

*Christian  
Businessmen  
in  
Europe*

ROYAL SERVICE

SEPTEMBER 1966

## ROYAL SERVICE

September 1969

Volume 64

Number 3

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ROYAL SERVICE is published monthly by Woman's Missionary Union, Auxiliary to Great Britain Convention, 604 North Tenth Street, Birmingham, Alabama 35203. Price: \$2.00 per year, single copy, 25 cents. Annual subscription orders: Alabama subscribers add 4 percent tax. Allow five weeks for renewal, new subscription, change of address, include your request. Entered as second-class matter at the post office at Birmingham, Alabama, at special rate postage provided for in Section 1109, Act of October 3, 1917, authorized June 26, 1959.

# Day by Day --- Living

## ■ AN EDITORIAL

The USS *Pueblo* crewmen reported that they had difficulty in recalling passages from the Bible while they were prisoners of Communist Koreans. Together these young men labored to recall the Twenty-third Psalm and other beloved Bible passages. They wrote the passages down and read them over and over during those horrifying days of an eleven-month imprisonment. In this time of great distress they admitted that they turned openly to God for strength.

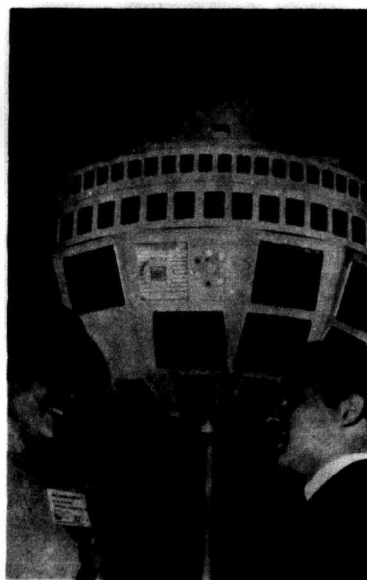
Another young man, David, knew the value of hiding God's Word in his heart to recall and to give stability to his life. We sometimes take lightly the need to know well God's Word and its depth meaning for our lives. Have you speculated on the possibility of relying solely on what you now know about God with no possible access to a Bible or a hymnal in which great spiritual truths are written in verse? How much Scripture can you recall? How many hymns can you sing from memory?

One woman, eighty-four years old, living in a nursing home, confided that each day she memorizes a passage of Scripture and writes down a poem or a thought in prose. "To keep me from getting old," she affirmed. God's Word has wonderful keeping power.

by Ethalee Hamric

*America's next generation of scientists--  
those men and women whose task it will be  
to shed new light on the wonders  
of a dawning space age--  
have a firm belief in God.*

## GOD AND SCIENCE TOGETHER



**A** SURVEY taken at the Ninth Annual National Youth Conference on the Atom indicates that 85 percent of the most outstanding high school science students in the nation go to church regularly and over half are active in church affairs. They see no conflict between their scientific endeavors and the teachings of their respective churches.

The conference, sponsored by some seventy of the nation's investor-owned electric utility companies, each year brings together about seven hundred of the nation's most promising high school science students and their teachers for three days of lectures, conference sessions, and field trips in which they explore the peaceful promise of the atom.

Such eminent scientists as Dr.

by Colin MacLachlan, reporter

Glen T. Seaborg, chairman of the Atomic Energy Commission, and Dr. John R. Dunning, dean of the School of Engineering and Applied Science at Columbia University, have addressed the conference.

During interviews at one conference outstanding students were asked if their religious studies aided them in their science interests. In a great many cases, the students subordinated science to religious belief. Here are some of their replies:

"You can't separate God and science," said Susan Madalinaki, sixteen, of Chicago. "The wonders you discover are only being rediscovered. God's hand is behind your accomplishment." In the opinion of William Letzmer, eighteen, of Texarkana, Arkansas, "A true scientist cannot

function without religion." Robert G. Deichert, seventeen, of Golden Valley, Minnesota, felt that, "Science is merely the attempt to explain the manifestations of God's power."

In reply to the question of whether their science and religious training had anything in common, the students again indicated deeply-rooted religious convictions.

"Science explains what God has revealed," said Albert Bruecken, seventeen, of Des Moines, Iowa. In the same vein, Paul G. Remtamo, seventeen, of Wyoming, Michigan, said, "I am continually amazed at the perfect order of the universe and am thereby reminded of the nearness of God."

Robyn Ann Raede, seventeen, of Pueblo, Colorado, added, "Both are

basically the study of God—one in a spiritual sense, the other in a physical sense."

"Each helps me to figure out who I am," said Kathy Hider, seventeen, of Downieville, California. "Both require discipline and faith," added David S. Phillips, fifteen, of Fairborne, Ohio.

The conference, held each year in Chicago, is designed as both a reward for teen-age scientists for achievements in the field of science and a stimulus to greater effort in later years. Young men and women who attend the conference from states throughout the nation qualify because of outstanding scholastic averages in the sciences and through their award-winning projects at state and national science fairs.



by Theo Sommerkamp

# Baptists at Rüschiikon



sale. Their reaction to the site was immediate and unanimous.

The "new" Rüschiikon—one in which non-academic functions have taken on great importance in the European Baptist picture—depends on the same factors that prompted the committee to choose it for a seminary campus: close, but not too close, to the heart of a large centrally located European city; transportation hub for airplanes and railroads, enabling the entire continent to be reached readily; already established as an educational center, having a university and national institute of technology.

CHOSEN over twenty years ago as the ideal location for a new Baptist seminary for Europe, a lakeside hilltop south of Zurich, Switzerland, has today developed into the choicest spot as well for a Baptist conference center, Baptist radio center, and Baptist press center for Europe.

Among Baptists, the Baptist Center near Zurich, Switzerland, is the best known denominational institution on the map of Europe. "This is it!" exclaimed the members of a site selection committee, sent by the Foreign Mission Board of the Southern Baptist Convention in 1948 to scout out a seminary location. After viewing a number of other possibilities, they had come to the Zurich suburb of Rüschiikon to see an estate up for

sale. That centrally located European city with good transportation facilities and a well-known university is, of course, Zurich. And it is the largest city in Switzerland, which prides itself on its grass-roots democracy that sends the men (women's ballots are still forbidden in parts of the country) to the polls several times a year.

This is an atmosphere in which academic and press freedom can thrive, to which people can come and go to schools and conferences with-

out binding travel restrictions or currency controls, in which staff members at Rüschiikon can reach the remote corners of Europe in their continent-wide responsibilities toward European Baptists.

In addition to being a traffic crossroads for Europe, Zurich airport is a connecting point for flights to Asia, Africa, and North America. This brings many famous names across its runways and makes it possible for Rüschiikon to benefit from visits—and often, lectures—from many non-Europeans every year.

Baptists are attached to Zurich in yet another way. Here lived, suffered under persecution, and died for their faith some of Baptists' spiritual forefathers, the Anabaptists.

The Baptist Center in Rüschiikon, Switzerland, is the scene of Baptist activity which has widespread influence in Europe. At left are the administration building and chapel, and seminary president, John Watts.

The seminary first opened to students in September 1949. It continues to dominate activities at Rüschiikon as "the first among equals." But in the last decade non-scholastic programs have gotten their start and lodging place at Rüschiikon, tucked away here and there in the main seminary building.

The new organizations have their own directors who are independent of the seminary president. The seminary president, Dr. John D. W. Watts, as well as the director of conferences, Virgil H. Moorefield, Jr., are regular missionary appointees of the Foreign Mission Board.

E. Wesley Müller, director of the European Baptist Recording Studio, and Theo E. Sommerkamp, Jr., director of the European Baptist Press Service, are missionary associates.

Conferences at Rüschiikon have assumed more than an educational flavor. Besides those directly related to academic life, there are numerous others. European Baptist Men regularly meet at Rüschiikon, and European Baptist Women held their



most recent gathering on the campus.

Church conferences can sometimes also be accommodated. A doctrinal study day for members of Swiss Baptist churches takes place each year. The Baptist church of Bonn, Germany, held its spiritual retreat and future planning conference at Rüschiikon, enjoying the nearby Alps for an occasional outing. Seminary housing and dining facilities can care for such conferences at certain times of the year.

Demands for a fresh appraisal of Christian education throughout Europe have led to the holding of a conference on religious education in the summer of 1969. Conference sponsor is the Commission on Bible Study and Membership Training, an



agency of the European Baptist Federation.

The most important new conference brings together general secretaries or presidents of national Baptist bodies all over Europe. The first session was in March 1967 and has been repeated every year since. It looks like an annual week. The roster of national leadership bears names of many former students. Gerhard Claus, executive secretary of German Baptists; Theo van der Laan, general secretary for Dutch Baptists; Kaare Lauveng, general secretary of Baptist Union in Norway; Daniel Machado, president of Portuguese Baptists, have all been students. Dr. Claus Meister, president of the Swiss Baptist Union, is almost a charter member of the seminary faculty.

This summit conference of Baptists played a leading role in development of Baptist evangelism campaigns in fourteen European countries which took place within a reasonably short time of each other. The successes and failures, and most of all, the enthusiasm was shared even if language made pastoral exchanges impossible. Listening to one another's opinions on doctrine and policy gives a broader understanding and appreciation of the scope and variety of Baptist work in Europe.

One of the best-equipped recording studios of any religious group in Europe is found at Rüschiikon. The

European Baptist Recording Studio actively produces or sponsors broadcasts in Hungarian, Italian, Spanish, French, Romanian, and (since January 1969) Russian. (Programs are transmitted from a powerful station in Monte Carlo, Monaco, on the Mediterranean coast.)

Director Wes Miller visits countries to which these broadcasts are beamed. In company with the preacher of the program, he chats with listeners. When possible, Miller records the best church choirs and bands in order to have authentic music. Preaching is done by men fluent in the particular language to avoid the "foreign accent" in messages.

European Baptist Press Service operates as an agency of the European Baptist Federation. The press service is not an extension of the press relations department of the Foreign Mission Board, but the two share material with one another.

Purpose of the press service is to provide European Baptists with news inside their continent. EBPS also sends European Baptist news to Baptist papers in the USA and other continents.

Consultation is an important aspect of the work done by Rüschlikon personnel. Seminary professors lecture periodically in Baptist schools operated in the various countries and speak to denominational gatherings. Wes Miller was a consultant when the World Council of Churches designed its studio in Geneva. He is also regional radio-TV representative for the missionary area served by Area Secretary J. D. Hughey. In this role, he helped set up the Baptist recording studio in Beirut, Lebanon, to provide broadcasts to Arab states.

Press Service Director Theo Sommerkamp helped staff the press room of the World Congress on Evangelism in West Berlin in 1966. He managed the press room for the Baptist Youth World Conference in Bern in 1968. He also had responsi-

Zürich, Switzerland is a beautiful, mountainous city

bility for press arrangements at the Conference of the European Baptist Federation in Vienna in August 1969.

What language do the people of Rüschlikon speak? A good question, since there are twenty languages in Europe and many local dialects. The press service provides material only in English because of the high cost of becoming multilingual. Seminary classes are also taught in English.

One of Rüschlikon's newest services, created within the last two years, is a modern language laboratory. Recording equipment permits oral language exercises as well as book learning. The laboratory primarily works to improve the English-language ability of seminary students, for whom—in most cases—English is a second or third language. Summer courses enable students deficient in English to prepare themselves for seminary classes in the fall.

To a limited extent, these summer courses can be opened to Baptist leaders and pastors (who do not intend to stay on as students) around Europe who want to become proficient in English. In the summer of 1968 three Czechoslovakians were taking the language course when their country was occupied by Warsaw Pact troops. John D. Hopper, Southern Baptist missionary on the seminary staff, directs the laboratory.

Rüschlikon seminary also is a meeting place for the bilingual Rüschlikon Baptist Church, whose services are in German in the morning and in English on Sunday night.

The nearly one hundred who attend the church are about equally divided in three categories—local Swiss residents, American staff at Rüschlikon, and seminary students.

The church uses the octagon-shaped seminary chapel, dedicated in March 1959 in honor of Mrs. George R. Martin, president of Woman's Missionary Union at the time she was on the site committee which selected Rüschlikon. (Dr. M. T. Rankin, Foreign Mission Board executive secretary, and Dr. George W. Sadler, area secretary for Europe, were the other two committee members.) While the church uses the seminary chapel, it tries to avoid being labeled as "the seminary church."

Not all students and staff attend this Rüschlikon church. An Italian student preaches to a congregation of Italian migrant workers; some students and staff also attend this service. Three Zurich area Baptist churches draw students and staff.

Students who speak fluent German occasionally assist as interim pastors of Swiss Baptist churches. But only the Rüschlikon church regularly features simultaneous translation in an alternate language, German or English. Since the Swiss Baptist home missions project in Bern entered its new rented facilities early in 1969, students have gone there on many Sundays as part of their field work.

Rüschlikon's good reputation as seminary, conference site, radio studio, and press service depends a great deal on the professional caliber of personnel and the fine representation of students and personnel.



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

**L**AST month we discussed the partnership of the United States with its Latin American neighbors in the Alliance for Progress. We saw that despite many frustrations, the cooperative efforts of these Western Hemisphere neighbors are on the way to achieving a better standard of living, better health, and better educational advantages in all the developing nations.

This month, let us look at another cooperative alliance: the North Atlantic Treaty Organization (NATO). It is an association of fifteen nations,<sup>1</sup> including Canada and the United States on this side of the Atlantic and the free nations of Europe on the other. It was founded April 4, 1949, when Europe was still submerged in terrors, many of them growing out of World War II. Now NATO is observing its twentieth anniversary.

