—like space men—for all systems to be "go" before we proceed. That was not Christ's intent. He simply said, "Go . . . teach . . . baptize . . ." adding his reassuring promise, "I am with you . . . unto the end" (Matt. 28:19-20).

Southern Baptists have recognized the strategic importance of Japan, and especially since World War II have sought to make the most of the new openness of Japan to the gospel. Our work now extends from one end of the country to the other, with Baptists now active in every prefecture. The spiritual need and hunger reflected in the growth of new religious movements like Soka Gakkai show the tremendous challenge of Japan to Christian missions today. The Baptists of Japan are facing unprecedented opportunity.

Our first appointed missionaries to Japan were lost at sea. Years later two couples began our work. Imagine the obstacles. Only two among so many! Yet that mustard-seed beginning has grown to 135 missionaries, plus 284 employed national workers, with a total of 236 churches and mission points served by 184 national pastors. In 1965, there were 12,022 students enrolled in 60 Baptist schools, ranging from kindergarten through seminary. The hospital at Kyoto cared for over 1,500 bed patients and provided other services to nearly 13,000 outpatients.

The Japan Baptist Convention was reorganized in 1947 by sixteen churches which withdrew from the union of churches (Kyodan). Naturally, the mission-

aries have played vital roles in the developing life of the churches and the convention. As the convention has grown, however, it has been blessed with increasing numbers of strong and capable Japanese leaders. The convention entered a new era of young leadership in 1963 with the election of Rev. Yoshitazu Nakajima [yo-she-kah-zoo nah-kah-gee-mah] as executive secretary of the convention.

Other events indicate the maturity of national leadership in kingdom growth:

1. A national doctor, Dr. Shizuo Obayashi [she-zoo-oh oh-baa-yah-she], now heads the hospital at Kyoto. He was formerly active in the Sapporo Baptist Church. Superintendent, doctors, and all employees of the hospital, even cleaning women, are Christians. Classes in the new nursing school began last April in the completed building.

2. The Japan Convention sent a missionary couple, Rev. and Mrs. Masaji Shirabe [ma-saw-gee she-rob-ee] to Okinawa in 1955 to start its foreign missions program. Seven churches and missions were established on Okinawa by 1964. Of special interest to WMU members is the fact that 209 women from Okinawa attended the Japan WMU meeting in 1964.

More recently the Nobuyoshi Togami [no-boo-yow-she toe-gah-me] family reached Brazil (August, 1965) after studying a year in the United States. Following a year's study of Portuguese, they work with Brazil churches enlisting and evangelizing Japanese immigrants. The convention has adopted a program of missionary support, with additional funds to come from the Lottie Moon Christmas Offering in Japan. The plan is for more missionaries as funds are available. The entire support for the present missions efforts come from Japanese churches, and not through the Southern Baptist Convention. A portion of the Japan Lottie Moon Offering is allocated to world missions through the Foreign Mission Board.

3. Last month the first part of an evangelistic crusade took place in twenty-eight locations under direction of the Japan Convention's Department of Evangelism, Masao Kawaguchi [mah-sah-oh kah-wah-goo-chee], secretary of evangelism. The second half of the crusade will continue next April in fifty-two places. This "team evangelism campaign" is reminiscent of the New Life Movement of 1963.

Let us pray at this time for these crusades (pray).

4. The Japan New Life Movement in 1963 made the greatest impact of any single effort for Christianity in that country. Five area rallies held in large cities attracted nationwide interest. There followed 154 city-wide and local revivals in which most of the 23,000 spiritual decisions were made, many of which were "seeker" decisions—that is, a commitment to seek to understand the gospel in view of a personal acceptance of Christ. The director of the New Life Movement

praised the effect of the revivals and cited three lasting contributions to Japanese Baptist life: (1) helped erase a negative, pessimistic spirit which hindered progress; (2) caused Japanese Baptists to reexamine their approach to evangelism; (3) taught pastors the value of the invitation. Some pastors had feared to give an invitation lest a lack of response would cause both God and the pastor to "lose face."

The year 1964 closed a Five Year Advance program for the Japan Baptist Convention. Although the goal of doubling the number of churches was not reached, growth was experienced. A new Five Year Advance Movement is now set to climax in 1970. One objective, in addition to growth in numbers and finances, is greater efficiency in convention operation. Emphasis will be given to increasing the cooperative offering with self-support the goal.

6. The Japan Baptist Convention scheduled its first television broadcasts in 1965—a thirteen week run of "The Answer" series. Three years of negotiations, translating, and dubbing dialogue for the filmed programs preceded the airings. Eighty percent of Japanese homes have television. Almost the only restriction to presenting the gospel in this medium is the high cost of choice time.

Christ Makes the Difference

It is inherent in the gospel that every believer should witness. It is not easy to be a Christian witness in Japan. A speaker at the convention's first evangelistic conference challenged every man and woman to lead at least one person to Christ during the year, reminding his listeners that preachers alone could never carry the gospel to all the people. Scores responded to an invitation to be more faithful witnesses.

Many Japanese are radiant witnesses. A man who felt responsible for a friend's suicide searched for freedom for his conscience in several religions. He then inquired of a pastor about Christianity. He found peace in Christ and became an ardent worker in the New Life Movement.

Several members of a secular choir were converted in the New Life Movement. They have formed a choir in a church mission.

Dr. Baker James Cauthen reported the story of a young woman who wanted to follow Christ. Her family was Soka Gakkai. Leaders of the sect, with her family, bombarded the girl with threats and criticism. Christianity for thirty hours. Strong in her faith, she was about to leave to go to the seminary when the mother stood in the doorway and said: "If you walk out this door a Christian, you can never come back. The daughter answered: 'Mother, I have no choice. I have to do it because I have come to know Christ.'"

Being a preacher in Japan calls for faith and courage, for it is not a position of rank or social status.

Most do not know the meaning of being a Christian pastor. Mr. Kogowa is a teacher-helper to the mission in his church. Well educated, he is the only Christian in his Buddhist family. His family does not understand why he cannot participate in their rituals. God has called this man to preach and he is making preparation at the seminary. In spite of discouragements, the seminary graduated twenty preachers in 1964. Some went to pioneer areas, some to established churches, and some are assistant pastors.

Taeko Sakata [tah-u-koh saw-kah-tah], the only Christian in her family, lingered after services to talk with the pastor about her desire to win her family to the joy of a personal relationship with God. Taeko is her father's favorite daughter, but he is opposed to Christianity. He does not yet realize that her winsome Christian radiance is her great attraction.

Miss Nagamatsu [nah-gah-mah-tsee] invited two former classmates to a New Life revival. Both expressed a desire to be Christians, although it was the first time they had been to a church. Later Miss Nagamatsu brought one to talk to the missionary. The girl was surprised to learn she could go to church without having permission to do so. Many Japanese feel they cannot go to church without being a member or without obligation to join.

Choir Meditation

As Christmas approaches, many choirs will sing portions of Handel's magnificent oratorio, *Messiah*, which gloriously exalts Christ in music and Scripture passages. We use some of the words (and one other Scripture verse) in a closing meditation of praise and thanksgiving to God.

(Two people, or groups, may read responsively.)

Thanks be to God for his salvation.

"Behold a virgin shall conceive, and bear a Son, and shall call his name Emmanuel."

Thanks be to God for his unspeakable gift of the Saviour of the world.

"For unto us a child is born, unto us a son is given . . ." "Behold the Lamb of God that taketh away the sins of the world."

Thanks be to God for the gospel which shall victoriously, yet quietly but surely win the world to Christ.

"The kingdom of this world is become the kingdom of our Lord, and of his Christ; and he shall reign forever . . ." "I know that my Redeemer liveth. . . ."

"If God be for us, who can be against us? . . ." "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." . . . for all nations shall come and worship before thee . . ."

(Play record of the "Hallelujah Chorus.")

Program Chairman: Please bow your heads. Let me ask you some questions to which you may respond silently.

1. Do you have a deep faith that Jesus shall reign forever and ever?

2. Do you believe that Jesus is the Way, the Truth and the Life?

3. Do you believe that regardless of evil forces at work in the world today that God is able to put all things under his feet?

4. Do you represent Christ with enthusiasm?

Pray

- for yourselves
- for Japanese Baptists
- for Japanese who are new Christians
- for Japanese who are not Christians
- for missionaries who are seeking to witness to the fact that it is Christ who makes life abundant

Beneath the Himalayas by Jasper L. McPhail, 85 cents
Teacher's Guide, 25 cents

One chapter of *Beneath the Himalayas* is entitled "Christ Comes to the Subcontinent." In this chapter the author discusses the arrival of Protestants in India and the work of William Carey and the Judsons in the eighteenth and nineteenth centuries.

Our first missionaries to India, Dr. and Mrs. McPhail are stationed at Bangalore, where Southern Baptists will be involved in support of a hospital and a medical ministry. Have you read *Beneath the Himalayas* yet? Don't miss this Foreign Mission Graded Series book. Has your WMS studied it yet? You will find this new missions venture a thrilling experience.

Order all books from Baptist Book Stores.

MISSION Study

ADULT BOOK

Foreign Mission Graded Series

ROYAL SERVICE • NOVEMBER 1966

Study in Circle

OR SECOND WMS MEETING

Modern-day Israel

by Eunice Allison

Study Question: *How are Baptists witnessing to Israelis today?*

Outline for Circle Meeting

Circle Chairman in Charge

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

Song: "O Zion Haste"

Business Period

Promotional Features (see Forecaster)

Program Chairman in Charge

Program: "Modern-day Israel," or study book, *Beneath the Himalayas*, McPhail, 85 cents; and Teacher's Guide, 25 cents, from Baptist Book Stores.

Get Ready: Use map from Foreign Mission Board (see below) to locate places and to call attention to the fact that Israel is bordered on three sides by Arab countries. Plan that one person direct study with others assisting. Involve every woman present in discussion. Create an atmosphere for conversation and give to each woman present some information to contribute.

A second suggestion: Order the slide set, "Baptist Life in Israel" (see below). Place map (see below) on wall and locate Israel. Visit Israel by way of "How Do They Do It?" page 40, and facts from "Introduction." As you show the slides, use information from the program to give understanding about each type of Baptist life. Conclude with "Responding to God's Love," page 35, and "Commitment," page 35.

Suggested Materials to Enrich Study: Map of the Middle East and leaflet, "Israel: Old Land Become New," free, from Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230; free materials on religion in Israel from Israel Information Offices, 11 East 70th Street, New York, New York; slides, "Baptist Life in Israel," eight per set, \$2.00, and book,

Mandelbaum Gate, Eddleman, 85 cents, from Baptist Book Stores; file copies of *The Commission*, October, November, 1963.

At Your Meeting

Develop Scripture Study: Read Romans 10:1-4, 11-13. Christians have a deep appreciation for Jewish people. Through the Jews, God provided the writings of the Old Testament. When Jesus came to be man's atonement, he was born to a Jewish mother; his disciples were Jews. Thousands of Jews believed on him during his earthly ministry. The New Testament is a Jewish book. As we think of unbelieving Jews today, we join Paul, who was of Jewish ancestry, in declaring "my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1).

