

NOVEMBER 1967

ROYAL SERVICE

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Day by Day - - Living

AN EDITORIAL

by Marie Mathis

■ A news item some time ago told of a tourist who was caught chipping a piece of stone from Plymouth Rock for a souvenir. This rock, in Plymouth, Massachusetts, which marks the place where our Pilgrim Fathers landed in the new world in 1620, is a symbol of something very precious to Americans, something we don't want chipped away.

But if we are not careful, we may be guilty of doing some chipping ourselves. That is why we want to look back on that first Thanksgiving Day and check ourselves against the spirit of its founders.

On the tombstone of William Bradford, governor of Plymouth Colony from April 1621 until his death in 1657 (except for a brief interval), are engraved these words: "What our fathers, with so much difficulty secured, do not basely relinquish."

This warning is timeless. For out of the freedom that was born, we enjoy a vast country, beautiful to behold, crisscrossed with ribbons of concrete roads; dotted with farms and great cities filled with schools, universities, parks, art museums, and all else that we love and enjoy.

Thanksgiving provides annually a time to take inventory of ourselves and our gratitude. We can easily forget the source of all our good gifts. It is well that across this land of ours, songs of praise and thanksgiving rise from our churches and homes.

Remembering early Thanksgivings leads us to think of other symbols which we hold dear—our flag and the Statue of Liberty.

The Statue, standing prominently in the New York harbor, has brought courage and hope to thousands seeking liberty and peace.

At its base we find these words from Emma Lazarus:

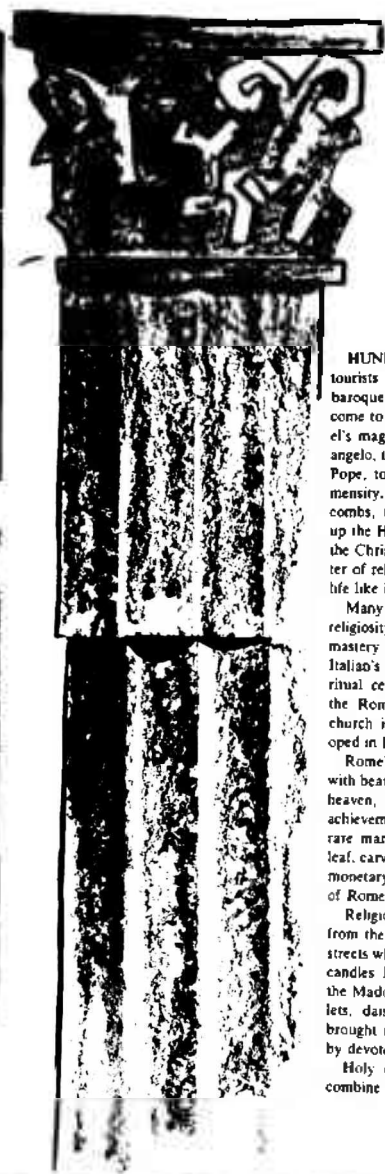
"Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore
Send these, the hopeless tempest-tost to me,
I lift my lamp beside the golden door."

Thousands—yes millions—have accepted this golden invitation and are now Americans.

As we pray "God bless America," we realize that God blesses nations in order that they may be a blessing. We pray that we shall in gratitude enlarge the influence of the stewardship of our blessings.



Mrs. Ruchti and student overlook Rome
St. Peter's Square and Cathedral



A

Look at ROME

by Helen Ruchti
Missionary in Italy

HUNDREDS of thousands of tourists a year are drawn to the baroque city of Rome, Italy. They come to marvel at the Sistine Chapel's magnificent ceilings by Michelangelo, to have an audience with the Pope, to wonder at St. Peter's immensity, to walk through the catacombs, to watch pilgrims crawling up the Holy Stairs. Symbolic to half the Christian world, Rome is a center of religious thought. But what is life like in this ancient Italian city?

Many outward manifestations of religiosity demonstrate the Italian mastery of beautiful ceremony. The Italian's artistic talent and love of ritual ceremony shaped worship in the Roman Catholic Church. This church is Roman because it developed in Rome.

Rome's hundreds of churches, with beautiful spires pointing toward heaven, are splendid architectural achievements richly adorned with rare marbles, costly paintings, gold leaf, carved ceilings. The artistic and monetary value of Catholic churches of Rome is beyond calculation.

Religious appearances are carried from the Catholic churches into the streets where street shrines glow with candles left by those who pray to the Madonna. Little bunches of violets, daisies, roses, carnations are brought most often to these shrines by devoted women.

Holy days in the calendar year combine with patriotic holidays to

give the Italians sixteen legal holidays to observe annually. Most holidays commemorate the birthday of a saint or the anniversary of the proclamation of a dogma. The religious nature of the Roman is felt in his vocabulary. *Madonna!* and *Dio Mio!* are bywords in common usage.

The most evident factor pointing to Rome as a "religious city" is the presence of the Vatican. Many priests and nuns come here to study and serve the Church. The Jesuit seminary has about two thousand students. Nuns and priests are everywhere. This looks like a "religious city!"

Are impressive buildings, beautiful robes enough to say Rome is religious? Jesus defined religion in a very simple way: "Thou shalt love the Lord thy God with all thy heart, soul, and . . . mind. . . . And thy neighbour as thyself" (Matt. 22:37, 39). If this is our definition of religion, then we must look at the people and not their magnificent cathedrals, pageantry, and ceremony.

What does the average Roman think of the church? God, religion? There are over two million answers—one for each of the inhabitants of the city. Ours is a complex problem, but there are evidences that a better climate for religious expression is developing here.

With the Ecumenical Council came a renewal of interest in church

attendance. Local parish churches are well attended in Rome. A Bible reading campaign has been successful in the past few years.

But there are hindrances which come from past difficulties and there is a hesitancy to disrupt present patterns. January 25 is celebrated by the liturgical churches as the Feast of the Conversion of St. Paul.

This year at this time English-language Protestants planned a service of prayer. Catholics were refused permission to attend by the Roman Curia. They could not pray with evangelicals in their churches, but the evangelicals could pray in the Catholic churches. International news wires carried the story—printed in *The New York Times*, the *Rome Daily American*.

When the Pope finally heard about the problem, he rescinded the previous action. Only fifty people attended the service at Rome's American Episcopal Church, but it was a historic meeting of Christians, Protestant and Catholic.

There is enough knowledge of Christ in Italy to change her. Religion is taught in the public schools. Magazines and billboards carry reproductions of famous religious works of art. Museums feature pictures of the birth, death, resurrection, ascension of Christ. Religious books and Bibles are available. But there is a tragic indifference to the gospel message. Like much of the

world today, Italy is blinded by materialism and secularism.

Two thousand years ago Italy was shaken by the power of a pure gospel. Roman Christians were willing to die for Christ. In the twentieth century there is an appalling indifference to him. Italy's artists, thinkers, saints have blessed the world. Now there is little of real Christianity here. Thoughtfulness, consideration of others, honesty, moral integrity, sexual purity, honor of women, dependability—these are Puritan virtues—and Rome has no Puritans.

Our six Italian Baptist churches in Rome are tiny and drab by comparison to magnificent Roman Catholic churches. When a passerby came into the English-language Rome Baptist church after it had just been painted, had floors redone, and light fixtures installed, he commented "Come brutto—come un magazzino." ("How ugly—like a warehouse.")

Hope for religious revival in Italy only flickers. Italian Baptists will launch a simultaneous revival campaign in 1968. Fifty Italian pastors, working with twenty-six Southern Baptist missionaries, will endeavor along with about five thousand active Baptists to preach the gospel among 50 million Italians. Concerted prayer is needed. All Italy needs to be confronted with the claims of Christ.

Animism-- Its Characteristics



Animism (a definition) is the belief that inanimate objects and the phenomena of nature are endowed with personal life or a living soul; also, in an extended sense, the belief in the existence of the soul apart from matter.

Animistic faiths prevail in Central Africa, Central South America, Central Australia, and in the Caribbean islands; also, in the sparsely populated regions of farthest North Africa and North-eastern Asia.

Its Main Beliefs Are

God is a shadowy Creator, careless of human concerns.

The spirit world is very real. Demons actively malevolent (malicious) may haunt particular localities or objects—trees, springs, for instance—or extend their influence over a wider area, for example, the smallpox goddess. Many of these demons are undoubtedly thought to be the souls of the dead be-

come possessed of supernatural powers. All spirits, unless propitiated, bring calamity.

Worship

is practically bribing the favor of a malevolent (malicious) deity or pitting a stronger demon against a weaker. Sorcery, witchcraft, and magic arts are the natural corollary—hence the inordinate power of the devil-priest in many animistic communities. Blood sacrifices are often deemed essential.

Life

is consequently hopeless bewilderment—a ceaseless effort to deceive, appease, or avert these spirits—darkness of heart and sheer earthliness—"Let us eat and drink for tomorrow we die,"—atrophy of moral instinct, distinctly immoral practices.

The future

Belief in persistence of existence is common to all animistic views of the afterlife. The nature of that life is ill-defined. It may be an uncertain reproduction of this life with its lusts and passions, or a renewed existence in some animal or natural object.

Its Main Characteristics Are

Fear—of what the dead can do or become, of demons, of the forces of nature.

Estrangement from God—the demon, near, real, and cruel, the supreme god shadowy and indifferent.

Confusion—the worshiper is bewildered in the presence of a multitude of deities mutually antagonistic.

He feels that though he may propitiate some, he is never safe from all.

Social mistrust—the fearful are cruel and distrustful. Fear poisons every social relationship, and breeds brutality, witchcraft, sorcery, self-torture, cannibalism, and human sacrifice.

Hopelessness—without God, without hope.

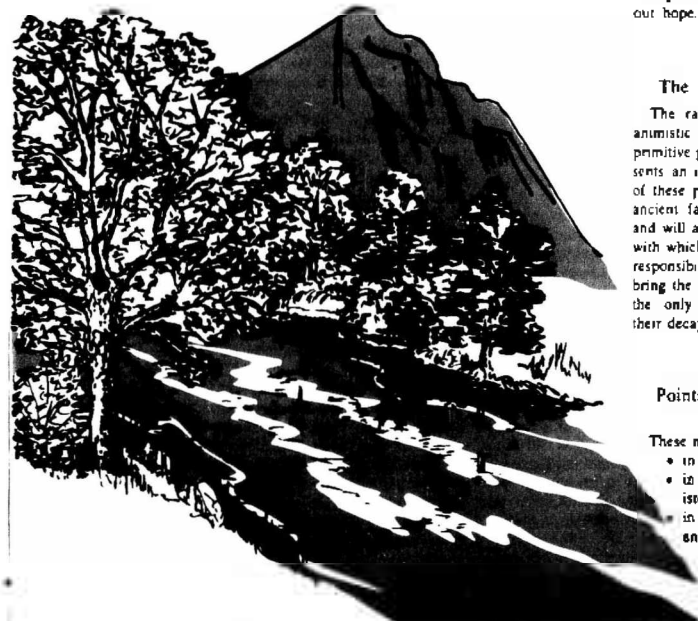
The Call to Christians

The rapid disintegration of the animistic and fetishistic beliefs of primitive peoples in many lands presents an important challenge. Most of these people will have lost their ancient faiths within a generation, and will accept that culture-religion with which they are in contact. The responsibility of churches is grave to bring the gospel to them quickly as the only sufficient substitute for their decaying faiths.

Points of Contact with Christianity

These may occasionally be found

- in the idea of a supreme God
- in the belief in personal existence after death
- in the instinct for sacrifice and prayer.





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

Getting to Know Each Other Better

"We never knew what an American was really like until you came," a foreign host spoke appraisingly and complementarily of his guests from the United States.

Conversely, American travelers are learning, too. For although we are bookishly knowledgeable about people of other cultures, we have too often placed these people in unrealistic, preconceived stereotypes based on outdated information.

President Johnson took official notice of the need for more people-to-people association across international borders in his recent statement: "In a day of instantaneous communication between continents, it is still possible for men to live in almost complete ignorance of each other. The gulf of ignorance is narrowing, but it requires countless acts of sharing and understanding if it is to be closed altogether."

Many natural forces are at work to close what the President called "the gulf of ignorance." The spread of American commerce to other countries, the ever-widening international outreach of missionaries and educators, and especially the increasing tourist flow from country to country have contributed toward helping Americans and Africans and Asians see each other as individuals rather than as stereotypes.

In addition to these natural developments which have been hastened by jet airplanes and intercontinental commercial interests, the US State Department is engaged in an active program of cultural and educational exchange. The best-known part of this program started with Congressional approval of the Fulbright Education Exchange Act in 1946. That act provided for scholarships to encourage American students in studying abroad and for students from overseas countries to come to American colleges.

Added to this international exchange of youth, the State Department has sponsored cultural exhibits in our embassies in foreign countries, has arranged for the exchange of orchestras and entertainment groups between our own and other countries, and has set up programs called "experiences in international living" wherein youths spend their summers in creative activity in other nations. The US AID programs for improvement of health and food supply in developing countries and the teaching programs of the Peace Corps are other elements in the broad picture of international exchange.

The size of the overall venture can be estimated by a look at statistics on the Fulbright program: 6,306 foreign citizens and 2,331 US citizens were involved in a single recent year, and the grand total of persons affected in the Act's first sixteen years came to 99,060. A total of 130 countries were affected.

These many exchange programs work collectively for better person-to-person understanding. It is a two-way street: people in isolated and/or propagandized countries see for themselves that "these terrible Americans" they've been told strange things about are nice people after all. And Americans are similarly gaining an appreciation of their neighbors overseas.

"The focus of the program," wrote one authority, W. Todd Farniss, "is on our own ignorance. . . . We do not know all we need to know about the scientific and technological discoveries of the rest of the world. . . . What we chiefly lack is an adequate understanding of the values that openly or indirectly govern the technology, economics, politics, population, religion, as well as the family and other social institutions of foreign peoples."

With such knowledge of these people, America can hopefully better understand the reasons for world unrest and thus work more effectively for world peace.

Conferences between government and cultural leaders continue to seek means for improving the overall cultural and educational exchange programs. At a recent meeting, Charles Frankel, assistant secretary of state for educational and cultural affairs, listed these overall aims:

- Place a stress on learning as well as teaching, thus promoting binational cooperation.
- Recognize that we ourselves must learn more about the rest of the world.
- Promote worldwide discussion of common problems.
- Eliminate barriers to the free flow of information.
- Work for educational advancement in all countries.
- "Our programs are based no longer on hardware, but on human needs for education, health, and food," Dr. Frankel said.

by Ione Gray and Dallas M. Lee

missions here and there - - -

• "Bear ye one another's burdens . . ."

Churches in Communist China have been closed, according to Dr. George R. Wilson, Jr., a Southern Baptist missionary to Hong Kong, an important "China-watching" spot as civil war rages within that country.

Dr. Wilson, now in the States on furlough, says there is evidence of individual believers here and there in Communist China, and even Christian families. So many people serve as informers, however, that a person still practicing his private Christian devotions is likely to be reported to the authorities, possibly even by a member of his own family.

Dr. Wilson says he considers as reliable an account of an atrocity against a seventy-year-old Baptist minister in Shanghai during the rampagings of the Red Guards early this year.

A sign was tied around the neck of the elderly minister. It contained denunciatory and insulting remarks. The Red Guards forced the minister to kneel in the street for hour after hour.

Passersby were compelled by Red Guards to shout abuses at the helpless minister and to spit on his head. Finally, the Guards ordered the minister to stand up. He could not stand, for he had been kneeling too long to straighten his body. Thereupon, the Red Guards dragged him through the streets by his hair. Finally, the minister lay in critical condition in a hospital.

This is not a pretty story, and those of us who have grown up with a comfortable and profitable profession of Christianity would like to wipe it from memory. But we must know that the suffering Christians of mainland China are our brothers and sisters in Christ and that it is our responsibility to share their suffering. Iron and Bamboo Curtains cannot stop our praying.

The story from China reached the desk of this writer along with three other interesting "pieces" which are perhaps interrelated in that they show that Christians bear heavy responsibility.

There was warning in a story of a Seventh-day Adventist official who said a "credibility gap" exists between church leaders and parishioners which is "causing widespread mistrust of religion today." He said: "Those who occupy positions of religious responsibility should show

in their personal lives that they stand unflinchingly for right. They must preach truth, talk truth, walk truth, live truth."

There was challenge in a story of advice to women to follow a "meaningful" ministry. The Rev. Joan Forsberg, minister of the United Church of Christ (now don't leave just because Southern Baptists don't ordain women), believes a drastic departure from traditional woman's church tasks is needed. She says:

"Volunteer to be a friend and counselor to an unwed teen-age mother; help her find housing; let her pour out her hostilities to you."

Make a decision to plant your life in the ghetto and raise your family there. Go and be available. This is the ministry of presence and intercession. Be involved where God is already involved. Engage in study and stretching of your mind.

"Instead of floral arrangements, study bills currently before the legislature, bills dealing with education, drug addiction. Prepare for changes in society which are coming faster than we realize. Let us increase our own humanness, not as 'good' people going to that dirty place to do something for these people. Go there non-judgmentally; give help with no blame attached."

There was hope in a newsletter from the Baptist Student Center, George Peabody College, Nashville, Tennessee, which quoted from a 1964 University of California report on future educational programs:

"Our students are substantially different in maturity, preparation, and orientation than they were twenty years ago. Rather than aiming to be successful in an achievement-oriented society, they want to be moral men in a moral society. They want to lead lives less tied to financial return than to social awareness and responsibility."

And, if this sounds more like home than foreign missions, we need only remind ourselves that all missionaries come from local churches and go to our schools.

• In the business of spawning churches . . .

Central Baptist Church in Miami was once one of the strongest churches in the Southern Baptist Convention, with about thirteen hundred in Sunday School. And from within its strength from God, it spawned churches that today are Spirit-filled and viable—Northwest Baptist, for

example, which led the SBC in baptisms in 1966.

Central is a downtown church, and consequently has experienced the out-migration of members to the suburbs and the in-migration of low-income groups and social derelicts and all the other by-products of transition. The miracle of this church, however, is not what it has faced, because rapid and deteriorating transition is a common

Central Baptist's pastor, Rev. Conrad R. Willard



Men's meeting sponsored by Central Baptist Church, Miami



phenomena these days. It is rather how Central has faced challenges which make for a rare account of a church determined to minister to people, whoever they are and whatever their needs are.