NATO was organized preeminently as a defense organization—seeking to protect its member nations from the threat of attack by other powers. It has obviously succeeded in this goal. President Nixon said at a meeting of the North Atlantic Council in Brussels, Belgium, last February that "... while Europe has endured its share of crises in these past twenty years, the ultimate crisis that would have provoked a nuclear war has been prevented."

But the organization is much more than a military coalition. "The ties that bind Europe and America," Mr. Nixon observed, "are the common tradition of freedom, the common desire for progress, the common passion for peace."

The American President continued by saying as NATO enters its third decade, "I see for it an opportunity to be

## New Horizons Are Found in America's North Atlantic Partnership

more than it has ever been before: a bulwark of peace, the architect of new means of partnership, and an invigorated forum for new ideas and new technologies to enrich the lives of our peoples."

One of the strongest areas of non-military cooperation is in the sciences. NATO's Science Committee oversees advisory and research groups working on areas of research of interest to all member nations, thus forwarding scientific study while, at the same time, avoiding duplication of effort. Thirty thousand scientists have participated in seminars, sharing ideas, since this program started in 1958. Both governments and industry in the various nations have linked hands under NATO guidance for development of an International Institute on Computer Science—again coordinating and encouraging research on peaceful objectives.

Among other problems being tackled cooperatively are water and air pollution, the congestion of cities, development of natural resources, and progress in education and public understanding. All the member nations have knowledge to share, and each is better for sharing.

NATO has its own satellite communications program known as SATCOM. Satellites orbiting the earth 18,000 miles out in space provide immediate communications between members of the North Atlantic Council.

President Nixon pointed out these many fields of cooperation and said that still more should be developed, both for the preservation of peace and the enrichment of life.

"One of the greatest values in having an alliance," the President said, "is the chance it provides to share ideas—to broaden the horizons of our thinking—to multiply the resources of experience and perspective we can bring to our problems, not only in our own immediate areas but throughout the world."

<sup>1</sup>Belgium, Canada, Denmark, France, Greece, Iceland, Italy, Luxembourg, Netherlands, Norway, Portugal, Turkey, Great Britain, United States, West Germany.



## *The Delinquent*

You say I'm bad. You're right. I am.  
I've learned to hate and hurt,  
I've learned it from your world, from you.  
Now I am a delinquent.

For as I stand before the judge,  
I hear him saying, "Son, you broke the  
law.

And it seems best for you and for society  
That you should spend a little time where  
we can help you."

The judge is not unkind in face or tone,  
He only speaks for you.

But each "kind" word is like a spade of  
earth

Heaped upon my nearly buried soul.

There's no tomorrow.

My future is my past.

I am a statistic—a mark upon your chart.

And I can hear you saying now of me,

"I cannot understand this boy.

Why did he do it?"

I'll tell you why—

You with the pleasant home—a family of  
your own,

You who have good food warmed on the  
fires of love,

You who laugh and play while others cry

I never was quite sure from whence I came

I hardly care

I only remember crawling into your world

From out my broken crib, wet with the  
yesterdays of neglect.

I learned to dress myself in tattered clothes

That lay where they had dropped

When late last night I put myself to bed

I learned to fight

I had to fight to live. I learned to hate

I hate the rich, the smart, the good—

All those who have the things I cannot  
have.

And now you say you'll help me

You can try

You'll feed me, clothe me, tell me to keep  
clean.

I'll take your tests.

I'll listen to your words—your sermonettes

I'll go and come because you say I must

Be yours.

But you can never change my heart—my hate

Unless—

Unless somewhere I find one person—

One person like no other I have seen  
Who knows that deep inside my profane  
sle

There burns a spark of goodness  
Waiting for a breath of love  
To fan it into flame.

I know not where I'll find this man  
Or if I ever will,

For all my life I've sought him.

Yet in my deepest loneliness he's there,  
Somewhere.

Waiting to love me—really love,

Not merely as his job, but just because  
he cares.

He's somewhere in this world of wealth  
and slums

Looking for me.

And when I find him—the man that I  
can trust,

My life will change. I know it.

I'll put one hand in his

And to my God the other hand I'll give,

Then lift my head and walk uprightly in—  
to life

Knowing, at last, that I have found  
My Friend.<sup>1</sup>

<sup>1</sup>Copyright 1961 by Col. Robert E.  
Nolta, Volunteer of America, Minneapolis,  
Minnesota. Used by permission.

## *With Easel and Brush*

by Elaine J. Herrin

With easel and brush

I climbed the hill and carefully  
looked  
upon my town.

With sweeping strokes

I applied brilliant colors—joy and  
laughter  
in my town.

With somber shades and darks

I daubed on canvas the lonesome  
shadows and sorrows  
of my town.

With palette knife and heavy hand

I swirled the black and scarlet  
sins  
of my town.

With penetrating artist's eye

I stepped back to survey the  
finished portrait  
of my town.

With startling recognition

I found Him etched upon my  
canvas—weeping  
for my town.



## *A Prayer for Spiritual Depth*

by Mary Etta Moore

Lord, work a willingness in me  
To allow the Spirit full control  
Remove the frivolousness and  
Harshness of judgment from my  
soul

Grant me strong tenderness  
And a sorrow for sin.  
Give me humility and  
Spiritual depth within.

Putting memories of a lifetime into words is a joy—but difficult



## missions here and there - -

### ■ Emeritus Missionary Biography Project

by Floyd H. North

Scores of retired foreign missionaries are now recording their experiences for posterity. This effort is called Emeritus Missionary Biography Project. Writers gathering authentic information about the early days of Southern Baptist foreign missions will recognize the significance of such a project.

During the earliest years, the Foreign Mission Board accumulated missionary letters and recorded specific information from which executive secretaries prepared annual reports to the Southern Baptist Convention. But few missionaries then produced full-fledged autobiographies or detailed historical accounts of developments on their field.

Now in its third year, the Emeritus Missionary Biography Project has a growing number of participants. Some prepare autobiographies; others record facts about themselves and make observations about years of experiences, thus supplying material which will be invaluable historically. The biographer is often a member of the family, not necessarily the missionary.

A few criteria and guidelines have been determined for the writing of the manuscripts in order to assure a fair degree of uniformity of important information. The Board provides a fixed fee for the writing and a per-page rate of remuneration to cover the cost of manuscript typing up to a standard number of pages. The original copy becomes the property of the Foreign Mission Board and is placed in library archives. The carbon copy (or copies) remains with the person about whom the story is written.

Writers of missions history, of lesson courses, and of Graded series mission study books in the years to come

will have access to a much larger and greatly improved accumulation of authentic information at the Board's library. Missionary biographies, however, comprise but a small part of what the library contains. The number of books, all of them related in some way to the subject of missions, exceeds fourteen thousand. In addition, continually updated research files are maintained on all missionaries, their fields, and a wide range of general subjects. Librarian Nell Stanley supervises the Emeritus Missionary Biography Project and is striving to build the best possible center for research on general subjects related to missions, particularly to Southern Baptist foreign missions.

Much of the work load for Miss Stanley and her staff results from continuous inquiries by mail. With the latest copy-making equipment available, they are able to handle a large number of requests for information on an almost immediate basis. The broad base of information in this library should help tell the story of Southern Baptist foreign missions work.

### ■ A Baptist Witness at a State Fair

by Kenneth Day

On the midway at a state fair one expects to see a Ferris wheel, rides promising thrills and chills; the world's strongest man, fattest lady, and strangest freak; exhibits of pickles, jams, jellies, quilts, and other handwork. No one associates "tent evangelism" with a state fair. Yet that was a venture last year of the Walnut Street Baptist Church of Louisville, Kentucky.

Robert Young, assistant pastor of this historic church, describes it as "one of our most challenging and exciting

endeavors." This church provided a place for the showing of the Billy Graham film, *Man in the Fifth Dimension*, each hour from 2:00 P.M. through 10:00 P.M. On Saturdays and Sundays showings began at 10:00 A.M.

The idea was conceived a full year before the 1968 state fair. Plans were carefully developed and organizations enlisted to handle numerous details involved in preparation and execution of this unique project. A chairman was named. Committees were appointed and charged with responsibilities for physical properties, sound equipment, projectionists, ushers, carpentry and construction, publicity and advertising, and enlisting and training counselors. A steering committee gave guidance to the project. Almost two hundred persons were engaged in this evangelistic ministry.

The counseling committee enlisted eighty-five counselors from and through the Baptist Men and WMU organizations of the church. These attended four training sessions using materials provided by the Billy Graham Evangelistic Association. During the fair many arranged their working schedules so they could spend the entire day at the tent.

A choice spot was acquired on the midway and a 30 by 60 foot tent erected. Air-conditioning was installed. It was not known until the fair was opened, but this was the only air-conditioned tent on the midway. And to be sure, it was inviting.

During the ten days of the fair, the film was projected 104 times and 10,164 people registered. An average of 98 persons attended each showing. Of these, 18 made public professions of faith in response to invitations extended following each showing. Eight hundred more checked registration cards indicating they were not church members, would like to know more about Walnut Street Baptist Church, or would like to talk with someone about

becoming a Christian. In follow-up, these cards were shared with other churches located near the addresses of the visitors.

In assessing the results—both statistical and those which were evident in the spirit of the participants—Mr. Young is exuberant. The effort reached persons for Christ; it brought others to serious confrontations with the claims of Christ. It provided opportunity for Christians to witness. It touched more than ten thousand with a forceful Christian witness. And beyond this, Mr. Young reports: "Our eyes were opened. Now we are looking for other unique ways to present the gospel where persons are."

### ■ Developing a Resort Ministry

by T. A. Patterson

Executive Secretary  
Baptist General Convention of Texas



As working hours decrease and leisure time increases for the workers of our great nation, Southern Baptists are faced with a challenge that promises to alter radically our approach to state missions work. The New Leisure, as it has been dubbed, is certainly going to require new thinking, new attitudes, and renewed vigor.

Texas Baptists are attempting to clear out cobwebs and meet the challenge of more time available. As is so often the case, Christian students are paving the way. God is blessing us through student work. They are the vanguard of change, not in theology for they believe the old, old story, but in methods and attitudes.

This year we move forward. It is the year that we invest our total resources in a witness that is year-round, using a variety of age groups. No longer will unique missions work be left to student summer missionaries, although they will certainly continue their good work. Others will join them.

We have learned something about our society in a recent study. We have found that we no longer are dealing exclusively with those seeking to escape to suburbia. We are also observing escape from suburbia to rustic and rural areas. New state-federal projects have created along rivers and lakes recreation areas which attract millions of people.

The weekend, of course, is the peak period, and we see a curious phenomenon—dual church membership. We are finding people who participate in weekday ministries and services in urban churches and then attend Sunday services in rural chapels. To be honest, we have not yet brainstormed our way into a method of meeting this trend. It is one of the perplexing problems before us.

In the past, our resort missions efforts have been keyed to face-to-face confrontation and our soul winning efforts have been relatively successful. We want to retain that individual quality, but yet there are vast groups of vacationers, hunters, fishermen, water skiers, who are not being reached. These are neither serving people in suburbia nor attending services at a resort.

We are experimenting with a pilot project in resort areas. Our Direct Missions Department, in cooperation with local Baptist associations, is establishing portable chapels, some with full-time ministers, at various key recreation points across the state.

In an attempt to spotlight some of the target areas for the coming year we cooperated last January 30-31 with the Home Mission Board in a conference at Southwestern Baptist Theological Seminary, Fort Worth. This conference centered around the theme, "The New Leisure."

We are attempting great things for our Saviour in this effort. We have determined that we must go where the people are. We contain God's Holy Word inside the four walls of a church. Our experience tells us that if we can confront people on the lake and sea and by the campfire and win them, then they will take their rightful place in the church and sustain it with their fellow Christians in a ministry to people wherever they are.

Here is a testimony from Nancy Hopson, a Baylor University student who worked in the Port Aransas areas. She writes:

This afternoon a group of twenty young people and adults from our church went over to witness to people on the beach. This was tremendous. It was amazing to us how responsive the young people were. A large portion readily stated that they felt their lives to be purposeless. The overwhelming response was, 'I can't believe you're out here talking to me about Christ.' This tells me that we've far too long confined Christ in the ordinary

Because of surrounding a resort ministry must be informal and personal, whether to swimmers or fishermen



At the end of this year we are hoping that many more Texas Baptists of all ages, talents, and occupations will have a chance to share in this and in other activities which develop. These are literally the "highways and hedges" referred to in the Bible. How we react to the challenge of leisure time and recreation may well decide the relevancy of our witness for Christ and the measure of the gospel's appeal to the sin-sick world of today.

Please pray for Clinton Watson and all the Baptist General Convention staff as we try to establish a resort missions program this year.

We know you have questions about the present age-grading in churches because we get letters from you asking for information. We also know that some churches have adopted various new plans of grading. Materials need to be planned and published that will be usable by the majority of churches in the Southern Baptist Convention. Therefore, after several years of research and conferences by pastors, church staff members, lay leaders, workers from state staffs, from the Baptist Sunday School Board, Woman's Missionary Union, and Brotherhood Commission, recommendations were developed. A new grouping-grading plan is being suggested for use by Southern Baptist churches effective October 1, 1970.

What is the plan? you ask—and what about our building? seems to be the prevailing second question.

I am not sure there is enough space in this issue of ROYAL SERVICE to give adequate answers to these two vital questions, but I will do what I can.

The plan provides for four divisions as follows: preschool—birth through age five or school entrance; children's—age six or grade 1 through age eleven or grade 6; youth—age twelve or grade 7 through age seventeen or high school graduation; and adult—age eighteen or high school graduation and up. With these divisions as a base, appropriate patterns can be developed for use by various types and sizes of churches.

Present names such as Nursery, Beginner, Primary, Junior, Intermediate, and Young People will not be used after October 1, 1970. Sunday School, Training Union, and Church Music units of organization will take their titles from the divisions, such as Preschool Department I, Preschool Department II. In the case of the missions organizations, the same name will apply to an entire age

division. To facilitate missions education across a life span, Woman's Missionary Union and the Brotherhood Commission agreed that Brotherhood would assume responsibility for providing program suggestions and curriculum materials for six-, seven-, and eight-year-old boys.

In the Adult Division a subdivision is suggested for young adults—age eighteen or high school graduation through age twenty-nine. Obviously, the focus groups here are college, career, single, or married young adults.

The local public school entrance date is the suggested date for each church to use in classifying preschoolers, children, and youth. January 1 is the suggested date to be used in classifying adults.

The recommended plan is highly flexible; yet, it has enough structure to make the preparation of program suggestions and materials possible. New materials will be produced with a focus on age centers so that a church may have study materials to go with the grouping-grading plan it chooses to follow. One of the best features of the new grouping-grading plan is that it does not seriously affect church buildings. Personnel in the Church Architecture Department of the Sunday School Board are ready to confer with any church now in the process of planning educational space or anticipating such planning. Adapting present buildings to the new grouping-grading and curriculum plans will be considered in all materials suggested for use by Sunday School, Training Union, Church Music, Woman's Missionary Union, and Brotherhood Commission.

The smoothest transition to the grouping-grading plan can be made at the time curriculum materials, program suggestions, and field service assistance are available to the churches. The recommended date for this change is October 1, 1970.

## ...IS THIS YOUR QUESTION

by Marie Mathis...



## PRAYER REQUESTS

by Mrs. Ralph Gwin

### LABOR SUNDAY

A Labor Sunday message last year issued in pamphlet form by the National Council of the Churches of Christ, USA cited urgent concerns for equal employment opportunity. The message charged business, labor, and churches themselves with discriminatory hiring practices and suggested some impartial practices for Christians to support.

"The civil rights of minority groups must be seen increasingly in terms of economic opportunity," the message stated, and further noted that according to the National Advisory Commission on Civil Disorders, the average rioter in the summer of 1967 was not unemployed but "underemployed or employed in a menial job."

Saying, "The Church also is an employer," the message insisted that the Church record is "little better than that of the average secular employer," and also that the labor movement's "skirts are far from clean." Christian men and women both in churches and labor were called to "kneel together in humble confession that we are indeed part of the problem."

While Southern Baptists are not members of the National Council of Churches, the Convention in 1968 adopted a now historic statement related to the civil rights of all minority groups, including employment.

The Labor Sunday message concluded with this prayer:

Almighty God, thou whose love is universal and who shows no partiality, help us also to treat all men as equals, neither as serfs nor as lords but as worthy of full dignity in all their labors. Strengthen our efforts to secure opportunities for all to develop their skills, to find rewarding employment, and to engage in full self-development for themselves and their families. May the hopes of the unemployed and the courage of those trapped in low-level jobs be supported by our individual and corporate actions.

Uphold all who, out of justice and understanding, would establish fair practices in their places of business and in their unions and keep them under thy care. Amen

### Prayer Requests:

Give thanks to God for the dignity of labor, and pray that every person may respect the desires of others for desirable and profitable jobs.

Pray for churches and denominational agencies to recognize their responsibility for fair practices.

Pray for Crusade of the Americas revivals in Brazil, Bolivia, Peru, Argentina, Chile, and Uruguay.

### AMERICAN BAPTISTS

The news magazine *Cruiser*, published by the American Baptist Convention, asks editorially why American Baptists were falling short in their missions giving last year. Is it dissatisfaction or carelessness, asked the editor, which accounted for an unusual number of churches not remitting missionary funds on schedule? Then he added, "If we are to prove that we are people totally committed to the cause of Christ we must put the financial undergirding of his cause at the very top of our agenda."

As Southern Baptists we are always concerned that our own missions giving should increase year by year in order, not only to maintain, but to expand missions programs. Let us join hearts in prayer with our American Baptist brothers and sisters that their gifts to the cause of Christ be raised to their level of planning and expectation.

Resolutions related to the state of the nation were adopted by American Baptists in their 1968 annual meeting. The convention called upon the churches to engage in ridding society of its massive commitment to violence and urged churches and members to press for internal reforms in law enforcement agencies; to protest unequal justice in the courts; to protest inequities, injustices and indignities of the welfare system; and to encourage young people to enter the law enforcement profession.

Concerning the crisis in the cities, the resolution stated:

We . . . commit ourselves as American Baptists to intensive individual and corporate efforts to remove . . . inequities from our church and community life. We call our churches to be responsible stewards of power, influence, resources, and personnel to bring about positive changes . . . to be involved across racial, economic, cultural, religious, and geographic lines . . . to develop and support opportunities for all, especially the minority group poor, to participate in decisions . . . to insure open housing . . . to make financial resources available for people-centered ministries.

A further resolution called upon churches and all related agencies to bring young lay people into significant participation in the structure and mission of the church.

### Prayer Requests:

Pray for the missions program of American Baptists and for the financial support which is needed.

Pray for the involvement of church members, both American and Southern Baptists, in an active program of missions and witnessing.



# Call to Prayer

Prepared by Juliette Mather

### 1 MONDAY Read Revelation 3:14-22.

Is a map at hand to locate places where missionaries serve? S. C. Hart, Jr., missionary associate, went out to do building maintenance work at Ricks Institute, Monrovia, Liberia.

Rev. Joseph Walz's address is Sleepy Hollow Road in Pittsburgh, but there is nothing drowsy about his work as superintendent of missions of the rapidly growing Greater Pittsburgh Baptist Association.

Mrs. James P. Kirk, of Brazil, writes generally regarding the Crusade of the Americas: "It is not sufficient to plan and promote. We must let Christ reign supreme in our hearts and our lives. Join us in prayer. Lord, let a revival come and let it begin in me."

Prayer for Genus Crenshaw, worker among Indians, Florida.

Ray Muncy, worker among Indians, New Mexico.

Ignacio Pelamo, worker among Spanish, Texas.

Johnnie Rose Reid, Baptist center, Louisiana.

Joseph Walz, superintendent of missions, Pennsylvania.

Frank Wheeler, superintendent of missions, New Mexico.

Dan Harlan, business administration, Venezuela.

Sherman Hart, maintenance work, Nigeria.

Mrs. N. W. Wood, home and church work, Zambia.

Nona Kay Bickelstaff, furlough, Bahamas.

Mrs. J. P. Kirk, furlough, North Brazil.

Mrs. C. Thurman, furlough, Malaysia.

Eugene Troop, furlough, North Brazil.

### 2 TUESDAY Read Revelation 5:1-14.

C. R. Beard is pastor of Trinity Baptist.

Missionaries are listed on their birthdays. Addresses in **DIRECTORY OF MISSIONARY PERSONNEL**, from **Foreign Mission Board**, P. O. Box 6597, Richmond, Virginia 23130, and in **HOME MISSIONS**.

ROYAL SERVICE • SEPTEMBER 1969

the English-language church in Teian, Taiwan.

Have we forgotten Christians of Vietnam, China, Czechoslovakia, Poland, and other Communist-bound countries? Let us pray daily for oppressed people.

A. B. Oliver was honored by the legislative assembly of the state of Guanabara in Brazil with the title *Cidadao Carioca* (Citizen of Rio de Janeiro) for his years of labor there.

Pray for Mrs. Roberto Garcia, worker among Spanish, Texas.

Robert Beard, English-language work, Taiwan.

Bryan Braxington, preaching ministry, Peru.

James Ruiz, preaching ministry, Spain.

Mrs. R. L. Morris, home and church work, Bermuda.

Mrs. J. W. Hawkins, home and church work, South Brazil.

Harman Hayes, preaching ministry, Vietnam.

Mrs. W. R. Norman, home and church work, Nigeria.

Benjamin Oliver, educational work, South Brazil.

Mrs. T. H. Dorell, furlough, Korea.

Mrs. R. C. Moore, retired, Chile.

### 3 WEDNESDAY Read Revelation 19:6-16.

David Richardson, missionary to the deaf in Alabama, is often guest evangelist in other states. The Home Mission Board supports eighteen career missionaries to these silent hearers.

Nigerian Baptists and Southern Baptist missionaries have put into action a relief program for victims of war in the Rivers State, a liberated part of eastern Nigeria. Teams will hold clinics and distribute drugs, medicament, and food. Altogether, the Foreign Mission Board has appropriated \$70,000 for the relief of Nigeria's suffering. Pray for these efforts.

Pray for John King, US-2, Colorado. David Richardson, worker among deaf, Alabama.

B. P. Enmanuel, English-language work, Japan.

Mrs. W. G. Horn, home and church work, Egypt.

Mrs. G. M. Clark, furlough, Malaysia.

Albert Gammage, furlough, Korea.

James Treadway, furlough, Taiwan.

### 4 THURSDAY Read Revelation 21:1-9.

Had you realized that Spain has thousands of Cuban refugees? Charles Whitten is pastor-advisor for Cuban refugees. Clothing and other necessities must be provided. Mr. Whitten has been pastor of a new group in a small storefront auditorium in a suburb of Madrid. September 1967 is a time to remember for Spanish Baptists. For the first time in history, the biannual convention of the Spanish Baptist Union attracted reporters. Churches were able to put signs out front, and the convention program was announced on radio! There has been in recent years other encouraging easing of restrictions. Pray for this convention this year.

Pray for Jeannette Marlow, US-2, Illinois. Lawrence R. Martin, regional missionary, Louisiana.

Gilbert Ramos, worker among Spanish, New Mexico.

L. E. Saunders, worker among Spanish, New Mexico.

Mrs. M. L. Corley, home and church work, Colombia.

Ralph Davis, preaching ministry, Nigeria.

Walter Hunt, business administration, Philippines.

Mrs. C. E. LaGrone, home and church work, Argentina.

Russell Patrick, educational work, Colombia.

Ernest Pippin, preaching ministry, Argentina.

Charles Whitten, preaching ministry, Spain.

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#### 5 FRIDAY Read Revelation 12:13-17.

R. L. Bivins manages a sixty-acre cattle and citrus farm at Baptist Village at Petach Tikva, not far from Tel Aviv, Israel. There is great danger of war breaking out with Arab countries.

The Chilean Baptist Convention has been thoroughly involved in the Crusade of the Americas. Mrs. Evan Holmes has been of assistance. Her husband is executive secretary of the evangelism board of the Chilean Convention. In follow-up work the importance of local adaptation of plans is recognized. It is hoped that the Crusade will have tremendous effect on Chile and all of Latin America.

Bruce Conrad is pastor of the Inter-mountain Baptist Chapel, working mainly with the Navajo Indian students of a large coeducational boarding school near Brigham City, Utah.

Pray for Israel and Arab countries, for the Crusade of the Americas, and for Indian Americans.

Pray for Bruce R. Conrad, worker among Indians, Utah.

Mary Elizabeth Jones, weekday ministries, Kentucky.

Frederick Beck, preaching ministry, In-

Lee Bivins, agricultural work, Israel.

Mrs. E. F. Holmes, home and church work, Chile.

Mrs. R. V. Myers, home and church work, Bahamas.

Ralph Bowlin, furlough, Rhodesia.

Mrs. J. G. Tidenberg, furlough, Tanzania.

W. B. Sherwood, retired, Brazil.

Pauline White, retired, Brazil.

#### 4 SATURDAY Read Ephesians 3:1-13.

How you rejoiced with Mrs. David Fite in answered prayer! The Cuban government released Mr. Fite from prison, and the Fites were free to leave the island. They arrived last February in the USA with Dr. and Mrs. Herbert Coudill, missionaries and Mrs. Fite's parents. Thank God for the release of these missionaries. Virginia Miles, nurse in the Baptist hospital, Kediri, Indonesia, concerns herself largely with training nurses. Medical ministry often opens doors for evangelism. Pray that this may continue to be true in all the Orient.

Pray for O. W. Elrod, pioneer missionary, Hawaii.

Mrs. James David Fite, worker among Spanish, Georgia.

Mrs. J. D. Holt, Baptist center, Texas.

Rebecca Martin, Christian social ministries, Alabama.

Elmer Sizemore, superintendent of missions, Massachusetts.

Homer Brown, preaching ministry, Nigeria.

Mrs. C. E. Compton, home and church work, South Brazil.

James Garrett, preaching ministry, Equatorial Brazil.

Robert Hall, educational work, Nigeria.

Mrs. L. P. Marler, home and church work, Ghana.

Virginia Miles, furlough, Indonesia.

Mrs. W. E. Verner, furlough, Ghana.

Edith West, retired, Brazil.

#### 7 SUNDAY Read Acts 3:13-26.

The H. M. Roberts rejoice in a new church building lately completed in La Ceiba, Honduras, where a national pastoral aids in development of a strong congregation. Baptists of Honduras, small in number, are large in faith. They look forward to economic security, educational development, social justice, and spiritual fulfillment. Let us faithfully support in prayer the task to which Mr. Roberts and four teen other missionaries in Honduras have set their hands and hearts.

There is evident progress in the witness of the Spanish Baptist church in Denzing, New Mexico, where Luis Gomez is pastor. Two Gals have become quakers and two were recognized as Ladipin-Waiting last summer. The future is bright. Pastor and wife show keen interest in the young people. Pray for this work.

Pray for Stanley Bagley, teacher-missionary, Oklahoma.

Luis Gomez, worker among Spanish, New Mexico.

Mrs. Wilfred Hsu, worker among Chinese, California.

Eddie Sanchez, worker among Spanish, Mexico.

L. M. Tabin, worker among Negroes, Georgia.

Mrs. C. E. Christian, home and church work, Georgia.

work, Costa Rica.

John Jolley, preaching ministry, Argentina.

Harold Matthews, educational work, Philippines.

Sam Masley, preaching ministry, Liberia.

Paul Mosteller, preaching ministry, Thailand.

Mrs. J. W. Stover, secretary, South Brazil.

May Roberts, furlough, Honduras.

#### 8 MONDAY Read Acts 2:1-12.

Mrs. Marion Fry and other women of the Baptist Mission of Rhodesia met at a Baptist camp near Gwelo for a WMU literature writers' workshop. Guests were African leaders with whom they exchanged ideas for curriculum and illustrative material to make study more meaningful to Rhodesian Baptists. Pray that good results may come from such cooperative, preparatory planning in all phases of missions.

Shelia Clarke, a missionary journeyman, is serving at a hospital in Nigeria. Pray for her and for all new journeyman settling to their tasks and those beginning a second year of overseas witnessing.

Pray for Connie A. Dabney, superintendent of missions, California.

Sylvia A. Toone, US-2, Arizona.

William Andrews, preaching ministry, Chile.

Mrs. H. T. Blanton, home and church work, Bahamas.

Mrs. C. W. Cole, home and church work, Indonesia.

Mrs. M. G. Fry, educational work, Rhodesia.

Urban Green, preaching ministry, Nigeria.

Gwen Tyner, educational work, Philippines.

King White, educational work, Guatemala.

Mrs. L. B. Akins, furlough, Taiwan.

C. M. Foster, retired, Arizona.

#### 9 TUESDAY Read Acts 2:32-41.

During a brief visit in Guyana, Dr. William R. Tolbert, Jr., vice president of Liberia and president of the Baptist World Alliance, shared his personal testimony with Prime Minister Forbes Burnham and preached the ordination sermon for the first two pastors coming as a result of the young Southern Baptist work there. "This was the first time an officer of another government had visited Guyana for religious purposes" to further the cause of Christ. Dr. Tolbert made history for Guyana Baptists. Pray for Guyana Baptists. Pray for the Baptist World Congress in Tokyo, July 12-18, 1970. Pray for Japanese preparing to receive thousands of Baptist visitors. Pray that the gathering may add to Christ's kingdom in Japan.

Pray for Mildred Womack, Baptist center, Florida.

Mrs. James Daves, weekday ministry, New York.

John Dives, preaching ministry, Argentina.

Betty Hart, social work, Chile.

Sandra Hiffon, educational work, Guyana.

Billy Holloway, preaching ministry, Kenya.

Charles Love, preaching ministry, Guyana.

Mrs. C. W. Shirley, home and church work, Argentina.

Mrs. J. M. Gayle, furlough, Vietnam.

Mrs. Emilio T. Barry, retired, California.

Mrs. C. A. Leonard, retired, China, Hawaii.

#### 10 WEDNESDAY Read Acts 3:1-11.

Pray for the expanding work in new areas of Southern Baptist witness in the USA. Edith Lawrence is a missionary in the New England Baptist Association at Framingham Centre, Massachusetts. She develops home fellowship missions and WMU mission action groups.

Can you imagine the joy of attorney C. D. Lewis and his wife of Okmulgee, First Baptist (Oklahoma) in having their three sons and only daughter all take part in Sunday morning worship? Son Frank, Lewis of Indonesia preached. Dr. Wilbur Lewis of Paraguay read the Scriptures. Rev. Charles Lewis, minister of education in Florida sang with accompaniment by daughter, Mrs. Ira Livingston. Pray for Christian homes where children learn to follow Christ.

Pray for Alva Filtsch, US-2, Illinois.

Edith Lawrence, WMU work, Massachusetts.

Latand Warren, worker among Spanish, Texas.

Mrs. T. A. Jones, home and church work, Kenya.

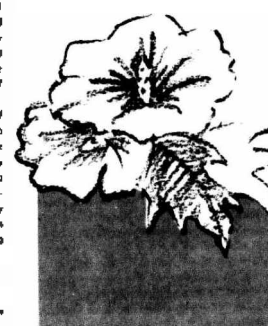
Wilbur Lewis, doctor, Paraguay.

Mrs. R. V. Lindholm, home and church work, Ethiopia.

Everett Parsons, preaching ministry, Ecuador.

Neville Cloxon, furlough, Dahomey.

Keith Oliphant, furlough, Tanzania.



#### 11 THURSDAY Read Acts 4:18-22.

The address of Mr. and Mrs. Samuel Simpson includes the words *Canero Agricola Banister*. Even without a knowledge of Spanish one could guess the words mean Baptist Agricultural Center. The farm from the Baptist farm is recognized in nearby towns because it takes missionaries and national pastors to revival meetings. Children shout in greeting when it passes, "Cristo la unico esperanza" (Christ is the only hope). Pray that Ecuador will experience such revival that this hope will be true for every person. Pray for the Crusade of the Americas.

Pray for Robert Crider, preaching ministry, Spain.

Harvey Hendrick, preaching ministry, South Brazil.

Charles Warren, publication work, Zambia.

Mrs. S. L. Simpson, furlough, Ecuador.

#### 12 FRIDAY Read Acts 5:29-48.

Amanda Tinkle, a nurse, works in a Baptist hospital in Ogbomoso, Nigeria. Many nationals have been trained by Miss Tinkle.

Ralph Colgate writes of the fabulous development of Japan in industry, education, transportation, housing, health, and other areas, asking prayer "for the millions in Japan who do not know the Saviour and for as rapid a growth in Christianity as in other areas of life."

D. E. Strahan is superintendent of missions for the East Central Illinois Baptist Association in Champaign.

Mrs. Harold Hitt assists her husband as a language missionary in the Oregon-Washington area. Pray for pioneers.

Pray for Mrs. Harold Hitt, language missionary, Oregon.

Mrs. Ciro Garcia, worker among Spanish, Texas.

D. E. Strahan, superintendent of missions, Illinois.

Mrs. R. E. Beatty, home and church work, Rhodesia.

Mrs. L. B. Brock, home and church work, North Brazil.

Ralph Colgate, preaching ministry, Japan.

Richard Kenney, business administration, Switzerland.

Mrs. D. E. Mercer, home and church work, Japan.

Thomas Ratcliff, preaching ministry, Dominican Republic.

Arlene Rogers, nurse, Colombia.

Amanda Tinkle, furlough, Nigeria.

Harold Snuggs, retired, China.

Frank Woodward, retired, China, Hawaii.

#### 13 SATURDAY Read Ephesians 4:17-22.

Missionary mother Mrs. R. Elton Johnson, Sr. writes sympathetically of her daughter-in-law who "has surely been



Pray for Leon L. Clay, worker among Spanish, Indiana  
Mrs. Leon Clay, worker among Spanish, Indiana  
Mrs. J. D. Crane, home and church work, Mexico  
1. E. Montgomery, construction work, Kenya  
Karl Myers, doctor, Nigeria  
Mrs. K. H. Watkins, home and church work, Paraguay

**23 TUESDAY Read 1 John 3:15-24.**  
Pray for peace in Biafra, for mercy for relief and rehabilitation in that war-torn section of West Africa.  
Glenn Hix is pastor of English-language Calvary Baptist Church of Taipei, Taiwan. One major problem in all such churches is the transient nature of the membership. Pray that when leaders move on, others will come to take their places for Christ.  
Mrs. Archie V. Jones lives in Guayaquil, Ecuador, near a town of ten thousand where the only evangelical church building is a new Baptist facility with fifty seats with an attendance of about 250, usually half of whom have never heard the gospel. But they slowly believe; once five accepted Christ. Pray for this spiritual frontier. Is there one near you?

Pray for J. T. Burdine, superintendent of missions, North Dakota  
Glenn Hix, English-language work, Taiwan  
Mrs. W. C. Hoglen, home and church work, Venezuela  
Ruth Kuba, nurse, Nigeria  
Mrs. A. V. Jones, furlough, Ecuador

**24 WEDNESDAY Read 1 John 3:1-9.**  
Charles Cowherd used to celebrate his birthday on the same day with his wife and daughter, but now he celebrates it only with his teenage daughter Geenie. Father and daughter returned to Hong Kong in 1967 soon after Mrs. Cowherd's death, arranging to live in a six-apartment building of the Mission. After preaching in a small Mandarin-language chapel, Mr. Cowherd gave the invitation and sixteen came forward confessing Christ as Saviour. He felt this experience to be a sign from the Lord saying, "There is a plan and purpose and need for which I brought you back to Hong Kong." Mr. Cowherd teaches Bible in Hong Kong Baptist College and leads in the Mandarin-language work. Pray for Mr. Cowherd and Geenie and all the work of witnessing in Hong Kong.

Pray for James Huse, worker among Indians, New Mexico  
Charles Cowherd, preaching ministry, Hong Kong  
Janis Tyler, secretary, Indonesia  
Edith Vaughn, social work, North Brazil  
Lucy Smith, retired, China, Japan, Hong Kong

**25 THURSDAY Read 1 John 3:10-24.**  
Lillie Mae Hundley closes a letter telling about her busy life now that she is retired from Lebanon, by saying, "All of us emeritus missionaries need your prayers." And they do. It is not easy to adjust to life in the USA after years in another land. Miss Hundley still witnesses by visitation to the unshared, unvisited, and sick in her home church she teaches Sunday School, helps in WMS, teaches mission study books, and directs leadership conferences as well as Bible classes for high school students, and makes friends with international students at a nearby college. What are you doing for the Lord?

Pray for Mrs. Milton Leach, Jr., worker among Spanish, Florida  
Mrs. B. R. Parker, home and church work, Rhodesia  
Mrs. T. A. Rose, home and church work, Liberia



John W. Cobb, retired, Texas  
Lillie Mae Hundley, retired, Lebanon

**26 FRIDAY Read 1 John 4:1-12.**  
T. H. Francis is superintendent of missions in Baltimore, Maryland.  
Nancy Wingo teaches in a Baptist school in Beirut, Lebanon in which there are nursery through high school students. The school does excellent work. Seven of eight students passed the state college entrance exams, the average is usually one in five.

Mr. and Mrs. B. L. Bullington in Togo, West Africa, feel the need of effective Christian literature in French written for African readers and for audio visual materials and radio programs also in French. They dream of elementary schools and a theological seminary to prepare messengers for the West African French-language people. Pray with them about these needs.

Pray for Thomas M. Francis, superintendent of missions, Maryland  
Christoph F. Smith, rescue missions, Louisiana  
Norman Beckham, preaching ministry, Venezuela  
Mrs. M. J. Harper, home and church work, Colombia

Hazel Moon, nurse, Nigeria  
Mrs. W. B. Pearce, publication work, Kenya  
Billy Bullington, furlough, Togo  
Mrs. B. L. Bullington, furlough, Togo  
Daniel Burt, furlough, South Brazil  
Paul Sanderson, furlough, Equatorial Brazil  
Martha Turner, furlough, Nigeria  
William Warren, furlough, South Brazil  
Nancy Wingo, furlough, Lebanon

**27 SATURDAY Read Philippians 3:1-34.**  
Dorcas Hawkins with a doctor of religious education degree is head of the training school in Rio de Janeiro, Brazil. Young women receive the best training there as evidenced by their remarkable witnessing in the face of danger and opposition in interior Brazil. Pray for these young women, for Miss Hawkins and other faculty members, for present students.

Dr. John Wikman and his wife, a nurse, the first missionary couple from the University Baptist Church in Little Rock, Arkansas, has gone to Bangalore, India, to serve there in medical work. Pray that there may be adequate funds and personnel to have a truly useful medical witness in that needy land.

Pray for Mrs. Elmer Adams, worker among Spanish, Puerto Rico  
Gregory Gomez, worker among Spanish, Texas  
Mrs. J. D. Divers, home and church work, Argentina  
Dorcas Hawkins, educational work, South Brazil  
Mrs. B. R. Hulson, home and church work, Argentina  
Mrs. W. F. Martin, home and church work, Ecuador  
Hugh McKinley, educational work, Rhode Island  
William Morgan, preaching ministry, South Brazil  
Linda Rascon, educational work, Ecuador  
John Wikman, doctor, Gao  
Mrs. Paul C. Bell, Sr., retired, South Carolina  
Mrs. J. C. Powell, retired, Nigeria  
Mrs. D. F. Stamps, retired, China, Hawaii

**28 SUNDAY Read 1 John 4:13-21.**  
Mr. and Mrs. Melvin Wells, missionary associates, are dormitory houseparents for MRS in Lusaka, Zambia in Central Africa. One of their daughters is Mrs. John Hopper at Ruschikon, Switzerland. Another is a pastor's wife in California and their son is

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an educational director. Thank God for Christian families.

Fern Harrington teaches in Taiwan Baptist Theological Seminary in volunteer Bible classes, in Sunday School, and serves on innumerable planning committees. Pray that more young men of Taiwan will volunteer for the ministry and enter the seminary.

Mrs. Joshua Barre's husband, pastor of the First Mexican Baptist Church of Wichita Falls, Texas, preached the annual sermon last year for the Mexican Baptist Departmental Convention. Pray for this busy wife and her husband.

Pray for Mrs. Kenneth E. Burke, Jr., mission center, Washington, D.C.  
James D. Holt, Baptist center, Texas  
Mrs. