



ROYAL SERVICE

DECEMBER 1967

ROYAL SERVICE

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CONTENTS

<i>Ethalee Hamric</i>	1 Day by Day—Living
<i>J. Winston Pearce</i>	2 Christ, the Giver of Life
<i>James W. and Elizabeth F. Smith</i>	3 A Town Called Nazareth
<i>Iona Gray and Dallas M. Lee</i>	4 Missions Here and There
<i>Helen Fling</i>	8 Miami and Singapore
<i>Ruler J. Cothran</i>	9 A Call to Prayer
<i>Luky O'Neill</i>	10 On Being a Steward
<i>Cyril E. Bryant</i>	11 From Washington
<i>John Allen Moore</i>	13 Yugoslav Baptists Today
<i>Enza O. Pullen</i>	15 Fun-loving People of Yugoslavia
<i>Marie Mathis</i>	17 Is This Your Question?
<i>Barbara Foster Crowe</i>	18 Wanted: Artists
<i>Fayly H. Cothran</i>	19 Books and Their Meaning for Missions
<i>Janice Singleton</i>	20 Call to Prayer
<i>Area Secretaries</i>	25 Prayer Requests
<i>Juanita Morrill Wilkinson</i>	30 John 6:22-40
<i>Gilbert L. Guffin</i>	31 Circle Study
<i>Chester L. Henry</i>	34 Bible Study
<i>Monte McMahan</i>	36 Bible Study Guide
<i>Clendinning</i>	37 Mission Study
<i>Margaret Bruce</i>	38 Week of Prayer for Foreign Missions
<i>June Whitlow</i>	56 WMS Forecaster
	60 The WMU Leader

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Day by Day - - Living

AN EDITORIAL

■ Praising God is more than going to church where hymns are sung and sermons preached. It is more than rapture at the song of a bird or the beauty of an unfolding flower. Praising God is more than uttering words addressed to God "in Jesus' name" and dropping dollars (or coins) in a collection plate. How can we define praise of God?

One Sunday morning at the close of the services in my church my pastor asked us to sing the moving hymn, "All Hail the Power of Jesus' Name," and go forth from that building to serve Him triumphantly in the power of Christ's love! I looked at my fellow worshipers and realized exaltation in my deepest being, and went forth—to follow my usual self-centered routine days, without His power and unmindful for the most part of the needs of others, their bewilderment and estrangement from God.

Christians today are deeply troubled about how "to make the church relevant," how to live significantly as Christians in a world plagued and burdened with problems, of relating redemptively with others. But we seem to be powerless to be what we yearn to be.

Is it at the point of true praise of God that we somehow miss our way? Praise of God is a recognition of who God is and of who we are. God is all powerful. He is from everlasting to everlasting. He is love. Did he not show us His love in His Son, Jesus Christ? Who are we? His children, bought at a staggeringly high price. His children, joint heirs with Jesus Christ. His children, empowered by the Holy Spirit to do His work.

His work is more than sitting in a beautiful—or simple—sanctuary, safe from the ugly blight of sin and shame and poverty and misused life. It is more than beautiful thoughts and momentary exaltation.

His work is dirty hands and compassionate service. It is radiant living which attracts others to Jesus the Saviour. His work begins with us when we recognize that it is through Christians that God is at work in the world, realizing that we are unimportant without His power.

Acting upon these truths let us affirm with deep conviction "All Hail the Power of Jesus' Name," and go forth to serve Him.

by Ethalee Hamric



CHRIST, THE GIVER OF LIFE

In *Through the Looking Glass*, Humpty Dumpty complains about the rate of Alice's growth. She says that "one can't help growing older." He responds: "One can't, perhaps, but two can." Now, that is a wonderful word to say about marriage: one cannot keep from growing old, but two can. It is also a definite and factual word to say about being a Christian. When your life is linked with that of Christ, your spirit is ever youthful, adventuresome. This explains why the writings of John have never grown old. The book is a perennial favorite. Consider chapters 2-6.

The Bridegroom attends a wedding (John 2:1-11).—It is significant that Jesus began his ministry by attending a wedding and ended it by cooking breakfast on the seashore for a group of hungry fishermen. The very fact that he was invited to the wedding, the fact that he accepted, that there was no fear that he would be "out of it," or that others would feel uncomfortable because of his presence, all says much about the "abundant life" that he came to bring us.

The Lord visits his temple (John 2:12-25).—Let us not caricature the Lord. We must not overdo the "gentle Jesus, meek and mild." He was that, but he was not that alone. For he did look "round at them with anger" (Mark 3:5 NEB*); he did call Herod "that fox" (Luke 13:32); he did say to Peter, "Get thee behind me, Satan" (Matt.

16:23); and he did call the Pharisees "whitewashed tombs" (Matt. 23:27 RSV). The Lord never became accustomed to evil; he never compromised with it.

The Teacher talks to a teacher (John 3:1-21).—Nicodemus represented the best that Jewry had to offer. He was educated, cultured, capable, fair-minded, inquisitive, and more courageous than the disciples of Jesus. Yet, he did not see how life could be made over again. The Teacher said it was necessary. Tinkering will not do; a new creation of life is necessary. You can begin anew.

The Messiah evokes loyalty from John (John 3:22-36).—One of the great needs of life is for those who are capable and willing to prepare the way for those who are to follow, especially for followers who are greater than the preparers. Little people cannot, will not, do that. But it is the privilege of every disciple of the Messiah to do it. He sent his disciples "into every city and place, whither he himself would come" (Luke 10:1).

The Saviour evangelizes a city (John 4:1-42).—Firsthand personal knowledge is limited. In every area of life we accept the findings of the qualified expert. Everyone who comes to the Saviour does so because of the witness of another, either spoken, written, sung, or in some other "witnessing" way. But, faith does not stop with that; it goes on to say: "It is no longer because of what you said . . . we have heard . . . we know . . . this is in truth the Saviour of the world" (John 4:42 NEB*).

The Physician heals a son (John 4:43-54).—An amazing story! An officer in the royal service comes to One who is "lowly and despised"; the officer refuses to be rebuffed or discouraged; he has faith to believe what the Physician says. When the Physician's power is demonstrated, the officer demonstrates his love and gratitude by believing and then influences his family to believe.

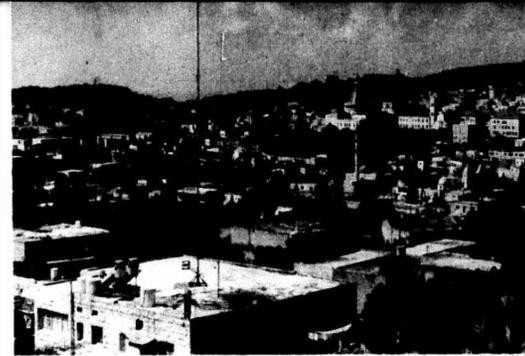
The Son passes his claims (John 5:1-47).—The climax of this section is the identity that the Son claims with the Father. Basic in this identity is obedience, the obedience is based on love, the outgrowth of love is confidence, and the result of confidence is absolute fearlessness. Try that on for size!

The Master controls the material (John 6:1-21).—Hunger and fear, appetites and storms, all of us wrestle with these. John is very sure that the Master is in control, provided he has our cooperation. Study the passage and you will see this: the Master sees, the Master knows, the Master comes, the Master provides, and the Master brings us to the desired haven.

The Bread of life instructs (John 6:22-58).—"Man cannot live on bread alone" (Matt. 4:4 NEB*); still, he cannot live the earthly life without bread. So, bread for the body is important. But, the Bread of life is more important than bread for the body. The latter perishes; the former endures. First things first. The order is the important thing.

Christ silts the hearts of men (John 6:59-71).—Christ is hard. This is why many will not follow; it is why many who are at first attracted to him turn from him when they learn of his demands. But it is the very hardness and severity of his demands which call forth loyalty of great hearts. For great hearts want not ease but service, not softness but assurance, not comfort but greatness. Where do we stand?

*The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.



A Town Called Nazareth

" . . . an angel of the Lord appeared in a dream to Joseph, in Egypt, and said, 'Get up, take the child and his mother, and go back to the country of Israel. Because those who tried to kill the child are dead.' So Joseph got up, took the child and his mother, and went back to the country of Israel. When he heard that Archelaus had succeeded his father Herod as king of Judea, Joseph was afraid to settle there. He was given more instructions in a dream, and so went to the province of Galilee and made his home in a town called Nazareth. He did this to make come true what the prophets had said, 'He will be called a Nazarene.'" (Matt. 2:19-23 Today's English Version).

by James W. and Elizabeth F. Smith

EVERY Christmas Eve while throngs of local people and tourists visit Bethlehem of Judea, the actual birthplace of Jesus, many thousands of others crowd into Nazareth, the childhood home of Jesus. This picturesque town, nestled in a basin of lower Galilee, is considered

The Smiths, missionaries to Israel, spent their recent furlough studying Arabic at the University of Texas.

the most sacred Christian site within the modern state of Israel. Special arrangements are made by the Israeli government to help visitors from all nations and all religious backgrounds within her borders come to Nazareth to see the colorful decorations and attend a worship service in one of the many churches.

After dark, buses and taxis converge upon the town. Colored lights are strung across streets and in tall cypress trees which dot the city of

BY
WINSTON
PEARCE

Dr. Pearce is professor of preaching at Golden Gate Baptist Theological Seminary, Mill Valley, California.

41,000 inhabitants. Homes, shops, and restaurants are decorated with crepe paper streamers and Christmas trees. The city takes on a carnival air with the sounds of numerous church bells pealing, shouts of street vendors with souvenirs, beams of many searchlights crossing in the sky, and guides broadcasting explanations of the "holy" sights as they shepherd sightseers around other groups gathered in narrow, winding lanes of the old market.

Holiday decorations remain in place for many weeks. There are three Christmas dates observed in Nazareth. The Western churches (Catholic and Protestant) celebrate on December 25, while the Greek Orthodox Church observes January 7, and the Armenian Church calendar sets January 19 as Christmas. Nazareth's greatest influx of tourists is on December 25. (See "Missions Here and There," p. 6.)

It is interesting and perhaps significant to note that the name "Nazareth" has the same root meaning in both the major languages of modern Israel—Hebrew and Arabic. In its simplest form the root word means to keep from danger, to preserve, to help, to protect, to deliver, to let God triumph. Nazareth offered protection and security to Joseph, Mary, and the young child two thousand years ago. Today it is the home of the largest minority group in the Jewish state which was set up in 1948. Arabs, both Christian and Muslim, make up the bulk of the population of Nazareth.

There are approximately 26,000 Arabs in Nazareth, while the Jewish quarter being built on the western hillside and settled by immigrants from Eastern Europe and North Africa has grown to approximately 15,000. Soon Nazareth will be the largest and most influential town in Galilee.



Sights, scents, and sounds are disturbing and demanding along the narrow passageways of the Old Market area of ancient Nazareth.

Photos by Ray Register

The Nazareth of Jesus' day must have been a busy metropolis also. Caravan routes wound around the foot of the Nazareth hills. Roman legions marched the highway between Acre on the Mediterranean Sea and the cities of the Decapolis. Princes with retinues swept along past Megiddo through the beautiful valley of Esdraelon which has been called the "map of the Old Testament" because so many significant events took place there.

Fulfilling the prophecies of Isaiah, Jeremiah, Zechariah, and others, Jesus grew up in Nazareth in the simple home of Joseph, the carpenter. When he began his public ministry, however, the inhabitants held aloof from Jesus and did not believe in him (Matt. 13:54-58). The people of Nazareth later rejected him and with finality drove him from their town (Luke 4:28-30), but Nazareth remained attached to Christianity for generations although only after a prolonged struggle with its Jewish population. Even in the days of Constantine the Great, attempts to build a church there failed because of Jewish opposition.

Jewish power was not broken until the seventh century when the city was destroyed. The Crusaders rebuilt Nazareth as a Christian center

in the eleventh century. The Saracens captured it in the thirteenth century and it became Muslim. Later, however, the Turks permitted the Christians to rebuild the churches. But Nazareth did not regain importance as an inhabited place in Galilee and a religious center of the Christian world until the eighteenth century. In the days of the British Mandate, Nazareth was the administrative center of Galilee. It was conquered by the Israeli army on July 16, 1948.

Even in the eighteenth century the principal building material in Nazareth was hewn limestone. This stone is still used today as the city expands up and over the hills. Reinforced concrete, however, is beginning to replace stone because it is faster and cheaper. Factories, villas, hotels, apartment complexes, modern shopping centers, and beautiful Catholic structures ring the city.

The highways from Tiberias, Afula, and Haifa lead down into the heart of the town. On a regular market day the visitor is at once conscious of the atmosphere of an Oriental city—people milling in the center of the streets, the strolling vendors hawking colorful wares, merchants beckoning buyers into small shops literally bursting with

goods, horns of the taxis, the blare of shop radios, the jingle of camel and donkey bells, shouts of small children darting in and out among the wares which seem to spill out onto the streets.

Sounds ring in the visitor's ears as he continues on his way through narrow lanes deep into the ancient marketplace. He passes shops of the cobblers, the carpenters, the blacksmiths, stalls filled with fruits, vegetables, meats, fish, sweets. The interiors of the shops are fascinating with high vaulted ceilings, many arches, high walls around courtyards of homes, and heavy gates in the walls.

Continuing on his way the visitor passes the Basilica of the Annunciation already twelve years in the building. When it is completed, it will be the largest church in the Middle East. Catholic authorities say that it is built over the place where the angel Gabriel appeared to Mary and announced that she would bring forth a son and would call his name Jesus.

The visitor passes another Catholic Church that is said to be built over the site of Joseph's carpenter shop. Farther on he passes an ancient mosque where a muezzin climbs the minaret five times a day to call faithful Muslims of Nazareth to prayer. Finally, in a lane opposite cloth and basket shops, the visitor enters a courtyard to see an ancient synagogue which is no longer used for Jewish worship but is owned by the Greek Catholic Church.

As the present-day visitor stands in the midst of a room well below the level of the busy market street above, it is easy for him to imagine that perhaps Jesus once stood there to read from the Old Testament scroll these words (see Isa. 61:1).

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18-19).

Nazareth Baptist Church and two schools are located near the Virgin's Fountain, perhaps the very one to which Mary came to draw water for her household. Up the hillside a few blocks away is the lovely home where missionaries live and where much of the teaching work with women takes place. As Baptists work in various areas throughout Galilee, Judea, and Sharon, they are conscious that the task Jesus described that day is the challenge facing them now. The Baptist message to the people of Israel is that of deliverance from the captivity of sin, of binding up hearts broken by frustration, and of giving spiritual sight to those blinded by custom and prejudice.

Jesus' message in the synagogue in Nazareth was climaxed by this statement: "This day is this scripture fulfilled in your ears" (Luke 4:21). He called himself the fulfillment of all messianic prophecy. The Babe, the Son of God, born in Bethlehem and reared in Nazareth, is the Saviour of the world.

Above the old mosque in Nazareth towers a slender, lofty minaret from which the summons to prayer is cried by the muezzin and is heard along Nazareth's streets.



At the Baptist church in Nazareth, children participate in an annual Christmas pageant



missions here and there - - -

■ Christmas in Israel

In Israel the Christmas season begins December 24 and continues through January 19. Protestants and Roman and Greek Catholics celebrate the traditional Christmas, December 25, following the Gregorian calendar. The Greek Orthodox observe January 7, according to the Julian calendar. The Armenians keep as their Christmas January 19, which is Epiphany on the Julian calendar.

Dr. Dwight L. Baker, Southern Baptist missionary in Haifa, Israel, says Christmas probably originated in an Eastern branch of the church, among Christians known as "adoptionists" who believed that Christ's baptism was the point at which Christ became divine, or, as they said, was "adopted" as the Son of God. Thus, Christmas to these early Christians was the celebration of Christ's divine appearance that took place at the time of his baptism. They placed less emphasis on his physical birth than on his baptism which they called "epiphany," meaning to appear.

Among the Arabs in Israel, Christmas is a time for visitation. Groups of men (women generally remain at home to keep open house), with arms linked, go from house to house to wish "kul am wa anium b' kheir" ("may the entire year bring goodness to all"). Bittersweet Turkish coffee and Arab delicacies are offered during each visit. By evening, Dr. Baker says, "following a day of home visits averaging about a half hour for each, the uninitiated can find himself in considerable discomfort—if not totally incapacitated!"

In Israel, Protestant churches schedule festive services to which they invite their Jewish and Muslim neighbors. The largest Baptist celebration takes place at the Baptist Center located at Petah Tiqva. Last year combined choirs from Jerusalem, Nazareth, Haifa, and Petah Tiqva, under the direction of Mrs. Milton Murphey (Marty), presented

the Christmas section of Handel's *Messiah* "in a way calculated to make these ancient hills echo with Christmas joy!" reports Dr. Baker.

Traditionally, Nazareth Baptists have invited local and foreign guests to a Christmas Eve, midnight candlelight service which is always well attended by those who are unable to manage a trip to Jordan for a service at Bethlehem.

Unless one has had a place booked months in advance in Jerusalem or Bethlehem for either the Western (December 25) or Eastern (January 6) Christmas, he could find himself literally out in the cold: for, because of the fifteen to eighteen thousand pilgrims who have converged on those cities of sacred memory each year, there is no room in the inns. Since the war last June, observance will be altered for Christmas 1967.

For those "lucky" pilgrims from all lands who on Christmas Eve make it into the Church of the Nativity, Christianity's oldest church still in use, there is an experience of peace not unlike that "on earth peace, good will toward men" assured on that "first Christmas" to all who follow the Christ of Christmas.

■ Cubans in Miami

Miami's Spanish-speaking community has nearly doubled since 1960 as a result of the arrival of refugees from Castro's Cuba. The city absorbed the sudden influx.

Schools received more federal aid to expand staffs and facilities, and the Cuban young people eliminated the language barrier in short order on their own. The Miami area was experiencing a slight recession, housing was available, and the industrious Cubans actually turned out to be a

boon to the economy.

Baptist churches, too, reacted promptly to the waves of new people. Within a short time nearly thirty Spanish-language congregations were under way, most of them Spanish departments in Miami's existing Baptist churches.

The Cubans are integrated into the Miami scene while the language barrier is still not completely eliminated. Jobs are open, as are schools and housing developments. In fact, the trouble-free acceptance of the Spanish-speaking people brings into focus one of the major issues of language missions: for example, should the Miami churches seek to integrate the Cubans into English classes and services, or should the churches simply provide a starting place for what eventually will become a self-supporting Spanish-language church?

One Miami pastor has led his church to adopt a goal of integrating the Spanish-speaking as rapidly as they are willing and as fast as possible.

"We're integrating schools and housing and jobs," he said. "I would hate for the church to be the only phase of the Cuban's life where he is segregated. I have a natural fear of any kind of segregated society. Right now we might segregate with the highest of motives, but I'm afraid of what this might lead to. Segregation fosters ignorance of each other and ignorance fosters fear."

He said he realized that some separate Spanish-language congregations would always be necessary, but he said a church should experiment with integrating the Cubans.

"We've had enough response to justify the effort," he said.

Florida language missions director Hubert O. Hurt takes a different approach, although he commends pastors who want to integrate with the Spanish-speaking for what he terms "a healthy attitude."

"I think there is a general misunderstanding about some of the reasons for having Spanish-language congregations in addition to the language barrier," Hurt said. "There also is a very strong cultural barrier. Cubans are a sensitive people who want to hold onto their culture and most would prefer their own services, even if they are second or third generation Americans."

Hurt said that where work and school are concerned, integration is a matter of necessity.

"But church is a different matter—a man must go of his own free will," he said. "For example, where will a Cuban go in his spare time? He will go to the Cuban clubs or other places where he can find other Cubans, where he can let his hair down and be himself."

"The Cuban is psychologically different, with his own brand of heritage, and he thinks differently," Hurt said.

"The important thing, however, is that the Spanish-speaking be free to do as they see fit," Hurt continued. "If they wish to integrate, they certainly should be able to do so in our churches. Either way you work at it, there is a great need to minister to this growing community."

by Ione Gray

and

Dallas M. Lee



At Spanish Baptist Center in Miami, Cubans awaiting resettlement elsewhere in the US can pick up emergency clothing, and in some cases, money for groceries. This center seeks to give hope to these so recently estranged from their homeland.

ROYAL SERVICE • DECEMBER 1967

by Helen Fling

A REVERENT hush swept the audience as the powerful organ in the Miami Beach Auditorium sounded the first notes of "All Hail the Power of Jesus' Name." The grand piano joined in a special arrangement of the majestic hymn, thus opening the 1967 Annual Meeting of Woman's Missionary Union prior to the Southern Baptist Convention last May.

Minutes before the vast auditorium had been filled with color, movement, and the hum of happy greetings. With the first bars of the magnificent music, conversation died. As houselights dimmed, the stage was spotlighted revealing a great biblical scroll of ancient design with the theme, "In His Name," written across a Scripture passage. As the music swelled, my heart, like that of others, swelled also, filled to overflowing with joyous praise. My pulse pounded with the measured cadences and I repeated the words silently:

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all

Edward Penney
and John Rippon

There were many in attendance at the annual meeting who will never forget worship experiences as the same triumphant hymn was played to open each of the sessions. In the minds of some perhaps the strains of music evoked wonderful memories of Girls' Auxiliary coronations. They remembered newly crowned queens, radiant in white dresses, standing for the hymn at the climax of the service, removing their own crowns at the words, "And crown Him Lord of all."

Another memory flooded my heart, however, as I listened to the



MIAMI and SINGAPORE

pulsating power of the mighty music. Suddenly the calendar was turned back a year and I was half a world away in a little Baptist church in Singapore. A taxi drive through the teeming throngs of Malays, Chinese, Indians, and others, past Muslim mosques, Buddhist and Hindu temples, emphasized the necessity of a strong Christian witness in this multiracial and multireligious center of Southeast Asia.

It was a sleepy Sunday morning with scarcely enough tropical breeze

to stir the palms surrounding the Calvary Baptist Church. Inside, however, there was purposeful activity as Mandarin and English Sunday School classes were dismissed and the English-language worship service began. In the choir I recognized a lovely woman with almond eyes and black hair as Mrs. David Lum, who had represented Singapore women at the 1965 Baptist World Congress. Her husband, the Sunday School superintendent, made announcements and the choir stood

for the first hymn, "All Hail the Power of Jesus' Name."

Never have I heard the words sung with more feeling than by these Christians coming from many different backgrounds to worship one Lord. It was a fitting song for a special day of praise.

There was to be an afternoon "groundbreaking service" for a small educational building with most of the cost already on deposit. Pastor Jarrett D. Ragan, missionary associate of the Foreign Mission Board, commended the members for giving over and above their tithes to the building fund. These people had experienced "life through His name" and were witnessing to their neighbors of every race.

In many English-language Baptist churches abroad, the ratio of baptisms to church membership has been much better than in churches of the Southern Baptist Convention. The Calvary Baptist Church in Singapore is but one church among many that has received its start largely because of the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering. This is but one type of ministry sponsored by the Foreign Mission Board. This is but one example of the eternal blessings of God set in motion by prayer and giving.

"All Hail the Power of Jesus' Name" is the hymn for the Week of Prayer for Foreign Missions, December 3-10, 1967. In keeping with the theme, "Life Through His Name," John 20:31, the stirring song will be used in churches throughout our land abroad. It will be a spiritual tonic for the discouraged and distressed. Let us sing it with joy and exaltation. Let us give attention, however, to the third stanza, for it expresses a glorious missionary hope. Let us first bring our offering and then sing this stanza as a missionary prayer:

Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.

ROYAL SERVICE • DECEMBER 1967

A Call to Prayer

for
**FOREIGN
MISSIONS**

by Baker J. Cauthen
Executive Secretary
Foreign Mission Board

THIS may sound easy, but a moment's reflection will indicate it is a request for something deeply significant. A mere gesture of prayer will not be sufficient, but an earnest looking to God in faith, believing that God hears and answers prayer, and earnestly beseeching him for his mercy and blessing will be of significant consequence. The important thing is not how long you pray, but with what earnestness, faith, and confidence you lift your heart to God along with others in this time of special intercession.

Pray for the forthcoming Lottie Moon Christmas Offering. The goal is \$15 million, the largest love offering for foreign missions ever undertaken by any Christian body, as far as we have any information. Quite obviously such a goal would be impossible aside from the intercessory prayer out of which liberality in giving must arise.

How important the offering is can be understood by what it will do. The 1967 offering will provide for salaries and cost-of-living supplements for 275 missionaries as well as outfit, freight, and travel for new missionaries being sent to the fields.

Out of this sum of money ministries of evangelism and church development will be made possible throughout the world along with the carrying on of hospitals, schools, and publication work. Without the offering, the regular work which we do would be vastly reduced and it would be impossible to continue ap-

pointing new missionaries.

The offering will provide funds necessary for construction of residences for missionaries, hospitals, schools, churches, and other buildings needed for work on missions fields.

During this period of advance, missions work has been expanded from nineteen countries to sixty-five countries. This requires a vast outlay of resources in making possible the buildings which are essential. The Lottie Moon Christmas Offering provides the bulk of the money for the construction of necessary buildings on missions fields.

As you remember how much your church has prayed for its own building needs, remember to pray for the offering in order that the needs around the world may be supplied.

All the money provided through the Lottie Moon Christmas Offering is used on missions fields for the glory of Christ.

When you pray, also ask the Lord of the harvest to thrust out laborers into his harvest. God has given a phenomenal increase in the number of missionaries, but many more are needed.

Missionaries come only through deep personal experiences. They must be made aware of God's calling and find within themselves a response to his call that not only results in willingness to go, but also a readiness to pay whatever price is necessary in preparation and qualification. There must be such depth

of conviction of God's leadership that when they arrive on missions fields and are surrounded by problems which challenge their faith, they shall be able to continue with steadfastness and effectiveness.

Pray for the missionaries who now are in service, many of whom are laboring for our Lord under very unstable conditions. During this century we must do stable work under unstable circumstances. Missions have gone through many crisis experiences.

God has been gracious to grant his protection and leadership, wisdom and peace of heart. We must uphold the missionaries and the national Christians with whom they are related as they meet the demands of their situation.

Please do not forget to pray for China. Pray for the Christian people in that land who so greatly have suffered and who need their faith to be strengthened that they may stand true for their Lord and bear a faithful witness. Pray that God may, in his own way and time, open the doors again so that missionaries may go into China with the Word of life for millions who need to know.

Pray for the power of the Holy Spirit. Pray for the Crusade of the Americas that it may be anointed with power from on high for effective witness throughout this hemisphere. Pray for special efforts in evangelism over the world, particularly as plans are being laid in Africa and the Orient for larger efforts in evangelism in the days ahead.

Above all, pray in faith and confidence, abounding in thanksgiving and joy. The victory belongs to our Lord and he will give it to the glory of his name.

May the week of prayer bring blessing to each heart, home, and church in our Baptist fellowship, and may its influence be felt in mighty power around the world.

ON BEING A STEWARD



by Lucy O'Neill

Cabot, Missouri

I WAS planning with a small nephew for our contribution to a Thanksgiving basket, a project in which our church was engaged. Gifts were to be placed in boxes and distributed to local families in need. I had wrapped canned goods for my contribution, and suggested that he might like to buy a toy, that it would make some child very happy. He frankly replied: "I want to take a can of fruit from the pantry. Then I won't have to spend my money."

You smile, of course, but are adults guilty of the same attitude? We want to cooperate in good deeds, yes—at no cost to ourselves!

Sometimes attitudes of giving of self—and money—have to be painstakingly cultivated. I know right concepts of Christian stewardship can be developed—through serious Bible study, by training, and by experiencing God's blessings. Now that I am older and my feelings on this matter have taken shape, I find the whole idea of being a steward very satisfying, and giving affords me much joy.

First let me state my understanding of what stewardship is all about. Let us limit our thinking to that phase of stewardship dealing with possessions. An understanding has come to me in a study of God's Word where I find that God created and charged me to "have dominion" or to care for his created world. I am different from other created things in that I am made in

the image of God with ability to reason and choose. This grand difference carries with it a stipulation that I am responsible for the actions resulting from my choices and am accountable to God for them.

This I like. Such an acknowledgment gives guidance and discipline to my life, with the result that I am more reliable in other matters. Furthermore, I have been recreated in Christ Jesus. A joyous new responsibility has been added, that of "being a blessing," of advancing his kingdom.

His creation over which I am to "have dominion" includes the things which I possess. Since I am responsible for them, and must account to God regarding them, I must be very careful how I acquire possessions. I would not want to obtain them at the expense of another's character, or dishonestly, or greedily.

Having acquired "wealth," I remember that I am handling someone else's property. God who created all things still has claim to them. He entrusted them to me for my lifetime only. He wants me to use his creation for my needs and for the enrichment of my life and I am also responsible for making wealth yield results.

This leads me to be very careful about my spending—careful that the purposes of God are recognized, that needs of people are cared for, that only recreative pleasures are sought, and that some money is saved, none wasted, none dissipated, none clutched.

You note that in itemizing my spending, I placed at the head of the list recognizing the purposes of God. These I have previously identified as my responsibility to be a blessing and to advance his kingdom. When I think of these and remember that I was created by God and recreated in Christ, I have guidelines for my giving. My motive becomes love—love for Christ. Because he gave his life for me, I want to show my love and gratitude by giving him generously overflowing gifts. Gifts shall include many things, not the least of which is a portion of the possessions with which I have been entrusted. The very least I can give him through my church is a tenth; more often I shall find ways to make it two tenths or three tenths. The more I give, the more I invest of myself in his work.

I could never apologize for teaching and recommending the practice of stewardship. It is the spine which supports the whole framework of Christian living. It regulates other gifts—self, talents, service—to God. To make investments in the Lord's work stimulates my desire to participate in and to pray for the advancement of Christ's kingdom as does nothing else. And it's such a happy experience! There is great satisfaction in knowing that I am having a part in advancing his kingdom through my gifts. The things I am unable to do in person, I am able to accomplish as I give.

I like being a steward of material possessions.

from Washington

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



Controversy Over a Christmas Stamp

The church-state separation issue has flared again—this time over the use of a religious design on a commemorative stamp issued by the US Post Office.

The Post Office started issuing special Christmas stamps in 1962, but the issues for 1962, 1963, and 1964 were nothing more religious than candles, wreaths, and Christmas trees. The 1965 stamp pictured a winged angel with a trumpet—a slightly religious motif.

Controversy arose in 1966, however, when the Christmas stamp reproduced a religious painting from the National Gallery of Art. The painting was completed about 1480 by a Flemish artist, Hans Memling, and is entitled *Madonna and Child with Angels*.

Protests came from the American Civil Liberties Union which said that "the stamp has a religious motif—a Christian motif—and it therefore is a governmental means of showing preference for a single religion . . . clearly a preferential government aid in propagating a religious faith."

Representatives of seven influential Jewish organizations also called on Postmaster General Lawrence F. O'Brien to protest the use of a religious motif on the stamp. Mr. O'Brien was reported in the press to have told them that the very name of the holiday, Christmas, is religious and

he felt it only proper that a Christmas stamp should bear some relation to the true meaning of Christmas.

Other Post Office officials were more conservative in their defense of the madonna design, saying simply that the stamp celebrates a famed work of art. Special Christmas stamps are issued, they said quite frankly, to persuade the mailers of Christmas greeting cards to use a 5-cent stamp rather than the 4-cent stamp which is permissible for unsealed cards not bearing personal notes.

More than a billion of the stamps were printed in 1966, and presumably most of them were used. Praise of the religious design reportedly outdistanced criticism by ten to one.

A recitation of the 1966 experience is in order because the Post Office announced last May that the same design—but about twice the size—will be used again in 1967. This will be the first time in the six years a Christmas stamp has been issued that the larger commemorative size is used. But most all other commemorative stamps (which mark a historical event or other celebration) are published in the large size. The increased size will permit better reproduction of the rich details of Memling's painting, the Post Office said; 1.2 billion of the 1967 stamp was printed.

Mr. O'Brien's announcement of plans for the 1967 stamp drew fire almost immediately from a Washington organization known as Protestants and Other Americans United for Separation of Church and State.

The organization (POAU) filed a federal court suit seeking to stop the Post Office from issuing the 1967 stamp or any future stamp bearing religious symbols.

The madonna stamp, POAU contended in the law suit, bears the likeness of the virgin Mary, "a religious symbol commonly associated with the Roman Catholic Church for purposes of adoration and worship contrary to the beliefs of the plaintiffs and others."

Issuance of such a stamp, said the plaintiff, is unconstitutional because it involves the use of tax funds toward "establishment of a religion" and infringes on "personal civil rights of religious freedom."

The courts dismissed the case in September but the subject continues to draw considerable discussion across the country. POAU promised to appeal the case.

An editorial in *The Albuquerque (New Mexico) Tribune* cited that "Some of the greatest art work of all times is based on the biblical story of Mary and the Christ Child. They are exhibited everywhere and highly appreciated by many millions, regardless of religious beliefs. . . ." The editor asserted also that if a court should rule that use of the painting on a stamp is unconstitutional, it would raise the further question of the constitutionality of displaying this or any other religious painting in a public gallery supported by tax money.

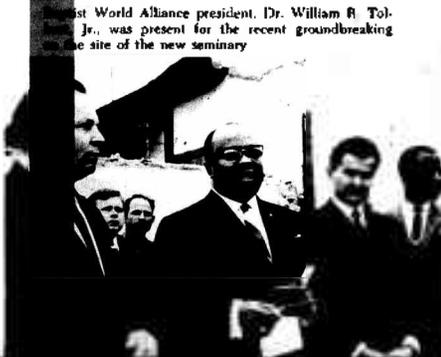
Only one thing is clear at this point: regular postage stamps are still on sale for customers who do not like commemorative designs.



Rev. A. Lehotsky is the director of the Baptist Theological Seminary, Novi Sad, Yugoslavia



Baptist seminary students



U.S. Justice Dept. World Alliance president, Dr. William R. Tolson, Jr., was present for the recent groundbreaking ceremony at the site of the new seminary

Yugoslav Baptists TODAY

by John Allen Moore
Missionary in Switzerland

THE director of the Yugoslav Baptist theological school bought office supplies at a stationery store in Novi Sad, where the institution is located. He asked for a receipt made out to the school.

"Theological school? What is that?" the clerk inquired, a blank look on his face.

"The Word of God, the Bible, is studied there," the director, Rev. Adolf Lehotsky, explained.

"I don't understand," the clerk confessed. "Who attends such a school?"

"Mostly young people," said Mr. Lehotsky.

"Amazing!" the clerk said, shaking his head. "Surely just those who are disappointed with life."

"On the contrary," the school director corrected him. "They study there by their own choice and with enthusiasm."

The ten students in the theological school are indeed an enthusiastic and dedicated group of young people, which ordinarily includes one or two young women training for work among children and women in the churches. Two of the students

are Methodists and one a Pentecostal; the others are Baptist. Other evangelical churches do not have theological schools in Yugoslavia. The full course is three to four years.

"I am exceedingly happy to have the privilege of being in this theological school, of whose existence I did not even know until a short time ago," says first-year student Simo Rajjevic. "I want to use all my time and all my powers in the service of my Lord and my people."

Simo is the first Baptist in the whole province of Kosmet, near the Albanian border. Since his conversion, following the witness of a Novi Sad theological school student, he has won his mother, two brothers, and several friends to Christ. These were baptized recently.

The dedication and enthusiasm so evident among the students pervades the work and witness of Baptists generally in Yugoslavia. There is slow but steady growth, and seventy churches now report a total membership of 3,700.

This is, of course, a Communist-ruled land. There are restrictions on religious work, but churches enjoy

more freedom than in almost any other country under Communist government, and freedom increases steadily.

Baptists have learned through the years how to do their work effectively under the circumstances, and in most places they have won the respect even of atheistic government officials. They are regarded as loyal citizens, honest and reliable, as well as as zealous believers in Christ.

Baptist work was hampered greatly right after the war because meetings for worship by small groups in homes could not take place. They could only meet in chapels or rooms recognized by authorities as set aside for this use only. Increasingly, however, it became possible for financial assistance for the purchase or construction of buildings to be sent in by our Foreign Mission Board, and dozens of chapels have been provided in the last two decades to strengthen the witness.

In Novi Sad, urban renewal called for the razing of church and theological-school buildings. Government authorities cooperated fully with Baptists in making available a



Belgrade Baptist Church is one of 70 in Yugoslavia where there are 3,700 Baptists in a country of 19,511,000 people.

fine lot in an excellent location, working out plans for an adequate and attractive plant, and bringing in tax-free financial assistance from Southern Baptists for the project.

Baptist World Alliance president, William R. Tolbert, Jr., was in Novi Sad for the groundbreaking ceremony at the end of June 1966. His address, based on Matthew 16, emphasized that Jesus Christ is building his church and the gates of hell cannot prevail against it. Workmen on the building site and the Communist architect present were greatly impressed with the message, which the architect described as the most spiritual he had ever heard.

Five years ago, spurred on by proposed legislation for much higher taxes on imported funds, Yugoslav Baptist churches boldly undertook to support their own pastors, only a little progress having been made in this before that time. A home mission board was set up to gather funds and give pastoral aid for weaker churches. About a third of its budget is raised in a home missions day offering among the churches on a Sunday in October each year. The

home mission board fosters evangelism in new areas, helping to establish mission stations and churches.

Yugoslav Baptists cooperate with nine other national unions on the continent in the European Baptist Mission Society, which has work in Camerouns and Sierra Leone.

A milestone for Yugoslav Baptists and the fulfillment of a dream of several decades has been the publication in the fall of 1966 of their first hymnal with words and music. *Duhovne Pjesme* (spiritual hymns) appeared in an edition of fifteen thousand. It is used in congregations of other denominations as well as in Baptist churches.

Baptists have a monthly paper, *Glas Evanjelja* (voice of the gospel). Booklets on doctrine and methods are printed. Materials for Sunday School and youth work are mimeographed, as is the monthly paper for the women's groups.

In a recent issue of the women's paper, there is a letter from the Novi Sad group describing observance of a December day of prayer: "Each of us prayed at home for the missions needs presented in our paper,

and for others. Then in the afternoon at four o'clock we gathered at the church for prayer together. We prayed for sisters in the faith who have trouble with unconverted husbands, also for the lonely and for those in lands afar. We prayed for our children who are not saved and live worldly lives, and for the building of our new church."

The largest gathering of Yugoslav Baptists is the triennial youth congress which is attended by six or seven hundred persons. In the intervening years district youth meetings attract a total of 1,200 or more. Every summer there are camps for children and young people of different age groups. For each two-week period—featuring Bible study, evangelism, and recreation—they pitch their tents in a beautiful forested area on the Dalmatian Coast.

Although as a rule candidates are not received for baptism and church membership until the mid-teens or later, young people constitute about a third of the Baptist fellowship. This is reflected in the hopeful and enthusiastic outlook which characterizes Baptists in Yugoslavia today.



The Yugoslav Baptist congregation at Veliko Srediste, like many in our country, take pride in working together in constructing a building in which their church can worship.



Serbian-Hungarian Baptist Church, Subotica, Yugoslavia

Baptismal candidates, Subotica



by Enza O. Pullen

Fun-loving People of Yugoslavia



THE people of Yugoslavia are hard-working, fun-loving, and very intelligent.

Characteristic of the Yugoslav's gift for easy living is the *korzo*, or the before-supper stroll. In any village or city of Yugoslavia, each evening hundreds or even thousands of people go for a stroll all at once—talking, singing, laughing, and arguing. It is a charming sight, and a noisy one! Cars are banned from city streets at this time, but since there are few motor vehicles in Yugoslavia, there is little inconvenience for them.

The normal working hours for a Yugoslav are from 7:00 A.M. to 2:00 P.M. After work he has his main meal of the day after which he takes a nap before taking a *korzo*. The *korzo* helps him work up an appetite for a hefty, well-balanced supper.

The housewife of Yugoslavia goes to market early, about six o'clock in the morning, to select for her family the best from vegetables and other foods. Balkan cooking includes large amounts of lamb, veal, pork, and chicken, with potatoes and coarse, delicious bread in large amounts. Fruit and fresh salads are usually on the menu.

Native peasant costumes can still be seen in Yugoslavia at folk festivals, pageants, and parades. Each district has a completely different costume from its neighbors, but most are characterized by beautiful embroidery and bright colors.



The three largest racial groups in Yugoslavia—Serbian, Croatian, and Slovenian—each follow traditional customs.

On December 10 Croatians and Serbians plant wheat on a plate. There is by Christmas Day a small wheat field which is used as a decoration, usually placed on a window sill.

As a reminder of the manger, Serbians scatter hay or straw on their tables at Christmas time. For Christmas dinner Serbians and Croatians usually eat roasted suckling pig, carved according to traditional rites.

A Christmas crib is found in every Slovenian and in many Croatian homes. Cribbs are usually very elaborate, and trips are made to the forest to gather moss for lining it. An old-fashioned music box plays Christmas carols.

A dish peculiar to the Croatian Christmas is a ring-shaped coffee cake called *kolach*. Three candles are placed inside its hollow. The first is lighted on Christmas Eve. The father makes the sign of the cross with the candle, saying, "Christ is born." The other family members respond, "He is born indeed." At noon on Christmas Day the second candle is lighted, and after a prayer, is blown out. The third candle is lighted on New Year's Day, and the cake is not cut until January 6, Three Kings Day. At this time each family member eats a piece of the cake to symbolize his share in the good fortune of the coming year.



Pelika, Christmas Bread

In a large bowl sift together 5 cups flour, ½ cup sugar, and ¼ teaspoon salt.

With fingertips work ¼ cup soft butter into flour mixture. Add 2 eggs, well beaten, and 1 cup lukewarm milk and mix well.

Stir in 1 package dry yeast, softened in ¼ cup lukewarm milk, and beat the mixture hard for about 20 minutes, or until the dough is satiny and does not cling to the sides of the bowl.

Cover the bowl with a towel and let the dough rise in a warm place for about 2 hours, or until double in bulk.

In a bowl cream together ½ cup sugar and 2 tablespoons soft butter.

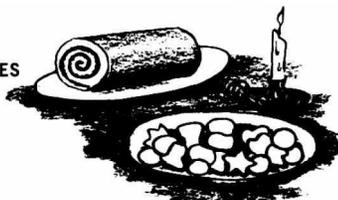
Stir in 2 eggs and beat thoroughly.

Add 2 cups walnuts, chopped, ½ cup honey, 4 ounces unsweetened chocolate, grated, and 2 tablespoons heavy cream and mix well.

Turn dough out on a lightly floured board and divide it into three parts. Roll each part into a rectangle about ¼-inch thick.

Spread the rectangles with the chocolate walnut mixture and

YUGOSLAV RECIPES



roll them up like jelly rolls.

Put rolls on buttered baking sheet and let rise in a warm place until they have doubled in size.

Bake in a moderate oven (350 degrees) for 20 minutes, or until well browned.

From *Gourmet*, the Magazine of Good Living, December 1966. Used by permission.

Hazelnut Holiday Cookies

1 cup butter	2 teaspoons vanilla
1 cup hazelnuts, chopped	3 cups flour
1 cup sugar	

Mix ingredients and roll out ½-inch thick and cut in any shape desired. Bake in moderate oven for 20 minutes. Sprinkle with powdered sugar.

From *Christmas Customs Around the World* by Herbert H. Wernicke. The Westminster Press, E. W. L. Jenkins, 1959. Used by permission.

Can you tell me about "M" Night?

"M" Night for 1967 is scheduled for December 4, and the Training Union plans for its observance. This answers questions as to date and where to look for plans. It is an associational occasion as approved by the Southern Baptist Convention. Very fine goals have been set by the Training Union Department of the Baptist Sunday School Board as follows.

- 1,050 associations observing "M" Night on December 4, 1967
- 400,000 attendance goal
- 19,000 churches represented
- 15,000 pastors in attendance

Can you give some information about the television film on the life of Christ?

The SBC Radio and Television Commission has filmed "The Vine," a one-hour color television presentation on the life of Christ, produced in Jordan and Israel. The film was shown last March by NBC, and plans indicate that it may be shown again in 1968. Watch for the date and time. The Commission plans to make "The Vine" available in 1969 to churches on a service charge basis.

Is the Radio and Television Commission planning another special film for 1967?

A half-hour film is scheduled by NBC-TV for December 31, 1967, from 1:00 to 1:30 P.M. EST. Watch your

local television schedule for viewing time in your area.

Working title for the new film is the "Pritchard Film." It deals with Dr. J. B. Pritchard, an archaeologist from the University of Pennsylvania, who is leader in excavating Tell es-Sa'idiyeh on the floor of the Jordan Valley, delving into the history of the people who lived there generation after generation, what happened to them, and the significance of the history of the cities. Artifacts from the Amman Museum were taken to the dig and are used in the film—items which came from this Tell—and which support the theory that this is the site of the biblical Zarethan mentioned in 1 Kings as a bronze casting center.

What is the Mrs. W. J. Cox Memorial Fund?

For many years a specific amount in the goal of each year's Lottie Moon Christmas Offering was set aside for WMU work on foreign missions fields. Mrs. W. J. Cox served eight years as president of WMU, and in 1933 this fund was named for her in appreciation of her service. After her death in 1965 it became a memorial fund. This money is used for literature, books, travel, and other phases of WMU work overseas. "Out of these comparatively small sums have come year by year miracles of accomplishment through prayerful economy of the missionaries and their associates in the work of every land," states Miss Alma Hunt, executive secretary of Woman's Missionary Union.

A tell is an ancient mound in the Middle East composed of remains of successive settlements.

....IS THIS YOUR QUESTION

by Marie Mathis....



Is your artist daughter or son ambitious to work for the denomination? I looked into opportunities for artists in the agencies of the Southern Baptist Convention. This is what I discovered.

WANTED: ARTISTS

by Barbara Foster Crowe

YES, there are many opportunities for artists. It is true that among Southern Baptists the number of art positions is limited, but it is also true that as Baptist work expands, so does the need for qualified artists. The future promises more opportunity for the trained and dedicated young artist.

Woman's Missionary Union, SBC, in Birmingham, Alabama, employs an art staff of three—one art director and two staff artists. They are responsible for the layout and design of the WMU magazines: *ROYAL SERVICE*, *The Window*, *Tell*, and *Sunbeam Activities*, plus brochures, mailers, pamphlets, posters, and the display work needed for conferences. These three artists do most of the artwork, but some work is free-lanced.

Twenty-three artists compose the Art Department of the Sunday School Board in Nashville, Tennessee. These artists are in five art sections and one photography section, each with a supervisor. The work of this art staff encompasses a considerable variety, ranging from black-and-white to full color artwork. Their main duties involve editorial and advertising layout and design, including spot illustrations.

Mrs. Crowe is layout and design artist for *The Window* and *Sunbeam Activities*

They also design many periodicals, books, and items such as record albums, posters, and promotional brochures. They are responsible for producing and procuring all the art needed for any Board purpose. Mr. Herman F. Burns, managing art director, says the Sunday School Board has found it increasingly difficult to fill art vacancies and could possibly offer employment to several people with adequate professional training, either just graduating or with experience.

The Art Department of the Foreign Mission Board in Richmond, Virginia, has two artists who are responsible for the design, finished art, production, and purchase for all Board publications, with the exception of mission study books and *The Commission*, which has its own art editor. These two artists are also responsible for the design and production of any displays the Board might require, such as exhibits at the Southern Baptist Convention, displays for Ridgecrest and Glorieta, special displays prepared for state conventions and for associational missionaries throughout the Convention. On occasion, artwork is free-lanced to outside artists and specialized art services, such as different techniques of illustrations, are purchased. The Board has recently set up a duplicating department. This will eventually require addi-

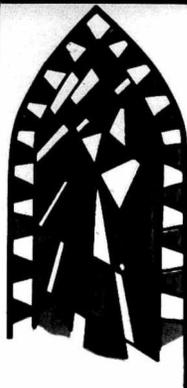
tional art help to provide paste-up and corrections services which are an essential complement to this type operation.

The Brotherhood Commission in Memphis, Tennessee, has an art staff of one director and two staff artists. Their work includes layout and design of one monthly and three quarterly magazines, hardback and paperback books, brochures, posters, banners, jewelry designs, and three-dimensional displays.

One art director and an assistant compose the art staff of the Home Mission Board in Atlanta, Georgia. They are responsible for all designing and creation of artwork and layouts for all Board printed matter, such as tracts, brochures, programs, posters, and *Home Missions* magazine. Some work is free-lanced to outside artists. There will be a need for more artists at the Home Mission Board in the near future.

Some state conventions employ artists. All of these agencies sometimes experience difficulty in finding trained Baptist art personnel. In the future, denominational institutions will probably employ more artists.

Vocational religious art is similar to commercial art and involves advertising and editorial layout, design, and illustration. The difference is only in the application of these jobs, religious publishing and merchandising rather than commercial pub-



lication and selling. Therefore, training for professional religious art is the same as that for professional commercial art.

Qualifications for a position as artist for one of these agencies would include dedication, for along with others who choose church vocations the artist must place service ahead of salary. Talent is required, but in addition one must realize that training is necessary to develop talent. Only through extensive training in the theory and practice of drawing, design, and painting can a professional level be reached.

A wise choice of professional training is important and there are good schools of several kinds. The two-year commercial art school, the three-year professional school, and college art training. The college art graduate with an art major is usually less of an artist than the student from the art school, but he is a more broadly educated person.

There are opportunities for artists in Southern Baptist work now and more are opening every day. Art as a Christian vocation can be both significant and rewarding.

If you have a son or daughter or a young friend who is interested in some of the opportunities listed above, here are the addresses to which he can write:

Woman's Missionary Union
600 North Twentieth Street
Birmingham, Alabama 35203

Sunday School Board
127 Ninth Avenue, North
Nashville, Tennessee 37203

Foreign Mission Board
P. O. Box 6597
Richmond, Virginia 23230

Brotherhood Commission
1548 Poplar Avenue
Memphis, Tennessee 38104

Home Mission Board
161 Spring Street, N.W.
Atlanta, Georgia 30303

ROYAL SERVICE • DECEMBER 1967

A magnificent book! That thought was uppermost as I wiped away the tears after reading the last page of *Flame of Anger*. The next thought was a conscious prayer for forgiveness. We so often take for granted our abundant life. When we think our problems are big, a glimpse into the personal and national life of African people makes our difficulties appear as molehills.

Through characters built of composites, the missionary writer weaves an engrossing story in novel form. With keen insight, the author shares the mixture of past, present, and future which create conflict in the changing world of Africa.

The book is filled with conflict and frustration which come from seemingly insurmountable problems. *Flame of Anger* concludes with an optimism based on individual experiences, as it reveals that through Christ the answer can be discovered for an abundant life. (See "Missions Here and There," July 1967 ROYAL SERVICE)

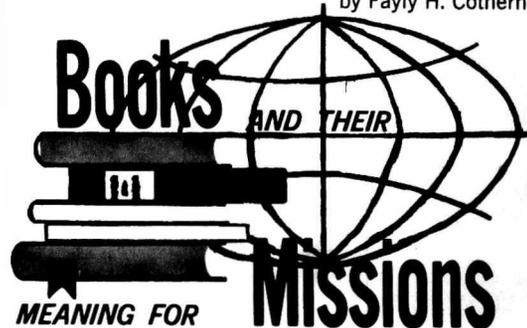
Flame of Anger, Eric Clark, \$3.95

If you are an armchair traveler, you will appreciate traveling through Africa with Wayne Dehoney. In his book, *African Diary*, you feel as though you are a member of the touring party. With an obvious love for human nature and with keen awareness of people, places, and things, Dr. Dehoney paints word pictures of his African tour. Mission stations, missionaries, and people with whom the missionaries work are described in vivid detail. Sparked with good wit and humor, the material is entertaining as well as educational. And when you finish the last page, you will be struck with the same thought which haunts the writer: "If they in Africa can do so much with so little, why are we doing so little with so much?"

African Diary, Wayne Dehoney, \$3.50

Order from Baptist Book Stores

by Fayly H. Cothorn





Call to Prayer

Prepared by Janice Singleton

1 FRIDAY *And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight Acts 20:7 (read vv. 6-12).*

More than a hundred people were waiting on the beach of beautiful Lake Tanganyika when Carlos R. Owens arrived in the missionary launch. He had come by invitation. Twenty-two villagers had signed a statement that they wanted a Baptist witness in their town. After much discussion and questioning they all agreed they wanted to be Baptists. "In time we'll have a church in that village, winning others to Christ," states Mr. Owens.

Pray for these—Tanzania: Mrs. C. R. Owens, Kenya: W. J. Snyder, Togo: Mrs. M. G. Pruitt; Pakistan: J. H. Teel; Guyana: G. F. Cox; Peru: M. E. Fitts; Brazil: Mrs. C. F. Harvey; Arizona: L. E. Johns, Mrs. A. A. Moore, Mrs. Ned Treut.

2 SATURDAY *He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justice, and to love mercy, and to walk humbly with thy God? Micah 6:8 (read vv. 1-8).*

A practitioner of witchcraft in Santa Barbara, Venezuela, has closed his shop. No more spells and potions for him. He has put his faith in Christ. Charles B. Clark reports more than seven hundred persons professed faith in Christ during an evangelistic crusade in twenty-one meetings last year. A continuing revival has started with meetings week by week, increased attendance, and a growing warmth of fellowship.

Pray for these—Venezuela: Mrs. C. B. Clark; Costa Rica: D. H. Robinson; Colombia: R. B. Wyatt, Jr.; Argentina: Mrs. M. M. Alexander, Jr.; Peru: Mrs. W. E. Moore; Nigeria: Mrs. W. L. DuVall.

3 SUNDAY *And now, behold, I go bound in the chains of this evil day; and shall befall me there Acts 20:22 (read vv. 1-3).*

Addresses are listed on their birthdays. Addresses are in care of MISSIONARY PERSONNEL, free from Foreign Missions, P. O. Box 6597, Richmond, Virginia 23230, and

This Sunday the Week of Prayer for Foreign Missions begins. The theme, "Life Through His Name," will be carried out in daily emphases and prayer periods. Overseas Baptists, not only missionaries but also pastors and laymen, are witnessing to people of other faiths through churches, in medical missions, through evangelism, and in schools. *Pray for your church that God will give you greater missions vision as you proclaim life through the sacrifice of Jesus and give to the Lottie Moon Christmas Offering.*

Pray for these—Malawi: LeRoy Albright; Bermuda: R. L. Harris; Utah: Harmon Popham

4 MONDAY *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood Acts 20:28 (read vv. 28-38).*

Much witnessing overseas is done by laymen. It was a group of servicemen and civilians who formed the First Baptist Church in Bermuda about ten years ago. Rev. Robert L. Harris, pastor, reports a new building now under construction. He writes: "Members have contributed sacrificially to the building fund, and many are volunteering labor to push the work along. We are strengthened by the knowledge that you join us in prayer and in dedication to the Great Commission of our Lord."

Pray for these—Guyana: J. P. Dixon; Bahamas: W. E. Vieriel; Brazil: E. C. Valerius; Indonesia: Mrs. C. W. Applewhite; Nigeria: Mrs. W. D. Bender; Colorado: R. A. Mobley; Retired: Lydia Earl Greene (China-Hawaii-Malaysia).

5 TUESDAY *Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus Acts 21:13 (read vv. 8-15).*

"Many people come to our hospital with bodies wrecked by disease. We have wonderful opportunities to tell them of Jesus Christ, the One who can give them life in the truest sense. These people of Buddhist background seem to feel that life is not very valuable, yet they search for its meaning. *Pray that many may be willing to accept new life*

through his name," requests Dr. Harlan L. Willis, Bangkok, Thailand

Pray for these—Thailand: H. L. Willis; Hong Kong: Kathryn White; Japan: Mrs. M. J. Bradshaw; Nigeria: Mrs. T. A. Hicks; Ghana: Sue Snider; Germany: G. W. Poulos; Guatemala: A. C. Scanlon; Peru: H. L. Nowland, Jr.; Mexico: Mrs. E. E. Hasley; Texas: Roberta Garcia; New Mexico: Mrs. L. E. Saunders.

6 WEDNESDAY *And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut Acts 21:30 (read vv. 27-36).*

Carol Leigh Humphries, Jos, Nigeria, writes: "In a virtually 'closed' Muslim town a gospel team worked for several days, not preaching, but helping the local people build their homes, carry water, and so on. When opportunity arose for a witness to be made, twelve Muslims gave their hearts to the Lord Jesus, an inspiration to the Hausa-speaking Christians in the north reaching out to more villages with the gospel."

Pray for these—Nigeria: Carol Leigh Humphries; Japan: Mrs. R. V. Calvete, Philippines: Mrs. R. F. Ricketson; Chile: F. D. Stull; Colombia: B. D. Compton; South Carolina: M. E. Sharpe; Retired: Mrs. D. H. LeSueur (Mexico)

7 THURSDAY *And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? Acts 22:7 (read Acts 21:37 to 22:11).*

In Italy there is a growing sense of need for education in churches as well as through schools and seminaries. As the William P. Clemmons were completing further they considered another year of study in this country, but Italian friends urged them to return to help strengthen Sunday School work. *Pray for them and for Italian leaders and pastors of churches.*

Pray for these—Italy: W. P. Clemmons; Switzerland: Mrs. T. E. Summerkamp, Jr.; Israel: Mrs. R. W. Fields; Malawi: B. R. Scott; Philippines: F. R. Scott; Colombia: W. W. Donohoo; Peru: K. D. Shelton; Costa Rica: Mrs. S. D. Sprinkle, Jr.; Mexico: Mrs. C. H. Gilbert; New Mexico: Mrs. Tony Injola; Retired: Paul Rogosin (California)

8 FRIDAY *For thou shalt be his witness unto all men of what thou hast seen and heard Acts 22:15 (read vv. 12-29).*

A tubercular woman in Thailand was divorced by her husband, alienated from her children, and literally left to die. Finding her way to the Baptist hospital in Bangkok, she found physical strength and new life through Jesus Christ. She is now a strong witness for Christ. Mrs. Jerry Hobbs asks that we pray for growth and faithfulness in Christ by new Christians in Thailand.

Pray for these—Thailand: Mrs. Jerry Hobbs; Japan:

R. H. Culpepper; Spain: Mrs. C. W. Whitten; Guyana: Mrs. O. W. Brady; Panama: Mrs. Juan Acosta; Texas: Mrs. Jose Flores

9 SATURDAY *And he shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more Micah 4:3 (read vv. 1-7).*

Mrs. Robert J. Hall and her husband have been teaching in the Baptist high school in Oyo, Nigeria. A top-ranking student in the graduating class was perplexed by the political situation in that country. Finally he decided that though he did not understand, he knew that God had spoken to him and wanted him to witness for him in the healing ministry. *Pray for this young man and for other young people with difficult choices before them.*

Pray for these—Nigeria: Mrs. R. J. Hall, Mrs. R. S. Burney; Tanzania: Mrs. J. G. Conley; Liberia: J. C. Pou; Pakistan: W. L. Lofland, Iceland: R. W. Terry; Brazil: Mrs. B. R. Frazier, Mrs. J. E. Troop, J. M. Wilson; Argentina: J. O. Teel, Jr.; Uruguay: J. D. McMurray; Mexico: Mrs. A. C. Muller, R. C. Fricke; Retired: Mrs. R. E. Beddoe (China)

SUNDAY *And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day Acts 23:1 (read Acts 22:30 to 23:10).*

Today in our Sunday Schools the cause of foreign missions will be presented. Let us join Dr. Jean F. Dickman from the Baptist hospital in Gaza in her spirit of praise:

"Praise him for the new maternity ward and nursery area in our hospital.

"Praise him for the new building in which nurses are housed.

"Thank him for gifts sent by you through the Cooperative Program and to the Lottie Moon Christmas Offering which have made possible this expansion of our physical facilities here at Gaza."

Pray for these—Lebanon: Mrs. J. W. Trimble; Switzerland: J. A. Moore; Nigeria: Mrs. P. H. Miller; Liberia: Mrs. J. H. Hoyde; Ecuador: Mrs. W. R. Hintze; Brazil: J. A. Harrington; Texas: T. W. Hill; Retired: Mrs. W. E. Allen (Brazil); Mrs. Antonio Martinez (Cuba)

11 MONDAY *And the night following the Lord stood by him, and said, Be of good cheer, Paul Acts 23:11 (read vv. 11-22)*

Christmas in Vietnam last year was "one of my best," writes a missionary associate. A small English-language church in Saigon gave almost \$3,000 through the Lottie

Christmas Offering. "I think this was wonderful," especially in light of the fact that many of the part of their offering home for their wives to for servicemen in Vietnam this Christmas and families at home.

Pray for these—Philippines: W. H. Parkman; Malaysia: Indonesia: Mrs. R. L. Smith; Thailand: Fanny Kong; Mrs. M. T. Bond; Italy: B. R. Law; L. A. Lovegren; Argentina: Mrs. D. M. Car; Brazil: W. H. Ichter; Brazil: Mrs. J. P. Smyth; E. M. Taylor; Retired: M. G. White (Brazil).

FRIDAY This man was taken of the Jews, and he been killed of them; then came I with an army, and him, having understood that he was a Roman (read vv. 23-35).

Our greatest concerns has been for non-reservation in the Tamiami Trail. We have no witness for weeks ago land was provided for a church. Our prayer is that the people will respond to the Genus Crenshaw and her husband work with Indians in Dania, Florida.

Pray for these—Florida: Mrs. Genus Crenshaw; Michigan: Mrs. J. L. Nolette, Mrs. Eugene; Mrs. G. M. Swicegood; Uruguay: T. L. Mrs. H. K. Middleton; Nigeria: L. G. Legg, Williams; Retired: Vena Aguillard (Louisiana), (Texas).

FRIDAY For we have found this man a pestiferous and a mover of sedition among all the Jews of the world, and a ringleader of the sect of the (Acts 24:5 (read vv. 1-9).

Our fires lighted in Brazil in 1965 during a campaign are still burning in Mato Grosso, a senior state where I work," writes Anna. "Many young people have surrendered for us. Pray for them and for the newly organized workers who are prepared for the harvest, ready white for reaping."

Pray for these—Brazil: Anna Wollerman; Peru: Mrs. Taiwan: H. W. Barker; Indonesia: Mrs. Malawi: W. S. Wester; Nigeria: Bonnie; W. O. Cottingham.

FRIDAY This, too, is my own earnest endeavour to have a clear conscience in relation to God and (read vv. 16 Weymouth (read vv. 10-23).

Liberia Bautista (Baptist Book Store) is a working in Spain. Government permission to in Barcelona is tangible evidence of ex-liberty in Spain. Rev. Gerald A. McNeely theological seminary in Barcelona was at the We are grateful for this wonderful op-

portunity which God has provided.

Pray for these—Spain: G. A. McNeely; Indonesia: C. T. Stephens, Jr.; Philippines: R. L. Thetford; Rhodesia: R. E. Bell; Mexico: Mrs. W. H. Gray, Jr.; Venezuela: Mrs. G. S. Lozuk; Texas: Mrs. F. W. Patterson; Panama: Mrs. Duesdedith Escobar.

15 FRIDAY Felix, willing to shew the Jews a pleasure, left Paul bound (Acts 24:27 (read Acts 24:24 to 25:5).

Years ago Chinese Christians emigrated to South America and settled in British Guiana, now Guyana. The Baptist churches they organized gradually died. When Southern Baptists entered in 1962, this early work was a basis upon which to witness. God works in a mysterious way his wonders to perform! Mother Ying, an early emigrant, died last Christmas at the age of ninety-four. She was the last of these early Chinese.

Pray for these—Brazil: H. M. Flournoy, Mrs. T. L. Lewis; Rhodesia: G. D. Phillips; Indonesia: D. L. Mitchell; Philippines: Mrs. F. R. Scott; Hong Kong: I. R. Smith; Cuba: C. E. Perez.

16 SATURDAY Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers? (Malachi 2:10 (read Malachi 1:6-9, 2:10, 13-16).

M. Eugene Elder sends a request for prayer from the Indian mission in Cubero, New Mexico. Across the street from the mission Mormons have built a chapel and a recreation hall. Pray that the witness of Indian Christians and the missionaries may be clear and true.

Pray for these—New Mexico: M. E. Elder, Texas: Daniel Elsom; Panama: Mrs. Elizabeth Chapa Morris; Honduras: Mrs. A. R. Haylock; Brazil: W. I. Smith; Ghana: Mrs. C. G. Carlin; Uganda: Mrs. G. W. Carroll; Retired: Mrs. J. A. Tumblin, Sr. (Brazil).

SUNDAY For if I be an offender, or have committed any thing worthy of death, I refuse not to die, but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar (Acts 25:11 (read vv. 6-12).

Baptist Indians in the state of Rio de Janeiro, Brazil, have taken the gospel to members of their tribe who live in the neighboring state of Minas Gerais. The chief and two others have been baptized and local authorities say the whole tribe is changed. Missionaries have planned evangelistic meetings among these Indians. Pray that a strong work may be established.

Pray for these—Brazil: Mrs. H. V. Davis; Philippines: Mrs. R. L. Thetford; Italy: Mrs. C. W. Oliver.

18 MONDAY They brought none accusation of such

things as I supposed: But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive Acts 25:18-19 (read vv. 13-22).

"We have a beautiful new church building," writes Mrs. Pedro V. Arrambide. "It is located in a new area of Phoenix, and was made possible by gifts through the Annie Armstrong Offering. Pray that we may be able to reach the people living in the community around the church. Rev. and Mrs. Arrambide are in Spanish work in Arizona.

Pray for these—Arizona: Mrs. P. V. Arrambide; Venezuela: E. B. Kimler, Jr.; Guatemala: Mrs. R. E. Gilstrap, Sr.; Brazil: Catherine Chappell; Nigeria: T. K. Edwards; Retired: Mrs. F. A. R. Morgan (Brazil).

19 TUESDAY For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him Acts 25:27 (read vv. 23-27).

Rev. Nathan J. Porter who is in the personnel department of the Home Mission Board was guest evangelist in a nationwide campaign in Portugal last fall. Language was no barrier since Mr. Porter grew up in Brazil, son of missionaries, Rev. and Mrs. Paul C. Porter, now retired. This is Mrs. P. C. Porter's birthday. Pray for this missionary family and for the work in Brazil and in Portugal.

Pray for these—Retired: Mrs. P. C. Porter (Brazil); Brazil: Mrs. B. E. Cader; Argentina: C. W. Shirley; Dominican Republic: P. E. Potter; Bahamas: R. C. Hensley; Philippines: R. E. Gordon; Nigeria: H. L. Adams; Kenya: D. L. Bateman; Liberia: B. D. Brown; Georgia: James Beck.

20 WEDNESDAY And now I stand and am judged for the hope of the promise made of God unto our fathers Acts 26:6 (read vv. 1-11).

"Last Easter an Intermediate girl, Kathryn Matsushita, made a profession of faith in Christ. Her parents, of Buddhist background, have requested that she wait for baptism until she is eighteen. Pray for her and for her parents. Pray also for Mrs. Higaki who is seeking for assurance concerning the person of Jesus Christ, and for a young woman, Joyce Nakahara, that she may be grounded in his word and his love." These requests come from Mrs. Toshio Sakamoto, Sunnyvale, California.

Pray for these—California: Mrs. Toshio Sakamoto, Donald Phlegar, Mrs. Daniel Gomez; Texas: J. D. Crabb, Jose Flores; Florida: Mrs. Alexander Pasetti; Brazil: Mrs. A. I. Bagby; Colombia: L. G. Breeden; Japan: S. P. Howard, Jr., D. W. O'Reagan; Malaysia: Clarence Thurman, Jr.; Spain: Mrs. G. A. McNeely; Retired: L. L. Johnson (Brazil).

21 THURSDAY Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision Acts 26:19 (read vv. 12-23).

"As you celebrate our Saviour's birth and count your blessings as Christians," writes Robert M. Parham, Jr.; Jos, Nigeria, "we beseech you to remember the people of our adopted land as well as those on other fields where we have missionaries. In a world torn by hate only his love can provide the answer. Let us pray for this answer."

Pray for these—Nigeria: R. M. Parham, Jr.; Liberia: Mrs. S. C. Hart, Jr.; Jordan: Anna Cowan; Lebanon: J. W. Trimble; Japan: Frances Horton; Thailand: Mrs. J. E. Mahaffey, Mrs. J. G. Morris; Korea: L. H. Nichols; Chile: J. G. Vestal, Lois Hart; Guatemala: C. S. Cadwallader; Brazil: Mrs. T. E. Bryant; Texas: Mrs. J. L. Gebhart.

22 FRIDAY Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian Acts 26:28 (read vv. 24-32).

An Arabic translation of the biography, *Bill Wallace of China*, has been used of the Lord, reports Virginia Cobb, publications director in Beirut, Lebanon. As an example, she tells of a post office official who stayed up all night reading the book. "I've never read anything that stirred me so: tell me more about what you believe." Pray for Miss Cobb and those in the publications ministry.

Pray for these—Lebanon: Virginia Cobb; Nigeria: R. L. West; Uruguay: Mrs. R. L. Carlisle, Jr.; Colombia: B. H. Welmaker; Brazil: J. L. Riffey; Spain: H. W. Schweinsberg; Texas: Mrs. N. H. Eudaly; Illinois: Marvin Berry; Maryland: Maxwell Johnson; California: H. E. Wooten; Retired: Gladys McLanahan (Texas), Mrs. Mallie Sweetnam (Louisiana).

23 SATURDAY But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall Malachi 4:2 (read Malachi 3:1-4; 4:2a; Micah 5:2-4).

Christmas is different in Pakistan in Muslim homes, writes Mavis Pate. Muslims celebrate the day as the birthday, not of Christ, but of Mohammed Ali Jinnah, a political leader. In Christian homes and in the churches they rejoice in the birth of the Saviour. Pray for those who do not recognize Jesus of Nazareth as God's Son and man's Saviour.

Pray for these—Pakistan: Mavis Pate; Lebanon: Mrs. J. C. Willmon; Philippines: Mrs. R. N. Nash; Hong Kong: C. D. Langford; Tanzania: J. T. Adams; Rhodesia: Mrs. M. L. Garrett; France: H. B. Lee, Jr.; Brazil: Mrs. D. W. McNeall, Mrs. V. E. Sydow, Jr., D. E. Turner; Peru: W. E. Matheny; Cuba: J. D. Fite, Romelio Gonzalez; Texas: Mrs. Frank Alonzo.

SUNDAY Nevertheless the centurion believed the December 24 master and the owner of the ship, more than those things which were spoken by Paul Acts 27:11 (read vv. 1-13).

confidence on the compound of a school
constant when the young missionary jour-
naler missionary, Mrs. Homer R. Little-
that a missionary couple may come, so
Bible classes and conduct religious
hundred students. Keep this request in
for Mrs. Littleton, now on furlough.

—Ghana: Mrs. H. R. Littleton; Nigeria:
Mrs. Glenn Patton; Indonesia: C.
H. K. Middleton; California: Mrs.

Therefore, sirs, be of good cheer: for I
shall be even as it was told me Acts
(1-32).

small tidings of great joy which shall be to
the angel message to the shepherds. The
Publishing House in El Paso, Texas, last
the first large-scale printing of the
paperback copies of the New Testa-
Judson Blair is director of the editorial
Christmas Day pray that these Bibles may
of great joy throughout the Spanish-speaking

—Texas: W. J. Blair, Manuel Garcia,
Mrs. R. E. Johnson, Sr., Mrs. J. N.
Mrs. R. A. Hollifield; Tanzania: T. W. Mc-
D. B. Ray; Thailand: R. L. Shelton, Mrs.
Retired; Mrs. A. W. Hancock (Oklahoma).

And so it came to pass, that they escaped
Acts 27:44 (read vv. 33-44).

arranging figures of Mary, Joseph, and
in a manger scene. "Be sure that Jesus
said. Dr. Paul S. James, director of
work in Metropolitan New York writes:
in a Christmas in which Jesus shows in all
him and for the work in the great metro-
of our largest city.

—Massachusetts: J. W. Hughston; Cali-
Brown; Brazil: J. D. Carter; Colombia: Z. J.
Mrs. J. C. Abell, Jr., Antonina Can-
Gaulney, Valda Long, Janyce Rader, Joyce
Mrs. C. A. Tope; Rhodesia: J. C. Walker;
G. W. Braswell, Jr.

DAY So when this was done, others also,
in the island, came, and were healed
(vv. 1-10).

contribution made by missionaries to San
Panama, is the setting down of the Cuna lan-
and translation of the Bible. Baptist
Cuna and Spanish. Pray today for Jose
who teach in the school on the island of

Pray for these—Panama: Jose Perez; Argentina: M. M.
Alexander, Jr.; Mexico: Mrs. R. H. Wolf; Portugal: G. C.
Tennison; Nigeria: J. R. Moseley; Indonesia: Ruth Ford;
Japan: D. C. Askew, Mrs. J. A. Smith; Oklahoma: R. S.
Corbin.

28 THURSDAY For the hope of Israel I am bound with
this chain Acts 28:20 (read vv. 11, 16-22).

Vella Jane Burch, librarian and teacher in the Baptist
Theological Seminary in Zurich, Switzerland, writes: "I am
surrounded with books purchased with money from the
Lottie Moon Christmas Offering. Every year students from
eighteen or more countries pass through our halls of study.
A good library is of paramount importance in the educa-
tion of theological students if they are to show themselves
approved unto God, workmen that need not be ashamed,
rightly handling the word of truth."

Pray for these—Switzerland: Vella Jane Burch; Nigeria:
Mrs. C. F. Eaglesfield, Lois Ramsey; Indonesia: Mrs. J. D.
Smith; Hong Kong: J. D. Hollis; Costa Rica: Mrs. S. L.
Goldfinch, Sr.; Mississippi: Mrs. Jerry St. John; Retired
J. B. Silva (Cuba).

29 FRIDAY And Paul dwelt two whole years in his own
hired house, and received all that came in unto him Acts
28:30 (read vv. 23-31).

The Crusades, military expeditions made in the name of
Christ centuries ago, still have adverse effect on the people
in Muslim lands of the Middle East. Their histories tell of
inhuman treatment at the hands of the European Cru-
saders. Pray for missionaries and other Christians in these
lands where history and other influences result in strong
resistance to Christianity. Pray that a crusade of true
Christianity may reach them, and that our example at home
may help and not hinder the message which missionaries
and other Christians proclaim.

Pray for these—Tanzania: Mrs. J. G. Partain; Nigeria:
Marian Phillips; Venezuela: Mrs. H. R. Tucker, Jr.; Peru:
Mrs. H. L. Nowland, Jr.; Brazil: Mrs. Clint Kimbrough,
Texas: Ann Swenson; Kentucky: Jean Fairfax.

30 SATURDAY Bring ye all the tithes into the store-
house, that there may be meat in mine house, and prove
me now herewith, saith the Lord of hosts, if I will not open
you the windows of heaven, and pour you out a blessing,
that there shall not be room enough to receive it Malachi
3:10 (read vv. 5-16).

The welfare center in Ire, Nigeria, grew out of a dispen-
sary opened in 1946 by Miss Eva Sanders, missionary
nurse. The center specializes in maternity cases and child
health. A new chapel was dedicated last year, part of the
funds for it honored the parents of Miss Sanders. Pray for
Miss Sanders as she comes home this year for retirement,

[Continued on p. 35]

PRAYER REQUESTS

EXPRESSED BY AREA SECRETARIES

Pray that Southern Baptist gifts to the Lottie Moon Christmas Offering will exceed the \$15 million goal.

Experiences of Churches in Latin America

by Frank Means

• Evangelism Congress, Mexico

Rev. Ervin E. Haste, director of evangelism, Mexican Baptist Convention, reports: "There were 300 pastors and laymen in attendance at the evangelism congress held in the city of Torreon, and 175 participated in house-to-house witnessing in five sections of Torreon on Friday afternoon. That night a concentration was held in the bullring with 3,500 people present and about 125 professions of faith.

"The Baptists five-year program of evangelistic missionary advance is being used of God for his kingdom in Mexico. In 1966 Baptists organized 24 churches and started 95 missions and 153 preaching points."

Lottie Moon Christmas Offering allocations for Mexico, \$222,845.18

• New Life with Christ Crusade, Venezuela

Charles and Shirley Clark, Caracas, write: "We asked you to pray for our yearlong New Life with Christ Crusade. As we look back over the year, we feel it has been a time of deepened spiritual life and a time of harvest. In three weeks of evangelistic campaigns with seven international preachers in twenty-one churches, there were seven hundred professions of faith.

"When you realize that there are in Venezuela less than two thousand Baptists, you appreciate the magnitude of God's miracles. A healthy sign in the crusade was a spirit of

revival before the special meetings began. It has continued."

Lottie Moon Christmas Offering allocations for Venezuela, \$44,741.07

• Church Organized in Missionary's Home, Brazil

James and Maxie Kirk, Salvador, Bahia, write: "The organization of a new church in our home coincided with the departure of our two older children for the States to enter school and helped ease the shock of separation. As the only evangelical witness in the center of a populous middle-class neighborhood, the work has proved stimulating and satisfying.

"The church began meeting in our home, outgrew facilities, and is now

Baptist church life, LaSerena, Chile, and in Corrente, Brazil

Photos by Gerald Harvey and Bob Hart



...in rented property. After a few months, it has become necessary to inaugurate a remodeling program to accommodate those who are coming to hear the good news of salvation in Christ Jesus. Two persons who are fruits of this work have been baptized, and four others have made public decisions."

• **Response of Young People to God's Call**

Robert and Farolyn Hensley, Brazil, report: "We never cease to be thrilled at the blessings we are receiving from the Lord in our work. In December we held the first state Girls' Auxiliary camp in Gqias. We were expecting fifty girls, and ninety-one attended.

"In January we held the first state Young Woman's Auxiliary retreat.

Thirty-two young women attended and it was a mountaintop experience. One young woman accepted Christ as Saviour, ten rededicated their lives, and two reaffirmed a call to missionary service. Your praying is reaping a harvest here in Brazil."

Lottie Moon Christmas Offering allocations for Brazil, \$707,665.23

Allocations for all of Latin America, \$2,051,932.80

Influence of Medical Missions in the Orient

by Winston Crawley

An obvious primary purpose of all medical missions is the meeting of physical needs in the name of Christ and as expression of Christian concern and love. Missions hospitals often provide medical care and especially hospital facilities for persons who would otherwise have no hope of such help. An example is the Baptist Hospital in Thailand located in an area where thousands of people were entirely without hospital facilities.

• Missions hospitals extend the reach of their ministries by TRAINING LOCAL PERSONNEL. An example is the Japan Baptist Hospital school of nursing which will be sending out Christian nurses to serve in many places in that land.

In addition to these ministries to physical needs, medical projects have a broad and deep spiritual influence. Sometimes the missions hospital will be the MEANS OF ENTRY TO A COUNTRY, and the ministry to human physical need will give entree to the minds and hearts of persons who would otherwise be resistant to the gospel.

Southern Baptists have been able

to enter India for missionary service in that land through the projection of a medical ministry at Bangalore. Dr. Ralph Bethea recently reported having ministered to the medical needs of the wife of a man who is the leader of one of the non-Christian religious groups in Bangalore. That man and his wife have shown themselves eager to hear his testimony about Christ and to have him pray for them to the God who is the father of the Lord Jesus.

A missions hospital can gain a reputation for the quality of its care and its EXPRESSION OF CHRISTIAN CONCERN. The patient who had been in two other hospitals asked to return to the Baptist hospital in Hong Kong because of the personal interest the staff there had shown.

Many PERSONS ARE WON TO FAITH IN CHRIST through medical missions. Some of these conversions are truly remarkable. At Bangkok in Thailand recently a man who had been an outlaw for years became a Christian. The Thai pastor reporting it said that a "tiger" had been changed into a "lamb."

As its final fruitage, a missions

Photo by Morris Wright



Kyoto, Japan

Manila, Philippines





... Baptist Hospital, Kediri, Indonesia
Photo by Fon Scofield

hospital CAN PRODUCE CHURCHES scattered all through the surrounding area. This process has begun in the Kediri area in Indonesia and is expected to continue there and in other Orient areas served by Baptist missions hospitals.

Lottie Moon Christmas Offering allocations for medical missions in the Orient, \$187,500

Allocations for all of the Orient, \$2,138,176



... Baptist Clinic, Bukittinggi, Indonesia
Photo by Gerald Harvey



Dr. Goerner at far end of table discussing Africa with the Foreign Mission Board committee for this area

IN AFRICA—

A Building Has Many Uses

by H. Cornell Goerner

After a hearty breakfast in the home of Dr. and Mrs. Hal Boone at Jinja, Uganda, I started out with Dr. Boone and Rev. Charles Tope at about 9:00 A.M. in the "Green Goose," the affectionate name of the mobile medical unit.

Thirty minutes later we pulled up in front of the Wakisi Baptist Church. A simple building constructed of hand hewn slender logs lashed together with bamboo thongs and chinked with mud, topped with

a thatch roof, serves as a place of worship on Sunday and as the clinic building every Tuesday. Before our arrival, a crowd had already gathered; women with babes in arms sitting about on the ground, men beneath shade trees. The Green Goose was unloaded, simple medical equipment placed in the rear of the church. The clinic room was separated from the waiting room by a curtain stretched about midway across the one-room church. Pa-



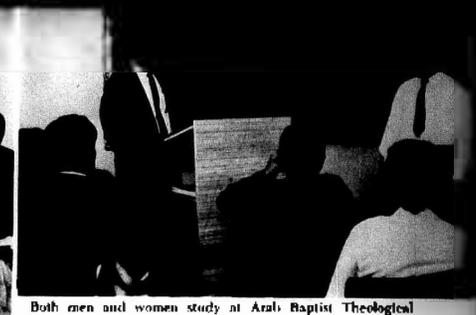
In the Kumasi area of Ghana (West Africa) the WMU associational president speaking to Baptist women
Photos by Gerald Harvey



Njili, Zambia (Central Africa), Pastor Mwali preaching to his congregation



Pastor Jirjis Delleh, teaching boys in Ajloun, Jordan
Photo by Al Stuart



Both men and women study at Arab Baptist Theological Seminary at Beirut, Lebanon
Photo by Fon Scofield

tients gathered at the front door. According to custom, a brief devotional service was held before the people went inside to await turns. Missionary Tope read from the Swahili Bible and spoke briefly. Dr. Boone led in prayer.

I stood watching and wishing that every Southern Baptist could witness this skilled doctor with a big heart, giving his tender care to mothers and babies, binding up ulcers, peering into inflamed eyes, prescribing for fevered bodies—demonstrating the love of Christ daily.

One baby died, but thirty-eight other babies were helped to live that morning. After the babies had been seen, Dr. Boone examined the grown-ups. Before the day was ended eighty-seven persons had passed through the clinic. A tired doctor packed his instruments, loaded up the Green Goose, and we turned our faces toward the return journey.

Every Tuesday the clinic is held at the Wakisi Baptist Church, eighteen miles from Jinja, Uganda, in East Africa. Two other days a week clinics are at a greater distance. In each neighborhood a church is growing. On Sundays an African pastor or lay leader preaches. The words from the Scriptures have new meaning: "The Spirit of the Lord is upon me. He has anointed me to preach the Good News to the poor. He has sent me to proclaim liberty to the

captives. And recovery of sight to the blind. To set free the oppressed. To announce the year when the Lord will save his people!" (Luke 4:18-19 TEV). Each week the people see the gospel in action as a big, curly-headed missionary doctor ministers to their needs and teaches them the deeper meaning of the love of God.

So it is that a church building is a silent witness for Christ as peo-

ple are ministered unto—both physically and spiritually.

Will you join others in prayer for the hundreds of Africans in this area who go out among their neighbors and joyously witness day by day? Pray for the many uses being made of buildings erected to be used to the glory of God.

Lottie Moon Christmas Offering allocations for Africa, \$1,392,864



Photos by Fon Scofield

Chapel service at Baptist Theological Seminary, Rueschlikon, Zurich, Switzerland

Library at the Italian Baptist Theological Seminary, Rivoli



Dr. Hughey addressing missionary appointees to Arabic-speaking countries.



Photo by Bob Hart

Of the 1,095 kindergartens, elementary schools, and high schools which Southern Baptists help to support, 24 are in Europe and the Middle East.

• Pray that Baptist schools in Europe and the Middle East will provide needed education for Baptists and non-Baptists as future Christian leaders.

Of the forty-three seminaries supported mainly by the Foreign Mission Board, five are in Europe and the Middle East. One of the six training schools for women is also in this area.

ROYAL SERVICE • DECEMBER 1967

Educational Work in Europe and the Middle East

by John D. Hughey

• Pray that the schools will set up academic standards based mainly on meeting well the needs of those who should be trained.

Jordan, Lebanon, Israel

Plans are being made to move the Baptist boys school from the village of Ajloun, Jordan, to the capital city of Amman. The girls school will remain in Ajloun.

• Pray that the missionary service of Baptists in Jordan will be broadened and strengthened by this outreach to Jordan's greatest population center.

• Pray that there will be money available for current operating expenses and building needs of the well-established schools for general education in Israel, Jordan, and Lebanon.

• Pray that the Arab Baptist Theological Seminary in Beirut, Lebanon, may serve as a means of preparing men and women for evangelism and church development in the whole Arab world, probably the most difficult of all missions fields.

• Pray that the schools in the Middle East, which enroll many children who are only nominal Christians and others who are Muslims,

will continue to enjoy freedom to teach the Bible, conduct chapel services, and present Christian truth.

Europe

Schools are being established now by a few Spanish Baptist churches with very limited help from Southern Baptists, and a self-supporting linguistic institute is developing at the seminary in Rivoli, Italy.

• Pray that the seminary in Spain will prepare pastors and evangelists in greater numbers to take advantage of greater religious freedom and new opportunities, that more adequate facilities be provided for it, and that Spanish Baptist churches continue to grow in membership and stewardship.

• Pray that the international seminary in Rueschlikon, Switzerland, will continue as a rallying point for European Baptists, a force for Baptist unity, and an effective means of supplementing the theological education of many countries.

• Pray for divine guidance as plans are made to begin a school for church leaders in Portugal.

**Lottie Moon Christmas Offering allocations: Europe, \$604,918
Middle East, \$666,690**

John 6:22-40

22 The next day the crowd [that still remained] standing on the other side of the sea, realized that there had been only one small boat there, and that Jesus had not gone into it with His disciples, but that His disciples had gone away by themselves.

23 But now some other boats from Tiberias had come in near the place where they ate the bread after the Lord had given thanks.

24 So the people, finding that neither Jesus nor His disciples were there, themselves got into the small boats and came to Capernaum looking for Jesus.

25 And when they found Him on the other side of the lake, they said to Him, Rabbi! When did You come here?

26 Jesus answered them, I assure you, most solemnly I tell you, you have been searching for Me not because you saw the miracles and signs, but because you were fed with the loaves and were filled and satisfied.

27 Stop toiling and doing and producing for the food that perishes and decomposes in the using; but strive and work and produce rather for the lasting food which endures eternally unto life eternal. The Son of man will give [eternally] you that, for God the Father has authorized and certified Him and put His seal of endorsement upon Him.

28 They then said, What are we to do that we may [eternally] be working the works of God?—What are we to do to carry out what God requires?

29 Jesus replied, This is the work (service) that God asks of you, that you believe in the One Whom He has sent—that you cleave to, trust, rely on and have faith in His Messenger.

30 Therefore they said to Him, What sign (miracle, wonderwork) will You perform then, so that we may see it and believe and rely on and adhere to You?—What [supernatural] work have You to show what You can do?

31 Our forefathers ate the manna in the wilderness.

As the Scripture says, He gave them bread out of heaven to eat.

32 Jesus then said to them, I assure you, I most solemnly tell you, Moses did not give you the bread from heaven—what Moses gave you was not the Bread from heaven—but it is My Father Who gives you the true, heavenly Bread.

33 For the Bread of God is He Who comes down out of heaven and gives life to the world.

34 Then they said to Him, Lord, give us this bread always—all the time!

35 Jesus replied, I am the Bread of Life. He who comes to Me will never be hungry and he who believes on and cleaves to and trusts in and relies on Me will never thirst any more—at any time.

36 But [as] I told you, Although you have seen Me, still you do not believe and trust and have faith.

37 All whom My Father has given (entrusted) to Me will come to Me; and him who comes to Me I will most certainly not cast out—I will never, no never reject one of them who comes to Me.

38 For I have come down from heaven, not to do My own will and purpose; but to do the will and purpose of Him Who sent Me.

39 And this is the will of Him Who sent Me, that I should not lose any of all that He has given Me; but that I should give new life and raise [them all] up at the last day.

40 For this is My Father's will and His purpose, that every one who sees the Son and believes and cleaves to and trusts and relies on Him should have eternal life, and I will raise him up [from the dead] at the last day.

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Or Second WMS Meeting



Culture and Worship Ways in Nigeria and Yugoslavia

by Juanita Morrill Wilkinson

Study Question: *How are the culture and tradition of people reflected in the worship expressions and practices of churches in Nigeria and Yugoslavia?*

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 this material, "Culture and Worship Ways in Nigeria and Yugoslavia," or study the book *Africa—Arrows to Atoms* (see "Mission Study," p. 37)

Program Chairman, Get Ready

Arrange for Christmas music (except for "O Little Town of Bethlehem" which you will use later) to be played on record player or on the piano as women arrive. Sing carols at the beginning of study. Create a Christmas setting with simple decorations: Christmas greeting cards, packages, miniature nativity scene. Create a setting of warmth for the study.

Introduction

During the month of December it seems that all the world is filled with the sound of music. Favorite carols of the centuries blend with compositions of contemporary musicians to bring in the season of joy and praise to the Babe of Bethlehem. (Mention opportunities for hearing your church choir or other choirs as they present Christmas music this year or comment on this if the occasion has passed.) Music in the air, decorations in stores, and

the crowded streets and stores remind us that Christmas is near. In his immortal hymn, Phillips Brooks described the beginning of Christmas in this manner:

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight.

O holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today!
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Immanuel!

Solo or record: "O Little Town of Bethlehem"

On that first Christmas night, the streets of Bethlehem were also crowded—not with shoppers laden down with packages, but with men and women who had come to the city of David to register according to the decree of Caesar Augustus. Lodging facilities were crowded beyond capacity. In the middle of the night a baby was born in a stable near an overcrowded inn. Heavenly music filled the air as a multitude of voices praised God saying, "Glory to God in the highest, and on earth peace, good

will toward men" (Luke 2:14). Among all the residents and tourists in Bethlehem that night, a group of shepherds busy watching over their sheep were the first to hear about the significant birth in the manger. As soon as the angels made the announcement to them, the shepherds hurried to see the baby and Mary and Joseph.

Let us notice what response the shepherds made as they saw the child. We find their reaction in Luke 2:17, 20. (Read these verses in Today's English Version or another modern translation to get a different shade of meaning. Then read it in the King James Version, and again in the modern speech version.)

Matthew records the response of the wise men who came from the east to see the newborn King of the Jews. (Read Matt. 2:1-12 in the modern version.) With the presentation of significant gifts to the young child, they fell down and worshipped him.

Humble shepherds and men of wisdom glorified God through words of praise and in solemn worship. Christians in succeeding generations have continued to fill the air with joyful music and praise of God in corporate as well as in private worship. The shepherds with great joy spontaneously worshipped Jesus the promised Messiah. The wise men with preparation and with perseverance sought out the newborn King to present gifts and worship him. Although their worship was different, both groups expressed adoration and thanksgiving. Today our manner of worship reflects the culture and practices of people around the world. Our study today will show us contrasts of worship practices in Nigeria and Yugoslavia.

Music in Nigerian Worship

Nigerians love music and the smallest child expresses himself in rhythmic movement. Children often clap their hands in perfect time to music. Few churches of Nigeria have stately organ or melodic piano accompaniment to hymn singing. In villages a common aid to Nigerian music is the native drum. In addition to the drumbeat, other homemade musical instruments are used in church services. These include flutes, gourds with shells tied among them, a piece of metal used to strike a glass bottle.

Music, always expressed joyously, plays an important role in the worship experience of Christians in Nigeria. In some churches six or eight worshippers will gather for a service and start by singing a hymn. As others arrive, they immediately join in with the others. They will sing until the crowd becomes large enough to begin the service.

In city churches they are more restrained and have been influenced by Western practices. They may have robed choirs which march in at the beginning of a service while the congregation stands. As in our country most people cannot read musical notes, but they quickly learn the words and tunes. Often a few notes are added to familiar hymn tunes to take care of the differences in syllables. The tempo of Nigerian music may be slower or faster than one has known it, but it seems to reflect a deep gladness

of the soul as all join in singing with gusto.

Many own hymnbooks. Most of them include only the words as was the case in our country a few generations ago. The Yoruba [YAH-uh-buh] Baptist hymnal has a Scripture verse in Yoruba at the beginning of every song, giving a deeper meaning as it is related to a Bible verse. Most of the tunes are of British or American origin and are not in a rhythm compatible with traditional Nigerian music. It is encouraging that songs and choruses with more familiar native tunes have been composed in recent years. More, no doubt, will develop in the future. Nigerian Baptists need a hymnal in the language of the people and with indigenous tunes.

Since Nigeria is less than 10 percent Christian, Christmas is not a traditional national observance. Therefore, it is related more closely with the Christian community. At Christmas time in Joinkrama (JOIN-krama), a remote town on the Gulf of Guinea, Christians may start singing Christian songs in the middle of the night. How beautiful it is, a missionary testifies, to hear their hauntingly beautiful voices singing old familiar carols. In other areas of Nigeria young women may go to the government hospital to sing Christmas carols. English words in Nigerian tunes frequently fill the air. A Christmas Eve program of carols or drama will be followed by a worship service on Christmas morning. The music is always movingly impressive, because deep male voices usually predominate.

A celebrated occasion in Nigeria is an observance on New Year's Day. Muslim and pagans as well as Christians observe January 1 as a national holiday. For the Christian, the observance begins with a family feast on New Year's Eve and a service at the church. Boys and girls present dramatically interesting stories based on Christian teachings from the Bible. Singing and recitation precede the closing meditation of the old year as the pastor reads from the Bible and suggests that each pray silently. When the midnight hour strikes, the pastor announces the arrival of the New Year while the congregation stands to sing, "Now Thank We All Our God." After the benediction the congregation breaks into groups and responds until daybreak in traditional African dance to the beat of the drums.

At midmorning on New Year's Day, it is traditional that many non-Christians join Christians in a church service to hear a sermon. Scriptures of thanksgiving are followed by the pastor's message of salvation and an affirmation that Jesus is the Saviour. Many converts are won to the Lord on New Year's Day! After the service, women hurry home to complete the cooking started on New Year's Eve. Feasting in the homes of friends and relatives give a finishing touch to the meaningful celebration of the beginning of a new year in Nigeria.

Solemnity in Yugoslav Worship

Perhaps no worship experience could present a greater contrast to that of Nigerian culture than the solemn prac-

tices in Yugoslavia. Among the sixty-six Baptist churches in Yugoslavia, music often is played in a minor key characteristic of the Yugoslav.

In this Communist-controlled European nation, Baptist churches are allowed to have identifying signs as long as they do not extend over the sidewalks. Since there are only eighteen pastors for the seventy churches, a deacon often leads a congregation. He baptizes converts and administers the Lord's Supper.

The largest Baptist church is located in the rich Danube River valley at Petrovac (PEH-tro-vahts), sixty-five miles from Belgrade (BELL-grade). This church begins worship services with a song from the Slavic hymnal which contains words but no musical notes. (A new Yugoslav Baptist hymnal with words and music was completed in 1966, and one fourth of the cost was provided by funds from the Lottie Moon Christmas Offering.) The first hymn sung by the congregation may be "Bratska Laska" [BRAHT-skah LAHS-kah], meaning "brotherly love." A favorite hymn throughout Europe is "God Is with Us." Since this church is without a pastor, a layman or visiting preacher frequently is called upon to speak. After the message, four men and four women pray. Strangely, the women as they pray are often more emotional and louder than the men. Another hymn of six to ten stanzas will be sung. A choir of more women than men sing without the aid of an organ. After the sermon another hymn is sung. The congregation sings one more hymn after the closing prayer. Services close five minutes before eleven o'clock. There will be another service at two o'clock and a third service at eight o'clock.

Two women are responsible for the beginning of Baptist work in Leskovac [LESS-ko-vahts], Yugoslavia. Venturing out on faith without any financial support, they left Novi Sad [no-vee-SOD] (where the Baptist seminary is located) to obtain work in Leskovac. All spare time was spent in friendly communication and helpfulness toward those who were interested in hearing the gospel. Facing many obstacles including the loss of positions because of Christian activity, the two women continued to witness in Leskovac until five members and twenty other interested persons attended the induction services of a new mission. In this industrial city of 65,000 people, the church gathered to worship, and ministry continues to reach other interested persons to encourage worship of God in spirit and in truth. The strength of Baptist churches in Yugoslavia is demonstrated in their resolve to work toward self-support, apart from the aid provided through the years by our Foreign Mission Board and other Baptist groups. Baptists in other countries and also other Baptists in the US assist Yugoslav Baptists in a financial way.

Another evidence of strength of Baptist work in this European nation is that people continue to go to their churches to worship and witness quietly of the love of Christ. Whether they walk down the brick sidewalks or muddy streets of villages or ride bicycles, they gain

strength from the worship experiences together inside a small room that often can hold no more than sixty persons or within a larger congregation in a larger city.

Reflections of Our Worship Practices

Our study today has given us insight into worship practices of two different cultures. From the same Bible all of us can read the words of the psalmist:

"Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornets make a joyful noise before the Lord, the King" (Psalm 98:4-6).

"Praise him with the sound of the trumpet . . . with stringed instruments and organs. . . Let every thing that hath breath praise the Lord. Praise ye the Lord" (Psalm 150:3-4, 6).

From the same New Testament, Christians of every culture often listen to the words of the apostle Paul who wrote:

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col 3:16).

At this Christmas season, with grace in our hearts to the Lord, let us

- express our gratitude to God for the glad tidings of great joy he gave to the world through Jesus
- thank him for the admonitions of the psalmist and Paul to worship God through singing and instruments
- pray that God will lead musically-trained men and women to meet specific needs of the Nigerian people
- pray for Dr. Claude H. Rhea, Jr., recently employed by the Foreign Mission Board as music consultant
- thank God for Christians of Yugoslavia who maintain worship under difficult circumstances
- resolve to take time to appreciate beautiful music at this season, and throughout the year participate meaningfully in the singing of hymns.

Listen carefully to the meaning of these words:

A song is a beautiful thing!
Voices join in full-throated melody,
And lift to blend in glorious harmony.
Men's hearts are moved, e'en lifted to ecstasy
With a song: for a song is a beautiful thing!

But when I sing, Lord,
Let it not be for this alone,
Lest fruitless I be when day is gone:
Touch Thou my lips: Thy beauty let me see,
And fill my heart with love eternally.
That men may come to know and adore Thee:
Lord, this prayer I bring:
Lord, for Thee I sing! —DONALD MUSTAD

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Bible Study • The Missionary Message of the Bible

Lesson

by Gilbert L. Guffin

Witness Which Won Jew and Gentile

Scripture Reading: Acts 8 to 12

Both Jew and Gentile are found in the events related to the birth of Christ: "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east and are come to worship him" (Matt. 2:1-2). This reference tends to show that Jesus was the Messiah, and to honor him in bringing out the signal respect paid him by distinguished Gentiles.

Jews had difficulty, however, in accepting this idea. Despite all the prophets had said, they persisted in the belief that somehow they had a special standing with God. That they had been chosen, not as a special favor, but as a channel of blessing to all nations was difficult to conceive. It is striking, therefore, to find in the early verses of Matthew's Gospel an account of the coming of Gentiles bringing gifts to and worshipping at the feet of the newborn Babe.

The incident suggests that Gentiles as well as Jews were in God's gracious plan of redemption. Yet it was not easy even for the disciples at first to accept the truth that all men, regardless of race, national background, social status, or religious belief, should receive the gospel.

The task of world missions was perhaps at first considered by believers to be primarily geographical; that is, to Jerusalem, Judea, and Samaria, and thereafter in the distant parts of the earth. Yet the early church did see its mission as more than geographical. It was devoutly concerned to help all believers understand that commitment to Christ as Lord and Saviour required men to help in redeem and change every area of life and relationship about them. It is possible that present-day Christians fail to comprehend, as well as did the early disciples, those full demands of our faith.

The frontiers of missions today may have changed somewhat. They may include the cities with their teeming millions, the academic realm, where life-changing ideas are fashioned, or the realm of social tensions which seem to grow ever more serious. Yet there are also vast geographical areas which are still wholly untouched by the gospel. More than half the world, we are told, is still in total darkness concerning even Christ's glorious birth at Bethlehem or his triumph at Easter.

The book of Acts affords an exciting account of how early followers of Christ, as they grasped the implications of their worldwide mission, went everywhere preaching the gospel. And hereby hangs a tale of moving power.

Persecution Propels the Gospel Throughout Judea and Samaria

The persecution of the church, which became intense following the death of Stephen, resulted in scattering the church from Jerusalem. These believers did not depart in a spirit of defeat or loss of heart, however, but turned their persecution into an occasion to proclaim the good tidings of Christ all over Judea, and even in Samaria.

In Samaria! Let no one slip past that phrase lightly. It will be difficult to conceive how remarkable was the change which had led these followers of Christ to take the gospel to Samaria. To them Samaritans were "untouchables," a mixed race of virtual outcasts. Jesus had sought to correct this view by such accounts as that of a man who had fallen among thieves and was rescued by a Samaritan, rather than by a Jewish priest or a Levite. The story must have made many who heard it, including the disciples, flinch with pain. Actually, on one occasion the disciples themselves wanted to call down fire from heaven upon a Samaritan village which had not welcomed Christ. Now, however, they are so concerned to see the Samaritans saved that, in accord with their Commission, they readily take the gospel to them. Thus one of the most serious barriers which separates mankind, racial prejudice, was overcome by Christian concern.

Philip, one of the first deacons in the church in Jerusalem, was the first to go to Samaria (Acts 8:5). The response to his ministry was so remarkable that the apostles in Jerusalem sent Peter and John to observe what was taking place in Samaria (Acts 8:14-15). Having satisfied themselves, they later returned to Jerusalem, but on their way, they too, "preached the gospel in many villages of the Samaritans" (Acts 8:25).

Early Christians when scattered by persecution sowed the seed of the gospel wherever they went. What if the millions of American Christians annually touring various parts of the world today were engaged in similar sowing? A foreign missionary was heard recently to say that a great hindrance to the work of the missionary abroad is the un-

christian conduct of so many overseas traveling Americans.

Philip later was led of the Spirit toward Gaza where he met an African official, evidently a Gentile proselyte to the Jewish faith. The marvelous story of how Philip led this Ethiopian eunuch to belief in Christ is a memorable study in personal soul-winning. The gospel was now truly beginning to reach the "uttermost part of the earth" (Acts 1:8). Tradition tells us that Christians have been found in Ethiopia through all the centuries since Emperor Haile Selassie I of that country was a delegate and program personality in the World Congress on Evangelism held in Berlin in the fall of 1966. What a lasting influence was Philip's witness to one man!

In almost every city of our nation there are nationals from many countries of the world who if, like the Ethiopian eunuch, could be led to Christ while here, there is no telling how far-reaching might be their influence in changing the world for Christ.

Paul's Conversion and Appointment As a Missionary to the Gentiles

The young, intellectual Saul of Tarsus, whom we first met as he consented to the stoning of Stephen, was in time to make a complete about-face in his career. On the Damascus road a great light shone about him and a voice spoke to him, saying, "Saul, Saul, why persecutest thou me?" (Acts 9:4). The story is well-known of how he was led to become a believer himself in Christ and was to be a chosen vessel "to bear [his] name before the Gentiles, and kings, and the children of Israel" (Acts 9:15). Thus one of the most devout and gifted young men of his time was empowered to break out of narrow prejudice and made to see that Christ died for Jew and Gentile, for every man. After his conversion Paul preached to the Jews in Damascus with telling effect, for it is said: "Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the very Christ" (Acts 9:22). For a time also in Jerusalem, he spoke boldly in the name of the Lord Jesus until danger to his life caused the apostles to persuade him to return to Tarsus. Barnabas, who had befriended Paul in Jerusalem, later persuaded him to return to Antioch to assist in the ministry of the gospel in that city (Acts 9:30; 11:25).

Peter Persuaded to Preach to the Gentiles

Peter, while preaching in Lydya, received a vision that was to change his life. In that vision, he was told: "What God hath cleansed, that call not thou common" (Acts 10:15). This led him to a discovery of new horizons. He now understood that afterward his mission as a witness for Christ was to have no boundaries. Not even antipathy for Romans was to be an excuse for not responding to the request to him from the Gentile Cornelius. Peter proclaimed the gospel to Cornelius and to all assembled with him. His own words must have sounded strange even to

him as they fell from his lips: "Of a truth," he said, "I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34-35). He declared, moreover, that to Christ all the prophets gave witness, that through his name "whosoever believeth in him shall receive remission of sins" (Acts 10:43). "Whosoever" includes every man, everywhere. Even Peter was astonished at the work of the Holy Spirit in the lives of Cornelius and his household.

There were still those in the church at Jerusalem, however, who did not understand the full meaning of the Great Commission and "contended" with Peter upon his return from his visit with Cornelius. It is to their credit that after Peter and those with him had told what had transpired in Caesarea they apparently were convinced; for it is said: "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18).

It was not without a struggle that these early Christians were enabled to embrace the whole world, regardless of race, nation, or other barrier in their concern. That they did so is to their everlasting credit. One may well ask whether we are capable of doing as well.

Persecution continued to scatter Christians, but this only meant the further spreading of the glorious good news they were privileged to bear. Some traveled as far as Phoenicia, and Cyprus, and Antioch, preaching the word "to none but unto the Jews only" (Acts 11:19). At

CALL TO PRAYER

[Continued from p. 24]

and for the center as it continues its ministry.

Pray for these—Nigeria: Eva Sanders, Liberia: D. W. Nichols, India: I. L. McPhail; Malaysia: Mrs. J. L. Deal; Indonesia: Mary Sue Meuth, Brazil: Mrs. C. L. Dixon; Texas: J. T. Poe; Arizona: George Hook, Alaska: Mrs. H. D. Shield.

SUNDAY December 31 *Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end.* Psalm 119:33 (read vs. 30-40).

"West Central Association (Ohio) covers fourteen associations and has a population of 600,000. Only 42 percent of the people are members of any church. Our greatest need is to plant New Testament churches in more than fifty towns and cities. Pray for pastors and resources. Pray for missions to be started in four county seat towns of ten thousand or more people, where there is no work yet." This earnest request comes from Cary Harden, missionary in Ohio. Pray that 1968 will bring spiritual revival.

Pray for these—Ohio: Cary Harden; Illinois: Norman Harrell; Brazil: W. B. McNealy; Nigeria: B. T. Griffin; Retired: V. C. Cuellar (Texas).

Antioch they preached also to the Greeks. The gospel here had liberty among both the Jews and Gentiles. "And the hand of the Lord was with them; and a great number believed, and turned unto the Lord" (Acts 11:21). The news reached Jerusalem, and Barnabas was sent to assist. Finding the work greater than he could do alone, Barnabas went for Paul to help. So marked was the impact of the witness of Christ there and the change in the lives of believers in that city that fellow citizens began to call them "Christians," the noblest term ever used to describe a people. This was the first time Christ's followers were so designated (Acts 11:26).

No one should underrate the problems confronted by the disciples both in the change required in their own thinking and in the forces they met in their conquest for Christ. They encountered closed-mindedness among the Jews, prejudice and unwillingness to recognize that the Messiah for whom they had waited so long had now actually come. Even worse perhaps, they faced pagan culture and the might of the Roman Empire, whose ruler was deified and considered the only lord men might properly acknowledge. Acts 12 records an account of the power

of the state, as represented in Herod, versus the power of the Word. Luke suggests in this vivid story that even Herod, before whom men prostrated themselves as before God, was but a man of such frailty that in a moment he could be smitten and die. Yet, "the Word of God grew and multiplied" (Acts 12:24).

Kingdoms and empires have risen and faded away. Rulers and tyrants have had their day and perished, but the Word of God abides. God's kingdom continues to permeate the earth. Though the power of evil may appear to prevail, a glance back over the centuries reveals that the living Word and the redeeming Christ, whom it reveals, alone abide. As the early disciples discovered, no barrier is too high or too wide to excuse our failure to take that story to all the world.

The 1966 World Congress on Evangelism in Berlin, already mentioned, significantly had as its theme: "One Race, One Gospel, One Task." In the chapters of Acts presently under study, what transpired gives abundant evidence that this same theme could easily have been the motto of the early followers of Christ. Indeed, they both believed and practiced it. Can we do less in our day?

STUDY GUIDE

Using the Bible, the lesson "Witness Which Was Jew and Gentile," and this study guide, study individually or in groups the missionary message of the Bible.

Begin the study by asking the group to discuss the problems faced by the early church (see paragraphs 1 and 2 of the lesson, p. 34). They would include:

- Economic—rich and poor
- Cultured—the cultured and uncultured
- Racial—Jew and Gentile
- Status—master and slave.

In spite of all these differences, the early Christians were spoken of several times in the book of Acts as being of "one accord." What accounts for this oneness? (Responses.) Lead the group to see that the success of the early church was a love for each other and their urgency to tell others what they had experienced with Christ.

Failure Turns into Victory

Assign someone to read Acts 8:1-8 and explain what initiated the expansion of the gospel beyond Jerusalem. How did Stephen influence the spread of the gospel? (Stephen was charged with speaking against the holy place [temple] and the law, Acts 6:13. In his defense, Acts 7, Stephen pointed out that God had never limited himself to one land and certainly not to the Temple at

by Chester L. Henry

Jerusalem. He further emphasized that Israel had repeatedly shown disposition to reject the Holy Spirit and the prophets. This so enraged the Jews that they stoned Stephen to death, Acts 7:54-60. After Stephen's martyrdom, there began a general persecution of all Christians (See Acts 8:1-3 and 11:19.)

In what attitude did the disciples leave Jerusalem? (See Acts 8:4 and 11:19-21 and the lesson material, "Persecution Propels the Gospel Throughout Judea and Samaria.") In what way was Stephen's moment of failure really his hour of greatest victory? (Discuss.)

Ask the group to indicate what they consider to be significant about Philip's going to Samaria to preach the gospel. (Racial prejudice was being overcome by Christian concern. Again see the lesson material for a fuller explanation.)

Ask two members to be ready to review the ministry of Philip, Acts 8:4-9, 26-40, and the ministry of Peter, Acts 10:1-43. Then ask the group to contrast the way in which each undertook his task. What was each doing when the call came? Which seemed more eager to obey?

Indicate the lessons Peter learned from his witness to Cornelius. They should include:

1. God is no respecter of persons
2. We must accept whom God accepts.

Assign a member to read Acts 11:1-3 and indicate the charge brought against Peter for witnessing to Cornelius.



MISSION STUDY

ADULT BOOK

Foreign Mission Graded Series

Discuss the implications of this charge (Peter was not condemned for preaching to Gentiles but entering the house of uncircumcised men and eating with them. This act was a contradiction of the traditions of any good Jew.) Discuss the meaning of Peter's affirmation in Acts 5:29.

A New Dimension at Antioch

Assign a member to read Acts 11:19-30 and explain the importance of 11:20 to the spread of the gospel. (It was at Antioch that the church began to rise above individual distinctions. They preached to both Jew and Greek.)

Why were the disciples first called Christians at Antioch (Acts 11:26)? Could it be that for the first time people began to understand that the gospel was for both Jew and Gentile and not the exclusive possession of either?

Review Acts 11:19-30 for the activities engaged in by the church at Antioch. List them on the chalkboard and discuss their relevance to missions.

- | | |
|-----------------|----------------|
| 1. Preaching | Acts 11:20-21 |
| 2. Teaching | Acts 11:23, 26 |
| 3. Evangelizing | Acts 11:21, 24 |
| 4. Ministering | Acts 11:29-30 |

In what way did this church set the stage for the world-wide expansion of Christianity? (The acceptance of both Jews and Greeks on equal terms in one church was the pattern followed by Paul and the other missionaries sent out by this church. A breaking down of this barrier helped in diminishing other barriers later. Read Eph 2:11-16.)

Twentieth-Century Barriers to the Gospel

Ask the group to indicate the barriers to living and proclaiming the gospel today. Are we with love and with

Has your WMS studied the new mission study book? It is *Africa—Arrows to Atoms*. There is a set of eight slides which you may purchase which picture major points discussed in the book. The slide set is priced at \$3.00. Specify that you want the set for the Adult book.

There is also a filmstrip "Challenge to Africa" which will give a glimpse of this continent of new nations. The filmstrip is priced at \$5.50.

Order both the slide set and filmstrip from Baptist Book Stores.

Africa—Arrows to Atoms, V. Lavell Sears, 85 cents
Teacher's Guide, Pat and Jane Hill, 25 cents
from Baptist Book Stores

(Free upon request from Literature Distribution, Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230, a leader's mission study booklet on "Africa—Continent of New Nations")

understanding breaking down barriers among people?

In his commentary, *The Book of Acts*, Dr. Frank Stagg says: "One may recall the many sermons from pulpits 'proving' from the Bible that God intended for the Negroes to be slaves. One may hear with shame today men of the state and the church protesting the progress of the Negro in human rights. It is possible that the future historians may declare the irony of ironies—that in the middle of the twentieth century, fight promoters and baseball managers did more for emancipating the Negro than did the churchmen. To say that these have done it for money removes none of the sting, for it is a humiliation if a pagan for money effects good which a Christian fails to effect for love. There are even evidences that segregation may make its last stand in the churches." How do you feel about this statement? Can your group discuss it calmly? Is it true or is it an overstatement?

Why is it easier to cross the ocean and preach Christ than to live and act with Christian love in certain areas of our own community?

Dr. Guffin in his lesson material, page 36, makes the statement: "As the early disciples discovered, no barrier is too high or too wide to excuse our failure to take the story [the gospel] to all the world." Ask the group to evaluate this statement. (If through love and devotion to a common cause the early Christians were able to break barriers, should we be able to do likewise?)

The Holy Spirit led in breaking down many barriers in the first century. Is he less able today or are we unwilling to follow his leadership?

Close with prayer that God will help us recognize the importance of witnessing.

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PRAYER COMMITTEE—

Prepare prayerfully and carefully for a Week of Prayer for Foreign Missions.

Call your committee members together at once. Also ask the stewardship and publicity chairmen to meet with you.

Before you meet together, study November and December WMS Forecaster and The WMV Leader sections which deal with the week of prayer. Read through all the material in ROYAL SERVICE to be used during the week of prayer and ask those who will meet with you to do so. The stewardship chairman will want to have ready suggestions for encouraging church members to give to the Lottie Moon Christmas Offering. The publicity chairman will work with you and the stewardship chairman on plans for encouraging participation in the week of prayer and in the offering.

At the committee meeting you will make decisions and designate specific responsibility, keeping careful minutes so that follow-up can be made. All but the members of your prayer committee could then leave. Next the prayer committee plans for each day's observance and designates persons to be responsible for different phases of the meetings. Some prayer committees secure extra copies of ROYAL SERVICE, study each day's materials, decide on whether some items will be omitted if there is not time, or add other material if they see ways to strengthen a day's observance. Then they cut out what will be omitted, paste up all that will be used, and give it to the leader for the day. This avoids running overtime.

You will plan also how you will distribute the prayer folder for family use. In some churches the WMU president asks the pastor to write a letter to every church family suggesting that all participate in the week of prayer by using each day the prayer folder and Call to Prayer. Each family is encouraged to decide as a family on their gifts to the Lottie Moon Christmas Offering.

November *The Sunday School Builder* has made this suggestion: "Announcement and Interest Center Poster and Prayer Card for family use for Week of Prayer for Foreign Missions" (sent in quantity to WMU presidents). If the prayer folder for family use is distributed through the Sunday School, you will need only enough for your members.

You may want to suggest to your pastor that he preach on missions on December 3. This is a wonderful way to begin the Week of Prayer for Foreign Missions.

Have Materials Ready:

Large and small posters
Prayer folders for family use

Program covers, 25 for 60 cents; 100 for \$2.00, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores

Information for Promoters:

In this ROYAL SERVICE—

Mrs. Fling's article, page 8

Dr. Cauthen's message, page 9

Appeals from area secretaries, pages 25-29

October and November 1967 *The Commission Leaflets*, "Heartbreak or Heartbeat?" and "What Is the Lottie Moon Christmas Offering?" See upon request from Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230

November 1967 *The Sunday School Builder*

The Baptist Training Union Magazine

State Baptist papers

A slide set, "The Lottie Moon Christmas Offering 1966-67," consists of sixteen color slides requiring eight to nine minutes and can be used at prayer meeting, or at other times before or during the week. It is \$5.00 from Baptist Book Stores

Suggestions for Family Observance:

Use the prayer folder for family use with Call to Prayer each day, December 3-10.

To meet the needs of your family, use

Week of Prayer material, pages 39-55

Mrs. Fling's article, page 8

Dr. Cauthen's message, page 9

Appeals from area secretaries, pages 25-29

Talk together about your gifts to the Lottie Moon Christmas Offering.

Participate in corporate worship as planned at the church during this Week of Prayer for Foreign Missions.

Interest Center: Arrange attractively at the front of the room the announcement poster, a world globe, and a Bible opened to the Scripture passage for each day. Or, use your own creativity to make worshipful the place where you will meet for prayer. To one side, yet clearly in view, display a map of the area emphasized each day. You may want to spotlight the map. Check your files. If you do not have copies of maps, order from Literature Distribution, Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230

For Monday—Area Map: Latin America

Tuesday—Area Map: The Orient

Wednesday—Area Map: Africa

Thursday—Area Map: Europe and Middle East

Friday—Do not use a map; see page 53

Pray During December

Life Through His Name

John 20:31

Hymn: "All Hail the Power of Jesus' Name"

Question for the Week: How are we related to overseas Baptists, especially by name, in their witness to people of other religious faiths, through churches, in medical missions, through evangelism, and in schools?

by Monte McMahan Glendinning

WEEK of PRAYER for FOREIGN MISSIONS
(Sunday through Sunday)

DECEMBER 3-10, 1967

Lottie Moon Christmas Offering Goal, \$15 million

SUNDAY, December 3

December 3-10 has been set aside as a time for Southern Baptists to pray individually for foreign missions: for missionaries, for national Christians, for those still without a knowledge of Christ in their hearts.

This week is also the time for the giving of the Lottie Moon Christmas Offering for Foreign Missions. The goal

is \$15 million. What is your church's goal? (Ask your prayer chairman if prayer folders for family or individuals are ready.)

Pray today about two and a half hours. Participation in the prayer will be by mail. Send your gift to the Lottie Moon Christmas Offering, P. O. Box 6597, Richmond, Virginia 23230. Call to Prayer, p. 20.)

1967, DECEMBER 3-10, DECEMBER 1967



Life Through His Name ...in Latin America

MONDAY, December 4

Meditation and Call to Prayer

(Women enter without speaking and sit quietly. Begin on time and read slowly or provide copies for those present to read.) This week we are joining women throughout the nation in praying for foreign missions. Using the theme, "Life Through His Name," let us engage in intercessory prayer for the people of the world as we are reminded again of specific need.

The Scripture passage from which our theme comes is John 20:31: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (*emphasize the last four words which are the theme for the week.*)

In these moments of quietness, think back on your own conversion experience (*pause*). What were the circumstances when you experienced new life through belief on the name of Jesus? (*Pause for reflection.*)

Will you bow your heads and thank God again that he saved you, a sinner, and for abundant life through him (*pray silently*).

Millions of people began today with no hope—not for today, or tomorrow, or in the life to come. As you enter into the experiences of this week, ask God to deepen your prayer life and give you a greater compassion and burden for a lost world (*pray silently*).

Some of our missionaries have birthdays today. We may not know them personally nor do we know their needs, but today we do know that they need for us to pray for them. Will you continue to pray as you hear the roll call of missionaries? (*For Call to Prayer, see p. 20. Leader close with audible prayer.*)

Jesus, the Bold Witness

(Read John 2:13-22.) The picture of Jesus in this passage is not that of "gentle Jesus, meek and mild." It is

that of the young Nazarene feeling a flash of zeal for the sanctity of his Father's house consuming him. He drove out the animals from the Temple court, overturned the tables of the money changers, and ordered the men to take away the birds.

Seeing the concern of Jesus for the desecration of the Temple, the "disciples remembered that the Scripture says, 'My devotion for your house, O God, burns in me like a fire'" (John 2:17 TEV).

This was Jesus' first public appearance as Messiah. He inaugurates his work by a claim, an act of authority, that he was king of Israel and Lord of the Temple. This certainly was not Jesus' first trip to the Temple at Jerusalem, but it was a crucial one. The events that transpired that day set off the plotting against his life by the religious rulers.

The occasion for this significant event was the fact that Jesus found the "court of the Gentiles," the outer portion of the Temple, being used as a place of merchandise. Although it was not the holy place, the holy of holies, it was designated a place of prayer. Jesus observed that it had been changed into a noisy den of business activity. Communion with the Father was impossible in the din and stench.

The abuse had many practical grounds on which it could be defended. It was very convenient to buy animals and birds for sacrifices on the spot, instead of having to bring them from a distance. It was no less convenient to be able to exchange foreign money, possibly bearing upon it the head of an emperor, for the statutory half-shekel. It was profitable to the sellers, and no doubt to the priests, who were probably sleeping panners in the concern or drew rent for the ground on which the stalls stood. And so, being convenient for all and profitable to many, the thing became a recognized institution. Being familiar it became

legitimate, and no one thought of any incongruity in it until this young Nazarene's flash of zeal.

But while this was a necessary business, it was not essential that it be conducted within the Temple. They had forgotten the real purpose of the structure. In allowing this business to take place, they had done two things: they had made their own act of worship easier, and they had made much more difficult the worship of the Gentiles.

Both often result when people become self-centered and when religion becomes a matter of form and routine. The worship of the Jews had become meaningless as they devoted themselves more and more to carrying out the letter of the law and less and less to the true spirit of worshiping God. They rested comfortably in the fact that they were the "chosen race" and were not concerned to bring themselves or others to a vital relationship with God.

Christians today often fall into routine worship. Religion becomes little more than superstitious practice or habit if there is no vitality, no heart, no soul. It is relatively easy to fall into the habit of going to church simply because it is the thing to do, to sing hymns without sensing the meaning, to daydream while one goes through the motions of praying and listening to a sermon, to go from a church service to continue in the same sins.

When Jesus drove the cattle and the merchants out of the house of the Lord, it was to be expected that he was challenged by the rulers of the Temple. He was the basis of his authority. Both Jewish leaders and disciples were astonished at the indignant Jesus.

Jesus answered in terms of destroying "this temple" and rebuilding it in three days, and the Jews naturally thought of the building in which they stood. In reality, the Master spoke of his own body—of his death and resurrection. The ultimate proof of his authority was to come triumphantly when he was risen from the grave.

Jesus Christ still has authority over worship which has degenerated to form and routine. Whenever we attempt to right wrongs, it must be by the authority of the crucified, resurrected, and living Saviour, Jesus Christ, the Messiah.

Read: Stanza 1 of "All Hail the Power of Jesus' Name"

Laymen Witnessing in Latin America Today

(Plan in advance for two people to lead in prayer at the close of this section.)

Jesus provides an example for laymen living in Latin America today. There is need in these Latin countries of our hemisphere for aggressive, bold witnesses in the name of Jesus.

"If we continue evangelizing at our present rate, it will require four hundred years to reach presently existing municipalities in our state," said the secretary of Ceara, a state Baptist convention in Brazil.

Responding to this challenge missionary Dan Luper suggested a plan. In a short time Operation Go came into

being whereby doctors, dentists, students, housewives, and other laymen from churches in Fortaleza, Brazil, met one night a week for training. On Saturday and Sunday the missionary and a team of trainees flew in a small plane to isolated areas of Brazil's interior. In a park or near a marketplace—wherever there were people—they set up loudspeakers. Laymen preached, led the singing, and told Bible stories—which adults enjoyed as much as did the children. The Holy Spirit used their testimonies and hundreds of decisions were made as laymen witnessed.

Laymen were not always well received, especially in the Catholic-dominated interior and where superstition prevails. In one such town two Baptist women distributed copies of the Gospel of John in spite of the sign on the outskirts of town which read: "Halt, Protestants, this town has already been evangelized."

Let us pray, thanking God for the power of the gospel to change attitudes, lives, and communities (*pray*).

"We can drive to that nearby farm community and bring to our Baptist services those interested in the gospel," a Baptist layman in Brazil told the missionary.

The car bulged with eleven young people and adults from his family, nine of whom came to trust Christ as Saviour. Others in this community have been saved since that time.

An important factor was a layman's witness to his sister who was a Catholic. As he was speaking to his family about the love of Christ, this sister without warning hit him over the head with a frying pan, leaving him unconscious. Later he showed only love and concern for her. He believes that his reaction to her violence convinced his family of his sincerity about Christ and his salvation experience. He says the Lord helped him to hold his temper.

Let us pray that the lives of Christians in Latin America may be consistent with their profession of Christ as Lord (*pray*).

Praying for Latin America

(Instructions: Do members of your church have personal contact with or know a missionary in Latin America? If so, you may want to choose from the material below and add information and prayer requests from this missionary. Allow time and prepare carefully for prayer following each of the four sections. You may close the prayer periods with a simple "amen" or an audible prayer.)

Today we are emphasizing churches and the work of laymen in Latin America. We want also to pray for all of this predominantly Catholic area. In order to more adequately work together in Latin America, the Foreign Mission Board has divided Latin America into four fields: North, Central, South, and the Brazil fields.

The North Field includes Mexico, Guatemala, Honduras, Costa Rica, and the Baptist Spanish Publishing House in El Paso, Texas (*locate on map*), on the border of Mexico.

The oldest work here is found in Mexico, where Baptists are engaged in field evangelizing, a hospital ministry, and in education; that is, student work, "student homes," and the seminary. These countries place strong emphasis on lay leadership. Material distributed by the Baptist Spanish Publishing House in El Paso is used by Spanish-speaking Baptists in more than forty countries, including Africa, Australia, and Iceland.

Let us pray for this area, the North Field:
Pray for the evangelistic campaigns in these countries through which Baptists hope to reach their countries for Christ in this generation (*pray*).

Thank God for the influence through the years of the Baptist Spanish Publishing House. Ask for its increased usefulness (*pray*).

In the Central Field of Latin America we find seven locations in the Caribbean (Bahama Islands, Bermuda, Guyana [formerly British Guiana], Dominican Republic, French West Indies, Jamaica, and Trinidad), Colombia, Ecuador, Venezuela, and Peru (*locate on map*).

With the exception of the Bahama Islands, Southern Baptist work in the Caribbean has developed within the past five years.

Baptist work in Venezuela was started by the use of literature from the Baptist Spanish Publishing House in El Paso; in Colombia, our oldest mission in the Central Field (1942), God is blessing the work of churches, the hospital, schools, and seminary. Southern Baptist missionaries were sent to Ecuador and Peru the same year (1950). Recently city-wide evangelistic campaigns have brought encouraging results in both countries.

Let us pray for the Central Field:

Thank God for faithful Baptist laymen who take the gospel to villages and into the jungle (*pray*). Pray for more Christian laymen (*pray*).

Ask God for additional money to be used in renting or buying property and for constructing church buildings (*pray*).

Four countries make up the South Field of Latin America: Argentina, Chile, Paraguay, and Uruguay (*locate countries on map*).

The need for Baptist leadership in Argentina and Chile is being met in part by laymen. As God has led, lay leaders in Baptist churches in one area of Chile have gone out to witness in fifteen towns. Laymen are working faithfully in the Argentine Baptists: "A Decade of Advance," which is now in its fourth year.

In landlocked Paraguay, the Baptist hospital at Asuncion, with other Baptist ministries, penetrates this area for Christ. A Baptist beachhead has been established in Uruguay; however, this continues to be the least responsive country to the evangelical witness in Latin America. Surrounded by religious freedom, many people of this advanced country consider it a sign of weakness to com-

mit oneself to a personal God

Let us pray for the South Field:
Pray for lay leaders in Argentina and Chile (*pray*), the Baptist hospital in Paraguay (*pray*), religious indifference in Uruguay (*pray*).

The Brazil Field (*locate on map*), fourth and last focal point, was the first country in Latin America to which Southern Baptists sent missionaries more than three-fourths of a century ago, in 1881. Brazilian Baptists do not wait on missionaries and "paid workers" to witness, but out they go enthusiastically sharing the news of their new life.

The largest country in South America, Brazil has been proclaimed by experienced evangelists like Billy Graham as the country where hope seems brightest in our day for a spiritual awakening which could spread over all the earth.

It was Brazil which experienced a tremendous nationwide evangelistic campaign in 1965 with over 100,000 recorded decisions for Christ.

From Brazil, Baptist leader Rev. Rubens Lopes, pastor in Sao Paulo, challenged the Western Hemisphere with the idea of the Crusade of the Americas for 1969.

Let us pray for the Brazil Field:
Thank God for the spiritual awakening in Brazil (*pray*). Ask God to give us experiences whereby we will grow in grace and in a dynamic witness for him now. Pray for the Crusade of the Americas in 1969 (*pray*).

Giving the Lottie Moon Christmas Offering Appeal for Offering

A spirit of sacrifice often characterizes the giving of Brazilian Baptists to their foreign missions offering. Some churches set a goal for members to give a day's salary. In several instances a few have even given a month's salary. What sacrifice does my offering this year represent?

Gathering at Lottie Moon Christmas Offering

Reflection

(*Read slowly*). What does God expect of me because I have had this experience today?

- Have I rejoiced that the Holy Spirit has brought new life to thousands in Latin America?
- Has my heart expanded with greater concern for people in neighboring countries who do not yet know personally the love of Christ?
- Is the offering which I plan to bring this week representative of my deep concern?
- Are my feet ready to carry me this week and during this blessed Christmas season to a person who has not accepted as Saviour the true and living Christ?

(*Allow a minute or two for silent prayer; then soloist sings first stanza of "Lord, Lay Some Soul upon My Heart," concluding with a musical amen.*)



Life Through His Name ...in the Orient

TUESDAY, December 5

Meditation and Call to Prayer

(*Women enter without speaking and sit quietly. Read meditation slowly or provide copies for those present to read silently*). Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board, has said that we need especially to discover new dimensions in intercessory prayer—enabling the Holy Spirit to open up not only new areas, but also our hearts in response to the ministry of missionaries.

How can I discover new dimensions of prayer in my life? Perhaps a part of the answer lies in Jesus' words: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). Did Jesus really mean what he said? Do I understand what "abiding" means? Having received new life through Jesus, my spiritual life now is maintained through contact with its source, Jesus my Saviour. True abiding demands utmost trust in him, as well as unflinching obedience to his leading. Do I need a deeper commitment in trust and obedience to the Father before I can expect him to fulfill his promise when I "ask what ye will"?

As we rely on him and he endwells us, this week I, my church, my denomination can discover new dimensions of prayer. Am I willing to guard my time and energies, and my family's also, in order to abide in him? Let us pray silently (*pray*). Let us continue to pray as we hear the roll call of missionaries on the prayer calendar for today. (*See p. 20.*) Close with audible prayer.

Hymn: "All Hail the Power of Jesus' Name" (*read or sing stanzas 3, 4*)

Jesus, the Healer

(*Read John 5:1-9*). The New Testament abounds in illustrations of the healing ministry of Jesus. These illustrations give us a picture of his power over physical circumstances on the one hand, and his compassion and concern for human need on the other hand. Often need

for physical healing is directly related to a greater need for spiritual healing.

The instance of healing which we have read today is one of several in which Jesus performed his work without being requested to do so. In all likelihood, he was not recognized as the Son of God, as he was in other cases. Certainly a person sick for as long as this man was ill would have requested healing of Jesus if he had known who Jesus was.

There is a picture of distressing human need here at the pool at Bethesda. Around the pool lay a multitude of hopelessly, physically handicapped and the sick. These were persons beyond the help of medicine. They were the poor, the helpless, the rejected.

Few of us can imagine what it would be like to be diseased and crippled for thirty-eight years, and without the possibility of any medical attention.

This man, with many others, lay waiting with only one hope: that he would be healed by the waters of the pool if he were the fortunate one to first enter its waters after they were troubled. How often it is true that we wait upon some unlikely happening to heal us of our difficulties when we but have to call upon him who loves us and wants to bring healing and restoration.

With knowledge that the man had been there a long time, Jesus confronted him with a simple and forthright question: "Do you want to be made well?" The infirm man failed to know the power of Jesus' presence. The answer was almost a protest: "Why ask me a question like that?" His mind was upon the possibility of a miracle in the pool's waters. Imagine the expression on the man's face when Jesus said very simply: "Get up. Pick up your bed and walk." He was commanded to do the impossible, but he found the strength to comply with the Great Physician's instructions. He was healed immediately, restored to wholeness of life. How infinite are the resources of

God's power available to those whom he loves.

Although our knowledge of healing has advanced tremendously since this incident, there are still individuals and multitudes whose bodies are wracked with disease and crippled pitifully. Many nations of the world have only a fraction of the doctors, hospitals, and medical facilities which we take for granted in America. Many people have lost hope. Many seek help in various forms of witchcraft and legendary remedies which are of no value, if not actually harmful.

An important part of Jesus' ministry was in healing. This, along with other aspects of his ministry, was left for his followers to carry out. Perhaps our imperative comes best from the actions evident in Verse 6 of our Scripture passage (*reread*). Jesus saw the man, knew his need, and acted immediately. If we but open our eyes to see the people—individuals—in the world around us, we will be filled with compassion and will apply the resources available to us to minister to the needs of the sick in Jesus' name.

Healing in the Orient Today

(Plan in advance for two people to lead in prayer.)

Compassion for people in physical need is evident in the Orient in Baptist medical work by doctors, nurses, and laymen. Hospitals or simple medical treatment is now provided in eight Oriental countries: Hong Kong, Indonesia, Korea, Japan, the Philippines, Thailand, East Pakistan, and India.

We rejoice in reports received, such as this one from the Baptist hospital in the Philippines: "During the first year of a full-time chaplain's service, there were 301 professions of faith in Christ among the patients and staff members." People often respond more readily to the gospel at times of physical illness.

From Japan comes this experience. Kawakami (Kah-wah-kah-mc) San was twenty-five years old. Because of his illness (incurable cancer), he had been in the Japan Baptist Hospital several times. Through the dedicated love and care of several nurses, he developed an interest in Christ and trusted him as Saviour. He lived only five months after his baptism, but he had a profound Christian influence on his family, his church, and everyone who knew him.

Before his death, Kawakami San asked that he be given a Christian funeral. In spite of the fact that all his family were Buddhists, they granted his request. For the first time many of his people and his friends heard Christian hymns, Bible reading, and the gospel message.

Kawakami San's father was deeply impressed by what he heard and asked the pastor to conduct each month a meeting in his home.

Let us pray, thanking God for hundreds like Kawakami San who, as the Holy Spirit moves through Baptist medical missions, have found Christ, or are seeking to know more about him (*pray*). Pray for those who seek (*pray*).

Pray for this home meeting (*pray*). Thank God for dedicated Christian doctors, nurses, and national staff (*pray*).

Some day we hope to build a hospital in both East Pakistan and in India. East Pakistan, an overwhelmingly Muslim country, is one of our newer missions fields. Negotiations are under way for the establishment of permanent medical work in Feni, Pakistan. Temporary medical contacts lend encouragement; for example, an elderly man with an infected leg smilingly received a Gospel in his language after being treated by a missionary doctor. The sick man realized that someone cared for him. We have four medical personnel in Pakistan, presently caring for the sick from a temporary facility.

Southern Baptists are also encouraged by progress toward permanent medical work in India after a decade of seeking to open a witness. Two medical missionary couples are helping to open the way and land has been purchased for a proposed hospital in Bangalore. There is great need for well-qualified doctors and nurses to demonstrate in life and spirit the meaning of Christian compassion among the wretched sick of India.

Let us pray, asking God to open doors for permanent medical work in East Pakistan and in India. Pray that personnel may be available when facilities are available (*pray*).

Praying for the Orient

(Allow adequate time and prepare carefully for prayer. Direct women to pray silently as the leader reads each request. Close with amen or pray audibly. Do members of your church have personal contact with missionaries in the Orient? If so, you may want to delete some of the information below and add facts and needs expressed by these missionaries and pray for these.)

All the world seems to have pressing need for hospitals and medical care. The millions of people in the Orient above all areas present a critical challenge. The complex problem revolves around people . . . people . . . people. More than one half of the world's three billion population live in the Orient and few know the power of the gospel of Jesus Christ and many have never heard of him. One missionary expressed burden this way: "I feel that I rub shoulders with so many, but I touch hearts with so few."

But Asia and the islands of the Southeast are for the most part infiltrated with communistic influences. In this communistic battlefield, Southern Baptists maintain a strong evangelistic witness for Christ through many types of ministry—churches, hospitals, education and publications, student, radio and television, and other means. If, however, we are to reach this generation for Christ, we must discover more creative ways by which to penetrate these countries burdened with mists who are subjugated by the state and where individual life is "cheap."

Let us pray, asking God to reveal to Christians new and

deeper ways of telling the old story of Jesus' love to more than half the world's population living in the Orient (*pray*).

Let us focus our attention on the people of Japan and Korea (*locate on map*). For over three quarters of a century Southern Baptists have been establishing a strong witness in Japan. Other evangelical groups are also witnessing in this powerful country. Yet, only three out of every one thousand Japanese are evangelical Christians, a large percentage of whom are deeply dedicated. Japanese Christians could be the key to the conquest of Asia. Are we deeply concerned about an accelerated Christian witness in Japan?

Korea has undergone invasion, division, and war with resulting dislocation of her people. But Korea today is stable and is putting behind many former national problems. More than half of her people are under twenty years of age. Perhaps no other country in the world presents such a challenge to radio evangelism as does Korea where United Nations personnel and English-speaking Koreans are eager to hear English-language programs.

Let us pray for Japan and Korea (*pray silently and close with an audible prayer*).

Now let us look at seven south sea islands. These are Okinawa, Guam, Taiwan, Hong Kong, Macao, Philippines, and Indonesia (*locate on map*). We have become familiar with these islands during and since the last world war. They have headlined much of our news.

Since 1961 in Guam and 1960 in Okinawa, Southern Baptists through English-language churches have ministered largely to American military and civilian personnel.

In Taiwan and Indonesia, both having suffered from political upheavals, the people have been responsive to the gospel. The failure in 1965 of the Communists to take over Indonesia's government gave Southern Baptists greater opportunity for a Christian ministry of preaching, healing, education, and publication.

Hong Kong and Macao, "cities of refuge," have become concentrations of Baptist work since 1949 when doors were closed to Christian missions in nearby China. Although several hundred professed faith in Christ and were baptized last year, the population of Hong Kong and Macao increased by more than 100,000.

Southern Baptist missionaries in the Philippines witness to three groups: Chinese, Filipino, and English-speaking. Over and over again the people of the Philippines receive a thrust to church work as a result of tent evangelism.

"From congregations stirred by the fires of evangelism go 'swarms' of Christians to outstations to witness in every conceivable way. One young preacher, with his wife and two babies, has without assistance moved to a remote area in order to win the pagan tribesmen. Crusades such as those in 1963 are taking different complexions. Plans call for missionaries and national leaders from all over the republic to meet on one island for inspiration and instruc-

tion, then spread out over that island to evangelize or train in tithing, Sunday School enlargement, and so on. Then at another time, this small group may converge on another island for a similar effort," reports Mrs. Howard D. Olive, missionary to the Philippines.

Let us pray, asking God to bless the English-language work in Okinawa, Guam, and throughout the Orient (*pray*).

Thank God for the faithfulness of believers and missionaries in this area (*pray*). Pray that they may become even more sensitive to the leadership of God's Spirit (*pray*).

Our last grouping of countries in the Orient to which Southern Baptists have sent missionaries includes Malaysia, Singapore, Vietnam, Thailand, East Pakistan, and India, mentioned earlier (*locate on map*).

Malaysia and Singapore are designated "key to the Southeast." Missionaries have been there for seventeen years. There is now a significant ministry at the crossroads of cultures and religions. This does not mean there is not still reason for an urgent plea for more support—prayer, personnel, and money.

Vietnam is in the focal point of news controversy today. Our loved ones are fighting there. A large part of our missions work in this war-torn country is centered in Saigon where missionaries seek to live the Spirit of Christ among these distressed people, sharing in their sorrows. Urgent need for medical and student work must wait on more missionaries and further developments.

Southern Baptist work in Thailand, "land of the free," is pioneer—slow and difficult, but challenging. Social pressure on those who accept Christ makes it difficult for them to break with the traditional state religion, Buddhism.

We must not close this season of prayer without mentioning China. No longer open to Southern Baptist missionaries, this Communist-dominated country was until eighteen years ago our largest missions field with 175 missionaries in evangelistic, educational, medical, and publication work. It is reported that there are still many Christians in China.

Let us pray, praying for peace in Vietnam (*pray*). Pray for servicemen and their families (*pray*).

Pray for China—her Christians, all her people, and her leaders (*pray*).

Ask God for a mighty moving of his Spirit throughout the vast Orient (*pray*).

Giving the Lottie Moon Christmas Offering

Appeal for Offering

From China missionary Lottie Moon appealed to Baptist women for a week of prayer and offering to missions. Suggesting that both be at Christmas time, she wrote: "It is not the festive season, when families and friends ex-

change gifts in memory of the Gift laid on the altar of the world for the redemption of the human race, the most appropriate time to consecrate a portion from both abounding riches and scant poverty to send forth the good tidings of great joy into all the earth?" In this same spirit, let us bring our gifts today.

Gathering of Lottie Moon Christmas Offering

Reflection

(Read slowly): I am startled to realize that more than one half of the world's population lives in the Orient. I want truly to comprehend that many of these our neighbors are displaced . . . starving . . . sick . . . war-ravaged . . . unsaved.

God is waiting to give everlasting life to those who believe in his Son. Surely national Christians and missionaries are serving in utmost devotion, but they are so few while the lost multitudes are so many.

Is the progress of God's kingdom hindered because I am not trying to discover new dimensions of prayer for these?

Could it be that God wants me to give more sacrificially of my money?

Does God want me to go to the Orient? Am I willing to listen and to follow?

Is he calling my son or daughter, my grandchild? Am I encouraging young people in my family to listen for God's call?

Is there someone ill or in need in my community to whom I should minister? At this Christmas season I must not become so involved in my own plans that I cannot minister to others in the name of One whose birth we celebrate. I will be still and listen for God's direction.

Let us pray (pray silently; then ask soloist to sing fourth stanza of "O Jesus, I Have Promised." The musical amen is the benediction).

NOTE: The leader may wish to order *Mission Action Group Guide: The Sick*, \$1.00, and *Mission Action Projects Guide*, \$1.00 (from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores), to have on hand for those who may wish to begin a ministry to the sick and their families



Life Through His Name

...in Africa

WEDNESDAY, December 6

Meditation and Call to Prayer

Hymn: "All Hail the Power of Jesus' Name"

Prayer: thanksgiving for abundant and eternal life through Jesus, the Lamb of God

(Read slowly or provide copies for those present): Before we pray today for Africa, let us look at our own prayer

life. Do you safeguard time for regular prayer? Do you seek righteousness as you pray?

The psalmist wrote: "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18). Is it possible that I am now guilty of:

- disobeying God—by not seeking and following his will?
- pride—undue pride in my children, my family, my



Cokwe Reserve, Rhodesia (Central Africa), missionary Marlon G. Fray, Jr. preaching through an interpreter
Photos by Gerald Harvey



Tamale, Ghana (West Africa), Mrs. James E. Foster and friends enjoy a sewing class

- home, my clothes?
- busyness—with everyday living, often omitting Bible reading and daily prayer?
- unforgiving spirit—still holding a grudge?
- prejudice—do my actions reveal an attitude of unbelief that God expects me to love all peoples of the world?
- time and thoughts—spent on things which are not worthy of a follower of Jesus?
- indifference—failure to care that people without the Saviour are lost now and for eternity?

If prayer is to be heard, then we must confess our sins before God and seek sincerely to rid our lives of hindrances. Whereas the psalmist wrote: "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18), James wrote: "The effectual fervent prayer of a righteous man availeth much" (James 5:16). God's kingdom moves forward on the prayer of believers (*silent prayer*).

Let us continue to pray as we hear the roll call of missionaries on the prayer calendar for today. (See p. 21; close with audible prayer.)

Jesus, the Evangelist

(Read John 4:7-14.) The story of Jesus and the woman at the well is a favorite and familiar account from the life and work of the Master. It has strong appeal for at least three reasons: It is a clear example of Jesus at work as an evangelist; it shows the value of the personal approach to need which Jesus took with a single individual; and, it shows Jesus in an informal setting doing his Father's work. At the moment he discovered need there was no delay. He put everything else aside to meet the woman's need.

Jesus approached the Samaritan woman in a friendly spirit and with a simple request. Being human, as well as divine, he was weary and in need of water to quench

thirst. But we may also assume that Jesus approached the woman because of sensitivity to her spiritual need. The desire for a drink of water was the "point of contact," his "conversation starter."

Jesus did not limit his witness as we so often do. How frequently we ignore the down-and-out, the social outcast, the rich and affluent, the member of another nationality or race. Not so with Jesus. He deliberately chose to go through Samaria, whereas other Galileans went far out of their way to avoid contact with the despised Samaritans.

The pointed lesson that the gospel is for every human is made with great clarity in the Scriptures, and Jesus is here setting a definite example. The woman at the well expressed her astonishment that he would so much as speak to her. Jesus not only talked with her, but he also made available the same living water which was offered to Jews. In his eyes, there is no inequality of persons at all. All are objects of his love and care. He would redeem every life and make it abundant in joy and fulfillment.

How quickly Jesus came to the point as he dealt with this woman's spiritual condition! He did not stop to debate relationships between the Jews and the Samaritans, nor did he answer her query as to his standing in comparison to that of Jacob of old. He offered to this woman the living Water which would fulfil all her spiritual, psychological, and emotional inadequacies.

Is there any wonder that she began to question him, seeking to understand the meaning of what he had said? She was no doubt confused, but the reference to "living water" had caught her attention. Refusing to be diverted, Jesus explained again, carefully distinguishing between the water in the well and the living Water. The central teaching of this entire scene is in verse 14 (*reread*).

We note again with amazement that the recipient of

living Water need not search further for God's grace. The water springs up in him, in his own heart. He will continue to be blessed by a never-ending source of joy, peace, strength, and hope in Christ!

The woman at the well could not comprehend all of this immediately, but little by little she came to fuller understanding and was convinced of Jesus' messiahship.

This familiar story is a good example of "wayside witnessing." It says to us over and over that Christians will find opportunities for evangelizing wherever they are. We must not be limited by the walls of the church, the customs of our time, by timidity. We cannot "save" as Jesus was able to do. He went in his own power. We go as messengers in the power of the Holy Spirit who woos men to the Saviour. Only as we pray and rely on him can we be effective in winning a lost and thirsting person.

Personal Evangelism in Africa Today

(Plan in advance for two people to lead in prayer.)

Various methods of evangelism are effective in Africa today. Nationals and missionaries are keenly aware of the importance of evangelizing individuals who themselves become evangelizers.

Joseph Abdala (ab-doll-lah) was a graduate of the Islamic Institute in Tanzania, where he was groomed to become a Muslim leader. Desiring to broaden his education, Joseph—along with two other young Muslims—asked missionary Carlos Owens to teach him English.

The missionary agreed, with the provision that he would use the Bible as the textbook. Each day in the language lesson he presented Christ to the three young men, praying day by day that the Holy Spirit would enlighten them. After only two months all three students made professions of faith.

Since Joseph was well-known in the Muslim community, there was bitter reaction among family and friends to his decision. He lost his job; friends ostracized him; and on the day he was baptized, his in-laws carried off his wife, child, and household furnishings. After much prayer and some weeks later, his wife returned.

Called to preach, Joseph attended the Baptist seminary. His consistent Christian life day by day in every circumstance influenced his wife to accept Christ. But he was still persecuted in the community.

Today Mr. Abdala is pastor of a Baptist church in a tightly knit Muslim community and also serves as moderator of his association. He and his wife have suffered every conceivable form of pressure directed toward the renouncing of their faith. The Lord has sustained them, and they have stood fast. Today there is evidence that he is winning the respect of people in his community.

Although only a few are willing to brave the storms of persecution involved in becoming a Christian, the pastor's witness is making Christ real to many who would otherwise never hear.

Let us pray, thanking God for African Christians like Rev. Joseph Abdala and his wife. Ask God to help them to be faithful in their witness, and to give them souls for their hire (pray).

Baptist laymen in Africa are becoming increasingly effective in witnessing for Christ. David Lulaba (loo-LAH-bah), a Baptist layman from the mountain village of Moni (Uganda), pled with the missionary. "If we can only have our meeting at Moni, we can show Muslims that we Baptist Christians are faithful to the Lord Jesus."

A two-day clinic drew preachers and laymen from miles around. They learned not only how to conduct a revival in their own community, but also that an evangelistic clinic itself could result in a revival. From the five hundred people jammed in and around the small mud-and-pole building, thirty-five of them made professions of faith in Christ. Missionary Jimmie D. Hooten summed up the experiences by saying: "At Moni, where Muslim influence is so thick you can feel it, we saw the simple message of the Saviour's love take root and begin to blossom."

Let us pray, asking God to give nationals and missionaries new insights into how to reach the Muslims in Uganda and in other African countries (pray).

Praying for Africa

(Allow time and prepare carefully for prayer following each section. Devote time to directed prayer; that is, women with bowed heads pray silently as the leader reads each request. You may close with an audible prayer or amen. Do members of your church have personal contact with missionaries in Africa? If so, you may want to delete some of the information below and add facts and needs expressed by these missionaries and pray for these.)

In addition to direct personal witness, Baptist laymen and missionaries transmit the gospel to lost people of Africa by other means. Let us turn our attention and prayer to a brief survey of Baptist work throughout the continent.

Let us consider thirteen African countries. The countries in northern Africa bordering on the Mediterranean Sea are grouped with Europe and the Middle East because of similar racial, religious, and cultural backgrounds. We have missions work in some of these, but today we want to consider the below-the-Sahara countries. (Point to each country or groups of countries as they are mentioned.)

We look first at Nigeria, near the heart of Africa but to the West. This country, torn by tribal prejudices and disputes, is for Southern Baptists the oldest missions field in Africa. The almost 120 years of missions involvement in Nigeria has been used of the Lord to bring about amazing results. In spite of 250 missionaries now appointed for this field, however, there is an urgent need for more workers and money to help quickly to reach more Nigerians for Christ and to develop trained leaders among them.

Let us pray for Nigeria:

Pray that God's love may so pierce the hearts of Nigerians that they may truly love their fellow countrymen in spite of tribal differences (pray).

Pray for itinerant national pastors, African Baptist leaders, for Africans and missionaries in the three types of well-established work—medical, evangelistic, and educational institutions and outreach (pray).

Pray for the radio-TV ministry, reaching out to many homes and for students and those working with them (pray).

To the west of Nigeria we focus attention on four neighboring countries. These are Togo, Ghana, Ivory Coast, and Liberia (locate on map). With the exception of Ghana, Southern Baptists have entered these countries within the last seven years.

Togo, Ghana, and Ivory Coast have in common the fact that Baptist work resulted from the witness of Yoruba traders from Nigeria. Some settled down; others returned to Nigeria. Wherever these Christian men went, they witnessed, won converts, and established churches. God used them in a mighty way. When a missionary first visited Togo, he found six congregations already established.

Baptist work in Liberia, the other country in this area, was begun by early settlers who were liberated slaves from America. Southern Baptists cooperate with their convention. Dr. William R. Tolbert, Jr., vice-president of Liberia and president of the Baptist World Alliance, said: "We could use one hundred missionaries today in the interior."

Let us pray:

Pray for more missionaries for these countries. Ask God to call out people from our churches, our homes (pray).

Thank God for consecrated laymen such as these in Nigeria who continue to witness as they are "scattered abroad" in business (pray).

Now to East Africa, where Uganda, Kenya, Tanzania are located. Already today we have heard how God has led in evangelistic endeavors in Uganda and Tanzania. They, along with Kenya, have become independent within the past five years. Baptist missionaries, transferred in 1956 from Nigeria, began work in East Africa.

Ethiopia, in Northeast Africa, is the latest country on this continent to claim the attention of the Foreign Mission Board. One couple from Tanzania and another from Rhodesia have been transferred to Ethiopia, but are not yet on the field.

There is a need for Christian citizens to help build on high ethical standards the new nations of Africa. There is also the need for devoted followers of Christ who will witness to adherents of Islam and paganism.

Let us pray:

Pray for Uganda, Kenya, and Tanzania in East Africa,

for the Holy Spirit's guidance in Baptist work (pray).

Pray for Ethiopia in northeast Africa, for Christians there and that strong foundations will be laid for the future (pray).

Other countries in Africa where there is Baptist work are in the south central area. These are Malawi, Zambia, Rhodesia, and Botswana (locate on map). Southern Baptists appointed the first missionary couple, Rev. and Mrs. Marvin R. Reynolds, to Botswana in 1967. In Rhodesia, one of the few countries still ruled by Europeans, missionaries work almost entirely with Africans. Especially important is the publication work in a country such as Zambia, for example, where about ninety tribes speak over thirty languages.

Let us pray:

Ask God to bless the publication work in this and other areas of Africa (pray).

Thank God that you, through your gifts and prayer, can have a part in winning people and developing leaders in Africa (pray). Pray that we will do more in the future (pray).

Giving the Lottie Moon Christmas Offering

Appeal for Offering

Having pondered the wisdom of taking an offering at a small African preaching point, the missionary afforded the opportunity when a woman asked if she might give an offering. After seeing the good response, he said: "It might be you would like to do this every Sunday."

That woman was on her feet in a flash, declaring: "We want to do it!" What a privilege it is to share in spreading the gospel as God moves in our hearts. Let us bring our offerings today with thanksgiving and joy.

Gathering of Lottie Moon Christmas Offering

Reflection

(Read slowly): Will you think about these comments? We have prayed today for Africa. Truly I am grateful for what God is doing there. But so much more needs to be done. Is there something more God expects of us, of me?

We have been inspired by today's experiences of personal witnessing. Does my zeal match that of my African sisters and brothers?

Am I guilty of delegating my witnessing to my pastor or other church or denominational "paid workers"? No one else can tell my story of what Jesus has done for me.

Is there one person whom you could ask to be your partner in praying for and witnessing to a lost person in our community? As God directs, shall we search out such a partner today (pray).

(Allow a minute or two of silence; then soloist sings stanzas 1, 2 of "Lord, Lay Some Soul upon My Heart." The musical amen is the benediction.)



Life Through His Name ...in Europe and the Middle East

THURSDAY, December 7

Meditation and Call to Prayer

Theme: "All Hail the Power of Jesus' Name"

(Read slowly or provide copies for those present to read): Last June 5 when hostilities erupted into a four-day war between Israel and her Arab neighbors, what were your first reactions? Do you recall? Some people said immediately, "Are our missionaries safe?" Others said, "Poor people! War again in the Holy Land."

Foreign Mission Board news reports kept Southern Baptists informed about the missionaries: "Two Southern Baptist missionary doctors remain at their post of duty at the Gaza hospital. . . one at the Ajloun, Jordan hospital. Under disrupted circumstances, it is difficult for any but medical personnel to carry on work."

Dr. John D. Hughey, secretary for the area, was impressed with the measures taken by the authorities of Lebanon for the security of departing Americans. The transfer of buses to the airport was protected by soldiers in buses and two soldiers rode on each bus.

"Most missionaries will stay in Istanbul, Turkey, for a few days, hoping to return," the Board reported. "The Foreign Mission Board placed \$10,000 at the disposal of missionaries in Lebanon for relief of Baptists and others in Jordan and Egypt."

News reports indicated that refugees from western Jordan and other areas newly occupied by Israeli forces, poured into Amman, the capital of Jordan.

What were your reactions to all these tragic events? Do you pray for distraught people, for the missionaries and their families?

In the aftermath of the fighting is displaced persons, rebuilding, and the most significant results are animosity and

Will you pray now that God will bring miracles of healing to the breaches between these ancient people (*pray*).

Pray for national Christians—Egyptian, Jordanian, Lebanese, and Israeli—that they shall be able to express love to others (*pray*).

Pray for missionaries that they may be able to communicate the gospel of love (*pray*).

Let us continue to pray as we hear the roll call of missionaries on the prayer calendar for today. (*See p. 21; close with audible prayer.*)

Jesus, the Teacher

(Read John 3:1-16.) The man who came to Jesus by night was an important man: a Pharisee, a ruler of the Jews, probably a member of the influential Sanhedrin, and a teacher of the law among his people. He was learned, religious, and well-known. Nicodemus was no ordinary visitor, coming to Jesus at the end of a busy day's activities to talk quietly with the Master.

His purpose was not fellowship, but enlightenment. He had questions to ask, for Nicodemus already perceived that Jesus was at least a prophet, and he may have wondered whether he was the Messiah. "Rabbi, we know that thou art a teacher come from God," he began, and then his reasons for the statement, "for no man can do these miracles that thou doest, except God be with him" (John 3:2).

Jesus anticipates the next question and proceeds to answer it, seeming to affirm that being a teacher, even performing miracles, is not relevant in light of the supreme question which he knew to be in the heart of this good man. In order to enter the Messiah's kingdom, Jesus told him, a man must be born again. There were many ways in which this learned, intelligent man could have been answered, but Jesus comes forthrightly to the point and gives an exacting answer.

This is the basic fundamental of the gospel message, for people of all cultures, of education, religious, and racial backgrounds. It makes no difference how respected, learned, good, how moral, how pious a man may be; he must in humility rely only upon Jesus as his means of salvation. He must be born again if he shares in the kingdom of Christ. This, Jesus wished to impress upon Nicodemus.

Nicodemus, the wise, well-educated ruler of the Jews, found this hard to understand, perhaps hard for him to accept even as an idea. But as a teacher of Israel, Nicodemus wanted to learn from Jesus, the Master Teacher.

Around the world, there are millions—many ignorant and unlettered men and women, many highly trained and well-read people—whose greatest need is to be taught by the Master Teacher this most significant truth. In spite of learning by experience of other systems of religion, they are still hungrily searching for the truth which can only be realized in the affirmation, "Ye must be born again" (John 3:7).

Teaching in Europe and the Middle East Today

(Plan in advance for two people to lead in prayer.)

Typical of Baptist schools in the Middle East is Beirut Baptist School in Lebanon, where missionary James K. Ragland is principal. The school is respected and its high standards are a strong witness. Through this school and the beautiful church building on the same property, Baptists have easier access to families in Beirut.

Let us pray, thanking God for Baptist schools in Lebanon and Jordan—at Beirut, Lebanon, a fine elementary school and high school; at Ajloun, Jordan, a girls' school; in Jordan's capital city, a proposed school for boys (*pray*).

Publication is an ally to effective education. Out of Beirut go printed materials. Virginia Cobb and J. Conrad Willmon are engaged in this work with offices at Baptist headquarters. Without books, without printed material, churches as well as students of many racial and religious backgrounds would be greatly handicapped. (*See poster for January from WMS Study posters, \$1.25 from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203.*)

Tell "Lebanon's Unique Role" by Virginia Cobb from January 1968 ROYAL SERVICE, pages 11-12.

Let us pray, thanking God for missionaries and nationals who seek new avenues of educational evangelism and for those who prepare materials; pray for new converts. Ask God to bless this and all publication work among Arabic-speaking people (*pray*).

Praying for Europe and the Middle East

(Allow adequate time and prepare carefully for prayer. Direct women to pray silently as the leader reads each request. Close with amen or pray audibly. Do members of your church have personal contact with missionaries in

Europe or the Middle East? If so, you may want to delete some of the information below and add facts and needs expressed by these missionaries and pray for these.)

In addition to education, Southern Baptist missions in Europe and the Middle East include evangelism and medical work. Let us focus our thoughts and prayer first on predominantly Muslim countries: Turkey, Lebanon, Jordan, Gaza, Libya, Morocco, and Yemen (*locate on map*).

English-language work by Baptists dates its beginning as 1965 in Libya and 1966 in Turkey. In the Gaza strip the Baptist hospital and nearby church are the only evangelical witness to the refugee population. In Jordan Baptists engage in a threefold ministry: teaching (schools at Ajloun and Amman), preaching (churches and field evangelism), and healing (hospital at Ajloun). Eighteen months ago the first couple, to be associated with the Spanish mission overseas, was sent out by Baptists to work with Arabs in North Africa in Melilla, a city of Morocco, governed by Spain. This past summer another couple (missionary associates) were scheduled to arrive in Morocco to work with Arabic-speaking people. Baptists rejoice in anticipation of the early completion of a hospital under construction in Yemen, where there had been no established Christian witness in thirteen hundred years until Baptist missionaries arrived in 1964. While we do not now have missionaries in Egypt, we give some financial support to Baptist work in this strategic Arab country.

The population of Lebanon is about half Muslim and half Christian—Maronite, Orthodox, and Roman Catholic. Earlier today we have heard experiences of how schools and publication work in Lebanon are bearing witness for Christ. In addition to the churches, Baptist witness is also felt through the ministry of the Arab Baptist Theological Seminary. A new radio ministry developing at the seminary hopes to beam the message of Christ to the Arabic-speaking world.

Let us pray for these Muslim countries:

Thank God for expansion of missions work in North Africa and in Yemen on the southernmost tip of Arabia on the Red Sea, five hundred miles from the Indian Ocean (*pray*). Ask him to open doors wider for more missionaries to enter soon (*pray*).

Pray that a new thrust of God's love (manifested through the lives of Baptist laymen and missionaries) may penetrate the hearts of people in Muslim countries (*pray*).

Pray for the students and faculty in the Arab Baptist seminary, as well as for the new radio ministry (*pray*).

We turn our attention and prayer now to one country in the Middle East—Israel (*locate on map*).

In Israel, Southern Baptist missionaries seek to minister to both Arabs and Jews in spite of the fact that there are many hindrances. Most of those who have professed Christ come from a Muslim background. There is in Jerusalem a Baptist church, and missionaries also give much time to a large group of international students. A Baptist farm,

book store, a paper and other published materials help convince the Israelis that Baptists are in Israel to stay. In Nazareth and in nearby villages Baptists speak the love of God as revealed by Jesus, the Messiah. The old wooden school is recognized for its excellence. Lottie's work is also significant in Nazareth. (See "A City Called Nazareth," p. 3.)

Let us pray for Israel:

Pray that missionaries and Baptist laymen be Spirit-led in their witness and that Arabs and Jews may accept Christ and that walls of racial prejudice dissolve (*pray*).

From North Africa and the Middle East, we turn our attention and prayer to Europe, the continent from which many men and women established freedom of worship in their country. Work is carried on largely in English in European countries: Luxembourg, Iceland, West Germany, France, and Switzerland (*locate on map*).

With the exception of Switzerland, English-language churches minister largely to families of American civilian military personnel stationed overseas. In some of the countries excellent relationships have been developed with local Baptist groups. In France and Germany there are several Baptist groups with whom fraternal representatives serve. In France the number of English-language churches has declined since the withdrawal of NATO, with only one church remaining in Paris. A Baptist center has been established in Switzerland which seeks to minister throughout Europe through its seminary, conferences, European Baptist Press Service. An added ministry includes a recording studio, where messages in different languages are prepared to reach throughout Europe and especially into countries which are closed to Baptist missionaries.

Let us pray, praying that a sweeping revival may encompass the continent of old world culture, where thousands are turned to the necessity for faith in the living Christ.

Pray for the enlarging radio ministry, press, and other ministries through the Baptist center in Switzerland (*pray*).

In the countries of Europe, Southern Baptists maintain churches in national languages: Austria, Portugal, and Italy (*locate on map*).

Two Baptist missionaries (one couple) are relatively new to Russia, where they work in evangelism and church planting.

Several Southern Baptist fraternal missionaries in Russia have joined with the foreign mission board of the Portuguese Baptist Convention to help evangelize this ancient land for Christ.

There was little or no religious toleration in Russia for the Catholics. Religious freedom now is guaranteed by the Spanish Constitution, and for the first time in Russia are being recognized legally. Recent evangelism and church-planting campaigns have given an added

thrust to Baptist work. A seminary located in Barcelona, Spain, trains national workers.

The oldest Baptist work in Europe where missionaries still labor is in Italy, where a national Baptist seminary is located. A training school for women, plus publication work gives impetus to extensive work being done in the churches in Italy. A missionary stationed elsewhere in Europe says of the G. B. Taylor Orphanage located in Rome: "It is rare that a boy or girl leaves (the orphanage) without having accepted Christ, and no one leaves the institution without having heard many times the gospel and its offer of salvation through Christ."

Let us pray, praying that none of the Spanish churches will relax efforts of evangelizing now that their situation has become less difficult (*pray*).

Pray that laymen and missionaries will be filled with the Holy Spirit and more effective ways found of revealing Christ to the people of Europe in this generation (*pray*).

We would not want to leave Europe without mentioning Southern Baptist aid to other countries. This year's allocation of Lottie Moon Christmas Offering designates sums to Baptist seminaries in Finland and Hungary, and to pastors and other workers in Belgium. Although their country is closed to Southern Baptist missionaries, Yugoslavia Baptists receive financial support of \$12,760 from the 1967 offering.

Let us pray, praying for Baptists in these countries and others who are striving to serve behind the Iron Curtain. Especially pray for the largest group of Baptists in Europe—Russian Baptists (*pray*).

Giving the Lottie Moon Christmas Offering

Appeal for Offering

While attending a youth conference in Germany, a crippled youth gave a large offering in response to an impassioned appeal for missions in Africa. When he was questioned later, he replied: "Yes, it was what I had saved for an operation. My operation can wait, lost people in Africa cannot."

Let us pray for a like spirit of concern as we bring our offering today.

Gathering of Lottie Moon Christmas Offering

Reflection

(*Read slowly*) How distressing it is to recognize that most people who live today in the lands where Jesus walked do not accept him as any more than a prophet.

How overwhelming it is to think of people living in remote villages of Africa who have never heard of one called Jesus, the Messiah.

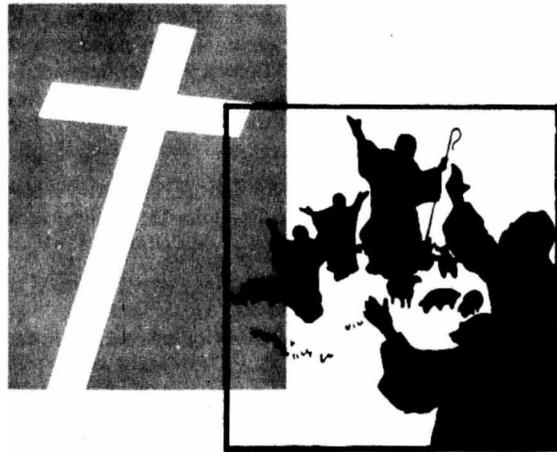
How paradoxical it is that Europe, continent from which Christianity spread westward, is now a missions field for the gospel.

How burdening it is to realize that in "Christian" America there are millions who profess no allegiance to Jesus Christ.

The gospel must be preached to and believed by each new generation—each individual must encounter Jesus Christ and answer the question put to Pilate, "What will you do with Jesus?"

Express your heartfelt gratitude anew for laymen and missionaries in the countries of Europe and the Middle East who bear a faithful daily witness for Jesus. Will you ask yourself:

- Should I expect more of others than I do of myself?
- Am I a faithful witness in our community?



- Does my family see Christ in me?
- Will my family and friends know by my "Christmas spirit" that I am a Christian?
- Are there foreign students, or other internationals, living in our community? Is there something I can do to show Christ's love for them—today or during the holiday season?
- Is there some deed of kindness I have neglected?

Let us pray (allow a minute or two of silence; then soloist sings second verse and chorus of "Seal Us, O Holy Spirit." Close with "Let the Beauty of Jesus Be Seen in Me." The musical "amen" is the benediction.)

Jesus, the Giver of Life

FRIDAY, December 8

(Interest Center: Feature a world globe and Bible opened to today's Scripture passage. Replace the announcement poster with a rugged cross on which a spotlight is directed.)

Meditation and Call to Prayer

Song: "I Heard the Bells on Christmas Day"

Scripture Passage for the Day: John 6:22-40

Let us thank God for our salvation, for the Scriptures which were written that we might believe. In John 20:31 we read: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

This week we have prayed for God's work in the world, for workers in his vineyard, for multitudes still without the kingdom. We know that Dr. Baker J. Cauthen has thrown out the challenge of discovering new dimensions in intercessory prayer—enabling the Holy Spirit to open up not only new areas to missionary witness, but also hearts of people in response to the ministry of missionaries.

We have sought to recognize and confess our sins: "If

I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18).

We have read many thrilling reports of how God blessed the 1965 evangelistic campaign in Brazil. In one year recorded decisions for Christ exceeded 100,000. The spirit of that campaign spilled over to us when its leader, Brazilian Baptist Convention past president Rubens Lopes, called Baptists of this hemisphere to a Crusade of the Americas in 1969; he is now president of the Crusade.

Among the many factors which contributed to the success of the Brazilian campaign, the most vital was the Brazilian reliance upon God expressed in burdened prayer. The entire year preceding the campaign was designated as a year of prayer. All over Brazil, Baptists went to their churches at six o'clock every morning during the first week of each month to pray for an hour before beginning a day's work. In some city churches an evening hour was more practical. Some churches not content with one week of prayer each month followed the same schedule week after week. In addition, family prayer was encouraged as well as individual prayer at specified times of the day. It is

God poured out a great blessing on the people

... will be joining other Baptists of this ... in 1969 in the Crusade of the Americas. Surely ... much about prayer from our Brazilian Bap- ... and sisters. We must pray, believing and ex- ... things from God. Will we be as faithful to ... as begin today. "We will give ourselves con- ... prayer" (Acts 6:4), the disciples resolved

... Missionary Union of our Convention is work- ... of prayer partners for 1968-69 to link Bap- ... and South America in intercessory prayer ... of the Americas. Prayer partners will be ... group to group, church to church, part- ... South America. Pray for this plan that it ... a closer fellowship of Baptists of this hemi- ... that God will burden our hearts for the lost in ... countries (pray).

... praying for foreign missions now that the ... is coming to a close? I must not forget ... endeavor depends on prayer support not ... week, but every day in the year. While others ... hands, I must pray daily for our worldwide

... just now as I listen to the roll call of mis- ... have birthdays today. (See p. 21; close with ...)

The Giver of Life

... this week we have considered ways in which ... Today let us turn our eyes on Jesus, the ... (Full article, "Christ, the Giver of Life," p. ... 6:22-40 from The Amplified Bible. After ... the reader stops and a hidden soloist sings ... in Me." Reader then completes the Scrip- ... Choose a good reader who is a person of ... Ask her to practice so that the full ... message is revealed to listeners. If it seems ... for your needs, do not read the entire ... p. 30.)

Gifts of the Living God

Praying for Our World

... We have heard each day this week testimonies ... have experienced new life through Jesus ... who received the Spirit of the living God ... and lives, of the millions still waiting to ... the Saviour. We have been inspired by en- ... throughout the world by Baptist lay- ... as well as by missionaries. We have ... our own hearts before God.

... yesterday we prayed for Latin America. Let us ... a message from Dr. Frank Means, area secre- ... Latin America, about additional prayer needs for

this part of the world. (Tell "Experiences of Churches in Latin America," pp. 25-26.) \$83,885.15 from the Lottie Moon Christmas Offering is earmarked for churches and evangelistic work; \$2,051,932.80 for all work in Latin America.

Pray for Latin America (pray).

2. Dr. Winston Crawley, area secretary of the Orient, relates "Influence of Medical Missions in the Orient" (see pp. 26-27 and tell. After each fruit of medical missions is related, thank God for the evidences of his blessings on hospital ministries in the Orient). From the Lottie Moon Christmas Offering, \$187,500 is allocated for medical missions in the Orient; \$2,138,176 for all work in the Orient.

Pray that these funds will be given by Southern Baptists (pray).

3. Africa was the focal point of our attention and prayer on Wednesday. Dr. H. Cornell Goerner, area secretary, shares with us an experience from his Africa travels (tell "In Africa—a Building Has Many Uses," pp. 27-28).

Pray for Africa's churches (pray).

4. Yesterday we prayed for Europe and the Middle East, a fourth missions area. Dr. John D. Hughey, area secretary, highlights needs (tell "Educational Work in Europe and the Middle East," p. 29).

Pray for these needs (pray).

(Without further word, four women pray concerning the following:

1. **Thank** God for money given to missions last year through the Cooperative Program and the Lottie Moon Christmas Offering. Ask God to help us carefully to examine our gift to see if there is a good reason why we should not give more this year.

2. **Pray** for the Foreign Mission Board that it may be led by the Holy Spirit to venture out into hard and unlikely places.

3. **Pray** that Southern Baptist individuals will become burdened for the urgency of sending the gospel now to a lost world.

4. **Pray** that each may see personal responsibility of influence, prayer, and gifts toward our goal of five thousand missionaries quickly. Thank God for the more than 2,200 missionaries we now have—career missionaries, missionary associates (ages thirty-nine to fifty-nine employed short term for a specific job), and for missionary journeymen (college graduates serving for two years). Ask God to call out missionaries from our churches, our own homes. Ask God to call some of us as missionaries overseas.

Tell "A Call to Prayer" by Baker J. Cauthen, page 9 (pray).

Giving the Lottie Moon Christmas Offering

Appeal for Offering

If we could accompany our money to foreign fields and

see personally the difference in lives, in facilities, in witnessing it makes because we give, we would want to give even more generously. Because Southern Baptists sent gifts to Japan, a church was built in a community. A young Japanese wrote at the time of his baptism: "I often wondered about my goal in life, but I began to think that the real question is, 'Why am I living?' I went to a Christian church to seek the answer, and I found there Jesus Christ, the giver of life. When I met him, the uneasiness and the unhappiness of my heart was changed to peace."

Let us thank God for this young man and for many others who have been saved this past year (*pray*).

Let us thank God for the gifts each of you has brought year after year. No doubt many have been born into the kingdom because of your generosity (*pray*).

Let us thank God for Jesus Christ, whom we know as the giver of life (*pray*).

Let us ask God to empower us to go forth from this week of prayer bearing testimony to the power of Jesus' name to bring life. Tell "Miami and Singapore" by Mrs. Fling, page 8 (*pray*).

Gathering of Lottie Moon Christmas Offering

Reflection

(Read slowly): Let us look once again at the question our Scripture passage raises today (*reread John 6:28*). How would you answer this question? (*Pause.*) How can we truly work the works of God in this twentieth century? Some of you might answer (*assign these to four women who can answer without rising*):

- "I can give money."
- "I can accept leadership responsibilities."
- "I can pray faithfully."
- "I can devote concern to the deep needs of my neighbors."

All of these answers are commendable, but each must stem from something deeper than simply responding to need. When we think of working the works of God, we think of service, of involvement, of activity. Again, this is only part of the answer.

God gives the complete answer. Listen as we read the next verse (*reread John 6:29*).

You may ask, "Is that all I am to do—just believe in Jesus? That doesn't seem to be work. Why, I already believe in him, and I have been serving him all my life."

Do you really believe in Jesus? If you do, then your activities (giving, serving, praying, witnessing) flow out continually because of your transforming experience with him. If you believe, you are aware of the power of his indwelling Spirit. If you believe, Jesus' power enables you to carry out his teachings.

It staggers the imagination to think of what would happen if we who believe in Jesus were willing to follow him in love. What a revolution would take place if we, because we believe in Jesus, showed God's love to everyone—regardless of circumstance, color, or social status. Love in

action convinces others that Christ lives and is able to make new the hearts and lives of men and women.

Already millions have gone into eternity without him because Christians have not triumphantly exercised a belief in Jesus. Never before has the world been in such a crisis. Never before has Christ needed more urgently followers who live with a sense of reckless abandonment

... to cleave to him,

... to trust him completely,

... to rely on him in every circumstance of life,

... and in his Spirit to be thrust out to witness to any lost and troubled soul we encounter.

Jesus Christ has given to us new life—abundant and everlasting. Do we take for granted his sacrifice? Have we lost the sense of awe and amazement over what he has done for us?

Let us try just now, in the quietness of this hour, to recapture the wonder of God's great love gift, Jesus. In a moment we shall sing "When I Survey the Wondrous Cross." Do you truly want to work the works of God? Do you want quietly to dedicate yourself anew to him as you sing the last stanza? Following the benediction, let us leave the room reverently and without speaking.

(Sing the last stanza of "When I Survey the Wondrous Cross.")

SATURDAY, December 9

Pray today for the personnel of the Foreign Mission Board with headquarters in Richmond, Virginia; particularly pray for Dr. Baker J. Cauthen, executive secretary.

Pray for your church that you will reach your goal for the Lottie Moon Christmas Offering.

Pray about your own gift. Will you dare to give as much as you spend on all Christmas gifts? Think about the idea; then pray about it.

Pray for one missionary whom you know; then turn to page 21 and pray for the missionaries listed for today.

SUNDAY, December 10

Sing or read the first stanza of "All Hail the Power of Jesus' Name," which is the hymn for this week of prayer. Do you believe the words you have read?

Read from a modern speech translation Matthew 25:35-36, 40. **Pray** about your service for Christ. Is it people-oriented? Ask yourself: Do I really care that people in my community need me? Or, do I want to be left alone to pursue day in, day out the same round of self-centered activities? Do I realize that I need to serve others if I am to truly live as a Christian?

Have you prayed carefully and faithfully this week? Have you heard the Holy Spirit's direction? Will you move out on faith, believing that God can give you power to do all things for him?

Pray now.

WMS forecaster

PLANNED BY MARGARET BRUCE

DECEMBER 1967

ROYAL SERVICE

A thought for the month . . .

May Christmas gifts remind you of God's great gift, his only begotten son.

May Christmas candles remind you of Him who is the Light of the world. May Christmas trees remind you of another tree upon which He hung for all mankind.

May Christmas remind you in every way of Jesus Christ, the risen Saviour of the world!

guiding

Woman's Missionary Society

WMS President

The Week of Prayer for Foreign Missions, December 3-10, has as its major emphases prayer and offerings for foreign missions. Material for this week is provided in **ROYAL SERVICE** and gives guides for observances each day of the week. The study material shows how overseas Baptists, especially laymen, are witnessing to people of other religious faiths through churches, medical missions, evangelism, and schools.

Every Woman's Missionary Society is urged to have daily prayer periods and to participate in all plans for a churchwide observance of the week of prayer. In churches where there are women who cannot attend during the day, prayer periods should be planned for early morning or late afternoon or evening hours.

Opportunities should be given throughout the week for an ingathering of the Lottie Moon Christmas Offering and each WMS member should be encouraged to accept responsibility for reaching the church's goal for the offering. (See suggestions to prayer and stewardship chairmen, p. 38.)

Extension members may also participate in the week of prayer observances. If they are provided the week's schedule, they can pray with those meeting at various times throughout the week. As they read the material in **ROYAL**



SERVICE or have it read to them, they can pray more specifically for foreign missions. Every extension member should be kept informed of the church's progress toward the attainment of its goal for the Lottie Moon Christmas Offering. The Lottie Moon Christmas Offering for foreign missions provides the extension member another opportunity to participate in the week of prayer observance. Be sure that each member has her offering envelope.

Is the Church Growth Plan in operation in your church? As you know, this plan is continuing concern at work through a church-centered, Sunday-School-led, adult-focused, correlated effort to reach people for Christ. This plan should be leading you to enlist and involve new church members in WMS. Here are some ways by which this can happen: (1) secure names of new church members who are prospects for WMS, cultivate them for membership, and then enlist them; (2) organize new societies, circles, and mission action groups as needed to secure maximum involvement in the study of missions and participation in missions; and (3) encourage new WMS members to participate in the Sunday School's outreach efforts.

Circle Chairman

The Church Growth Plan is one way to enlist WMS prospects. (See suggestions to the WMS President, above, and see how your circle can help with this plan.)

Cultivating new church members for membership in WMS is the responsibility of every WMS member, but the circle chairman is more directly responsible for this work because of her leadership role. The word "cultivate" is especially meaningful in efforts to enlist WMS prospects. It means preparing for growth, fostering growth, removing hindrances to WMS enlistment.

Already you are aware of ways members of your circle can cultivate women who have recently come into the church and have not been enlisted in WMS. Here are some possibilities: (1) visit them, (2) be friendly toward them, (3) share your experience in WMS with them, (4) give them a clear understanding of the purposes and work of WMS, (5) arrange for them to go to your next circle or society meeting, (6) help them feel "at home" and a part of the group, and (7) encourage them to take advantage of the mission action and study opportunities provided through WMS.

One excellent way to bring new church members into WMS is through the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering. During this week they will have opportunities to learn about overseas missions work done by Southern Baptists. They will learn of prayer efforts for the work and can experience the concern which comes from a Week of Prayer for Foreign Missions. They can see how the Lottie Moon Christmas Offering enables them to go into all the world and preach the gospel. Cultivate women for membership and growth in WMS through the Week of Prayer for Foreign Missions, December 3-10.

teaching

Missions

• Mission Study Chairman

No doubt the book recommended for study this quarter *Africa—Arrows to Atoms* by V. Lavell Seats (85 cents from Baptist Book Stores) will be completed this month. If it has been studied in circles or in the society with all circles studying together, members should be encouraged to read the book. The following word completion exercise may be distributed and filled in. Then encourage members to read the book. These words suggested by Doris DeVault are descriptive of Africa today:

1. Continent in c_m_m_ _t_o_ (commotion)
2. An _m_r_ in_ Africa (emerging)
3. Africa d_ _t_r_e_ (disturbed)
4. The waking _i_ _t (giant)
5. A _h_n_ _n_ Africa (changing)
6. Land in f_ _me_ (ferment)
7. Africa on the _i_g_ (fringe)
8. Continent seeking f_e_ _o_ (freedom)
9. Africa, ready for Christian h_r_ _cs_ (harvest)
10. W_ _t_ _r Africa? (whither).

• Publications Chairman

A subscription to ROYAL SERVICE is one gift suggestion for a friend or loved one who does not regularly receive this missions magazine for women. You may want to use a little folder suggesting that WMS members give subscriptions to ROYAL SERVICE this Christmas. Here is one idea which could be used. On the front of the folder write or print: "Does she . . . or doesn't she? Subscribe to ROYAL SERVICE." Inside the folder write: "Is the publications chairman the only one who knows whether your friend subscribes? Not if . . .

- . . . she's learning about missions
- . . . she's becoming more concerned for a lost world
- . . . she's praying for missions
- . . . she's accepting opportunities for mission action
- . . . she's a good steward of her possessions."

On the back of the folder write: "Send a ROYAL SERVICE gift subscription this Christmas. Only \$2.00 for twelve months. WMS members who decide to give ROYAL SERVICE should send subscriptions to Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, marked gift subscription. Include Zip Codes."

Announcement cards are sent to tell persons that gift subscriptions are being sent to them and from whom.

Five weeks should be allowed for new subscriptions, renewals, or change of addresses. Alabama subscribers add 4 percent sales tax.

participating in Missions

• Prayer Chairman

December is one of the most important months of the year for the WMS prayer chairman. At this time you have effective means of leading WMS members to participate in missions through the Week of Prayer for Foreign Missions, December 3-10.

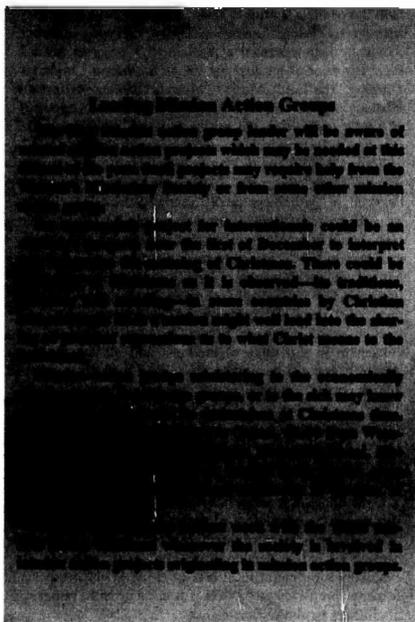
If the week is to be a meaningful experience, plans must be prayerfully and carefully made. These plans will include: scheduling prayer periods, publicizing them, arranging for leaders to be responsible for each day's meeting, planning with the stewardship committee for promotion of the Lottie Moon Christmas Offering, ordering program covers and other materials as needed.

As soon as members receive December ROYAL SERVICE, suggest that they read Dr. Cauthen's appeal for prayer (p. 9) and the message by Mrs. Fling (p. 8). Encourage them to read the messages of the Foreign Mission Board's area secretaries, (pp. 25-29). Call attention to articles in October and November *The Commission*. Order the free leaflet from Literature Distribution, Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230, which relates to the Lottie Moon Christmas Offering. Use it in your promotion of the week. Encourage the use of the prayer folder for family use (sent from state WMU offices). Use the week of prayer announcement posters where they can be seen. Order program covers, 25 for 60 cents, 100 for \$2.00, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores. Watch your state Baptist paper for information concerning the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering. See "Keeping Up-to-date with the Denomination," page 59. Encourage attendance at week of prayer observance.

• Mission Action Chairman

At Christmas hearts are warmed and constrained to give and to do for others. At this season of the year ministry to the sick, economically disadvantaged, aged, and lonely, forgotten people is often needed.

Needs of these persons may be shared by mission action groups or by others in your WMS or church. Some needs may be discovered as a result of the Week of Prayer for Foreign Missions. These may include the needs of internationals, the sick, and the unsaved. *The Mission Action Projects Guide*, \$1.00, from Woman's Missionary Union or Baptist Book Stores, gives help in planning and conducting short-term projects which are most appropriate at Christmas time.



Hanukkah, December 27, suggests an opportunity to witness and to minister to Jewish friends and neighbors (See "Keeping Up-to-date with the Denomination," p. 59.)

• Stewardship Chairman

From time to time we read that women own the major portion of the wealth of this country. Some inherit it, some work for it, but however they receive money, they are responsible to God for its use. Most women are interested in getting one-hundred-cent value for each dollar.

This month WMS members can realize full value for money given through the Lottie Moon Christmas Offering for Foreign Missions. Encourage members to read articles in ROYAL SERVICE, *The Commission*, and state Baptist papers which show how the offering is used. Salaries and homes for missionaries, hospitals, schools, and churches are among the items supported by the offering. The 1967 Lottie Moon Christmas Offering goal is \$15 million, and

Southern Baptists must pray and give worthily in order to reach it.

Every WMS member should be kept informed of her church's progress toward the attainment of its accepted portion of this total goal. Here is one way this may be done.

Build up a map of the world as different areas are presented at each day's prayer meeting. Print on each area the amount given at the time the outline of that part of the world is added. Begin the map with an outline of North America on which your church's goal is printed. On Monday add Latin America, Tuesday—the Orient, Wednesday—Africa, Thursday—Europe and the Middle East. On Friday place a cross in the center of the map along with the following words: "I gave My life for thee. What has thou giv'n for Me?" Our goal _____

Amount given _____
Be sure that each WMS member has her own Lottie Moon Christmas Offering envelope with her name written on it.

keeping up-to-date

with the Denomination

Foreign Mission Board

Week of Prayer for Foreign Missions,
December 3-10, 1967

Theme: Life Through His Name (John 20:31)

Hymn: "All Hail the Power of Jesus' Name"
(using the coronation, diadem, and Miles Lane tunes)

Daily Outline:

Monday—Bible study, John 2:12-22

Area: Latin America

Emphasis: Churches

Tuesday—Bible study, John 5:1-9

Area: Orient

Emphasis: Medical missions

Wednesday—Bible study, John 4:7-14

Area: Africa

Emphasis: Evangelism

Thursday—Bible study, John 3:1-16

Area: Europe and the Middle East

Emphasis: Teaching, schools

Friday—Bible study, John 6:22-40

Area: The world

Emphasis: Prayer for world and for personal involvement in missions.

Audio-visuals which may be used in preparation for or during the Week of Prayer for Foreign Missions

• *This Waiting World*—motion picture presenting the challenge of a world in need of the gospel of Christ. Color,

29 minutes, rental, \$6.00. From Baptist Film Centers.

• *Miss Lottie Moon*—sixteen color slides related to Lottie Moon's early life in Virginia, some dramatic events in her missionary service in China, and a picture of her grave in Crewe, Virginia. From Baptist Book Stores, \$5.00.

Home Mission Board

December 27, 1967 is Hanukkah. This is a Jewish festival which ranks only second to the Passover in historical significance. It is commemorated as a historic festival of liberation and is also known as the Feast of Lights. Baptists are encouraged to send Jewish neighbors Hanukkah greetings and to invite Jewish friends to attend Christmas activities in their homes and churches.

promoting

WMS Work

At Circle and Mission Action Group Meetings

• Preview January Society Study

Ask the following questions and lead the group to quickly answer: (1) What does the word involve mean? (to draw in as a participant) (2) What are you involved in? (3) What is our church involved in? Now say that at our January WMS meeting we will answer the question, "How can my church help provide more foreign missionaries now?" Our areas of study will be medical missions in Pakistan and publication work in Lebanon. Hold up the poster* for January society study and say it will be displayed at the church, reminding members to attend the society study. Ask members between now and that meeting to evaluate the missionary atmosphere of the church. How much interest in missions was demonstrated during the Week of Prayer for Foreign Missions? Find out how many missionaries have gone from your church to a foreign missions field.

• Use of Call to Prayer

Ask someone in your circle to be prepared to give brief information about one of the missionaries listed in Call to Prayer. Choose a missionary having a birthday during the week of your meeting. Tell where the missionary was born, where he is now serving, and the kind of work he is doing. This information may be secured from *Tell, The Window*, or the *Missionary Album* (revised), \$3.95 from Baptist Book Stores.

*Set of ten posters for 1967-68 WMS study, \$1.25, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203.



the wmu leader

december 1967
royal service

PLANNING LEADS TO ACTION

The necessity for planning has been demonstrated graphically in the age in which we live. Without plans our missiles could not have been built, the spacemen could not have walked beyond the earth's atmosphere, and satellites would not have sent back pictures from the moon. Behind—or perhaps before—every successful venture lies someone's careful planning. This same planning is necessary in order for Woman's Missionary Union to become an integral and meaningful part of a church's life and work.

As persons are led to see the purpose of planning and the need for planning, they are more eager to invest their time and energy. The organization cannot achieve its full effectiveness unless adequate planning is done. Advance for Christ seldom comes by accident. More often advance is made because leaders diligently planned and worked for it. In the planning process there are several principles of which we should be aware.

First, plans should be relevant to needs. As planners, we should be alert to the needs of the people within our organization and the plans that we make should speak to these needs. An effective program will be based on the needs and interests of the participants.

Second, plans must move from

ends to means. This implies that our objectives must be determined first. Means exist only to accomplish ends. Too often our planning is based upon a myriad of unworthy, sometimes unstated, objectives. Once we are aware of our objectives, we can develop plans.

Third, the implementers should be the planners. People are likely to work harder and to assume more responsibility for the work if they have a part in planning it. This is not to say that all planning must be done by the entire group, for much can be done by representatives of the group if they keep in tune with the group as a whole.

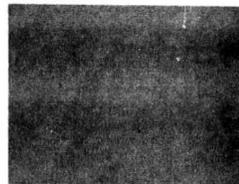
Fourth, plans should be comprehensive. Taking a look at the plan of work for the entire year helps planners to see the overall work of the organization and where short-term plans fit into the whole. Using the plan sheets for each organization as found in the WMU Year Book (pp. 40-48, 66-72, 88-94, 108-112) helps to insure comprehensive planning within every organization.

Because you are eager to have an effective Woman's Missionary Union program within your church, you will be planning all activities with extreme care, for planning leads to action.

wmu
information
for informed leaders

The Next Step

How to conduct an enlistment survey was discussed in *The WMU Leader* in November. Suggestions were given for preparing a prospect list. Refresh your memory by reading "An Enlistment Survey," page 45, November 1967 *ROYAL SERVICE*. To be of value, this list will have



to be kept up-to-date. Why not designate this responsibility to the vice-president. She will then give an up-to-date list of prospects to each age-level leader for her organization. Keep the names and addresses of all prospects within an organization in a notebook or file. Using the master list, write the name and address of a prospect on a slip of paper and give to organization members who are involved in enlistment visitation.

If you made a comprehensive survey through the Sunday School, it will not be difficult to keep the list current.

1. Check the Sunday School and Training Union rolls periodically for persons who have joined since the survey was made. Add their names to the list.

2. Get names and addresses of people who joined the church after the survey was made. Add their names to the list.

These two checks serve as easy ways to keep the list current, but someone should be responsible for getting and recording the information.

If you did not make a comprehensive enlistment survey, in addition to checking the Sunday School, Training Union, and church rolls, ask members of the organization to supply names and addresses of prospects. This may be done several times during the year.

Keeping the prospect list up-to-date is the first step toward an effective enlistment program.

Week of Prayer for Foreign Missions December 3-10, 1967

Plans should be in final form for the Week of Prayer for Foreign Missions, December 3-10, 1967. The theme is "Life Through His Name"

and the hymn is "All Hail the Power of Jesus' Name."

As a council, use this quick check to see that plans are in order.

1. Have you prayed that this will be a meaningful week in the life of your church?

2. Have you worked cooperatively with your pastor, church council, and leaders of other church program organizations?

3. Have you worked cooperatively with the Sunday School superintendent and Training Union director to make December 3 or 10 a special day in Sunday School and Training Union?

4. Have you planned in such a way that every individual in the church will be involved in praying, giving, and serving?

5. Have you distributed the free materials sent from your state WMU office and planned ways to use them?

6. Have you made plans for providing every church member an offering envelope and every church family a prayer folder?

7. Have you publicized the week through announcements, bulletins, and church newsletters?

8. Have you posted the Convention-wide goal for the Little Moon Christmas Offering for Foreign Missions? Have you posted your church goal? Have you made plans for visually presenting the goal and church progress toward it?

9. Have you prepared an interest center to remind members of the significance of the week?

10. Have all your organizations completed plans for the week?

Families should be encouraged to worship together, study together, and to reach beyond the home in service. As a WMU council, you may make suggestions as to how this week can be a meaningful one within families. Stress the importance of parental responsibility in family worship. Use the church bulletin, newsletter, posters, or announce suggestions for family participation.

A Family Worshiping Together

6. Suggest family worship at the table. Use the prayer calendar from

one of the WMU magazines and the prayer folder as resources.

● Encourage family worship at which time all participate in singing, praying, and discussing current missions events.

● Encourage attendance of the entire family at worship and prayer services scheduled during the week of prayer.

A Family Studying Together

● Study the Scripture suggestions which are given each day.

Monday, John 2:12-22

Tuesday, John 5:1-9

Wednesday, John 4:7-14

Thursday, John 3:1-10

Friday, John 6:22-40

● A member of the family may read an article given in the December issue of one of the WMU magazines which relates to the observance of the week and then give a report to the family.

● Study a map of the world. Locate the area of study each day. A member of the family may give significant information about the area.

● Discuss something learned from one of the programs during the week.

A Family Reaching Beyond the Home in Service

● Follow-up activities which can be done in the community as a result of the daily study may be suggested in age-level organizations. Families may be encouraged to participate in these activities together. (Other suggestions may be added.)

1. Witness to people of other faiths.

2. Minister to families in which there is illness.

3. Choose a prayer partner or a witnessing partner.

4. Locate international students and help them become identified with community life.

● Suggest participation in mission activities which are already planned.

● Visit members and encourage

them to attend the activities during the week of prayer.

● Provide transportation for those to attend who could not otherwise be present.

This can be an unforgettable week in your church as you lead members to give of themselves "to bear the message glorious."

Assisting Youth Organizations

You will find that December provides excellent opportunities for fostering. With the many events which take place at this season of the year, there are probably many needs which an alert WMU council will care for.

Here are some possibilities for you:

1. Provide transportation for members and their families to attend the congregational observances of the Week of Prayer for Foreign Missions.

2. Help Sunbeam Band leaders to telephone parents or write letters explaining the purpose of the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering to those who have Sunbeam Band children.

3. Visit in the home of members whose parents are not active in the church and explain the purpose of the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering.

4. Assist with the foreign mission study within the organization by teaching, providing materials, transportation, and refreshments.

5. Provide help for any mission action activities which may be in process during the month.

6. Offer assistance with any social festivities such as banquets, parties, or teas, which may be scheduled during the holidays.



wmu

president

vice-president

Leadership Training

Those who have accepted places of leadership have accepted places of responsibility. It takes time, thought, and effort to learn the work of Woman's Missionary Union and how the organization relates to the total mission of the church and its work in the world. When leaders understand their work and efficiently carry out their responsibility, the total work moves forward. The process of growth is continuous for one who truly leads.

Because there are always new ideas, methods, and materials, it is necessary that the leader in Woman's Missionary Union be well informed. One of your major responsibilities is to provide leadership training opportunities. The most comprehensive plan of training is the age-level leadership course. (See *WMU Year Book 1967-68* for details concerning each course.)

You take the initiative in planning and scheduling the leadership course. This involves determining when and where the course is to be studied, the method of study, the teacher, and other details necessary for a meaningful learning experience. The important thing is to help the leader plan for a study which will meet their needs. The plans presented and discussed in the WMU council encourage all leaders to take advantage of every possible opportunity for growth and improvement.

You may want to suggest one of the following possibilities for getting together to study the course:

1. A spend-the-day affair on a weekday or Saturday.

2. Two or more evenings.

3. One or more Sunday afternoons.

4. Sunday evening (These sessions are scheduled in consultation with

the director of church leader training or the Training Union director. (See the discussion of *Advance in Church Training, The WMU Leader, November 1967 Royal Service.*)

5. Individual home study.

6. Group home study.

Realizing the importance of training, the alert president will see that opportunities are provided for every leader in Woman's Missionary Union.

Involvement of Members of WMU Council

How can we awaken members of the WMU council to their responsibilities and instill a sense of service in the work they do as officers of Woman's Missionary Union?

This is not an easy question to answer, but to carry on an effective program of missionary training within the church, every member of the WMU council should be involved in planning and carrying out the work. (Read again the article, "Planning Leads to Action," p. 60.)

As president, you can:

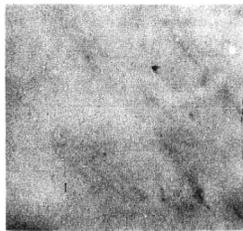
● Lead members to understand the purpose for which they are working—to discern the action of God in the world and to join in his work. No group works better than a group whose members are committed to its purpose.

● Provide a program of leadership development.

● Pass on your enthusiasm.

● Give members opportunity to express their ideas concerning any subject.

● Guide discussion to a conclusion, preferably one of action in which



some of the group will take part. These actions and others can help involvement become a reality.

Three Questions . . .

1. When did you last attend an associational, state, or national WMU meeting? These meetings provide learning experiences and produce more alert and interested women. The programs, clinics, conferences, house parties, and other meetings are designed to be helpful and challenging.

2. How do you know about these varied opportunities? As president, you receive the information and are responsible for passing it on to others. On the associational calendar, which the church receives, are listed dates of WMU meetings. The associational WMU president sends announcements of coming activities. Communications regarding state events come from your state WMU office. National WMU meetings are given publicity in WMU magazines.

3. What do you do with the information you receive? Share details and highlights of the program with members of your WMU by placing information on a poster, announcing the meeting in the bulletin, or making an announcement at a WMU gathering. A bit of encouragement or enthusiasm on your part will cause others to want to attend.

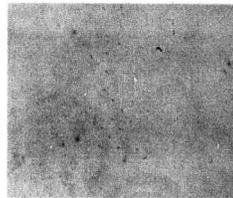
You are not through yet—make arrangements for transportation, registration reservations, or a nursery. When these details are taken care of, it is much easier for a woman to rearrange her daily schedule and plan to take advantage of training opportunities.

wmu

secretary-treasurer

Quick Check

✓ Do you have clear, concise, minutes for October and November



council meetings?

✓ Are the minutes easily accessible?

✓ Do you give the president information before the council meeting?

✓ Have you talked with the president to determine what records and reports you are to supply her when reporting time comes?

✓ Do you have an accurate record of all money received and disbursed since October?

✓ If you checked all five, you are an efficient secretary-treasurer and you mean much to Woman's Missionary Union in helping to teach missions and lead persons to participate in missions.

wmu

youth directors

● ywa director

● ga director

● sunbeam band director

Interested, concerned, prayerful, determined, eager, excited people attend associational, state, and national meetings! Does one of these adjectives describe you? If so, you should take advantage of the training opportunities afforded in

... associational meetings

Associational youth directors plan conferences for you. At these meetings your duties are interpreted, suggestions are given as to activities in which your group can engage, new plans and materials are presented, and inspirational speakers are featured.

... state meetings

Your state personnel plan con-



ferences, clinics, house parties, and other meetings which equip you to do your job in the local church. Plans and training are based on the latest WMU materials national meetings

These meetings include the WMU annual meeting and the conferences at Ridgecrest and Glorieta. Begin making plans to attend these outstanding training sessions.

Ask your president about details concerning associational and state meetings. Watch WMU magazines for information about national meetings

Take a Minute

YWA director, turn to pages 80-84 in the WMU Year Book 1967-68 and put a check by materials, both priced and free, which you are presently using or have used recently.

GA director, turn to pages 101-104 in the WMU Year Book 1967-68 and put a check by materials, both priced and free, which you are presently using or have used recently.

Sunbeam Rand director, turn to pages 120-122 of the WMU Year Book 1967-68 and put a check by materials, both priced and free, which you are presently using or have used recently.

Look at what you have checked

Are there items which you are not using that would help you do your work more easily and efficiently?

If there are things which you do not have and you feel they are important to your work, speak to the WMU council. They will be eager to provide those things which you feel necessary

Week of Prayer for Foreign Missions—A Challenge

Opportunity to participate in the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering challenges youth to become dedicated, resourceful, and courageous

The study and action opportunities provided during this week help create a climate in which youth may come into an increasing knowledge and love of God and neighbor. Youth are led to understand God's purpose for their lives and are led to find new strength and direction for witness and service.

This is a significant week, for young people learn of missions needs around the world, see their lives as they fit into God's plan for the redemption of mankind, realize the importance of intercessory prayer, and give sacrificial gifts for the support of missions.

Talk with your leaders and assistant leaders and encourage them to plan the activities for the week to involve all members in full participation—praying, giving, and serving. Look at the plans for the week and determine whether they will interest youth of today when there are so many conflicting and appealing interests on every hand.

Guide the leaders in an evaluation of the plans which have been made for the week. Ask the following questions:

1. Have you considered member interests?
2. Have you included members in planning?
3. Have you used their interests in planning?
4. Are you using methods in pro-

gram presentation that involve them?

5. Have you planned follow-through activities to sustain their interests?

Much of the interest and motivation is "caught" from a contagious, dedicated, and enthusiastic interest of an adult leader. Young people will expend their best energies only where they are challenged to give their very best. What greater opportunity could a leader have than to stimulate a young person to give of his life in service for Christ. This week affords just this opportunity!



Help your church to give carefully and prayerfully to the Lottie Moon Christmas Offering



from Birmingham

Dear Pastor—

Concern about the work we do together through the Foreign Mission Board is uppermost in the minds and hearts of Southern Baptists during December. The Week of Prayer for Foreign Missions, December 3-10, and the Lottie Moon Christmas Offering help us observe the birthday of Jesus in a more worthy way.

We pray that a challenging offering goal will be set and that this will be a blessed time for you and your church.

All church organizations should share in this observance. Materials and plans have been suggested by Sunday School, Training Union, and the Music Ministry, in addition to the many suggestions from Woman's Missionary Union and Brotherhood and appeals from the Foreign Mission Board (see pp. 25-29).

Almost a half century ago the Cooperative Program came into being as our avenue of getting together to carry out the Great Commission around the world. The Lottie Moon Christmas Offering is another vital part of Southern Baptist foreign missions endeavor.

May we point out the significance of this week of prayer and the offering as we get ready for the Crusade of the Americas in 1969 (see allocations below*). Burdened prayer and sacrificial giving are required if God's blessings are poured out on this evangelistic effort.

"Whatever we are doing, it isn't enough" is a statement that is all too true as we look at our forces and our resources in Latin America as well as in other overseas areas. The days of December 1967 are a pivotal time for a denomination committed to a crusade to win men to Christ's banner on the continents of this hemisphere. Let us pray, believing

Sincerely,
WMU Staff

*Lottie Moon Christmas Offering allocations for different types of evangelism in Latin America, including the Crusade of the Americas, \$240,236.44

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MCMAHON M C MRS.
4902 DANBY DR
NASHVILLE TN 37211

**Week of Prayer
for
Foreign Missions**

DECEMBER 3-10, 1967

and the

Lottie Moon Christmas Offering

GOAL: \$15 million