Where once the great preaching ministry of Roy Angell attracted thousands to this centrally located church, now a variety of ministries to a variety of types of people meet need. Although Sunday School enrolment is down below eight hundred, a count of all those being ministered to by Central Baptist Church on Sunday morning would still add up to nearly fifteen hundred.

Two hundred or more men, most of them down-and-out, meet in separate quarters for their own services and a free breakfast. Another 140 or so meet in a Spanish-language service. About 30 form a Slavic congregation. More than 200 others meet in the two missions of the church, one of which is the sole Baptist witness on Miami Beach.

Conrad R. Willard has been pastor of Central for nearly six years, and in those years five new churches have been organized, not including the downtown benevolent mission for men. The church earmarks \$20,000 a year for a missions fund specifically designated to start new missions and support the missions work in the area of the church.

A weak, declining downtown church? Hardly. In fact, Central Baptist Church serves as an almost ideal example of a church adjusting with the times to maintain its responsibility in its community.


As this church began to investigate the variety of need in the still-changing downtown area, Mr. Willard discovered his people already were thinking in terms of missions.

"Mike McCall, a superb Christian layman, had wanted to start the benevolent mission for men for a long time. He just needed the backing," Mr. Willard said. "And several people in the church had wanted a Spanish mission. I came six months before the Cuba missile crisis and the government refugee center across the street had Cuban people lined up six abreast to be processed. They were coming in boats and planes—any way they could. I knew we had an opportunity here."

Lucille Kerrigan, for eighteen years a missionary in Cuba, serves as missionary to the Spanish-language group now. More than one hundred have come for baptism in two years under her ministry.

Although most in the Slavic group are old, and they represent a declining opportunity, Central still responded when it discovered Russian, Hungarian, and Ukrainian people in its community; they have their own pastor and have reported conversions.

"These are now our most popular efforts," Mr. Willard said of Central's missions work. "Our members are proud of this. They were somewhat skeptical until they saw the people and saw needs being met, but now they're enthusiastic."



Be careful what you love
for you will become like it and serve it.
Ernest did
and Mary of Magdala
and Jesus.

Speak, memory
What have I loved?
 parents?
 peers?
The plays I saw? The books I read? The music I heard?
Did what I love make me like I am?

What does it mean
to grasp the hand of a friend?
Hello
Good-by
or, it can be wordless.
Hands help—
a sign of love between people.

The church is God's people
hand in hand
in fellowship, concern, worship, mission.
I promise to love the church and all for whom Christ died.
And so I love
My hungry brother and my brother who has lost his way.

I pronounce you man and wife.
Love
as long as you both shall live.
I promised him love, virtue, service, counsel, forgiveness
even when the heart breaks,
and the image.

Curled in the womb of a woman
lies a child
both synchronized for an event.
The child becomes a living being created in God's image,
and ours to love
and nurture in love.

And he loves in return
and he loves others and another
and they love others and others
and are loved by others
and by Him.

I must be careful what and how I love.

Love's Cycle

by Betty Jo Corum

by Shirley Coppedge Langley

I Knew the Wimpy Harpers

The needs of concern over world need were seen quite early in my life, especially the need for Africa missions. One very real experience deepens my involvement in missions.

World War II and Sunday night singingspirations were the circumstances which brought a sailor and his wife to my parents' home as dinner guests and soon afterwards as boarders. The months that followed were filled with experiences which led me to know and love Juanita and Wimpy Harper.

Small, dark-eyed Juanita became much a part of our family while Wimpy was in and out of Charleston, South Carolina, as a sailor on the USS Hobson. Juanita's vivacious personality captured my full attention, but we were rivals, for I tried with all my seven-year-old personality to win Wimpy's heart.

Wimpy was a giant of a man. His face, accented by dark curly hair and friendly blue eyes, displayed nearly always a smile. We might have guessed by his size that his home was Texas. I loved him dearly.

My life was greatly influenced by the lives of these two dedicated Christians. Juanita's great faith was made evident to us when Wimpy

was out on long sailor voyages. "I know he will return," she would say. "God has a great mission for him to fulfill."

It was hard to give up my beloved friends when a medical discharge sent them back to Texas. A few years later news came of their appointment to Nigeria as missionaries. Letters that followed were full of excitement and inspiration. Impressions made on a young girl's life were lasting. And so Africa and missions became something very special to me.

Then God called Wimpy home. In September, 1958, news came of his tragic death by drowning at Dar es Salaam, which means "harbor of peace." I can still feel the hurt.

Dr. H. Cornell Goerner, secretary for Africa for the Foreign Mission Board, wrote of this man:

"Wimpy O. Harper stood in the tradition of Borden of Yale, Keith-Falconer of Arabia, and their Master and his, Jesus of Nazareth—men who died young, but who lived life so fully that they were complete, men who by their dying so stimulated others to nobler living that it is difficult to imagine what more they would have done if additional years had been granted.

"To know Wimpy Harper was to admire him. Tall, athletic, handsome, affable, he did not fit the mold of the pious missionary; but through the good humor and everyday simplicity which marked his manner, there showed a dedication and seriousness of purpose which could not be hid.

"Appointed with his chic young wife as missionary of the Foreign Mission Board of the Southern Baptist Convention in 1950, he spent his first five years of overseas service in Nigeria. Chosen as one of three experienced men to inaugurate a new mission venture in East Africa late in 1956, he was at once recognized as the natural leader of the group; and more even than his colleagues, he attracted choice recruits to add strength to the project."

Because of the contribution he made to Southern Baptist work in Africa, his influence will live permanently. Dr. Baker J. Cautchen wrote shortly after Wimpy's death: "The homecoming of this servant of God leaves such a gap in the ranks that it brings a searching question afresh to each heart. . . . 'Am I giving of myself where I am that Christ may be made known throughout the world?'"

What then about me? The answer becomes clear. I am now thirty-two, wife of a wonderful Christian businessman, and mother of five children. Surely God has seen fit to choose for me another calling—a highly significant calling for missions.

Above, Wimpy Harper and young Shirley; below, the Langley family, Mt. Pleasant, South Carolina.



First, he would have me realize that the most important, most rewarding, greatest task in all the world is that of a Christian, missionary-hearted mother—one who will guide her children in developing Christian character and a faith by which to live, one who will keep the world before her children and guide them in realization of God's plan for them.

Certainly he would have me serve in my church in every capacity possible to the best of my ability. But he would have me see the need for reaching beyond the doors of my church and home—not around the world, but around the corner where my neighbors wait in despair, some sick, some without a friend, and many without the Saviour.

What then? God would make me responsible for the lost in my community. He would make me responsible for developing the lives of my children so they can hear and heed God's call as possible candidates for the missions fields of the world.

What then? Yes, a missionary, and a maker of missionaries! This privilege which I have is the legacy left by the Wimpy Harpers in the life of a seven-year-old.



Did you enjoy Bill Wallace of China? The same writer has written another biography of a missionary. It is Wimpy Harper of Africa by Jesse C. Fletcher, \$3.25 from Baptist Book Stores.

You will want to add this book to your personal library shelf.

....IS THIS YOUR QUESTION

by Marie Mathis....



Do the Royal Ambassadors have a special week scheduled on the Denominational Calendar?

Yes, November 5-11 is "their week." Royal Ambassadors have as a theme for the week, "As You Go . . . Serve Others," in keeping with the 1967-68 denominational emphasis, "A Church Fulfilling Its Mission Through Ministry." The purpose for this year's RA week is four-fold:

- Bring to the attention of the church the value of missionary education for Baptist boys.
- Provide special opportunity for building dedicated Christian boys with a world missions outlook.
- Give recognition to Royal Ambassador leadership.
- Recognize boys for their Royal Ambassador achievement.

Suggestions for observing the week can be found in the Royal Ambassador Week Packet, which will be sent to all churches from state Baptist Brotherhood offices.

WMU members are familiar with such an emphasis week. Focus weeks, as we have designated them, began in 1935—the first being listed that year as Sunbeam Band Focus Week in February. The Royal Ambassador Focus Week (at that time and until 1953 a part of WMU) was in November.

That first focus week for boys called on all Women's Missionary Society members to "organize new chapters" and to make it possible for boys to attend the special activities of that week. Even though the leadership of Royal Ambassadors has passed from WMU to the Brotherhood Commission, our goals should be the same worded a little differently: encourage the Baptist men of our churches to organize new RA work, and as mothers and missions leaders send our boys to the special activities of the week, November 5-11; and continue our support from month to month.

This month we are answering one other question, How

Not Just Programs—

by Mrs. C. A. Parker *Hopkinsville, Kentucky*

A
C
T
I
O
N
!

I HAVE WORKED as a WMU leader for many years, and often I have felt that we women attend meetings, listen to people tell about missions and needs, feel fleeting interest and concern, then go home and forget it. No matter how "faithful" we are in attendance, unless we actively become missionary, very little can be accomplished for the Lord either in our community or in other parts of our world.

Never have I listened to a speaker from a good will center that I have not been challenged to resolve to go out and do something for those about me who are in need, but my resolution often dies soon thereafter. There are hosts of people in need all about us. What we need are eyes to see and willingness to do. Then seeking the guidance and power of the Holy Spirit, we can minister and witness to them effectively. We all know that God expects us to serve where we are in ways open to us. Being willing to be led of him to do his work may be the point of our

reluctance. Are we afraid to get involved? that the cost may be higher than we are willing to pay?

Yes, serving others costs something: some of our precious time away from the things we want to do—and our money. It may be that one of our children will be called to go to serve on a faraway missions field. Are we afraid to pray sincerely and with burdened hearts? God just might answer that prayer by using us. Yes, it costs something. In John 15:16 we read: "I have chosen you . . . that ye should go." He did not choose us to live a retired life away from the world. He chose us to represent him in the world. We have no choice; this must be the daily pattern of our lives or we are cut off and become useless.

So let us not become merely participants and presenters of programs, but let us choose to be privileged members of the family of God, involved in his work. He has promised us the realization of real joy and abundant living!

Is This Your Question?

Does the Southern Baptist Foundation help people and causes?

The answer to this question is well expressed in the stated objective of the Foundation:

- To conserve funds entrusted with due regard to maximum return and maximum security for the glory of God and the advancement of the designated causes
- To give motivation and guidance, in the general field of estate planning, to the making of gifts and bequests by deed, gift annuity, or otherwise by donors to Southern Baptist causes.

The funds handled by the Foundation are in wise

and capable hands. The investment committee consists of top officials in banks, industrial corporations, insurance firms, and others who are leaders in the area of investments. They diligently watch over the management of the assets.

Maximum security with maximum returns has been the constant aim of the Foundation's investment committee and of the board members chosen by the Southern Baptist Convention.

The Baptist causes of education, missions, and benevolences will continue to benefit from the loyal stewardship of donors so long as time lasts.

The Southern Baptist Foundation leaders ask prayer of all of us that they may be equal to the responsibilities laid upon them.



Call to Prayer

Prepared by Janice Singleton

1 WEDNESDAY *But in every nation he that feareth him, and worketh righteousness, is accepted with him Acts 10:35 (read vv. 34-48).*

Baptists in Mexico are having six regional campaigns for evangelism this year to be followed by six more in 1968. In the Philippines preparation is being made for a nationwide effort in 1968. In Italy and in Germany crusades are scheduled. Preachers, missionaries, and laymen from other countries assist in several of these projects. *Pray for the leadership of the Holy Spirit.*

Pray for these—Brazil: Mrs. R. W. Cole, Shirley Jackson; Chile: Oleta Snell; Jamaica: Mrs. D. L. Mills; Nigeria: Helen Masters; New Mexico: Oscar Hill; Cuba: Mrs. Antonio Ramos; Panama: M. E. Solorzano; Retired: Elizabeth Gray, L. C. Quarles.

2 THURSDAY *Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him Acts 12:5 (read vv. 1-10).*

"Sing along with Kay" is a popular new activity at the Baptist student center in Recife, Brazil. Students and professional men and women who speak English and enjoy American songs get together regularly with missionary journeyman Kay Andrews for song sessions. "Many of those who sing with us have no religious affiliation. Maybe this will be an avenue for confronting them with the gospel of Christ." *Pray for Kay, who has one more year to work as journeyman.*

Pray for these—Brazil: Kay Andrews, Mrs. R. P. Belington, R. W. Cole; Panama: Mrs. Adriano Rables; Indiana: Rudy Joe Antle; Arizona: Aileen Williams; Retired: Mrs. L. M. Bratcher, Todd Pearl.

3 FRIDAY *And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel Acts 12:15 (read vv. 11-19).*

How can the thirteen churches and their thirteen missions in the Cali, Colombia, area give the gospel to more than two million people? One answer found by mission-

aries and national workers is a layman's training course. Each night for two weeks thirty-eight men and women came to study doctrines and methods for opening new work. On the faculty was Dr. Alan P. Neely, professor at the seminary in Cali. *Pray for Mrs. Neely today and for their work.*

Pray for these—Colombia: A. P. Neely; Brazil: B. E. Cader; Bahamas: Mrs. W. E. Viertel; Taiwan: B. W. Tomlinson; Luxembourg: Mrs. R. M. Wood; Italy: Mrs. Stanley Crabb, Jr.; Georgia: J. D. Beal; Texas: Jose Enriquez; Indiana: C. E. Lake; Illinois: Vivian Wilson; Retired: Mrs. S. L. Isaacs.

4 SATURDAY *And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord Hosea 2:19-20 (read vv. 1:1-9 3:1-3).*

Rev. E. Wesley Miller was named by the Foreign Mission Board as radio-television representative for Europe and the Middle East. He now directs the radio recording studio in the seminary at Rorschlikon, Switzerland, and has been assisting in the development of a Baptist studio in Beirut, Lebanon. *Pray that this method of telling the "good news" may be used effectively in these and other countries.*

Pray for these—Switzerland: Mrs. E. W. Miller; Venezuela: J. U. Moss; Rhodesia: S. R. J. Cannata, Jr.; Nigeria: Betty Jo Craig; Maryland: Beryl Flanagan.

SUNDAY November 5 *And the disciples were called Christians first in Antioch Acts 11:26 (read vv. 19-30).*

How can we prepare personally for the Crusade of the

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

SUNDAY *But the multitude of the city was divided: November 12 and part held with the Jews, and part with the apostles Acts 14:4 (read vv. 1-7).*

"Each day that passes we thank God for your prayer, your support of the world missionary outreach through the Cooperative Program and the Lottie Moon Christmas Offering. . . . We are aware that all we do is a joint enterprise with you and God." This word comes from Elton Johnson, Jr., Sao Paulo, Brazil.

Pray for these—Paraguay: Mrs. W. A. Hickman, Jr.; Argentina: Mell R. Plunk; Japan: Marion A. Mobley; Uganda: H. B. Boone; Texas: Mrs. Lok-Tin Cheung; Pennsylvania: G. W. Bullard; California: T. B. Lipscomb; Cuba: Mrs. Enrique Larraide.

13 MONDAY *And saying, Sirs, why do ye these things? We also are men of like passions with you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein Acts 14:15 (read vv. 8-18).*

Just about a year ago Rev. Harry A. Goble baptized two teen-agers and a younger girl in the Philippine Sea near Tamuning, Guam. A new mission had been started a few weeks earlier, which meets in a temporary building. *Pray for this mission and for their plans for continued growth and a permanent church building.*

Pray for these—Guam: H. A. Goble; Tanzania: E. R. Martin; Ghana: Mrs. J. E. Foster; Yemen: J. M. Young, Jr.; Korea: D. C. Jones; Indonesia: Mrs. C. E. Buckner; Brazil: J. A. Poe; Argentina: Mrs. W. W. Graves; Louisiana: Mrs. J. O. Johnson; Oklahoma: Bailey Sewell; South Dakota: Mrs. C. B. White.

14 TUESDAY *And when they had preached the gospel to that city, and had taught many, they returned again to Lysira, and to Iconium, and Antioch Acts 14:21 (read vv. 19-28).*

Mrs. Melvina Roberts, now living in Shawnee, Oklahoma writes: "So many things that were impossible on my birthday were accomplished because of prayer by Southern Baptists. All through my active service I have realized the need for Christian education for Navajo pastors. As I reached retirement at Tinian, New Mexico, I was burdened for a trained pastor there. That prayer was answered. *Pray for more young Navajo pastors to be trained.*"

Pray for these—Retired: Mrs. Melvina Roberts; Louisiana: Thomas Phillips; Hawaii: Donald Nicholson; Alaska: Mrs. J. R. Isaacs; Mexico: R. S. Franks; Brazil: Mrs. J. L. Garrett, C. L. Dixon; Taiwan: L. B. Hogue, Jennie Alderman; Japan: Mrs. J. W. Shepard, Jr.

15 WEDNESDAY *But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they Acts 15:11 (read vv. 1-12).*

William Amos, a minister of community activities in Louisville, Kentucky, writes that he and his wife are aware of the power that comes to them when people pray for them. He says: "Much of our work is done with children from the community. *Pray that God will show us how to get into the homes and touch the lives of their parents, that they may know the fulness of the Christian life.*"

Pray for these—Kentucky: William Amos; Louisiana: Ammon Bradford; New Mexico: Mrs. R. W. Brentlinger; Utah: Mrs. Harmon Popham; Texas: J. C. Willard; Kenya: L. E. Brown.

16 THURSDAY *Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas Acts 15:22 (read vv. 13-29).*

Approximately four hundred Negro churches and seventeen associational groups in New Orleans present a challenge and a responsibility to Rev. Ammon Bradford. Many of the churches do not see that they need help. *Pray for dedicated leaders, for greater missionary vision, for co-operation, and for strength and fortitude for Mr. Bradford.*

Pray for these—Nigeria: Lucy Ernelle Brooks, Mrs. H. H. Hurst; Argentina: Helen Nixon; Retired: Bertha Smith, Mrs. W. E. Craighead; North American Baptist Women's Union, meeting in Washington, D.C., 16-18.

17 FRIDAY *And the contention was so sharp between them, that they departed asunder one from the other Acts 15:39 (read vv. 30-41).*

A series of lectures on pastoral ministry was given at the Peruvian Theological Institute of Peru by a pastor whose church in South Carolina helps support the director. The visiting preacher and his wife also assisted in a revival meeting in the church in Baquá Chica. *Pray that all our pastors and churches may become involved in the missions enterprise, not necessarily in visits but in concern and support through prayer and regular gifts.*

Pray for these—South Carolina: L. C. Jenkins; Nigeria: H. D. Wicks, P. H. Miller; Lebanon: Mrs. F. M. Graham; Uruguay: R. L. Carlisle, Jr.; Jordan: Mrs. L. A. Lovegren; Thailand: Mrs. S. J. Lennon; Brazil: Mrs. F. L. Hawkins, Jr.

18 SATURDAY *The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee Jeremiah 31:3 (read Hosea 11:1-4, 8-9; 14:1-4).*

"As a missionary pastor's wife I rejoice to see new Christians eager to learn more and to serve the Lord. It is also a joy to observe those who have known the Lord a long time helping new converts." Mrs. Stephen Corradi asks us to pray for work in the Bethany Spanish Baptist Church in Albuquerque, New Mexico, that they may not

[Continued on p. 17]

For how long have you heard the term "darkest Africa?" What thoughts did it conjure up for you? To me, the phrase once meant savagery. Now, however, "darkest Amazon" bespeaks a way of life which seems almost unreal because of its brutality. In *The Rivers Ran East* Leonard Clark brings to focus a people of the Amazon whose culture can be described as brutal and animistic.

The author was an exceptional man. Explorer, topographer, zoologist, sociologist, and anthropologist, Mr. Clark speaks knowledgeably on many facets of his exploration through the Amazon River valleys. Hair-raising as an adventure story alone, the book has an almost unreal quality about it. Facts are documented, however, to verify their reality. In the intervening years this book undoubtedly will become a classic for this time and area.

If you have a weak stomach or heart, *The Rivers Ran East* is not for you. A thirteen-year-old girl figures in one of the most sadistic forms of so-called justice you can imagine. Your blood will run cold as you join Mr. Clark and his traveling companion during an all night visitation with a witch doctor. You will sigh in relief when you escape with the men. You will be caught up so completely with the exciting events that you will feel you are actually leaving the area.

The vivid descriptions of locale, life, customs, and superstitious beliefs of tribal people are foreign to anything we know. Yet the inhabitants of the Amazon have souls. They need someone to show them the way to abundant living.

The Rivers Ran East, Leonard Clark, \$5.00

Order from Baptist Book Stores

by H. Cothorn



CHURCH RECREATION

Is for

YOU

Many churches provide a recreation program for all ages. Such a program should not be a repeat of activities which community and commercial agencies offer although the activities may well be similar.

The church recreation program has the added ingredient of Christian purpose, while at the same time understanding that no church can meet all free-time needs of its members. A church can, however, prepare its members to use wisely available recreation time, especially adults.

A comprehensive church recreation program should include the following activities:

- social activities—parties, fellowships, banquets, teas
- physical activities—active games, sports, equipment games
- creative activities—drama (fun and serious), arts and crafts, creative writing, hobbies
- camping and outing activities—camps, retreats, day camps, hikes, nature study, excursions
- musical activities—group singing, musical games, musical skits and stunts, fun songs, bands
- cultural activities—reading, informal education, discussion groups, art and music appreciation, panels, debates
- service activities—fun in doing things for others

Adapted from the pamphlet "Recreation Committee," free from Church Recreation Department, Sunday School Board, 127 Smith Avenue North, Nashville, Tennessee 37203

CALL TO PRAYER (Continued from p. 15)

be discouraged nor lose their vision, but serve the Lord daily.

Pray for these—New Mexico: Mrs. Stephen Corradi; Missouri: R. J. Glasco; Texas: Antonio Martinez; Cuba: Mrs. Hilario Valdez; Argentina: D. L. Bailey; Mexico: J. D. Crane, E. H. Walworth; Brazil: R. E. Johnson, Jr.; Thailand: J. L. Wilson; Malaysia: C. F. Yarnell, Jr.; East Africa: Mrs. R. H. Lacey; Nigeria: Linda Porter; Retired: Mrs. F. M. Bostick, Jr., Mrs. E. L. Morgan, C. H. Westbrook, Mrs. G. W. Strother, Lucy Wright.

SUNDAY *And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them Acts 16:10 (read vv. 1-10).*

S. E. Grinstead directs the work of fifty-six Baptist Student Unions in seventeen states. He writes: "The need among our 67,365 National Baptist students is great. Work-aid funds would be of great help. Since I must be out of the office much of the time visiting the campuses I need secretarial help. *Pray that funds for this purpose will come.*" Mr. Grinstead's headquarters is in Nashville, Tennessee.

Pray for these—Tennessee: S. E. Grinstead; Indonesia: Mrs. B. E. Allen; Malawi: R. G. Davidson, Jr.; Uruguay: Mrs. I. H. Acree; Argentina: Vada Waldron.

20 MONDAY *And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely Acts 16:23 (read vv. 16-24).*

"I saw your name, Brother David, in the prayer requests on your birthday, and now I am praying for you and your work." This word came to Rev. David Espurva, El Campo, Texas, from the mother in a family for whom he had prayed long and earnestly. They had moved to another state where they had accepted the Lord as Saviour and been baptized in a Baptist church. "The woman is now serving as WMS president. It certainly pays to pray for each other," he states.

Pray for these—Texas: David Espurva, Willie Mae Giles; New Mexico: Lee Aujill, Mrs. Gilbert Ramos; Taiwan: H. E. Poovey; Indonesia: Mrs. G. R. Trotter.

21 TUESDAY *And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them Acts 16:25 (read vv. 25-40).*

Baptist work in Indonesia is still young and growing. It was not difficult for Baptist Indonesians to expect miracles in a preparation week, then evangelistic meetings, and in follow-up. *Pray that they may indeed win four thousand to find new life in Christ and to establish them as effective church members.*

Pray for these—New Mexico: Mrs. Victor Kaneubbe; Israel: D. L. Baker; Jordan: D. T. Fitzgerald, Jr.; Japan: Mrs. F. M. Horton; Germany: Mrs. G. W. Poulos; Ecuador: Mrs. G. W. Doyle; Malaysia: Mrs. S. B. Sears; Mexico: D. P. Daniell, Paula Kortkamp; Brazil: David Mein, H. B. Mitchell; Nigeria: Marjorie Stephens.

22 WEDNESDAY *These that have turned the world upside down are come hither also Acts 17:6 (read vv. 1-15).*

"Elia Barragan lives with her schoolteacher parents in the Mexican border town of Mexicali and is a member of our church in the American border town of Calexico," writes Mrs. Alan G. Johnson. "She wants to study medicine and to be a missionary. One might say that Elia is a product of home missions from a foreign field. Some day she wants to be a home missionary to her native Mexico." *Pray for Elia, and for Mrs. Johnson.*

Pray for these—California: Mrs. A. G. Johnson; New Mexico: Mrs. E. R. Hill; Panama: Mrs. Alcides Lozano; Cuba: Mrs. David Torres; Tanzania: J. F. Baugh, Jr.; East Africa: R. S. Dreessen; Nigeria: Bettye McQueen, Mrs. D. E. Smith; Switzerland: Mrs. V. H. Moorefield, Jr.; Chile: Trina Green; Brazil: T. L. Lewis.

23 THURSDAY *God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands Acts 17:24 (read vv. 16-17, 22-23).*

The Puerto Limon Baptist Church on the Caribbean, and a congregation in Puntarenas on the Pacific Coast were accepted into the Costa Rican Baptist Convention at the same time, reports L. Laverne Gregory, San Jose. *Pray for this convention as they inaugurate plans for the Crusade of the Americas, and for the Gregorys on Mrs. Gregory's birthday.*

Pray for these—Costa Rica: Mrs. L. L. Gregory; Paraguay: William Skinner; Korea: Mrs. H. C. Starnes; Puerto Rico: Albert Casteel; Oklahoma: E. L. Sloan; Retired: Mrs. E. S. Swenson.

24 FRIDAY *And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks Acts 18:4 (read vv. 1-11).*

Those visiting the national Operation Production Fair in Liberia, Africa, found the Baptist pavilion an interesting place. The project was originated and directed by Bradley D. Brown who operates the Christian Book Center in Lower Buchanan. The exhibit presented Baptist work in Liberia and around the world. Free literature was distributed and Bibles and Christian books were sold.

Pray for these—Liberia: Mrs. B. D. Brown, J. W. Brizendine; Chile: I. G. Janes, Jr.; Peru: Mrs. L. S. Dittmore; Argentina: Mrs. A. F. Garner; Paraguay: K. H. Watkins; Indonesia: W. R. O'Brien; Korea: R. M. Wright; Panama: Francisco Diaz; Oklahoma: L. H. Gunn.

20 MONDAY And ye have forgotten the exhortation which I have unto you as unto children, My son, despise not the chastening of the Lord, nor fains when thou art chastened. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Hebrews 12:13-14, 18-23; 3:4-5).

One of the young men I will baptize tomorrow is a Muslim, living eleven miles away. He and four others will walk all the way. He wants to enter the school when he is qualified (able to read and write). Albert H. Dyson, Jr., was visiting thirty miles in Nigeria where a faithful pastor of limited funds had worked for five years. Pray for the new converts for others like them.

Pray these—Nigeria: A. H. Dyson, Jr.; Mrs. J. H. Dyson; Ghana: Willie Mae Berry; Tanzania: V. L. Groce; Africa: G. E. Schleff; Indonesia: Mrs. C. G. Lee; Haiti: Lois Glass; Venezuela: G. S. Lozok; Cuba: Humberto Dominguez.

21 TUESDAY And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the churches. Acts 18:23 (read vv. 12-23).

My happiness is being a missionary journeyman in San Francisco, Rhodesia. When I look into the faces of my African converts, sing hymns in Shona, say 'Mangwanani' (good morning) to people on my way to school, my cup runneth over with joy. We are grateful for the dedication of young people like Patricia Lemonds who is giving two years of her life in service in Africa. Pray for her today.

Pray for these—Rhodesia: Patricia Lemonds; East Africa: Mrs. F. J. Snyder; Thailand: Mrs. M. N. Alexander; Philippines: Mrs. M. L. Seaborn, Jr.; Korea: Mrs. M. H. Howie; Texas: Mrs. Julio Angulano; California: F. Todd; New Mexico: B. J. Yelvington.

22 WEDNESDAY And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. Acts 18:26 (read 18:24 to 19:6).

Robert M. Landes and his wife were named recently by the Home Mission Board to work in his native state of Virginia among the deaf people. Pray for this young couple and others committed to the task of presenting the gospel to those behind the barrier of deafness.

Pray for these—Virginia: R. M. Landes; Georgia: Patricia Ervin; Cuba: Mrs. Nelson Rodriguez; Malaysia: James Davidson; Ghana: D. E. Donley; Liberia: Mrs. J. C. Pau; Paraguay: Miriam Willis; Macao: R. L. Lusk; Costa Rica: S. L. Goldfinch, Sr.; Philippines: Mrs. V. A. Orsena; Japan: Bertha Jane Marshall, F. C. Parker; Brazil: Mrs. R. T. Plampin; Retired: Mrs. S. L. Watson.

23 THURSDAY And this continued by the space of two years: so that all they which dwell in Asia heard the word of the Lord Jesus, both Jews and Greeks. Acts 19:10 (read vv. 8-20).

Baptist lay leaders in the small South American nation of Guyana received several weeks of training last March in religious education with stress placed on personal spiritual growth. "Many seed-thoughts planted during the study sessions have already begun to germinate and come to life in various churches and missions," reports Mrs. Otis W. Brady, missionary.

Pray for these—Malaysia: Martha Morrison; Argentina: Mrs. H. C. Knight; Colombia: Mrs. J. C. Oliver, Jr.; Uruguay: Mrs. R. E. Shelton; California: Mrs. D. A. Dalby; Florida: Rafael De Armas; Mrs. H. O. Hurt; Louisiana: Lucille H. Ladd; Texas: Gregorio Perez; Mrs. Eddie Sanchez; Japan: C. W. Fenner.

24 FRIDAY And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. Acts 19:28 (read vv. 21-30).

Two on today's prayer list make requests. Rev. John O. Johnson, working among the French in Morgan City, Louisiana, writes: "I do not ask that God will give us an easy task, only that we may be able to meet the challenge of this field, especially of the young boys and girls who need wholesome entertainment and dedicated leaders."

Rev. Pedro G. Carranza, missionary in Utah-Idaho, sees the need for five permanent preaching stations to the 43,000 Spanish-language people in Idaho. "If we do not provide this ministry, Mormons and other sects will," he states.

Pray for these—Louisiana: J. O. Johnson; Utah: Pedro Carranza; New Mexico: Mrs. A. T. Cabrera; Indonesia: H. K. Jaks; Nigeria: Nannie Owens; Malawi: Mrs. W. S. Wester; Brazil: R. T. Plampin; Japan: Annie Sue Clift; Retired: Mrs. T. B. Hawkins.

25 SATURDAY Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. Acts 19:36 (read vv. 31-41).

"Guatemala is wide open for the use of radio and television in evangelism," says Mrs. Charles A. Allen, Jr. "Everyone owns a radio or has access to one, and many people own television sets." In January pastors and laymen from ten churches met to study methods of using these media in church work. Pray for this ministry.

Pray for these—Guatemala: Mrs. C. A. Allen, Jr.; Honduras: Mrs. H. M. Roberts; Taiwan: F. L. Robinson, Jr.; Nigeria: J. C. Abell, Jr.; Japan: E. L. Holloway, Jr.; Switzerland: J. D. Hopper; Cuba: Andres Garcia; California: Willard Hsu; Florida: Lucille Kerrigan.

Study in November



Missionaries Among Animists in the Caribbean

by Sara Hines Martin

Study Question: How do missionaries witness to animists?

MEETING OUTLINE

Song: " Fairest Lord Jesus"
Call to Prayer
Business
Promotional Features (see WMS Firecaster)
Study Session

STUDY SESSION OUTLINE

Introduction
Who Is an Animist?
Christo-Paganism in Guatemala
Fear and Dread in Honduras
Genuine Christianity Amid Animism in Jamaica
Complex Animism in Trinidad and Tobago
How Do Missionaries Witness to Animists?
Closing Meditation
Prayer Period
Song: "Breathe on Me"

Program Chairman: Please point out each country on a map as the country is discussed. A hand drawn map on poster board or chalkboard is helpful if you do not have a map.

Can you secure from the public library a record of calypso music or a record of other music from the Caribbean area to play as the women enter?

Display on a table: stones, plants, tree branches, containers of earth and water, a picture of a mountain, and other objects which animists consider to have spirits.

Read "Animism—Its Characteristics," pages 4-5. Use additional information from it; or, mimeograph and distribute.

AT THE MEETING

Introduction: Ask the women to read in unison these verses, or have one woman read them to the group: Genesis 1:2-2:1; 2:26-28; John 16:7-13.

Who Is an Animist?

We will note at the beginning that there are few pure animists anywhere in the world. In any country where animism is found, it is usually mixed with other forms of religion. We will discuss what animism is, and as we study animism within different countries we will see how it is mingled with the religion of each country. We will consider: How do missionaries witness to animists?

(Women could give a definition of animism from mimeographed sheets.) An animist is a person who believes in spirits. Any object may have a soul and free spirits may roam anywhere and everywhere. For example, a tree may fall upon an unfortunate individual because it hates him and wishes to kill him.

Man fears, and yet trusts spirits. He believes that he can control the spirit power by certain attitudes or actions. If only one can practice the right magic or know the right formula, he can make the spirit world obey him, for good or evil. He can get benefit for himself or favor from the spirits, or he can use their power to harm an enemy. The animist is not concerned about obeying his god, but in somehow getting his god to do his will.

An animist considers himself akin to the inhabitants of the spirit world. He believes that men can be possessed by spirits, become their voices, and receive their visions.

There is not a clear-cut distinction in animism between human being and animals, or between animate and inanimate objects. For example, animals may be ancestors of men; people may change into animals; trees and stones may possess souls.

The souls of the dead still exist and participate in a man's life, protecting him from danger and keeping him faithful to the traditions.

The conception of taboo [tuh-BOO] frequently accompanies animistic belief. Anything which is connected with a spirit may be taboo. The object or person placed under

taboo may be considered either sacred or prohibited. A chief or a priest may declare some act, person, or place to be forbidden.

Closely related to taboo is fetishism. A fetish [FET-ish] is generally a material object in which a spirit dwells either temporarily or permanently. It may be a stone or a conch shell, such as a mixture of clay and roots and used to ward off threatening evil spirits.

Totemism [TOTE-uh-miz-uhm] is the belief that a group of people are related to a species of natural objects, usually animals or plants. Their ancestors are often supposed to have been transformed into human beings out of this animal or plant.

Christo-Paganism in Guatemala

Missionaries and national Christian workers face a very complex situation with the Indians in Guatemala for they are neither confronted with pure animism nor with classic Roman Catholic beliefs and practices. Rather, they meet what is called "Christo-paganism," which is a combination of the beliefs of the two. The result is a two-headed religion, one which is a blending of Roman Catholicism and animism.

The Indian believer sees no conflict between these different beliefs. To him, the world is filled with a variety of spirit powers, starting with the god of the world, who is the owner of the entire earth and all that is in it. There are the winds, spirit forces which cause all sorts of ailments. There are forest sprites which are owners of mountains, valleys, streams, caves, and other geographical features. Before man can use any property he must pray to the spirit owner. For example, before the corn is planted the owner of the hillside must be prayed to, or he will in anger ruin the crop, bring sickness to the farmer, or withhold the rain.

The Christianity which the Spanish conquerers presented to the Indians was such that the Indians had little difficulty in rearranging slight discrepancies into a single whole. They were very much preoccupied with death. Thus, Jesus Christ, as the symbol of death, became the god of the lower world and the judge of the dead. The virgin Mary interceded with the god for the dead. What they had called god of the world became a kind of Satan, for even in Christian Scriptures they reasoned Satan is described as "the prince of this world." The Catholic saints became equal to the local owners, and were appeased in order to secure benefits. The image of the saint simply took the place of the former idol. In some instances the old idol was merely given a Christian name. In both systems a person gained benefits from the god of the spirits by bargaining, vows, sacrifices, gifts, penance.

The use of burning incense was a deeply ingrained feature of Indian worship. Under Catholicism the people then burned candles. The people were very much accustomed to religious dramatizations, and it was easy for

them to adopt the elaborate pagantry of Christmas, Easter, and Carnival. Festas became essential rites for maintaining proper relationships with universe. For this reason when some evangelicals today refuse to take part in fiestas, they are denounced as bringing on dire calamity, for the people are certain that drought or epidemic and the like will result.

The Roman Catholic system to which the Indians of Guatemala have been exposed is not the form accepted among all Roman Catholics. The form which they received, however, was so concerned with ritual that the present form of religion is a blending of the two. A man may arise in the morning to greet "father god" who is the sun, cross himself before the image of the saint, carry flowers to the shrine, invoke the spirits of the field before beginning to work, consult a medicine man for a sick child, and meet at night by the shrine to plan for the fiesta of the patron saint of the town.

Mrs. Ted Lindwall, missionary to Guatemalan Indians, has found that it is extremely important to understand the beliefs of the people in order to present the gospel to them. Their belief in gods of many different kinds pervades every phase of their lives. If a missionary offends one superstition or another, it makes it harder to get a hearing with the people. These people are very slow to accept a new idea and it requires patience and persistence in working with them. One of the best approaches has been the showing of the "Life of Christ" films. Animists have no concept of the living Christ. These films draw a crowd and interest them in the idea of a moving, speaking, active Christ. Then it is easier for them to accept the gospel when it is preached.

The Lindwalls report that one regenerated life is the best possible argument for another person to accept new life in Christ. The people tend to watch one another, discuss the gospel together, and weigh the evidence. When one accepts Christ, it tends to be a family situation, those who are old enough to understand make professions of faith. The points missionaries stress are the fact of the resurrection of Christ, the fact that one can have assurance of his salvation, and the fact that Christ gives to each believer new life on earth.

Fear and Dread in Honduras

The animists of Honduras believe that there is a God but their belief is primarily concerned with spirits. Their minds are filled with fear, dread, and uneasiness. They live in fear that if they are not good, something bad will happen. They have many things which they worship, their chief worship being in imaginary beings, good and bad, rough and gentle. (Lying is said to be practiced almost universally among them, their religion is one of distrust of others.)

The religion of Honduras is officially Catholicism; but, most of the people do not have Bibles, and if they do,

NOVEMBER SOCIETY STUDY

(See p. 23, October ROYAL SERVICE, and explain the relationship of your society study in October to the subject matter for today.)

See pages 4-5 and study "Animism, Its Characteristics." You may wish to prepare all or parts of this information on mimeographed sheets which you will distribute to women. Study the information together. Allow for discussion, then ask women to discuss why you displayed the objects listed on page 19. Help them to see that these are actually objects of worship by people. Then hold up the poster and ask them to read the title of your study for today (Order a set of ten posters to use each month during 1967-68 to supplement your WMS study, \$1.25, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203.)

Now say: Do you think our study question is one which should interest you today? (Show it on a streamer, or read it from p. 19.)

they do not read them. Many cannot read. Missionaries there have found that the best way to witness is with Scripture passages. If a person can read, the missionary will ask him to read what John 3:16 and other passages say. The missionary emphasizes that he is not trying to change the person's religion, but would like for him to know what the Bible says, especially about being born again. Sometimes after one reads what the Bible says, the Holy Spirit brings him to a decision for the Lord; for others, it takes longer. In witnessing to those who have animistic beliefs the missionaries tell them that they believe in the Spirit but in a different way. Together they then turn in the Bible and see what it says about the Holy Spirit.

Genuine Christianity Amid Animism in Jamaica

The common evidences of animism in Jamaica are (1) the African animistic background of those inhabitants brought here as slaves by the Spanish and English, (2) the history of witchcraft from early colonial days, (3) the ready adherence of many Jamaicans to the emotional pentecostal or holiness faith, and (4) the natural superstition of all people, which is more influential where there is ignorance and poverty. These superstitions are similar to those of other countries where they believe in fairies, elves, gremlins, spirits, astrology, curses, and ghosts. In Jamaica traditional superstitions have been related to duppies (evil little men) who live in trees and pronounce curses.

The obeah [OH-be-uh], or obi [OH-be], man is quite an influence with some people in that his "potions" or "curses" can help or hurt people, depending largely upon the ability of the person to pay. This is quite a racket,

There is a large group of people called spiritualists, revivalists, and/or *poco mania* (a bit crazy) who subscribe to some beliefs from the Bible but have brought in a great amount of African spiritualism as well as North American pentecostal and Holy Roller practices.

How widespread these beliefs are is difficult to estimate, but it would be safe to say that 20 percent of the people believe in some form of animism.

Animism has affected Christian work in Jamaica, for it has caused most of the churches in the old traditional denominations to lean far in the direction of formality, order, high-church, and to be very strict concerning the ministry. Some people who attend Baptist churches and a few members are caught up in prevalent emotionalism. Also, the overall work is affected by the presence of animistic superstitious beliefs.

Dottson Mills, Southern Baptist missionary and fraternal representative to the churches of the Jamaica Baptist Union, points out that animism is not the prevailing conviction of the Jamaican people. He emphasizes his conviction that there is probably "more genuine Christianity per square inch in Jamaica than anywhere on earth."

The Baptist witness is growing greatly. In April 1966, there were 4,859 professions of faith in 160 Baptist churches when 105 Southern Baptist Convention pastors and laymen went there for a campaign.

The great old East Queen Street Baptist Church in Kingston experienced 230 professions of faith at that time. Such blessing from the Lord had not before happened in its 148-year history. Another church, with 190 members, had 121 decisions during the campaign.

The campaign included open-air meetings, preaching in local churches, personal witnessing, and the distribution of 75,000 copies of the New Testament, Scripture portions, and tracts. Posters, handbills, and announcements on the Baptist radio program helped to publicize the campaign.

Many churches had Bible study and prayer meeting at five in the morning. After the visiting preachers got over their shock, this was a fine experience for all!

Churches related to the Jamaica Baptist Union now have 32,000 members. Before baptism, new Christians attend doctrinal classes. Churches are being encouraged to sponsor continuing programs of Bible study and membership training for all people of all ages.

Complex Animism in Trinidad and Tobago

No report on the religious life in Trinidad, especially as it relates to Baptists, would be complete without reference to Shango, obeah [OH-be-uh], the Shouters, and other forms of animism and ecstatic worship because these have greatly influenced the total Baptist life of the country of Trinidad and Tobago and influence the thinking of the average Trinidadian. At the same time, their religion is so intricate, complex, and at times nebulous, that it is difficult to describe it.

Belief in *sukuyans* [sue-koo-YAHNS] is also widespread among the lower class of Trinidadians. *Sukuyans* are spirits which have many powers. These "hags" can turn themselves into dogs or other animals and they work some kind of magic. Others say the *sukuyans* even suck blood from their victims. If the victim does not get to an obeah man, who has the ability to cast out spells, he will die. Most of the beliefs about witches in Trinidad seem to be a collection of African and other ideas.

It is surprising how many intelligent persons, even university graduates, accept *sukuyans* as fact. A high-ranking police officer said to a missionary, "We caught a *sukuyan* last night."

In some instances it is very difficult to distinguish between pure Shango (originally the fire god from Africa) and the Shouters (Spiritual Baptists). In fact, some of the "prayer meetings" which some leaders in Trinidad hold are a mixture of Shango rites and Shouter practices. There are many Shangoists who dislike mixing with the Shouters, and there are some "conservative" Shouters who do not like mixing with Shangoists. Yet many times it is difficult to distinguish the services of one group from the other. Among the similar or identical ritual objects used by both Shangoists and the Shouters are crosses, crucifixes, swords, lighted candles at the four corners of the church, the shepherd's crook, rosaries, head wraps, ceremonial robes and dresses, pictures of God, Christ, and the saints, bowls and vases of flowers and of leaves, the Bible, accessories used in healing such as parchment paper, chalk, leaves, grasses, roots, incense, oils, perfumes, pots of water, and altars. In addition, Shouters have items which are not used in Shango services. Among them are a large brass handbell, religious mottoes and placards, a "chariot wheel" (actually a bicycle wheel suspended from a center post which is spun from time to time during the service), and a pulpit.

Both cults pour water on the four corners of the church, anoint the heads of devotees with olive oil, throw food to the spirits, write symbol messages with chalk, clap the hands and dance during ceremonies when they experience spirit possession, pray ritual prayers such as the "Hail Mary," observe animal sacrifices (only pigeons in some Shouters churches), baptism, and mourning. Mourning is a secret ritual of fasting and praying during which visions are sought, and it is during mourning that Shouters discover what their work in the cult is. One may return to the mourning house from time to time and receive new spiritual gifts.

One interesting aspect in both the Shango and the Shouter service is the manifestation of spirits. There are a variety of powers, a number of them with African names, who are expected to "manifest" on the participants during a Shango rite. The Holy Spirit, however, is the only spirit that is supposed to appear at a Shouter service. It is not unusual, however, for a Shango power to manifest on a worshiper at the Shouter service. This is slightly

embarrassing but nothing can be done about it. Since many people attend both Shango and Shouter services, it is not surprising that occasionally a spirit appears in the wrong place!

When a Shouter is possessed by the Holy Spirit in his church, he is likely to fall on his knees, sit down, pick up the large handbell, spin the chariot wheel, pick up the *loro* (an East Indian cup), throw water into every corner of the church, or run for the shepherd's crook. About the only thing that is "Baptist" about the Shouters is the fact that they do immerse their candidates for membership. For the most part the Shouters are a blending of certain elements of Shangoism and of the Roman Catholic Church.

Unfortunately, the only Baptists that many Trinidadians know are these Shouters. They are the laughingstock of many Trinidadians. There is a great deal of stigma to be overcome to render the name "Baptist" acceptable.

Even though the Shouters practice immersion, their beliefs about baptism are perverted. In order to be baptized, a person must sleep seven nights with his head on a rock. Then if he has the proper vision or dream this qualifies him for baptism. They use Joel 2:28b as their basis for this: "Your old men shall dream dreams, your young men shall see visions."

For example, one young man dreamed that he had committed murder. Police pursued him into a cave where he jumped into the water. He reported that a mermaid saved him from the police. He interpreted this to mean that just as the mermaid had saved him in the water, he would be ready for baptism in water.

Our missionaries require that a person who makes a profession of faith go to a class for six to eight weeks prior to baptism. But new converts feel that because of this teaching they still must wait for a dream to assure them of their qualification for baptism.

The Shouters have a book called *Diana*. Supposedly Diana was a woman who was in love with Jesus. The teachings of this book lead to sexual license.

This group uses the Psalms according to their own interpretations. Psalm 23 is considered a protection against spirits when one walks alone at night.

Shangoists have meetings which sometimes last for days. They beat drums and a person becomes possessed by spirits. The person can tell what spirit has possessed him by which instruments he picks up, such as a club. Sometimes he will take revenge on someone while under this influence, and thereby escapes responsibility.

One missionary in Trinidad comments, "The main problem in our work is to be certain that people with such beliefs leave them behind when they accept Christ. They are prone to tack Christianity onto whatever basic beliefs they already hold."

How Do Missionaries Witness to Animists?

Any presentation of the truths of the Scriptures must

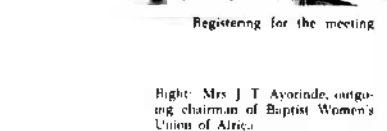
BAPTIST WOMEN

of

AFRICA MEET



Top: Some of those in attendance at Baptist Assembly



Right: Mrs. J. T. Ayorinde, outgoing chairman of Baptist Women's Union of Africa

LAST June 7-11, the Baptist Women's Union of Africa met for its quinquennial at Baptist Assembly in beautiful, mountainous Limuru, Kenya, East Africa. One hundred fourteen were present from seventeen African countries. At the meeting were Mrs. Edgar Bates, Canada, and Mrs. R. L. Mathis, USA, president and treasurer of the Baptist World Alliance Women's Department.

Mrs. J. T. Ayorinde of Nigeria, chairman of the Africa group, called to order this fourth general meeting of Baptist women of Africa.

The five-day conference was filled with fellowship and inspiration as women shared what God is doing in their countries.

Mrs. Joseph Nyathi of Rhodesia was elected as the new president of the Baptist Women's Union of Africa, to serve for a term of five years.

A similar meeting of the North American Baptist Women's Union meets November 16-18 at the Sheraton-Park Motor Inn in Washington, D.C. Women are urged to make reservations and come to this significant gathering.

be given with full awareness as to their importance to the people. The following themes show the difference between the Christian and the pagan way of life. The Holy Spirit has used these approaches by missionaries to win people to Christ.

1 The spirits of the mountains may be powerful, but they are nothing in comparison with the Holy Spirit of God, whom all of us may have as our own protector and helper, if only we are willing to receive God's Son and his way of life.

2 It is true that Christ died and in this way he showed us how to die, but what is more important is that he is now alive and he shows us how to live.

3 When we become believers in the living God, as revealed in Jesus Christ, we are not deserted and left alone, even if our former friends may despise us, for we

become a part of a new family of God and we belong to all the other believers and they to us.

The missionaries repeat these themes in a variety of ways, according to where the people are in their circumstances of life. The missionary constantly presents the life and ministry of Jesus Christ, for he is the real distinction between Christianity and paganism.

Closing Meditation

What have been our reactions to this information about those who practice some type of animistic beliefs? Have we felt superior to them, certain that we live on a much higher spiritual plane? Have we condemned those who cling to such beliefs? Or, have we had compassion for



MISSION STUDY

ADULT BOOK

Foreign Mission Graded Series

SOCIETY STUDY

those whose religious beliefs produce fear in their lives; and, have we evaluated our own spiritual lives to see in what ways we are lacking in a true Christian spirit?

A pastor's wife said: "Would you like for me to tell you about the animism in my state? The people worship horses when they become horsepower in a car. They worship trees when they become a beautiful new house."

A devout American Christian woman said to her daughter who had received an opal ring as a gift: "If you wear an opal ring and it is not your birthstone, there will be a death within the family within a year."

The daughter said: "Mother, surely you don't believe that!"

The mother answered: "No . . . but I'd rather you didn't wear it."

A Christian man would not plant a crop on Friday the thirteenth for fear of crop failure, nor would he take a trip on that day for fear that he would die on the trip.

How many of the actions that we take every day are governed by superstitions, sayings, or attitudes that deny the fact that God is willing and able to be a Christian's Guide and Protector?

[A Christian girl was preparing for her wedding a week away. She received a chain letter, instructing her to mail a certain number of handkerchiefs to other people. There was this warning at the close: "If you break this chain, something dreadful will happen to you in the near future." While the girl had never cared for that type thing, her first thought was: "Oh, my wedding is near. I'd better

There is available a booklet on Africa for the mission study leader. She will need only one copy of the booklet "Africa, Continent of New Nations," free upon request from Literature Distribution, Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230.

The booklet includes a large two-color map, detachable for use in the classroom. All countries mentioned in the study book are shown, and centers of Southern Baptist missionary residence are located.

The Adult book for the study of Africa is by V. Lavell Seats, formerly a missionary to Nigeria. The book's title is *Africa—Arrows to Atoms*.

Africa—Arrows to Atoms
by V. Lavell Seats, 85 cents

Teacher's Guide by Pat and Jane Hill, 25 cents

Available from Baptist Book Stores

obey this letter so that nothing will happen to mar my wedding." Then, she remembered that her security for her life was in Christ, and she tore the letter into shreds and threw it into the wastebasket, declaring that she was trusting Christ and not living by superstition.

If an animist could examine our inner lives, our beliefs, and our actions, would he find much of his own fear and apprehension there? Do we need to make a new commitment to Christ, and to pledge anew our dependence upon the Holy Spirit to guide our lives? Do we need to acknowledge our love of worldly possessions and surrender these things to Christ, either to remove them or to use them for his glory? The statement was made today that the animist tries to get his god to do his bidding. Do we need to make a new vow of obedience to God, submitting to his directions for our lives?

Prayer Period

Pray for missionaries among animists

Pray for the people about whom we have studied today

Pray for those who practice some form of animism, that the Holy Spirit may be the spirit who fills their lives

Pray for American Christians who have had advantages of a Christian heritage, highly developed church life, and a lifetime of Christian training that they may constantly examine their lives to see in what ways they are living by lesser standards than those given by Christ himself

Sing: "Breathe on Me"

Or Second WMS Meeting

The Lord's Supper As Worship in Italian Baptist Churches

by Juanita Morrill Wilkinson

Study Question *How is the observance of the Lord's Supper in Italian Baptist churches different from the observance in my church? How does this worship experience cause me to become aware of my relationship to God and to men in their lost condition?*

MEETING OUTLINE

Circle Chairman in Charge

Call to Prayer (read Scripture passage, give missionary information, and pray for missionaries)

Song (choose one appropriate to Scripture passage)

Business Period

Promotional Features (see WMS Forecaster)

Program Chairman in Charge

Study "The Lord's Supper as Worship in Italian Baptist Churches," or study the book, *Africa—Arrows to Atoms*, Seats (see Mission Study, p. 24)

To the Program Chairman:

1. Keep in mind the theme of circle study this quarter which is centered on basic elements which characterize Baptist worship around the world even though culture or practices and concepts often modify experiences. Notice that the focal point in this month's study is the observance of the Lord's Supper in Italian Baptist churches. See page 27, "Circle Study for This Quarter" and give that information to group.

2. If the Lord's Supper is observed in your church a Sunday prior to the day of your circle study, observe closely the actual observance and the worshipfulness of the participants. Analyze your own feelings during the worship experience and make a note of some feelings you sensed during the observance. You may want to report during the meeting on your observation.

3. Consider the approach you will give to this study. Secure a copy of *Christ and the Fine Arts* by Cynthia Pearl Maus (\$6.95 from Baptist Book Stores). Read her interpretation of *The Last Supper* by Leonardo da Vinci, pages 288-291. Read also her interpretation of the wood

carving entitled, *The Last Supper* by Alois Lang, pages 501-502. You may display the picture from the book or you may be able to locate a framed copy of da Vinci's famous painting. Since da Vinci was an Italian artist and the study is centered on worship in Italy, the use of his masterpiece would be appropriate. You may want to assign this painting interpretation to a woman to give as part of the meditation if time permits.

4. Read in advance the Scripture passages suggested. You may want to assign these to a woman to read and discuss during the meditation if time permits.

5. Plan to use the listening team approach for your study. Assign a team (half of the number of people present) to listen for the differences in the procedure of observing the Lord's Supper in Italy and your church, and the responsibility of discovering the effect the worship experience has on the participants of the Supper. Have on hand paper and pencils for the team members to make notations. You may ask one member of the team to be reporter. If the group is small, you may want to encourage each person to comment on her observations. The other half of those present can be assigned to give the study information. Reports and discussion follow.

6. Give prayerful consideration to the comments suggested in the conclusion. Urge each member to leave the meeting with an awareness of her relationship to God and how the Lord's Supper points up to her the significance of Christ's death, burial, and resurrection.

AT THE MEETING

Meditation: Jesus lived an exemplary life as a Jew. He observed the religious customs of his people. One of the important feasts of Judaism was the Feast of the Passover.

It was upon the occasion of this observance that Jesus gathered his disciples in an upper room in Jerusalem on the evening before his crucifixion. This event is recorded by all Gospel writers. Let us listen to Luke's account (read Luke 22:14-20). Paul also wrote about the experience (read 1 Cor. 11:23-26).

We recall that the Passover observance was a reminder of the deliverance of the Israelites from Egyptian slavery. The annual feast began with a sacrificial meal eaten by every member of a devout Jewish family (read Ex. 12:1-14).

Upon the occasion of observing this Jewish feast, Jesus instituted before his disciples the ordinance of the Lord's Supper. He commanded his disciples to continue the observance as a memorial to his atonement for the sins of all people.

The breaking of bread symbolizes the breaking of his body as a sacrifice for us; the cup is a symbol of God's new covenant sealed with the shed blood of Jesus himself. Complete deliverance from the guilt of sin was accomplished in the sacrifice of Jesus upon the cross. He asked his disciples to keep on remembering what he had done for them by observing this Supper.

The Last Supper has been the inspiration of many poets and painters. It is said that no scene in the life of Christ has been painted more often than that of the Last Supper. Many reproductions of Leonardo da Vinci's famous painting are found in books and reproduced on plates and inexpensive paper. It is considered by many people to be the masterpiece of da Vinci's artistic contributions to the world.

(At this time call for a report on the interpretation found in Christ and the Fine Arts and show the painting if possible; see suggestion 3 on p. 25.)

This imagined scene has made indelible impression on world artists. The actual observance of the Lord's Supper is a deeply significant function of evangelical and Catholic churches. The Supper was not instituted to arouse

a feeling of awe or ecstasy, but it was intended to focus the participant's attention on Jesus who said, "This do in remembrance of me" (Luke 22:19).

To Baptists the bread and the cup point to the atonement of sin made possible by the death of Jesus. To partake of the Lord's Supper is to direct our meditations to the crucified Lord. The observance of the Supper is linked with the second coming of Christ, for we are to remember his sacrifice until he comes again. The Lord's Supper should be a worship experience which says in symbolic language, "He died for me, and for every sinner in all the world." Isaac Watts, the renowned hymn writer, reflected upon the sacrifice of Jesus and wrote:

But drops of grief can ne'er repay

The debt of love I owe;

Here, Lord, I give myself away.

'Tis all that I can do.

This visible reminder of God's love and sacrifice in Jesus Christ should lead us to proclaim with great joy to all people the good news of his redemptive love.

Silent Prayer: Express thanksgiving to God for his love and forgiveness as revealed in Jesus' vicarious death for your salvation.

Italian Baptist Churches

Leader: (Give information in "Circle Study for This Quarter" and the subject and study question for today. See pp. 25 and 27.)

A Baptist tourist in Rome on a Sunday morning may decide to locate a Baptist church in which to worship, but he may encounter difficulty because Baptist churches are not "on every corner." There are, however, six Baptist churches in Rome, Italy's largest city. Crowded between business houses in the central district of this capital of Italy is the largest Baptist church. One church is in an office building. A familiar church is the one on the



Rev. Mario Acacia and Dr. W. Dewey Moore, serving the Lord's Supper to members of Centocelle Baptist Church in Rome

CIRCLE STUDY for THIS QUARTER

Theme for Quarter: Worship in Baptist Churches Overseas

In October we studied about the ways Baptists worship in their churches in Hong Kong and Germany. It was interesting indeed to recognize that people are blessed of the Lord as they seek to follow him wherever they live. We went home from circle with a note which requested that we read Psalms 100 and 113. What truths did you discover about worship in these Psalms? (Discuss.) Do you wish to share resolutions about family and corporate worship and your experiences in worship this month?

Today we discuss the Lord's Supper as worship in Italian Baptist churches.

In December you will want to be sure to be present to consider the worship music and procedures in worship services in Nigeria and Yugoslavia.

property of the Baptist school which is located near the publishing house. Scattered throughout the country of Italy there are seventy-six Baptist churches. Baptist strength is felt in the cities of Florence, Naples, Turin, and Milan, as well as in villages in the valleys and mountain areas. It is important to remember, however, that large sections of Italy, particularly in the south, are without a Baptist church.

A Baptist church in which a tourist may be a visitor on a Sunday may be observing the Lord's Supper. In all probability the worship experience will have some marked differences as well as a few similarities to his own home church's observance of the Lord's Supper.

(At this time ask the members to divide into two groups, one group becoming a listening team. Ask one group of four or five to listen for differences or similarities in procedures of observance and to note the effect the worship experience has on the Italian participants of the Supper. Assign to the remaining women the responsibility of telling the following.)

The personal life of a Christian in relation to his membership in a local congregation is somewhat different in Italy. This bears meaningfully on the concept of individual participation in anything related to church polity, whether it be doctrine or organization.

In Italy there is not quite so vivid a line distinguishing one church group from another of a different denominational name. The central emphasis is the basic profession of faith in Christ, fellowship in baptism, and participation in an evangelical community. There is a greater openness in the observance of the Lord's Supper for all who are non-Catholic Christians. Perhaps the reason for this is that there is a continuing struggle of all evangelical Christian

groups to be identified as distinctively separate from the term "Christian" when related to the Catholic Church. This results in a togetherness in Christ with secondary emphasis upon the name of the church affiliation.

Many European Christians feel that they are destined to rise or fall together. This does not refer to those religious groups we call "sects" but to the churches that have the basic presentation of the gospel of salvation in Christ. It is easy to see that many of the actions of mutual concern of the evangelical Christians are evidence of their sincere desire to resist the Roman Catholic concept of Christianity. It is felt that acceptance by the nationals of their role in God's work in Italy depends to a large degree on our understanding of why they see importance in certain practices.

New to consideration of the observance of the Lord's Supper in Baptist churches in Italy. This observance varies as one goes from one church to another; that is, the procedure in the service varies. The mode of presentation is directly dependent upon the utensils which the church possesses. The order of the service is much like that practiced in the States—the bread served first, then the wine.

The ordinance comes after the sermon which has emphasized the meaning of the observance for individual Christians. Italian Baptist churches vary between the use of individual small glasses and a common cup. In smaller churches the common cup is still much in use. The bread is usually served in the same manner we employ in our churches. Let us list a few differences.

1. Two variations have been noticed where individual small glasses are used. (Much comment about the serving of the bread will be omitted because of similarities to our practice in the States.) The first is that the individual glasses are used by all, with no exceptions. The other is that the individual glasses are used for the congregation, but the common cup is shared by the pastor and the deacons with him.

2. Important to note is that Italian Baptists stand to receive both the bread and the wine. In some cases participating Christians come to the front and are served both the bread and the wine. Then they return to their seats. The cup is a medium-sized, silver cup which the pastor holds, giving it to each person as he steps forward.

3. In a church service where there may be many present, the standing and taking of the Lord's Supper is one of the clearest testimonies an individual can give for his Saviour. This means that he has voluntarily chosen to break rank with the expressions of Catholicism and is now ready to be counted among evangelical Christians, although they may be in the minority.

4. Newly baptized members are often given the bread and wine immediately after the baptismal experience. This might be something that would be a good practice for churches in the United States. It definitely symbolizes the

fulness of fellowship for the new member. Although the Lord's Supper is an ordinance and not a sacrament, there is always a strong pulsation of the presence of Christ in the observance. Italian evangelical Christians feel a closeness to the Saviour in these moments. The strength of symbolism far exceeds the average experience in America among church members. Much time is often required to bring a person to the time when he will identify with a church. When this happens, baptism and the Lord's Supper become the major means of revealing the decision to others. This often requires great courage and faith.

5. No individual who thinks of himself as a disciple of the Master would voluntarily miss the Lord's Supper. A missionary special appointee to Italy for English-language work wrote: "We participated only one time in an Italian church when they observed the Lord's Supper. In that service we found great reverence and sacredness. They used wine, passing around a common cup. The bread was one loaf from which the people broke off pieces.

"In our English-language church in Italy, Italians, American Negroes, and white people worshiped together. The Lord's Supper observance gave one a deep sense of unity in God's sight—no east or west, no barriers of race, but one great fellowship of love. It is, of course, a time of great self-examination for any Christian. But in a church such as ours, we could grasp the realization that the ground is level at the foot of the cross. When we do 'this in remembrance...' we know assuredly that Christ loves all men.

The Observance in My Church

Leaders: Let us talk for a few minutes about the manner in which the Lord's Supper is observed in our church. Is it at the morning or evening worship service? Is it always at the conclusion of the sermon? Is there a general feeling of worshipfulness during the observance?

Some pastors call the church together on a Thursday evening for a candlelight service when the ordinance is observed; others come for a vespers service before Training Union on Sunday afternoon and omit the 7:30 service. (Discuss.)

Let us hear from our listening group unique characteristics of the observance of the Lord's Supper in Baptist churches of Italy. (They will include particularly the numbered statements on pp. 27-28. Lead the group to make precise statements; then show a poster on which you may have listed the following or other statements.)

1. In Italian Baptist churches the bread is served first.
2. Participants stand to receive both the bread and wine.
3. Both small individual glasses and a common cup are used.
4. Bread and wine are, often given to newly baptized converts.
5. Italian Baptists feel that standing to take the Lord's Supper is a means of testimony that they are Christians.

6. No Christian would voluntarily miss the Lord's Supper in his church.

Conclusion

We know that Jesus instituted the Lord's Supper as a memorial of his sacrificial love. It was a symbol of the New Testament or covenant that God was making through his only begotten Son, Jesus. God's final act of redemption was completed in the death of Jesus, followed by his resurrection. This redemptive love was to be proclaimed to all nations and Jesus commissioned his disciples to "teach... them... all things whatsoever I have commanded you" (Matt. 28:20). In his institution of the Supper, Jesus reminded his disciples, "This do in remembrance of me" (Luke 22:19). The observance of the Supper, no matter how frequently experienced, is a memorial or reminder of what Jesus has done for each individual. Such a visible reminder causes us to worship him in truth and in spirit. Such sacrificial love prompts us to be living witnesses of his eternal salvation. In what manner can this worship experience lead us to a closer walk with Christ and a more effective witness to lost people? (Allow for some discussion. You may want to include these suggestions to stimulate a discussion.)

1. We can prepare ourselves through Bible study and prayer before we enter the church on the day when we observe the Lord's Supper.

2. We should make every effort to attend the observance of the Lord's Supper in our church. Some churches vary the observance by including it in the morning church service a few times during the year and at evening church services the other times.

3. If our church observes the Lord's Supper only during the evening church service, we may inquire what transportation needs other church members may have in getting to church at night and provide it.

4. We can spend moments in self-examination as we partake of the Lord's Supper, not dwelling on our unworthiness of God's love, but meditate on our daily response to his love—to the members of our household, to our co-workers, to the community, to all the world.

5. We can express our gratitude to God for the privileges we have in worshipping in churches in our beloved nation. During this Thanksgiving month, let us not only thank God for freedom of worship, but also exercise our freedom by participating in worship services provided by our church.

6. Let us also determine from our study today that we will continue to pray for Italian Christians and for the testimony they give to their community when they participate in an evangelical observance of the Lord's Supper.

Prayer: Ask each member to pray silently as she reflects on her own response to God's redemptive love revealed by the dying Saviour on the cross and symbolized in the Lord's Supper.

Bible Study • The Missionary Message of the Bible

LESSON

by Gilbert L. Guffin

A Witness Which Began to Get the World in View

Scripture Reading: Acts 3 to 7

The Power of the Christian Message

In a call directed to today's complacent and comfort-loving church, Paul Stevens of the Radio and Television Commission says the modern Christian can hardly imagine the power with which the Christian message burst upon the world in its beginning. He declares, moreover, that Christianity is even now "the ultimate weapon." No other "weapon" has promise, he insists, of overcoming the evil of communism or of human degeneracy in general. In truth, the changing of our tension-laden world for good awaits the work of Christianity.

But that Christianity which proves to be the ultimate weapon cannot be self-centered, cannot merely seek its own security and exhaust its resources on building bigger and more ornate buildings, or on launching better local programs and creating larger budgets for local enterprises while it continues to be blind to the needs of the world about it and to the magnitude of the task before it. A resurgence of New Testament Christianity is required if it is to be effective.

Dr. Kenneth Chafin in his recent book* ventures the opinion that when Jesus gave the disciples the commission, as stated in Acts 1:8, what the disciples actually thought they heard was: "You shall be my witnesses unto the Jews who are in Jerusalem and to the Jews in all Judea, and Samaria and to the ends of the earth." To some degree this judgment appears undeniable. Yet there are encouraging evidences that even from Christ's ascension, the disciples began truly to get the whole world in view. This accomplishment was not easy for them, as it is not for us. Quite a struggle must have gone on for some time before they saw the truth. Some in the early church may never have gotten their eyes open. Indeed it is probable as we shall later see that the Jerusalem church for this very reason lost its golden opportunity to be the first to send out missionaries to the rest of the world even though it was the first Christian congregation on earth. It forgot, or failed quite to understand, that Christ had charged it to keep the whole world in its view.

Fortunately, however, there were some things the disciples remembered from the three-year "graduate" course given them by Christ before his crucifixion. In time the

Holy Spirit was to bring to their memory many other things he had also tried to teach them.

Enlarged Horizons After Pentecost

A careful reading of Acts 3-7 gives evidence that from the day of Pentecost enlarged horizons of responsibility began soon to be seen by growing numbers in the church. Acts 3 begins by noting Peter's and John's going up in the Temple at the hour of prayer (around mid-afternoon) and seeing as they went a certain man, crippled from his birth, being carried to the gate of the Temple called Beautiful where he could beg for charitable gifts. How many years this had been a daily experience for him we are not told. We are informed that Peter and John, remembering apparently the compassion with which Christ had looked upon men in need, were arrested themselves by the sight of this cripple. Here was a representative of the world of the afflicted, a world which lay all about them, but one which they perhaps had hardly been able to see until they saw it through the eyes of Jesus.

A great evangelistic witness had been made at Pentecost, and was still being made, and thousands had been led to believe in Christ and join the church. But in the midst of all of this there is also now evidenced a concern to help the physically handicapped and suffering. This poor crippled man, dependent likely on some relatives or on anyone he could persuade to help him, had no hope of healing but only of existing until Peter and John stopped that day. Expecting at best perhaps only a coin in his cup, he discovered through Peter and John a greater source of assistance than this. "Silver and gold have I none," said Peter, "but such as I have give I thee" (Acts 3:6). Then in the name of Jesus Christ of Nazareth, Peter commanded the man to rise and walk!

Is it not still in the power of the church, when possessed with sufficient desire, to minister healingly to the helpless, hopeless, afflicted, and needy beyond anything presently imagined? How hard it is even today for us to get this part of the world clearly enough in view to be concerned for its need.

The world even now, despite the amazing medical and scientific developments of recent times, is almost a sea of affliction and suffering. What if it knew that there were people who really loved them for Christ's sake and truly cared? Let God be praised for the service of a host of life-committed missionary doctors and nurses and also

*Help! I Am a Layman, \$3.50, from Baptist Book Stores

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for an increasing number of other workers, even young people, who are driven by conviction to give their service, though it be for only brief periods, to help the masses around the world doomed otherwise to pitiless agony and death in find relief in the name of Christ. But how many others like them are needed.

A World in Spiritual Bondage

The early disciples saw more, however, than the world of physical need. They also saw a world in spiritual bondage. They began to sense what later they were to see far more clearly, that the hope of every man in the world depends on his personal relationship to Christ. In explaining to the astonished multitudes who beheld the lame man now cured as to how this marvel came about, Peter and John reminded their hearers that the One whom they had denied is the Holy One and the Just, and that in crucifying him they had "killed the Prince of life" (Acts 3:14-15).

The Christ whom they had denied, rejected, and killed, these apostles said, in truth was the very Source and Author of life. Possibly the disciples then were primarily interested only in their fellow Jews. But they did see them as lost and without hope except as they came to this Christ whom God had raised from the dead. Referring to the Old Testament prophecies, and especially to what Moses had said, they declared: "It shall come to pass, that every soul, which will not hear that prophet [Jesus the Messiah], shall be destroyed from among the people" (Acts 3:23). This was to say that the mere fact that Jews

were descendants of Abraham gave them no hope. They, too, must "hear" Christ.

Though the disciples may not, as yet, have quite caught the full vision of the magnitude of the loss of all men outside Christ, they at least saw that their own nation had no hope apart from his redemptive work. In stressing the loss of every soul, however, as they did, they must have dimly, if not fully, seen that all other men were lost, too, without this Christ; that there was no hope for anyone, Jew or Gentile, outside him.

God Concerned for All Men

The disciples began to see even more. They discovered what they would later fully and clearly see—that the world purpose and plan of God concerned the whole human race. When called before the rulers of the Jews to explain what they had done for the "impotent man" (Acts 4:9), they testified with courage that is astounding and with self-forgetfulness and apparent willingness to risk life itself: "This [Christ] is the stone which was set at nought of you builders, which is become the head of the corner" (Acts 4:11). More boldly, they added with burning conviction the universal judgment: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). They were dogmatic in their claims concerning Christ.

We shall later see, to be sure, that it was difficult for the disciples to apply their own preaching when the personal tests came. But at least they now apparently understood Christ to be the only hope of men everywhere. They had discovered by such convincing evidence that it wholly possessed and controlled them, that in the risen Christ alone—the One pure and holy, just and blameless, and the very source of life itself—could one ever find life or eternal hope.

They had found, too, that the only way to find life in Christ was to repent and be converted; that is, to turn completely around (Acts 3:19). Thus they promised: "Your sins may be blotted out." Such a turning to Christ would result, moreover, they preached, in a refreshing and so "epoch-making" period of spiritual revival in the very presence of the Lord. For the Jews this would mean that they would come to know the long-awaited Messiah and in him discover a Saviour.

Early Church with a World View

Finally, the early church bore a witness which began truly to get the whole world in view because it also discovered the breadth and meaning of the sovereignty of God.

The authorities of the Jews had failed utterly to stop the disciples from witnessing (preaching) concerning the saving power of Christ (see Acts 4:10-12). Alarmed over their growing strength and appeal, these rulers called

them before their court and with threats demanded that they cease utterly to teach in or even to mention the name of Jesus. One of the high moments in the history of the early church came in this very hour when the disciples, through Peter and John, replied: "Whether it is right in the sight of God to listen to you and obey you rather than God, you must decide (judge). But we [ourselves] cannot help telling what we have seen and heard" (Acts 4:19-20 *The Amplified Bible*). These followers of Christ had come to an experience and a discovery which made them absolute debtors and compelled them to bear their witness in all. They had found, moreover, that to accept Christ as Saviour required them also to confess him as Lord. This meant also that they had to accept the universal sovereignty of God. To obey him would hereafter be their only motive, to fail him their only fear. If his plan encompassed the whole earth, their program could include no less. If men objected to their message or forbade their witness, they had no option but to obey God.

One of the most outstanding sermons ever recorded was the message which Stephen—a layman and a deacon—preached as recorded in Acts 7:2-53. It charged Stephen's fellow Jews with having resisted and failed God at every crucial point of their history and came to a climax with the further charge that they had slain the "Just One," of whom in their act they had been the betrayers! This powerful message was evidently but a sample of the driving force of the conviction and sense of duty early Christians felt. Their position as witnesses of Christ, under

the sovereignty and plan of God, had laid a duty upon them they could not—and would not—avoid, even if, as with Stephen, the cost was death. Fulfillment of Christian responsibility of this order could lead again, as with Stephen, to a beholding of "the glory of God" (Acts 7:55).

Stephen, who has been appropriately called that "God-crowned, sunlit layman," bore a witness none could ever forget. Not ever, as we shall later see, was Saul of Tarsus, who voted for his death and was zealous to blot out the name of the Christ whom Stephen proclaimed, able to forget him. It is a strong possibility, as many suspect, that the haunting memory of Stephen's message and martyrdom for Christ that day had a remarkable bearing upon preparing Saul for the revelation he received later on the Damascus Road and for his ultimate conversion and complete consecration of life to taking the gospel to every man he could reach in the world of his day.

Stephen's "flowing stream of witness became a torrent of testimony joined with admonition," because like Peter and John, and we must believe like many another in the early church, he took the Lordship of Christ over his life seriously. What a contrast this is with most of us modern Christians! "From the perspective of church history," we are reminded, "an inhibited Christianity is a comparatively new problem. . . . Fear of tyrants and lions has been replaced by the fear," it is charged, "of rebukes or of loss of face." Early Christians captivated by the call to world witness, feared not even the loss of life for that witness.

STUDY GUIDE

Using the Bible, the lesson "A Witness Which Began to Get the World in View," page 29, and this study guide, study individually or in groups the missionary message of the Bible.

Missions Begins with the New Birth

In recent years possibly no subject has drawn more interest and attention than "UFO" (unidentified flying objects). The idea of UFOs has become so popular that we now have a television series called "The Invaders." In these shows the invaders, beings from other planets, take over the bodies of people whom they want to use to accomplish their purposes. And although the persons look

the same, they become different personalities.

As we watch these shows, I am sure all of us sometime wonder if this could actually happen. Is it possible for one human personality to be taken over by another? (Pause for comments.) We have ample evidence that the answer is yes. A similar phenomenon has taken place over and over again for two thousand years. Is this not what happens when a person becomes a Christian? He recognizes and accepts Jesus as Saviour and Lord. We call it the new birth. This is expressed in Galatians 2:20 (read). Also, did not the early Christians at Pentecost experience the coming of the Holy Spirit to indwell and alter their lives?

In this month's study we will see further evidence of this

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Fact. (Ask someone to read Luke 22:54-60 and another to read Acts 4:18-20 and Acts 5:27-32.) How do you explain the changes in behavior? (Allow time for response.)

Missions Grows As One Gives What He Has

(Ask one member briefly to recount the healing of the lame beggar at the Temple, Acts 3:1-10. Fill in any important details omitted. Allow a minute or two to discuss the significance of this event. Be sure the group realizes that this miracle is important for at least two reasons.) First, it was further evidence that the gift of the Holy Spirit (Acts 2:4) was real. Equally important, it was a picture given of what could be done in the spiritual. As a man is made whole physically, he can also be healed spiritually.

(As you consider this miracle, list on a chalkboard or newsprint what you share to help meet the physical and spiritual needs of others. Evaluate your ministry and witness.)

Missions Grows with Involvement

What happened to Peter and John as a result of the miracle they performed on the lame beggar (Acts 3:11-26)? Be sure these are pointed out: It gave them opportunity to witness, Acts 3:11-26; they were arrested and brought before the Jewish council, Acts 4:1-31, which provided further opportunity to witness for Christ.

(Ask someone to explain the meaning of Acts 4:13. The words "uneducated" and "common" do not imply that they were illiterate but that they lacked training. One does not need advanced education to bear a witness for Christ, only a close personal relationship with Jesus—"they recognized that they had been with Jesus" (Acts 4:13 *The Amplified Bible*).

(Discuss Peter and John's reaction to threats of the council, Acts 4:19-20.) Each of us needs regularly to evaluate his witness and testimony for Jesus. What have we seen and heard? Who are we telling about it? Does the fact that there is so little telling imply that only a very few have "seen" or "heard" anything worth telling?

Missions Hindered by Hypocrisy

(Recall briefly or ask a member of the group briefly to relate the story of Ananias and Sapphira, Acts 5:1-10. Ask members why these were punished so severely; ask for comments.) Were they hypocrites? Were they living a lie? Were they seeking to win praise through deception? Do we have people like these in our churches? Are we ever guilty of this spirit when we piously talk about missions without practicing missions, faithful intercessory prayer and do not sacrificially support missions causes? Although we rejoice at the progress in the giving through the Co-operative Program and through the Lottie Moon Christmas Offering and the Annie Armstrong Offering, can we really be satisfied when we Southern Baptists give barely more than a dollar per member?

Missions Grows in Giving Self

Who was the first Christian martyr (Acts 6:8 to 7:60)? Why was he killed? Notice in Acts 8:1 that when persecution came to early disciples and they were forced to leave Jerusalem, the twelve were not among them.

For Further Thought and Action

1. Has my life been "invaded" by Christ?
2. How am I showing gratitude and praise to God?
3. Do I have a deep desire that others know Christ as Lord and Saviour? What am I doing to make this desire reality?
4. Do I rejoice that I am able to tell others what Christ has done for me?
5. When it comes to choice of the believer, man's way or God's will in our lives, which do I choose?

Notice the results of the witness of early Christians. In Acts 4:4 (RSV) we are told that "many of those who heard the word believed; and the number of the men came to about five thousand," and in Acts 5:14 (RSV) we read: "And more than ever believers were added to the Lord, multitudes both of men and women." Certainly conditions for spreading the gospel are much more favorable in our day. Could we not realize better results with their level of concern and dedication?

(Ask for reports of recent witnessing experiences suggested as a follow-up of your October Bible study, see p. 34 October ROYAL SERVICE. Emphasize the influence of the Holy Spirit.)

Close with prayer that each will give serious thought in the responsibility for giving what he has to bring the gospel to neighbors and to multitudes around the world



EACH week millions of American women hear "tune in tomorrow" on daytime television. A reliable survey revealed that "As the World Turns" is television's leading daytime program, not to mention the

wide nighttime audience of "Peyton Place."

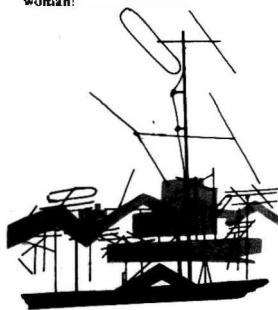
Good or bad? Certain clear insights have begun to emerge in the investigation of daytime drama on television.

Let's look at the appeal of the "soap opera."

First, the results of surveys show that these are highly charged, sex-oriented dramas, and they give the opinion that the impact of this sort

of daily subliminal sex experience threatens normal living. One becomes wrapped up in a television show. The people one visits day after day on the screen become well-known. The typical half hour is filled with emotional outbursts, questionable morals, erotic relationships among these well-known friends, and one takes sides according to the intentions of the producers. Often the "side" one champions is admittedly questionable. The viewer responds as characters move from anger to joy to sadness to flippancy to melancholy.

Secondly, this sort of program offers an appeal to insecurity. Surveys suggest that those who watch most regularly are often women who reveal they feel beset and unable to cope with disaster or disruption of life. The solutions arrived at by favorite characters most often are not reliable models for the Christian woman!



Finally, studies affirm that such shows depend upon appealing to the uninformed more than any other type of television fare. A survey was conducted to determine how television program preferences differ by educational level of the viewer. None of the sixteen program types lost viewers as markedly with the increase in educational level as did the soap opera. While 36 percent of the women interviewed who had a grade school education preferred the serial drama, only 21 percent with a high

school education made this choice.

But what of the effects of continual viewing of unrealistic, emotional drama? One cannot offer proof of results, but it is not difficult to point to related problems.

First, psychiatrists report increased passivity from viewers. One has said: "We do not do our living ourselves anymore but . . . we are lived by the television screen." All that we have to do is sit passively in front of the screen which lives, thinks, sees, and hears for us and gives to us conclusions and sensations. This leads to increase in dependent tendencies which hamper the free development of people into independent individuals.

It is certainly logical to assume that this spectator inactivity does encourage growth of overpassive character. It seems unlikely that it adds to development of a broadly oriented personality. It is so easy to slip into a shadow world of living. Sometimes it requires no more than a turn of a knob as we tune in.

In a world that demands strong Christian character with millions of human beings in distressing physical and spiritual need for Christian action, can we consciously use up two, three, and more hours each day in this manner? It would be interesting to know what these millions of American women do with the remainder of their time: creative reading? housework? Bible study? visiting the lonely? prayer and meditation? witnessing to the power of Christ to save? Benjamin Franklin rightly observed that "time . . . is the stuff life is made of," and asked, "Why then waste time?" A wasted day cannot be recalled, nor an hour.

How does day-after-day waste of thought, emotion, time, and energy reconcile with the words of Paul? "Whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

Tune in tomorrow? There is a choice to make.

Baptist Women's Day of Prayer

by Helen Fling

QUITE often in opening a drawer of my desk, I glance at an envelope postmarked British Guiana (now Guyana) shortly after the 1965 Baptist World Congress in Miami Beach. The letter begins:

Dear Mrs. Fling,

Praise the Saviour for journeying mercies and all the wonderful blessings I had at Miami Beach. I have been particularly blessed that I met you. Somehow I felt that you were one of my good friends. I remember scraps of our conversation and still feel happy about it.

Pre-congress planning sessions of the Women's Department of the Baptist World Alliance brought together 140 women from 66 countries.

Yes, I, too, remember "scraps of conversation" with my new friend and with other women from afar. I recall how often they spoke of their need of prayer support and of the significance of the Baptist Women's Day of Prayer in their lives. I remember, also, my own promise to be faithful in prayer. No doubt this is one reason the Day of Prayer has become so meaningful to me.

The Women's Department of the BWA does not set up an organizational pattern or plan of work to be followed around the world, but rather seeks to become a meeting

ground where ideas are shared, activities discussed, and women are encouraged to do the particular work of the church entrusted to them. Baptist women, having diversified backgrounds and roles in various countries, also have varying opportunities of service. Our one great bond is spiritual fellowship shared in a day of prayer on the first Monday in November or on the nearest convenient date.

The president of the Women's Department, Mrs. Edgar Bates, says of the prayer observance: "What a wonderful thing it is today . . . that we are able to find oneness in prayer."

The six continental unions are asked, each in turn, to select a program theme and develop it for worldwide use. The program is translated in Spanish, German, Cantonese, Japanese, several African dialects, and a few other languages. Each local group, in true Baptist fashion, may use the prepared program as desired—all of it, a portion, or none. *Together*, the Women's Department publication, and *The Baptist World* are rich sources of supplementary help. It must be kept in mind, however, that the object of all program guidance is concerned in intercession.

Love offerings given at these meetings have been used to support the work of the Women's Department on every continent, to bring women of many lands together to the Alliance Congress and to continental meetings to provide publications and educational material, and to give liberally to Baptist World Relief projects. Mr. Adolfs Klaupek, BWA relief coordinator, included in a recent report of projects such items as medical help and housing for lepers in the Congo, and aid to flood victims in Yugoslavia.

Giving is a part of true worship and generosity demonstrates sincerity. Mrs. Douglas M. Knapp, missionary to Tanzania, writes: "We were thrilled when thirty-seven women from five churches assembled for a day of prayer, each bringing an offering. Some of them brought corn, others eggs. Their spirit was that of concern for the whole world, even though most of them have never been twenty miles from their own homes."

Some of our sisters in the eastern European countries endure difficulties about which we know little. These states have communistic governments and religious freedom has a variety of meanings. In Poland and Yugoslavia Baptists are permitted

special activities for women, young people, and children. In Russia the work of the church is limited to worship services. However, Mrs. Klaudia Pilipuk of the Baptist church in Moscow, who attended the women's sessions and the Congress in Miami Beach, wrote an article for *Together* telling about the observance of the Baptist Women's Day of Prayer in the Sunday evening worship service on November 6, 1966, when both men and women took part.

In the 1967 printed program on the theme, "The Beloved Physician," the president's message emphasizes the relationships of the family of God. Mrs. Bates says: "God's children in dire need, a continent away, are our family. Some have been cut off from direct communication with us. . . . Our Christian love, understanding, compassion and faith can circumvent all barriers of time and space."

So it is that the Baptist Women's Day of Prayer has become increasingly significant year after year. Perhaps this is the reason I have kept the letter in my drawer as a reminder of the fellowship of Baptist women circling the globe, a call to prayer many times throughout the year, but a call with special meaning on the first Monday of November.

Mission Spectacles

Have you secretly admired a person who is keenly interested in missions? Have you yearned for courage and confidence to be the kind of a missionary you really want to be? Have you wished that someone would invent a pair of "mission spectacles" for instant enlarged missions vision for your "heart-eyes"?

by Delane Hargrove

Cayuga, Texas

PERHAPS these questions answered in the affirmative would be revealing of our approach to Christian living. Actually all of us know that the Bible admonishes us to "grow in grace, and in knowledge" of Christ and his kingdom (2 Peter 3:18).

No instant formula will do. Spiritual growth is continuous and sometimes extremely difficult. No doubt you could list remedies for poor spiritual vision. A hearty prayer life tempered with diligent Bible study is a good beginning, in fact a most important practice. Becoming well informed about missions around the world opens up the realization of need, of man's lost condition, and fills the heart with compassion. Of course, you must be motivated sin-

cerely to want recovery from poor spiritual vision.

Thank the Lord, there are experiences which can lead us to a spiritual plateau where our hearts are touched and impaired missions vision improved. One is a week of prayer on behalf of missions.

In our church it does not matter whether it is the observance of foreign, home, or state missions. The congregation experiences blessings. We try to encourage our members to eliminate much everyday activity and to determine that they and their families will experience moments alone with God each day during these weeks. At the church each day we quietly seek to stimulate minds and hearts with information concerning the lost of the world and the

need for ministry and witness in Christ's name. We seek direction of the Holy Spirit in meditation and many rededicate their lives as missionaries in our community.

Personally, when I hear stories of national Christians, I try to visualize them as they go about their daily lives, providing for their families, learning to be witnesses, going to Woman's Missionary Society, working together in their churches. This helps me to know that these are people who will help spread the gospel among their families and friends. Knowing them better helps me to see that we become more surely laborers together with God.

I recall a woman who once gave information which somehow touched off our tears. She told about a mis-

sionary family in Brazil sending a sixteen-year-old son back to the States for schooling and their great strain in realizing they would not see him for several years. All of us that day wept with that bereft mother over her heart-rending sacrifice.

Often during a week of prayer we are brought face to face with ourselves. Once when we got a good look, we frankly didn't like what we saw. The result was that women who ordinarily do not discuss shortcomings stood before us and told of yearning for a closer walk with God. Many spoke, openly and unashamedly rededicating lives anew to God. Stubborn wills turned into yielding hearts; animosity and grudges were cleared up. Self-righteousness was transformed into humility. We left quietly that day, realizing that the Spirit had been among us. That week of prayer stands out in my memory.

Once I recall that after prayer meeting on a Wednesday night a man came to me and said: "I never knew we had missionaries doing so many things in so many places. This is an eye-opener for me. Furthermore, the evident concern and burdened prayer here tonight blessed my life. I want to give to the Lottie Moon Offering." This sincere and genuine Christian man's missions vision had been enlarged and his heart warmed as we observed the week of prayer that Wednesday night.

Week of prayer observances renew one's Christian vitality so necessary if individuals and churches minister and witness to others in the name of Christ.

Need I proceed to reflect what the experiences of weeks of prayer have come to mean to my life—and yours—and to the life of our churches? Thank God for personal revivals and brightened visions of missions through experiences such as these.

by Enza O. Puller
Antioch, Tennessee

Lush would describe the jewel-like island of Jamaica. Completely surrounded by the blue Caribbean Sea, it is one of the most beautiful spots on earth. Beautiful mountains pierce blue skies. Lush rivers flow through fertile valleys. White sandy beaches bound its northern coast. It is a land of summer. The life-giving rays of the sun feed flowering shrubs and trees.

Like America, this island was discovered by Columbus, but in 1494. At that time it was inhabited by the Arawaks. It was claimed for Spain and remained under that rule until the British captured it in 1655. It became free in 1962, and is a member of the British Commonwealth of Nations.

Jamaicans are people of many cultures. The Spanish made slaves of the native Arawaks. Unaccustomed to slavery, they died out in fifty short years. Slaves then were imported from Africa.



Traces of these groups and races and their customs can be seen in Jamaica today. From the Arawaks remains the practice of cultivation and use of cassava as food and the fashioning of canoes from tree trunks. Carvings of rock in caves are a reminder of these early people.

African influence is strong in stirring music. The famous Jamaica Military Band, arrayed in colorful uniforms of scarlet and gold, gives many concerts. Its repertory ranges from classical to folk songs which

show a combination of both African and British influence. Jamaicans are also gifted dancers of ballet and modern dance.

In the field of art their primitive paintings are a vivid example of their love for color. In such a paradise the pure, unmixed colors of nature inspire them. Wood carving is a craft in which they excel.

Much of the British influence is evident in the educational system and in speech. There are schools, kindergartens through universities

Jamaica is the home of the University of the West Indies. A little theater movement includes Shakespeare and modern light comedy with a touch of British sophistication.

Each race has contributed to the food which is popular today. There is an abundance of fruit, vegetables, meat, fish, and spices to make food exotic and delicious. One interesting dish is Peas an' Rice, which has been called the "Jamaica Coat of Arms," because it is found on the table of almost every household.

RECIPES FROM JAMAICA

1. Pineapple Spareribs* (St. Vincent)

4 to 6 servings:
2 lb. spareribs
3 pints water
1/2 pint cider vinegar
3 oz. cornflour
2 tbsp. black molasses
Cut ribs into individual chops. Bring 2 1/2 pints water to a boil and stir in 1/4 pint vinegar. Add ribs, bring to a boil, and simmer gently for 15 minutes. Drain. Sift cornflour and stir in molasses. Coat ribs and brown in oil.

In a deep pan, stir together 1/4 pint pineapple juice and remaining water and vinegar. Add sugar, then heat, stirring until dissolved. Bring to a boil and add spareribs. Cover closely and simmer gently for 30 minutes, turning the ribs often. Add pineapple cubes and green pepper and simmer for 5 to 6 minutes. Serve very hot.

2. Peas an' Rice

4 to 6 servings:
8 oz. dried split peas
2 pints water
1/2 tsp. soda
8 oz. soup meat, optional
12 oz. rice, washed
1 small onion, chopped
1 oz. lard
1 clove garlic
2 blades chives, chopped
Spring thyme, chopped
Spring parsley, chopped
1 tomato, peeled and chopped
1/4 tsp. black pepper
1 tsp. salt

Pick and wash peas, soak in 1 pint water and soda overnight. Wash and cut up meat. Simmer with peas and garlic in water (peas which were soaked). Brown onion, tomato, parsley, chives, and thyme in lard; add to meat and peas. When peas are nearly soft, but not disintegrating, add rice which has been cooked separately in remaining water. Season with salt and black pepper.

3. Orange and Tomato Salad (Blue Mountain Inn)

4 servings:
4 oranges
4 tomatoes
1 head lettuce
2 tps. chopped nuts

Place washed and dried lettuce in salad bowl. Arrange sliced orange and tomato in layers on top. Sprinkle with chopped nuts and serve with mixed salad dressing or spiced fruit dressing.

4. Spiced Fruit Dressing (Galley Bay, Antigua)

1/4 pint orange juice
Juice of 1 lemon or lime
4 tbsp. catsup
Dash Worcestershire sauce
Coarsely ground pepper
4 tbsp. mayonnaise
2 tbsp. chopped parsley

Combine all ingredients and serve over seafood or green salad, or as sauce for a seafood cocktail.

5. Baked Banana Ham Rolls

4 servings:
4 ripe bananas
4 large thin slices ham
1 tsp. mixed mustard
2 tbsp. flour
1/2 pint milk
2 tbsp. butter
4 oz. cheese, grated

Peel the bananas. Spread each ham slice with a little mustard and wrap bananas in the ham. Melt the butter and stir in the flour. Cook, stirring, for 1 minute. Remove from heat and gradually stir in the milk a little at a time. Add cheese and return to heat. Cook, stirring, until sauce is smooth and thick. Arrange the ham-wrapped bananas in a shallow greased casserole. Pour over the sauce and bake in a moderate oven (375 degrees) for 10 to 15 minutes.

The following recipe was given to me by a friend who visited the island. When I asked her impression of the food, she said this dish was served to her many times and that she uses it often.

4 bananas, halved
1 cup freshly grated coconut
4 cherries

Prepare as you would a salad by placing the halves of a banana on lettuce leaf. Cover with coconut and top with cherry for color. Makes 4 salads.

*Recipe is reprinted with permission from *Cooking the Caribbean Way* by Mary Slater.

Holes in the Dark

Mrs. Ray B. Rhyne

West Frankfort, Illinois

"Robert, what are you doing?"

"I'm watching the ones light holes in the dark," said young Robert Lewis Stevenson to his mother as she joined him at the window to watch the lamplighters make their rounds lighting gas street lamps.

Reading is lamplighting, or better still, it is soul-lighting. By it man emerges from ignorance. Nothing enters the heart and mind so effective as "up words" daily read.

In our home, reading is a way of life. The printed page is light to mind and soul. It is a way to make "holes in the dark."

There are so many possibilities for reading. Sometimes it is an agonizing experience to make choices. Everyone has preferences which help in selecting from the thousands of books that come from presses in a given year. What are your preferences?

Do you like books on specific countries in which you glimpse the way others live and you come to know people in their own environment?

Hill Farms and Paul Fields: Life in Mainland Southeast Asia by Robbins Barling (paper, \$1.95) is such a book.

Do you prefer biography? *Mongongo Paul: The Congo Ministry and Martyrdom of Paul Carlson, M.D.* by Lois Carlson (\$4.95) is a wife's story of a man "who happened to die in doing the thing he was in the required of him."

Some persons have zest for reading about challenging problems and ways to tackle them. Books which deal with latest challenges in our country are *The Church and Urban Renewal* by George D. Younger (\$4.95) and *Crimes in Morality* by C. W. Scudder (\$3.95).

All of us profit from the expertness of writers who have realized spiritual truth. Reading is spiritual and books spare readers to examination and evaluation of their own spiritual perception.

Prayer, The Nighttime Force in the World by Frank C. Lambach (paper, 56 cents; hardback, \$2.50)

is filled with almost unbelievable answers to prayer which have moved men and changed events.

The Christian's Business by Roland Q. Lovell (\$1.50) speaks to the fact that it is the responsibility of Christians to present Christ to the lost.

There are devotional books to give direction to daily reading and

study. These are unique in the way they deal with subject matter. Such is *My Confidence* (\$1.00) and *My Heart Knows Too* (\$1.50) both by Carolyn Rhos are good choices for your bookshelf.

For missions reading there are our excellent mission study books. What woman does not recall the blessing of studying and reading many of these? There are magazines *Royal Service*, *The Commission*, *Home Missions* are good starters.

You could add to the list books which you cherish. Share with your friends the understanding and insights you know from them, and they will want to read them, too.

My reading, of whatever kind, is more enriching whenever I read with economy and with purpose. Time for reading requires more discipline of self as well as selective choices in what one reads. To wait for an opportune time for reading is to wait forever. Time must be sought and carefully guarded. Our lot up of haste, speed, and tension makes little provision for those who would read. To make reading a way of life one must make life a way of reading. "Reading is like popcorn," says a woman in our Women's Ministry Society: "The more you get, the more you want."

If by reading we dispel ignorance, superstition, prejudice, surely we must guard well this privilege by which we can make "holes in the dark" so that we may more carefully represent the true Light which is Jesus Christ.

My closing words are these that the apostle Paul gave in Timothy, Paul's son in the ministry: "Give attention to reading . . . Meditate upon these things give thyself wholly to them; that thy profiting may appear to all" (1 Tim. 4:13, 15).

wms forecaster

PLANNED BY MARGARET BRUCE

guiding

Woman's Missionary Society

• WMS President

The WMS president needs to be aware of many special emphases in November.

Baptist Women's Day of Prayer, November 6

Baptist women of the world through the Women's Department of the Baptist World Alliance have set apart the first Monday of November as a day of prayer. Guides are furnished free from state WMU offices to WMU presidents. These will lead women to pray for the world and to give an offering which will be used to strengthen Baptist women's work on every continent, make possible the women's sessions at the Alliance Congress, bring representatives from the various continents to the Congress, effect the yearly meeting of the administrative committee and the executive committee every five years, assume travel of continental officers, finance promotional and educational material, assist in meeting needs of the Baptist World Alliance, help with Baptist World Relief projects. (See *WMU Year Book 1967-68*, 25 cents from *Woman's Missionary Union*, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores, for instructions concerning mailing the offering.)

North American Baptist Women's Union

November 16-18 is the date set for the fourth General Assembly of the North American Baptist Women's Union. At this meeting in Washington, D.C., women will learn of work being done on this continent and by other conventions around the world. As acting president, Miss Alma Hunt, executive secretary of Woman's Missionary Union, will be presiding over the meeting.

A thought for the month

"Make a joyful noise unto the Lord, all ye lands. Enter into his gates with thanksgiving and into his courts with praise: be thankful unto him, and bless his name" (Psalm 100:1-4).

The assembly is open to all women and it is hoped that many societies will send representatives. The Sheraton-Park Hotel is the location for the assembly.

International Student Conferences, November 23-25

(See "Participating in Missions—Mission Action Chairman," p. 42.)

Preparation for Week of Prayer for Foreign Missions

November is preparation month for the Week of Prayer for Foreign Missions, December 3-10, and the Lottie Moon Christmas Offering.

Hearts and minds must be prepared for praying and



MISSION ACTION GROUPS

What happens at a mission action group meeting? The purpose of a mission action group meeting is to give people ideas about what a group does and depend upon its work. There are, however, basic activities and related activities for which every group is responsible.

Here are some of the elements of a mission action group meeting:

1. group members discuss the basic work of the group and plan for the future.
2. sharing of experiences in mission action.
3. planning, to be done with the group.
4. general Bible study topic for coming week to encourage group members to attend.
5. report of several WMS projects and

The mission action group guides give the how-to for group planning, sharing experiences, evaluation, and in-service training. Each month *WMS Forecaster* suggests projects of study and promotional features which may be used at mission action group meetings.

giving if this week is to be significant. Remind WMS members throughout the month of November to keep their calendars free from other engagements so that they and their families may participate in this important week. (See "Participating in Missions—Prayer Chairman," p. 42.)

• Circle Chairman

Have you used the WMS Interest-Talent Card to discover what members of your circle are most interested in doing? Using the card helps the circle chairman know the kind of activities members are willing to participate in from time to time: art, publicity, visitation, flower arranging, costuming, displays, music, drama, transportation.

Member interest in different phases of WMS work can also be discovered by asking circle members to indicate on the card their willingness to help with mission study, prayer, mission action, stewardship, enlistment, and youth work. By bringing all members into full participation, they become a vital part of Woman's Missionary Society.

WMS Interest-Talent cards may be ordered from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores, 25 for 30 cents.

Fellowship is another element of the circle plan which should not be overlooked by the circle chairman. Women need friendship, companionship, partnership, all of which are vital parts of fellowship. Encourage members to de-

velop fellowship as an appealing characteristic of a WMS circle.

teaching

Missions

• Program Chairman

The first task of Woman's Missionary Union is "teach missions." In WMS members study the missionary message of the Bible, the progress of Christian missions, and the contemporary missions work of Southern Baptists. Each month in *ROYAL SERVICE* material is provided for the study of the missionary message of the Bible. Study guides are also provided in *ROYAL SERVICE* for those teaching the lesson or for those studying individually.

ROYAL SERVICE also carries study material for use in the society and in circles which is built around the progress of Christian missions and contemporary missions. Another opportunity for teaching missions in WMS is through the study of recommended missions books each quarter. *Teacher's guides* for these books are available.

The program chairman and the mission study chairman need to recognize the importance of each of these study opportunities and the relationship each has to the other. Study of the missionary message of the Bible is basic to any study of missions and must be kept central in planning mission study in society and circle meetings.

• Mission Study Chairman

Adults will be studying *Africa—Arrows to Atoms* by V. Lavell Sears, 85 cents, during October, November, and December. Some societies will want to teach the book in circles; others will study it when all circles come together for a look at Christmas's influence on Africa's amazing leap into modern civilization.

A *Teacher's Guide* has been written by Pat and Jane Hill. The *Teacher's Guide*, 25 cents, and the book may be secured from Baptist Book Stores.

Leader's Mission Study Booklet on "Africa—Continent of New Nations" is free upon request from Literature Distribution, Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230. The booklet contains a large two-color map, detachable for use in teaching in the classroom. All countries mentioned in the Graded series are shown and centers of Southern Baptist missionary location are indicated.

Included in the booklet are twelve pictures (7½" by 10"), articles by Dr. H. Cornell Goerner, area secretary for Africa, a reprint of the material in the 1967 editions of "Know Your Baptist Missions—Africa" and "Horizons of Expansion in Africa," and a guide to pertinent articles which have appeared in recent issues of *The Commission*. (See "Keeping Up-to-date with the Denomination," p. 42, for slide sets and filmstrips which may be ordered.)

Closing the knowledge gap about world missions is the job of *The Commission*. This is also your job as publications chairman. In WMS Aims for Advancement your responsibilities are spelled out clearly: (1) continuous emphasis on every member's receiving ROYAL SERVICE, (2) every member receiving ROYAL SERVICE, (3) definite efforts throughout the year to stimulate the reading of *The Commission* and *Home Missions*.

December will be an excellent month to feature **ROYAL SERVICE** as a Christmas gift for a special friend.

Subscriptions to *The Commission* are \$1.50 a year. Foreign Mission Board, P O Box 6597, Richmond, Virginia 23230. Subscriptions to *Home Missions* are \$1.00 a year from Home Mission Board, 161 Spring Street, N W, Atlanta, Georgia 30303.

- **Prayer Chairman**

As soon as you receive December ROYAL SERVICE, read carefully the material to be used each day. Pray that the Holy Spirit will guide in all plans for this significant week. The theme for the week is "Life Through His Name," and the hymn is "All Hail the Power of Jesus' Name." Each day a different part of the world and various types of missions work will be presented as the prayer focus. See page 43, "At Society Meetings."

Some state Woman's Missionary Unions sponsor international student conferences in cooperation with the state Student Unions. Often these are held at Thanksgiving time. If there are international students in your school, you may want to lead your WMSU in providing an opportunity for them.

There may be internationals in your community who are not students, such as businessmen and women and those in the military. Invite these to your Thanksgiving service and furnish transportation. Or, plan an international tea or some social occasion in which they can participate by singing and playing games. Or, arrange an evening of fellowship and show slides or films of America and of other countries.

The *Mission Action Projects Guide*, \$1.00, will be helpful in planning short-term projects for internationals. Mission action groups ministering to internationals need the *Mission Action Group Guide: Internationals*, \$1.00. (Available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.) Also, a playlet is available from Woman's Missionary Union and Baptist Book Stores entitled "Me—in Mission Action!" 10 cents. There are five scenes in the playlet presenting areas of mission action. Seven women and about twenty minutes are needed for its presentation.

The SBC goal of \$15 million for the 1967 Lottie Moore Christmas Offering is the largest we have ever had. It is a challenging goal and indicates that we continue to be in earnest about the work of foreign missions.

You and your committee will keep your church goals before WMS members and will encourage them to prepare for a worthy offering. Evaluate the gifts of your society during the past three years. Was more given to the Lottie Moon Christmas Offering in 1966 than in 1965 and in 1964? How can the offering be increased in 1967? Point up the following passages of Scripture as possibilities for increasing the offering: 2 Corinthians 8 5; 2 Samuel 24; Deuteronomy 16:17; Acts 6:4; 1 Chronicles 29:9.

with the Denomination

The 1967 foreign missions theme is "Africa—Continent of New Nations." The recommended study for WMS this fall is *Africa—Arrows to Atoms* by V. Lavell Seats, 85 cents. To use in connection with this study there are two filmstrips and a slide set.

The Ayorinde Report, filmstrip, surveys major events

The Challenge of Africa, filmstrip, provides a comprehensive look at the changing continent of Africa. Particular attention is given to the meaning of this change to Christians who live there and to Christians who would proclaim the gospel there. There are 40 color frames with manual and record, \$5.50.

The book, *Africa—Arrows to Atoms*, the filmstrips, and the set of slides may be ordered from Baptist Book Stores.

Does your church have a church library resource center? In recent years a church library has been described as the resource center of a church. If it is an adequate center, it collects, processes, and circulates filmstrips, slides, recordings, audiovisual equipment, maps, charts, globes, objects, flat pictures, and portable chalk and tack boards.

The following tools provide guidance to persons responsible for a church's audiovisual service.

1. *The Church Library Magazine*, a quarterly publication available on the regular church literature order forms.
2. A plan, CAVF, available from Broadman Films Department, Baptist Sunday School Board, whereby projectors, filmstrips, slides, and motion pictures are made available.
3. *The Church Library Classification and Cataloging Guide*, which carries technical information to help church librarians classify and catalog filmstrips, recordings, and slides, is available from Baptist Book Stores for \$3.50.
4. *The Church Library Development Plan* includes two lessons in guide in processing and cataloging audiovisuals. Individual lessons are available from the Church Library Department.

Last February in circle meetings members of WMS learned about Baptist centers. Do you recall what you learned? By way of review see if you can answer these questions:

- 1 What is the ministry of the good will center?

A. This ministry reaches out to cross barriers of race, nationality, language, religion, economical, and social disadvantages. The good will center has a program of clubs, Bible classes, classes for nonreaders, classes in art and citizenship. Day care is offered for children when the mother works.

- A. The mission center has preaching services sponsored by a local church in the center building on Sunday and at other times.

- 3 How does the church weekday ministry differ from the good will center and the mission center?

A. It is a part of a church and uses the church building for its activities, and its people are integrated into the church's life and activities.

AI Society Meetings

- Preview Foreign Mission Week of Prayer topics by displaying poster provided for the week. Make five placards printing one of the following words on each placard: (1) churches, (2) medical missions, (3) evangelism, (4) teaching, schools, (5) the world, subject matter for each day. Announce the date of the Week of Prayer for Foreign Missions, give the week's theme, and explain each day's topic as the five placards are attached (with masking tape) to the poster. (See "Participating in Missions—Prayer Chairman," p. 42.) Give the Convention-wide Lottie Moon Christmas Offering goal (\$15 million) and the goal of your church. Make an appeal for a worthy offering by each WMS member. (See "Participating in Missions—Stewardship Chairman," p. 42.)

At Circle and Mission Action Group Meetings

- As an enlistment feature at your circle or mission action group meeting, present the leaflet, "You Must Decide." Order enough leaflets for each member to have one. These are free and may be ordered from your state WMU office.

Before the meeting ask four members to be ready to read the reasons given in the leaflet for women deciding to join WMS. These are: (1) what the organization does for you, (2) for your church, (3) for your neighborhood, and (4) for your world. After reading the paragraph concerning your world, announce the Week of Prayer for Foreign Missions, December 3-10, and the Lottie Moon Christmas Offering as opportunities for participating in foreign missions.

Ask each member to visit a prospect and to leave the leaflet to help her make a decision about missions participation.



the wmu leader

planned by june whitlow

WHAT KIND OF LEADER AM I?

God used a woman in leadership at a most critical time in the history of Israel. For twenty years the children of Israel had been slaves of the Canaanites until in their extreme distress they cried to God for deliverance. Deborah was a woman of spiritual strength and vision, a patriotic personage, and a deliverer of her people from Canaanite slavery. In these days God still calls women to be courageous, dependable leaders.

A leader's work, typically, consists in directing, coordinating, and supervising the activities of a group for the purpose of attaining a common goal. The myth of the "born leader" is one common idea which will not stand up under modern research; therefore, the leader in Woman's Missionary Union should take time to evaluate herself, discover weaknesses, and strengthen her leadership in terms of Christ's example.

Certain basic questions may guide in an evaluation of what you are.

1. How do I work?
Do I waste time? Do I stay busy?
Do I ignore others to reach a goal?
Do I do too much of the work? Do I seek to get my way?
2. How do I treat others with whom I work?
Am I critical? Do I boss? Do I

encourage? Do I praise? Do I love?

3. How do I take criticism?

Do I get mad? Do I retaliate? Do I

accept, evaluate, and use it?

4. What is my relationship to God?

Do I acknowledge his leadership?

Do I study his Word? Do I pray?

"For every one that asketh receiveth; and he that seeketh findeth, and to him that knocketh it shall be opened" (Matt. 7:8).

Now and then you need to take an honest look at what you think you are. Read the Sermon on the Mount, Matthew 5 and 6, and Philip's translation of Romans 12, and take a good, clear look to see if you measure up to Christ's expectations.

Leading others is not an easy task, but not once in Christ's earthly life do we find any record of easy circumstances. Christ is intensely interested in every small thing we do. If we are living in fellowship with God, our personality begins to resemble Christ's. If our entire personalities are under the control of Jesus Christ, we are enabled to act as he would act, for he sent the Holy Spirit to work in and through us.

wmu information for informed leaders

An Enlistment Survey

The WMU council takes initiative in planning a survey, conducting it, tabulating results, and utilizing information.

The survey may be made through the Sunday School if relationships are worked out with the pastor, education director, and Sunday School



superintendent. Secure a copy of the WMU Enlistment Week pamphlet, 10 cents, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores. Beginning on page 8 of the pamphlet detailed instructions are given for making an enlistment survey.

Select a Sunday when the survey will be made; notify superintendents and teachers of Sunday School departments and classes of the plans; enlist WMU members to be responsible for distributing, explaining, and collecting the survey cards; set a time of instruction for persons involved in taking the survey; decide on a central place for the survey cards to be distributed and returned; plan for a follow-up of the survey by suggesting that certain persons be responsible for contacting class members who were not present when the survey was made; and use the information. (WMU Enlistment Survey cards are available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores. 50 for 50 cents.)

After the results are tabulated, the council should take a long look at what has been found. Two ways to use this information are as follows:

1. Prepare a prospect list for each organization. Include names, addresses, telephone numbers, birth-dates, ages, meeting preferences of all prospects. The WMS president is responsible for sharing this information with the WMS executive board as this group will make enlistment plans for the society. The directors of each age-level organization see that the leaders for age groups get prospect lists.

2. From looking at WMU membership and WMU prospect lists, the WMU council will be able to determine additional organization units and leaders needed to provide graded missionary education for all women and young people.

With this information in hand the enlistment task will be an easier one.

wmu

president

vice-president

Week of Prayer for Foreign Missions

The Week of Prayer for Foreign Missions, December 3-10, is a significant week in Southern Baptist churches. The theme for the week is "Life Through His Name," taken from John 20:31. The hymn is "All Hail the Power of Jesus' Name."

The week of prayer is a time when members are made aware of how overseas Baptists—missionaries and laymen—are witnessing to people of other religious faiths. Realizing that Christians should understand the needs of the world in order to pray intelligently and give sacrificially, Woman's Missionary Union working with the Brotherhood and other church program organizations gives leadership to this significant foreign missions project.

The WMU president works with the pastor and church council in planning for congregational observances of the Week of Prayer for Foreign Missions. As plans are made for this congregational emphasis, they should include the involvement of church members in foreign missions in two ways.

1. Involve every individual in the church in praying for foreign missions during this week.

Distribute the prayer folder and suggest its use in the family group.

Use a portion of the worship service or midweek prayer service for a period of directed prayer.

Encourage use of Call to Prayer in Royal Service during family prayer periods.

Encourage members of the Intercessory Prayer League to pray specifically for foreign missions during this week.

Use the program covers (secure 25 for 60 cents; 100 for \$2.00 from Woman's Missionary Union, 600

Street, Birmingham. The Baptist Book Store (all materials will be available) for the purpose of the service.

There is a purpose of the service for Foreign

service, department in the building by Dr. the executive secretary, Mission Board, November ROYAL

center which is open and an open

to be open or Saturday, if the prayer by Dr. the offering of the church through the Lottie

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nationals, migrants, the sick, economically disadvantaged, alcoholics? Regardless of where you live, signs of human distress face your community in one way or another. We are well aware that we cannot hide from the problems and issues set before us. We must communicate the relevancy of the Christian faith in all situations and to all communities of people.

Because this is a task which confronts the church, Woman's Missionary Union and Brotherhood plan activities whereby members of the church may have opportunity to become significantly involved in ministering and witnessing to persons of special need or circumstance. The WMU president and Brotherhood director may work together as they make plans for developing a program to meet these needs.

Begin by conducting a survey using the Mission Action Survey Guide, 50 cents from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores. Following the suggestions in this survey guide, you will discover the major needs in your community. You will become familiar with community agencies with which you can work or to which you may refer persons with whom you work for additional help.

When the results of the survey have been compiled, the next step is to decide the need you will attempt to meet. The WMU and Brotherhood organizations then become responsible for meeting these needs.

The mission action materials provide excellent help for instructing persons as to how to minister and witness to particular groups. The materials available from Woman's Missionary Union or Baptist Book Stores, for \$1.00 each, are Mission Action Projects Guide; Mission Action Group Guide; International; Mission Action Group Guide: The Sick; Mission Action Group Guide: Juvenile Rehabilitation; Mission Action Group Guide: Language Groups; and Mission Action Group Guide: Economically Disadvantaged.

Africa—Here We Come

An opportunity to visit Africa via the Foreign Mission Graded Series awaits every church member.

Have you wondered

... what Christianity has had to do with Africa's amazing leap into modern civilization?
... what responsibility Christians still have for the continent?
... how the revolutionary changes in Africa are affecting the continent's young people?

... who James Tanimola Ayinde is?

You will thrill

... as you see wild animals in their natural habitats.
... as you speak with women who carry bundles of sticks on their heads and babies tied to their backs.
... as you hear stories of people who found a "new world" when they went to a Southern Baptist hospital or school.

This is only a glimpse of what will be awaiting members of your church when they study the current Foreign Mission Graded Series.

An exciting possibility is to make this a churchwide study. Within the WMU council make plans for a study involving all members of the church. If a churchwide study is not possible, each organization will study the book suggested for that age group.

Books and teacher's guides sold through Baptist Book Stores:

Theme: Africa

Adult: Africa—Arrows to Atoms. V. Lavell Sears, 85 cents.

Teacher's Guide: Pat and Jane Hill, 25 cents.

Young People: So Sure of Tomorrow, Carl F. Whitley, 85 cents.

Teacher's Guide: Robert L. Lynn, 25 cents.

Intermediate: Black Eagle, Marjorie Jones, 50 cents.

Teacher's Guide: Doris DeVault, 25 cents.

Juilar: Out of Shangri's Shadow, Barbara Epperson, 50 cents.

Teacher's Guide: Frances Whitworth, 25 cents.

Primary: Tandi's New World, Mary Sue Lockard, 50 cents.

Teacher's Guide: Elsie Rives, 25 cents.

Mission studies are a means of helping persons understand the outreach and responsibilities of our churches in this country and around

the world, as well as the obligation upon individual Christians to become likewise involved.

Such a study will help prepare your church for the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering which follows.

Tips for a Council Meeting

The purpose of the WMU council meeting is to plan, coordinate, and evaluate the work of Woman's Missionary Union. The membership of your council is determined by whether your WMU is using Plan A or Plan B organization. In Plan A, WMU officers, WMS committee chairmen, and WMS circle chairmen serve on the council. In Plan B, WMU officers and WMS presidents serve on the council.

The council meets monthly or quarterly. The meeting should be conducted in an informal manner. In the midst of informality, however, there can be dignity and order. As president, you are the one to guide discussion and move the group to action.

The wise president will begin the meeting on time and close it on time. Because of the heavy demands upon a woman's time, it is helpful for her to know approximately how long the meeting will last.

Prepare an agenda to help you and members of the council know where you are going and where you have been. The agenda also helps to keep the meeting on time. Agendas may vary at times, but here is a suggestion.

Scripture passage and prayer calendar.

Minutes and correspondence.

Report of officers and/or chairmen (will vary due to composition of council).

Unfinished business.

New business.

Help council members understand their responsibility as members of the council. Lead members of the council to an awareness that the work which they do is important in carrying on an effective program of missionary education in your church. What you expect of the members of your council will influence the work which they do.

Prayer Retreat

Have you seen the 1967-68 prayer retreat pamphlet? Have you purchased it? Have you read it?

One further question—have you used it in planning a prayer retreat?

The pamphlet, available for 15 cents from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores, includes suggestions for appropriate time and place for a prayer retreat, schedules, publicly, Bible study, discussion groups, and prayer requests. The purpose of this pamphlet is to be an aid in planning an effective retreat.

Because the denomination is working under the theme, "A Church Fulfilling Its Mission Through Ministry," the suggestions in the prayer retreat pamphlet are to stimulate missions concern which will result in daring missionary endeavors—especially in the area of ministry and witness through mission action.

Near the beginning of the year is an appropriate time to schedule a prayer retreat. It is a good time to prepare oneself spiritually for the leadership tasks which lie ahead, and it will set the stage for an exciting year of mission action!

ACT

(Advance in Church Training)

Advance in Church Training (ACT) is a plan to assist a church in involving more people in a meaningful training program. It is designed to help a church train its leaders, members, and the children of members. The ultimate outcome of the plan is the maximum Christian growth and development of all members.

This plan is in keeping with church tasks performed by Training Union. It involves all three divisions of a church's training program: new church member orientation, church member training, and church leader

training. ACT deals with concepts, principles, and procedures which can be effective in any church.

ACT has six basic actions:

1. ACT to create a climate conducive to encourage Training Union growth.

2. ACT to determine church and individual training needs.

3. ACT to set realistic goals.

4. ACT to locate prospects.

5. ACT to plan and conduct actions to enlist prospects.

6. ACT to involve advance groups in a meaningful training program. (Leaders of your Training Union will receive help in conducting the actions through the Training Director's Kit, \$1.95, from Baptist Book Stores, and through The Baptist Training Union Magazine each month.)

Every church program has much to gain through the successful implementation of the Advance in Church Training Plan. Supporting actions for the plan are suggested for other church program organizations. Acting within the context of its tasks, WMU can support the Advance in Church Training Plan through missionary education and mission actions. Specific suggestions are:

1. WMU can work with the director of church leader training or the Training Union director in scheduling short-term, specialized training for their leaders.

2. Leaders can encourage their members to participate in the church's training program.

3. WMU can provide Training Union leaders with the names of members of missionary organizations who are not enrolled in Training Union.

4. WMU can establish mission Sunday Schools, mission Bible classes. WMU can be alert to opportunities to start training programs using Training Union curriculum materials.

5. WMU can assist the Training Union in discovering and recruiting for training potential leaders for their organization.

The Baptist Women's Day of Prayer

A very significant day in the life of Baptist women all over the world is the Baptist Women's Day of Prayer, November 8, 1987. Working

...the Women's Department of the World Alliance, Baptist ... set aside this day to ... The theme for 1967 ... "Beloved Physician."

... Material is distributed ... state WMU office. Make ... this day either in ... or by encouraging ... prayer. (See Mrs. Fling's ...)

THE MEETING

... time is almost here when ... eleven Baptist women's ... in the North American Baptist ... Union will come to ... in Washington, D.C., for a ... of fellowship and inspiration. ... to November 16-18, 1967; ... is the Sheraton-Park Hotel ... Inn.

... The North American Baptist Women's Union holds a general assembly ... in five years and an assembly will not be held again until ... The program will offer opportunities to get to know and appreciate Baptist women working in other groups.

... Announce the meeting to all members of your WMU and encourage the WMU council to find someone to represent your church. If you cannot attend, you can support the meeting through prayer, remembering especially our own Miss Alma Hunt who is serving as president of the North American Baptist Women's Union and Mrs. Robert Fling who has served as chairman of the program committee.

wmu

secretary-treasurer

Because Woman's Missionary Union is a church program organization, the church budget should provide for its financial needs. Churches vary in the way they handle the funds, but WMU should cooperate with whatever plan is used in the church.

If your WMU is included in the church budget, it would be well for you to talk with the church treasurer to be sure you understand the procedure which the church uses to

handle financial needs.

You will need to keep an accurate account of WMU expenditures. You may need to check with the church treasurer before you report to the council.

wmu

youth directors

- ywa director
- ga director
- sunbeam band director

Need Help?

The WMU council is the place for each youth director to present the needs of her organization. One of the duties of the WMU council is to plan for resources such as leadership, finances, and facilities needed to carry out the WMU program.

Perhaps you recognize all of this as fostering. You are right, but before proper planning can be done, the council has to be aware of the needs of each organization. Because you are director of an age-level organization, you will present a clear picture of the work being done by each group and submit any needs which your leaders may have. This is to be done at council meetings.

The following questions which you can answer about your organization will help you to see the responsibility of the WMU council in youth work.

1. Does the present organizational structure provide adequate units for all age levels?
2. Are there enough leaders for each group?
3. Have the leaders been trained to carry on their work?
4. Are the proper materials provided (Year Book, magazine, manuals, plan books, report books)?
5. Are adequate meeting places and other facilities provided?
6. Is an effective enlistment program being carried on?
7. Are funds available through the budget to provide for an adequate program of missionary education?

If you cannot answer yes to all the questions, perhaps you ought to present these needs to the WMU council so that they may be aware of areas where they may be of help.

There are special occasions when the council will need to provide help, such as for banquets, teas, parties,



and coronations. Transportation may need to be provided to and from regular, associational, or national meetings. There may be other needs which arise during the year; if so, call on the WMU council to assist. The council will enlist the help of the WMS organization(s) in your church.

Youth—Our Challenge

Meeting regularly with the leaders of your organization provides an excellent opportunity to discuss ways of enlisting youth in the missions program your church offers them.

Engage your counselors or leaders in a discussion of the needs of young people. Talk about these needs and list the ways your organization is meeting these needs. Discuss what life means to the youth of today—some of the possibilities of the future. The future is bright and exciting and young people demand that adults be up-to-date.

A discussion such as this will be very revealing. The leaders or counselors themselves will have much to offer. Talk about each organization. Are the plans and procedures suited to the age group and challenging? Are they equal or better in quality to those experiences young people are having in the classroom or in other organizations? Maybe some changes need to be made.

Encourage counselors or leaders to take a long look at the activities which they provide for youth. Help them to provide a stimulating program of study by using the age-level curriculum materials and suggestions for implementation. Lead them to see how young people can become personally involved in ministering and witnessing to persons of special need.

Youth are concerned with the world of today and where they fit into this world. Our missionary organizations can help them in finding out who they are and where they are going.

NEXT MONTH

**WEEK of PRAYER
for FOREIGN MISSIONS**

DECEMBER 3-10, 1967

and the

Lottie Moon Christmas Offering

GOAL: \$15 million

Pray

together as a church. Pray together as families. Pray as individuals. Pray, believing that God honors and answers the prayer of those who have faith in him. Pray for wayward men who know not Jesus as Saviour and Lord.

Give

of yourself to prayer, to serving God by serving others. Give of the wealth which God has entrusted to you. Give to the Lottie Moon Christmas Offering for Foreign Missions.

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MCMAHON M C MRS.

4902 DANBY DR

NASHVILLE

TN 37211

from Birmingham

Dear Pastor-

Dr. William L. Sudger, the great Methodist preacher, told of writing a letter at Thanksgiving to a schoolteacher of his early years. The letter was forwarded from place to place and finally reached its destination. Of course, the letter greatly warmed the heart of the teacher. She wrote in reply, and her letter so touched the preacher that he resolved to write additional letters to others who had blessed his life through the years.

Remembering this story makes us want to thank you for reading our letters month by month in *ROYAL SERVICE*. We are encouraged by the warmth of the responses which we have received in reply. We want to be worthy of your gift of time and thoughtful words.

This letter for November 1967 is our word of appreciation to you. We are grateful to God for you. We thank him from our hearts for the way you lead us in these tempestuous times, for your insights and guidance. We are grateful for the inspiring way you bear the great burden of God's work in our communities. We are mindful of the overburdening responsibilities which you have and know that you keenly desire that our churches be unwavering lights for God in the world.

Therefore, we women want to be more faithful in prayer for you. Surely all of us need to be led of the Holy Spirit to be courageous, steadfast, mighty warriors for Jesus Christ. We must do the work he has placed in our hands, but we dare not undertake the glorious task of missions without humility and reliance upon the Holy Spirit. How else can we be his messengers in a world where two billion people are without the knowledge of Christ as Saviour?

At this Thanksgiving season, accept our thanks.

Sincerely,

WMU Staff