Introduction: The land of Israel is a small, bustling country. Since gaining its status as a republic in 1948, it has made almost unbelievable strides economically and politically. A vast mixing pot of Eastern and Western cultures, 50 percent of her citizens in 1961 were born outside her borders. Israel is home for more than two million Jews.

But there are others who also call Israel their country. The traditional headress, a white kerchief secured by a black camel-hair cord, seen throughout Israel, is a reminder that this awakened, modern country is also home for more than 200,000 Arabs. Among these, the wandering Arab, or Bedouin, in flower robe, still lives a nomadic life in black tents on the desert. In addition to Jews and Arabs, there are Karaites and Samaritans, Druze, and Bahais.

Contrasts make Israel a most interesting land. There are modern cities like Tel Aviv, a twentieth-century city. But Nazareth remains much as it was two centuries ago. Jewish, Muslim, and Christian calendars are used. Segments of Jewish Orthodox rigidly obey the law and traditions of the Sabbath. Friday is the Muslim sacred

day, and Friday is observed by Christians. Officially, Hebrew is the language; but Arabic, English, and other languages are spoken widely.

(Enlarge study here by collecting more facts; by map study noting the Arab countries surrounding Israel on three sides; use slides, or personal impressions. Also see the editorial on p. 1, "Religious Liberty in Israel," "Where Love Was Lacking," p. 11, and "How Do They Do It?" p. 30.)

Imagine being a Southern Baptist missionary in Israel! Your response could well be: How do our missionaries witness to Jews, Muslims—to the Israelis—and others in this complex land?

It is not surprising to learn that in Israel, witnessing Christians meet a wall of distrust. To some Orthodox Jews, all non-Jews are "Christians" who often use "force, bribery, and almost any means to make a Jew desert his own people for Christianity." They believe one is born Jewish, Muslim, or Christian; and for a Jew to desert the Jewish faith is an act of a traitor, and one who becomes a Christian is considered an enemy.

In spite of hardship and discouragement, twenty-five Southern Baptist missionaries seek by many varied ways to witness to those who live in Israel today. In our study, let us examine the climate in regard to religious liberty, then briefly consider types of Baptist work in Israel.

Lack of Religious Liberty

Although Israel's Proclamation of Independence declares a "guarantee of freedom of religion and conscience," serious denials of liberty are evident.

Lack of civil courts to deal with personal matters such as marriages, divorce, burial, and inheritance problems create serious problems for Christians. Each *millet* ("community") has established its own system of religious courts with the support of the Orthodox segments of the Jews.

Great controversy continues over who is a Jew. It was ruled in 1960 that a Jew is a person of the Jewish faith, born of Jewish parents, or at least of a Jewish mother. This decision has caused numerous hardships.

Couples of mixed marriages are confronted with perplexing problems especially if the woman is Jewish. According to *Halachic* ("religious") law, the children must be regarded as Jewish irrespective of the father's religion or parents' wishes. Even if both parents want their children to be reared as Christians, the law does not permit it. Children are sometimes removed from Hebrew-Christian homes by the social welfare department of the state.

A Hebrew-Christian father of the Baptist congregation wanted his children placed in a Christian institution because of his ill health. Orthodox-minded relatives informed officials of government of his decision. His case went before the court. An additional guardian

was appointed since the father had committed a "shameful deed" in placing his children in a Christian institution. The father fought the case for over a year and finally gave up.

Pressures have been exerted to get women of mixed marriages to convert to Judaism. "In recent years," missionary Dwight Baker states, "there have been between one and two thousand Christian women partners in mixed marriages who have been forced by Orthodox Jewish leaders to convert to Judaism for the sake of their children's future."

One organization known as *Keren Yaldenu* ("Our Children's Fund") is very active. Its funds come from Orthodox groups abroad and a subsidy from the government's Ministry of Religious Affairs. Money is offered from this fund to Jewish parents to induce them to withdraw their children from Christian schools.

As early as 1963, the Orthodox groups began a campaign against Christian schools. They claimed Jewish children were being converted to Christianity. At that time hundreds of *yeshiva* ("Orthodox") religious students were raiding the missionary schools in Jerusalem, Jaffa, and Haifa. They attempted to frighten Jewish children enrolled and to intimidate the parents.

Later in March, 1965, the Israel Knesset ("Parliament") passed a strict anticonversion law. It provided a six-month prison term for direct attempts to convert Jewish minors. Conversion of a minor was prohibited unless written consent was given by both parents, a court, or by a surviving parent or guardian. If over ten, a child's consent was required.

Persecution of Christians in Israel is real. An example is David (not real name). He served as secretary of a government school until fired because of his "strange influence" on those to whom he witnessed. He moved to Haifa where he has known almost constant persecution and harassment.

Since becoming a Christian, David has been attacked physically. His home has been stoned and forcefully entered by fanatical students of the Orthodox Talmudic School. On his house was painted the word *missionary*, which is a very bad word in Israel. Bribes have been offered in attempts to silence him, but this modern David, like Peter of old, is obeying God rather than man.

But there are voices from Israel's people who are speaking against such tactics. A Hebrew University professor, not noted for his sympathy toward missionary activities, stated: "... parents should be entirely free in their decision to send their children to any school they prefer. I have never found a case where Jewish parents were put under pressure by Christians to send their children into a Christian school, but I have found many cases where parents have been put under pressure by the Jews to take their children from the Christian schools."

Pray for all in Israel who are undergoing persecutions because of their belief in Christ (pray).

Pray that many may come to know life eternal which Jesus brings and that Christians may be able to put on the whole armor of God and withstand this period of trial (pray).

Pray that God will use persecution for the ongoing of his kingdom. One missionary states: "Although we are dismayed by persecution, we have already been given opportunities to witness because of it, and we are joyful to see the way God can turn even this to good in his kingdom work" (pray).

A Witness to Students

In Jerusalem we have a witness among the more than 10,000 students at Hebrew University. Missionaries Frank and Marjorie Blooper are endeavoring to reach the Israeli students in Jerusalem with the gospel, as well as to guide Christian students from many countries.

Missionaries use opportunities now to build for the future. "The idea is that we establish a student center. This student center we hope is an example of Christians living together. In such a center we would also fulfill two other aims: the first, to help our Arab Baptist students with housing while they study at the University and to train them in Baptist congregations in Israel for further service.

"At the present we have five graduates from our Baptist High School in Nazareth living on our Baptist house property and going to the University. They are active members of our Jerusalem congregation and have helped us start missions work in an Arab village near Jerusalem, where nearly eighty Muslim children and young people come every Sunday afternoon to study English and math and play games together. This work is only a few months old and has tremendous possibilities.

"The second aim would be to reach foreign Christian young people studying in Israel (Africans, Americans, Europeans, Japanese, and others), many of whom are products of missionary work around the world, and many of whom (just as some Americans do) leave religion at home when they go abroad. There are literally thousands like this here. We are just beginning to work in this area. A young Japanese came to Israel about a year and a half ago. He is a Baptist. When he found he would be here three or four years to finish a PhD, he brought his fiancée from Japan. They married in our church at Jerusalem and were both accepted into the membership of our congregation by letter from a church in Japan. We hope that contact with us will add to their spiritual experiences while in Israel. It is evident from the joy they have in being with other Christians that a need is being filled in their lives.

"Each of these Christian foreign students witnesses in his own way as he studies in the University and

each becomes a part of the outreach of our work."

The Baptist Center

Now let us look at our agricultural ministry in Israel. Petah Tiqva [peh-tah-TICK-vah], about thirty miles from Jerusalem, is the home of the Baptist Center (see map). It started when the George W. Truett Children's Home was moved from Nazareth after it outgrew its facilities.

The Mission decided to move the home to a piece of land near Petah Tiqva with the idea of teaching the children to work the land and to integrate them more into Israeli society. Mr. Lee Bivins, a trained agriculturalist, is in charge of the farm and agricultural school there. The center has grown with the children and serves several purposes. In winter it houses a boarding school; in summer it is the site for a camping program.

On the farm there is a small dairy herd and a small beef herd. Most of the farming activity is directed at producing feed for the livestock. Grain sorghum, corn, alfalfa, small grains, legumes, oats, and vetch are the crops. In addition to the livestock enterprise, there is about one third of the land in citrus groves. Baptists own about sixty acres and rent another sixty acres. The majority of which is under irrigation. Irrigation is necessary from April to September. All crops grown in summer must be irrigated or planted early enough to utilize winter rains.

Mrs. Bivins says "Israelis are naturally curious people. They come into the Baptist Center, look at the farm, and ask questions. When a person asks a question, he usually has his defenses down and you can answer him as completely as you feel led to. Although visible results are few, we feel that this center gives us good witnessing opportunities. Often whole groups come asking: 'What are Baptists? What do you believe? We hope to sow seeds which will be reaped later. We hope in some way to help break down the tremendous wall of prejudice and fear.'"

The second largest Baptist church in Israel with Arab, Jewish, and American members, has grown out of this Baptist Center. It has a fine national pastor, with missionary Milton Murphey as assistant. Perhaps the most worthwhile accomplishments of the center are found in the hearts of Arabs and Jewish young people who live together on the farm as brothers and sisters, along with missionary children.

Pray for this unique center, the missionaries, young people, and their visitors (pray).

An Art Gallery and a Book Store

Only about eight miles from Petah Tiqva is the Baptist Center in Tel Aviv, the largest and newest all-Jewish city in the world. Here is located a Baptist art gallery and book store, another Baptist experiment in dispersing the truth.

Israelites, poets, and artists have the privilege of exhibiting their works at the Baptist art gallery. From the contacts with Israeli artists and customers, come the questions about Baptist and New Testament beliefs. The mission shares his personal testimony for Christ and so are sown watered by earnest prayer.

The Jewish mind is knowledge-hungry. In proportion to population, few nations excel Israel in the number of books published. Our Baptist Book Store in Tel Aviv seeks to satisfy the yearnings of the Jewish mind by supplying great books that speak on the Baptist faith.

Publication work includes *HAYAHAD digest*, the Baptist paper in Israel. The word *hayahad* means "togetherness." Published monthly in Hebrew and bi-monthly in English, it launched an Arab edition this year. The paper is influential and informs readers of Baptist zeal for religious liberty, as well as of progress of the Baptist witness in Israel. Its editor is Chandler Lauer, and other missionaries contribute to each issue.

Responding to God's Love

The story of Baptist witness in Israel is one of triumph in God's own time. It requires patience and strong faith by missionary and Israeli Christian. But seeds are being broadcast, and men are responding to God's love in Christ Jesus.

There are many encouraging instances of answered prayer. Baptist churches are growing. Arabs are accepting the gospel message. The Nazareth Baptist Church, an Arab congregation, where the James W. Smiths are located, has a miraculous program of village evangelism in the Galilean hills. The Baptist school there also bears a vital witness.

Missionaries use every possible approach and opportunity for witness in Israel. Even in face of much discouragement, they remain faithful. God has called them and given them a message which they struggle to proclaim. This message of love, rejected long ago by God's chosen people, is still the answer to the Israelis' deepest need. It is the task of a Christian to sow and wait on God to give the increase. Through prayer, we hasten the harvest in Israel.

Pray for the witness of faithful Christians in Israel (pray).

Commitment: Nathan Porter of the Home Mission Board wrote an article which he called "A Christmas Tradition with Jewish Friends." He said he asked some friends what they did at Christmas time with their Jewish friends. Their surprised reply was, "We have no Jewish friends."

There are almost six million Jews in the United

*Subscriptions to *HAYAHAD digest* (in English), \$2.00, from P. O. Box 177, Petah Tiqva, Israel.

States. Do you have a Jewish friend? Are there Jews in your community? They wait for us to witness to them. Will you survey your community to locate Jewish neighbors? Will you discuss ways you can be making friends of them? Will you plan today to begin a survey on a specific day?

Pray that we may become keenly aware that any person without Christ must know him as Saviour (pray).

Meditation: Read or sing, "In Christ There Is No East or West."

CALL TO PRAYER

[Continued from p. 21]

29 TUESDAY *The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. Isaiah 61:1 (read vs. 1-11)*

A Japanese doctor and his wife became Christians through the influence of the Japan Baptist Hospital in Kyoto, and now belong to a church with thirty-seven members. Another young man who read the Bible while a patient in the hospital (each patient is given a copy of the New Testament on admission) now believes in Christ and agreed to direct the choir of this small church. Thank God for the ministry of this hospital.

Pray for Anne Sue Clift, Japan, RN; H. K. Jacks, Indonesia; Mrs. W. S. Wester, Malawi; R. T. Plampin, Brazil, ev.; Mrs. T. B. Hawkins, Argentina, ret.; Nannie Owens, Nigeria, ed.; Mrs. A. T. Cabrera, Belen, N.M.; Pedro Carranza, Ogden, Utah, Sp. sp. ev.; J. O. Johnson, Morgan City, La., Fr. ev.

30 WEDNESDAY *And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it. Jeremiah 18:4 (read vs. 1-17)*

Imagine yourself in a foreign land trying to maintain a home, learning a new language, and being concerned over loved ones yet in the homeland. Some of our Cuban neighbors are struggling over these problems. Will you show more patience and love to them and others who are now trying to rebuild a life here in our free country? Will you seek ways to be a good American but more important—be a witnessing Christian?

Pray for Miss Lucille Kerrigan, formerly a home missionary in Cuba, now working among the Cubans in Miami, Florida.

Pray for Miss Kerrigan, Andres Garcia, Cuba, ev.; Wilfred Hsu, Albany, Calif., Chinese ev.; Mrs. C. A. Allen, Jr., Guatemala; J. D. Hopper, Switzerland, ed.; J. C. Abell, Jr., Nigeria, MD; E. L. Hollaway, Jr., Japan; F. L. Robinson, Jr., Taiwan; Mrs. H. M. Roberts, Honduras, ev.

Missions in the Message of Regeneration

(A Study of Portions of the Gospels)

by Gilbert L. Guffin

Background Reading: Matthew 3:1 to 4:12; Mark 1:2-14; Luke 3:3 to 4:14; John 1:19 to 4:45

The literary masters of our day, with but few exceptions, like many prominent speakers and certain radical theologians, seem to sound the one common note of "pessimism and doom." Many have apparently embraced a cold, barren naturalism, totally devoid of belief in God. Man, they agree, now lives in a world of lunacy, violence, stupidity, and greed, on the brink of despair.

It is doubtful that pessimism was ever as deep as now. And for what reason? Could the reason be man's refusal to make a proper response to God? to accept Christ's work of regeneration? While every man has turned to his own way, depending increasingly upon reason and learning to save him, the needs of the soul have been forgotten. Hence, in the hour of man's greatest achievements in the natural realm, the world may be spiritually suffering its gravest declension in the spiritual realm. In such a time, how deep is the need to re-embody God's plan of redemption and regeneration to its purpose!

In the opening verses of the Fourth Gospel we read of John the Baptist: "He came unto his own, and they that were of his own received him not. But as many as received him, to them he gave the right [power] to become children of God, even to them that believe on his name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:11-13 ASV). Here is revealed the secret of how man can be changed, how he can become truly a child of God. And nothing is more important.

The present study is an examination of the early mission of each of the Gospels, especially as these Gospels reveal Christ's work of regeneration. Christ came to be the Saviour of man, John the Baptist, the promised forerunner, soon came preaching in the wilderness of Judea, saying: "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2). John's theme of repentance had been heralded by almost every prophet

of the Old Testament. Repentance, they proclaimed, was the first step toward God. If men were to experience salvation, John insisted, repentance was imperative.

Repentance is literally a change of mind, motivated by regret and accompanied by a change of conduct. John insisted that those who professed repentance should give proof by bringing forth "fruits worthy of repentance" (Luke 3:8; Matt. 3:8). This would require a changed relationship to others and a changed attitude toward God. Men were not to depend on anything else, not even on their lineal descent from Abraham to save them, but were rather to look only to God by faith.

True repentance meant that relationships with others were to be straightened out, justice was to be done, wrong and injustice were to cease. "He that hath two coats, let him impart to him that hath none, and he that hath meat, let him do likewise" (Luke 3:11). Repentance thus has both horizontal and perpendicular aspects. Sin is first an offense against God. Repentance, therefore, must first be "toward God." But it cannot stop there. Unless one is right with his fellowman, he cannot be fully right with God. In their chronological order, regeneration follows repentance and reconciliation issues from regeneration.

John urged men to repent because, "The kingdom of heaven [was] at hand" (Matt. 3:2).

In the coming of Christ, the promised and long-awaited Messiah-King, the kingdom itself was brought nigh. Through repentance toward and reconciliation with God, men could enter into this kingdom.

John preached that Jesus would baptize men with the Holy Ghost, and with fire" (Matt. 3:11). The introduced Christ as: "The Lamb of God, who taketh away the sin of the world" (John 1:29). "He that believeth on the Son hath eternal life," he further declared, "He that believeth not the Son shall not see

life; but the wrath of God abideth on him" (John 3:36).

True repentance, which opens the way to the regenerative work of the Holy Spirit, leads to the possession through Christ of eternal life. This is not merely life of endless duration, but of depth and vastness beyond human expression. It is real and true life now; and, as Jesus would later say, "life more abundantly" (John 10:10).

It now seems appropriate to turn to some of the encounters of Jesus, as found in the early pages of the Gospels, and to see from them what resulted. First, of course, Jesus himself was met by the tempter (Matt. 4:1-11). From this encounter, several facts about the needs of men and the purposes of Christ are suggested. An example is seen in Jesus' declaration that "Man shall not live by bread alone" (Matt. 4:4). One of the greatest temptations man has ever faced is the temptation to believe his major concern should be his own physical and temporal needs. Jesus' answer to the tempter's challenge to turn stones into bread is an emphatic denial that man's first concern should be "bread alone." To be sure, physical necessities are important, but man cannot live only by satisfying them. Yet the greater percentage of Americans today are victims of the idea that "bread" only fulfills life's highest ends; that is, the satisfying of temporal and physical desires.

The tempter also tried to get Jesus to fall down and

worship him, promising that in this way Jesus could surely have the world as his own. He audaciously claimed, "If [the world] hath been delivered unto me" (Luke 4:6 ASV). How had the world which Christ had created and which God had called "good" been "delivered" to the tempter? Man's decision to disobey his Maker and disbelieve the God who gave him life, his false worship of himself, his forgetfulness of his own spiritual nature and need, had "delivered" the world over to the tempter! But Christ would not have the world back on the terms of the tempter. This would have meant acceptance of a godless world; and a godless world cannot be the answer to man's lunacy, violence, stupidity, and greed. Man in his rebellion toward God may rejoice in the encouragement the radical and misguided give him by declaring, "God is dead." Yet it is ever true that the only way one can reach his highest fulfillment is to heed the declaration: "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Luke 4:8). The supreme folly of man is to accept Satan's enticement to believe that if he will only how down to the devil and serve him, forgetting there is a God and living for the present and for material things alone, he can find real life and hope.

Let us turn now to an examination of some of the encounters of Christ with people, and their responses to him. After John the Baptist had made his introduc-

[Continued on p. 38]

STUDY GUIDE

for the Missionary Message of the Bible

by Marguerite S. Babb

Using the Bible, the lesson on page 36, and this Study Guide, study the Missionary Message of the Bible.

Bible Materials: Matthew 3:1 to 4:12; Mark 1:2-14; Luke 3:3 to 4:14; John 1:19 to 4:45

Lesson, page 36, "Missions in the Message of Regeneration"

What to Look For

In this lesson you will study in portions of the four Gospels, God's plan for redemption and his purpose for the world.

Upon careful examination you will learn that

- regeneration is a rebirth, a being "begotten from above" by God's Holy Spirit.
- regeneration follows repentance and results in reconciliation with God and man.
- regeneration is necessary for entrance into the kingdom of God.
- Jesus is the Lamb of God who takes away the sin of the world.

Searching the Scriptures

Read Matthew 3:1 to 4:12; Mark 1:2-14; Luke 3:3 to 4:14; John 1:19 to 4:45 for background study. Also read the lesson, page 36.

The theme of John the Baptist's preaching was repentance. What does repentance mean? Did John imply that it meant more than a feeling of sorrow or regret? What proof of true repentance does he say we should show? ("Let your lives prove your change of heart," Matt. 3:8 *Amplified New Testament*.) How will this affect our relationships with others (see Luke 3:11)? our attitude toward God? What, then, is the full meaning of reconciliation? John urged repentance because "the kingdom of heaven [was] at hand." What did he mean? How can one enter into this kingdom? True repentance results in

regeneration and the possession of eternal life (John 3:36). Is this a quality of life as well as one of endless duration? How?

On a sheet of paper make two columns with these headings:

Encounters with Christ **Response**
As you study the encounters in early books of the Gospels, list them with the accompanying responses.

7. The tempter (Matt. 4:1-11; Luke 4:1-13). What facts about the work of men and the purposes of Christ are suggested in the first temptation? What was Jesus' response? How had the world "been delivered" to the tempter? How did Jesus respond to other temptations?

2. Andrew (John 1:35-42). Note how he was always bringing someone to Jesus.

3. Simon. His name was changed to Peter. The solid, steadfast one, after regeneration (John 1:41-2).

4. Philip. Brought Nathanael (John 1:43-5).

5. Nathanael, the skeptical, practical one. He declared "Thou art the Son of God" (John 1:49).

6. Nicodemus (John 3:1-18). The

Pharisee, a member of the Sanhedrin, a "ruler of Jews," who came to see Jesus by night but who later spoke in his defense (John 7:50-51) and anointed his body for burial (John 19:39).

7. The woman of Sychar, one of loose moral standards. She met Jesus at Jacob's well. After being changed within she brought others to "come and see" (John 4:29, 42).

Searching Myself

A searching question persists: Can it be possible that one day we shall stand before him who has the print of nails in his hands and confess to our shame that we lost the battle with entrenched evil, not because we were outnumbered, but because we were uncommitted?

But let us—each person—honestly face ourselves in all sincerity, realizing that eternity is just ahead. Let us ask ourselves soul-searching questions. No one but you and God will know your answers.

Have you experienced regeneration—"new birth"?

Are you truly a "new creature" in Christ Jesus?

How has your way of living, your attitudes reflected your change of heart?

Are you now reconciled toward God—toward all your fellowmen? Whom have you brought to Jesus? Or, are you living for self alone?

My Response

Depending on our answers to the above questions, what now?

First, we must be committed to Jesus as Lord as well as Saviour.

Having settled this relationship, then we are ready to live in each experience consciously aware that Christ is our advocate and the Holy Spirit our guide.

In what specific ways can you now lead your family

- to be peacemakers?
- to develop a loving spirit?
- to witness to others of Christ's saving power?

List three people with whom you talked yesterday. Did your conversation, your attitudes show you to be a peacemaker with a loving spirit and a Christian vitally concerned over lost people?

Record your personal response.

Jesus, as the lad with the little lunch, which was to be multiplied to feed the five thousand and the Greeks who later sought to "see" Jesus. He seemed confident that what men needed they could find in him.

The Gospel of John next tells of the conversion of Philip and Nathanael. Jesus on meeting Philip had said, "Follow me." So great was the experience of Philip that he soon sought his friend, Nathanael, and invited him to come and see for himself what Jesus could do for him. Nathanael, apparently a practical man of a skeptical mind, had to have proof before he could believe. That proof, however, was not long in coming. Soon Nathanael declares to Jesus, "Thou art the Son of God; thou art the King of Israel" (John 1:49). Thus, four men, in their encounters with Jesus, were transformed into four disciples ready to give their lives in witness for him.

The well-known interview with Jesus with Nicodemus, the Pharisee (John 3:1-18), is one of the most revealing in the Gospels as to how Jesus changes men. This wealthy, well-trained, and intelligent member

of the Sanhedrin, and thus a "ruler of Jews" and prominent in the affairs of the nation, was likely one of the noblest and best men of his day. He had been zealous to keep the law and to do everything which he thought God required. Yet there was a void within, an aching vacuum which cried out to be filled. Not all of his personal goodness and self-righteousness satisfied his sense of spiritual need. Hence, he was drawn to Jesus for a personal discussion of his need. Jesus, well understanding the spiritual hunger of Nicodemus, declared: "Truly, truly, I say to you, unless one is born anew, he cannot see the kingdom of God" (John 3:3 RSV). This was to say that regeneration, or the new birth, is an imperative for entrance into the kingdom (John 7:50 and 19:39 for later reference to Nicodemus). Even the best and the most devout like Nicodemus must experience this change or they will never "see" the kingdom. Nothing else can substitute. However much the religions or philosophies of the world may help, nothing short of the quickening of the Holy Spirit into newness of life through Christ Jesus can save men. This is one of the basic reasons why the work of missions can never end, no matter how satisfactory may be the social, political, economic, or even the ethical conditions men enjoy (and at best they never are) until the last man in the world has, at least, had opportunity to know how he may become a new creation in Christ Jesus. Natural birth (represented apparently by "water" in John 3:5) and all that natural life can achieve, can never suffice without the spiritual birth. That birth, Jesus declared, is a consequence of looking by faith to him who is to be "lifted up," as the serpent in the wilderness; that is, placed on a cross. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). The world which God so loved as to give his only son in its behalf, and which the son so loved as to endure the agony of the cross for its salvation, is that world which Satan boasted had been delivered to him. Jesus is still the Lamb of God who taketh away the sin of the world.

Contrasted with the pious Nicodemus, is the woman of Sychar, who met Jesus at Jacob's well (John 4:5-42). All that Nicodemus was in character and conduct, this woman was not. Loose in moral standards, and typical of a growing lust in our day, this woman was evidently conscious of a thirst for something better. Though now outcasted apparently by the women in her village (as testified by her going alone for water in the heat of the day rather than with others in the cool of the morning or evenings) and possibly ill-famed, this woman was led by Jesus to a confession of her own need and to a discovery that in him she could find, as it were, "a well of water springing up unto everlasting life" (John 4:14). Though the figure of speech Jesus used in talking with this woman is different from the one used with Nico-

Books and Records to Own

Books for your family's use recommended by the Family Life Department of the Sunday School Board:

- Why God Gave Children Parents*, David and Virginia Edens, \$1.50
- The Recovery of Family Life*, Elton and Pauline Trueblood, \$2.50
- The Family in Christian Perspective*, C. W. Scudder, \$3.50
- Family Life—A Bible View*, Joe W. Burton, 75 cents
- The Church Looks at Family Life*, Duvall, Mace, and Popenoe, \$3.75
- Marriage and the Bible*, Ernest White, \$3.50

Carolyn Rhea's Books:

- Such Is My Confidence*, \$1.00
- My Heart Kneels Too*, \$1.50

Dr. Claude Rhea's records:

- "Majestic Themes," \$3.98; stereo, \$4.98
- "Blessed Assurance," \$3.98; stereo, \$4.98
- "The Radiance of Christmas," \$3.98; stereo, \$4.98

Order books and records from Baptist Book Stores.

demus, it meant the same thing. This woman could be changed from within and this would change her life totally. She joyously accepted what Christ offered her and, even forgetting her waterpots, ran back to the city to declare to all she met: "Come, see a man, which told me all things that ever I did: is not this the Christ?" (John 4:29). In consequence of her testimony, many from the city went out also to see Christ. Many, too, testified later, "It is no longer because of your words that we believe [referring to the woman's testimony], for we have heard for ourselves, and we know that this is indeed the Saviour of the world" (John 4:42 RSV).

No matter how deep is the moral need of men and women in our day—and it is fathomless—Christ, if truly accepted, is adequate to meet it. Here is another compelling motive for missionary endeavor. The chief threat to our world—and there are many, like the sins of communism and atheism—is moral turpitude and spiritual death. The only physician capable of eradicating such cancer is Christ. What he could do for the woman of Sychar and for her village, he can do for every person who turns to him, for the homes and villages, and the states and nations of our world.

BIBLE STUDY LESSON

Jesus as "the Lamb of God, which taketh away the sin of the world" (note this is the same "world" which the tempter had claimed was "delivered" to him), Andrew and Simon Peter, his brother, sought to know Jesus more intimately (John 1:35-42). Andrew had become convinced Jesus was the Messiah and later brought his brother Simon to him. Both Andrew and Simon trusted in Jesus and evidently found in him all they had ever desired to meet their spiritual needs. Jesus, looking upon Simon and knowing the transformation that would be wrought in his character and life by his coming to Jesus, gave Simon a new name, a name which has identified him ever since; saying, "Thou shalt be called Cephas (which is by interpretation, Peter [a stone])" (John 1:42 ASV). A volatile and vacillating Simon was now to become, through the regenerating power of Christ, solid like a rock in character and in steadfastness. Although apparently no change of name was given to Andrew, it is evident that he, too, found great satisfaction in Jesus. Wherever he appears in the Gospel accounts, he is always bringing someone to



How Do They Do It?

CUSTOMS, TRENDS, and PRACTICES in ISRAEL

by Chandler Lanier

Missionary-editor of HAYAHAD digest

Words One Hears in Israel

kibbutz, kibbutzim (kibbutzim is the plural of kibbutz):

A *kibbutz* is a communal settlement usually connected with a political party. It exists for defense purposes since each *kibbutz* is located in a strategic place and in time of war each *kibbutz* would be a little fort. It exists, secondly, as a way of life for those, especially from the West, who desire the more informal, easygoing, and non-competitive life of the *kibbutz*. It exists, thirdly, as the major source of agriculture in Israel. Although a few *kibbutzim* are built around industries, plywood plants for instance, the great majority have agriculture as the source of income. It is impossible to overstate the importance of the *kibbutz* to Israel, and although the system is not growing rapidly now, the present *kibbutzim* seem to be holding their own.

millet: A *millet* is a recognized religious community such as the Greek Orthodox, the Muslims, or the Roman Catholics.

meshumad: A Jew who has accepted Christ.

kafiyah: The flowing headdress of the Arabs.

knesset: The Israeli parliament.

Hayahad: "Together" (literally *The Together*), the name of the official organ of the Baptist Convention in Israel.

The Family Unit

The *kibbutz* system has tended to weaken the family unit to some extent, I think, although people who live on *kibbutzim* would probably deny it. In many *kibbutzim* the children live in children's houses, going home each day to stay three or four hours with their parents. The *kibbutzniks* claim that that is more time than the Americans spend with their children. The fact is, however, that the *kibbutzim* are just one part of Israeli life and the great majority of Israelis do not live on them. The families in the cities live pretty much as Americans or Europeans do, and family life is what is made of it.

The Israeli children are certainly happy and healthy enough. They study hard in school and do not mind, apparently, serving in the army (boys and girls).

Very few Israelis are religious and many have no use for restrictions which Orthodox Jews would force on them. Many Israelis learn three and four languages.

Many mothers work. All in all, Israel is pretty much the modern state with all the problems of our age.

Agriculture

The largest continuous valley in Israel is the Jezreel Valley, extending from Megiddo to Tabor. There are many grainfields in the valley as well as truck farms. The Jordan

Valley has citrus fruits and bananas and small truck farms. Water is just now getting to the Negev, but it probably will be the great grain basket of Israel in the future. The soil over most of Israel is very fertile and the climate is so warm most of the year that two and sometimes three crops a year can be realized from the land. Flowers are grown for commercial sale. Orange, grapefruit, and lemon orchards grow from Haifa all the way to Beersheba. Cotton is grown and tobacco to a lesser extent. Galilee is also fertile but so rocky that it is used mostly for grazing for sheep and goats. Agriculture is very advanced with students coming from all over the world, even the United States, to study methods here.

Trees in Israel

When Israel became a state, there were very few trees, as the Turks taxed the farmers according to how many trees they had, so the farmers cut the trees down. Now millions have been planted and the state is becoming greener each year. The most important are the olive trees which cover most of the Galilee. Date trees are found mostly in the Negev. The country is being reforested with pine trees, so these are the most numerous. A welcome sight in Israel is the tamarisk tree, giving shade in the burning sands of the Negev. The eucalyptus is also important. It grows rapidly, and it has been used in swamps and for windbreaks. All types of citrus trees abound here. Israel fruit is a major export. Almond are almost as plentiful as olive trees. Apple, pear, banana also are plentiful, but there is not much hard wood.

Two Popular Dishes—Fetafel and Houmus

To Make Fetafel:

½ lb. chick-peas, 3 tbsp. cracked wheat, 2 cloves garlic, 1 tsp. each of cumin and salt, 2 tbsp. flour, dash of chili pepper and of coriander.

Soak peas overnight and grind in a meat chopper. Soak wheat for at least an hour and grind it. Mix with remaining ingredients. Form into small balls and fry in very hot, deep fat until golden brown.

To Make Houmus

2 c. chick-peas, one clove garlic, dash of black pepper, dash of cayenne, 1 tsp. baking soda, 4 tbsp. olive oil, juice of one large lemon, 1 tbsp. chopped parsley and of olive oil, olives for garnish, salt to taste.

Cover chick-peas with water and add one tsp. baking soda; soak overnight. Rinse the chick-peas and cook in water until tender and the skins begin to come off. Blend peas into a smooth paste with the same oil, garlic, lemon juice, black pepper, and salt. Add olive oil in the center. Garnish with cayenne and olives and chopped parsley.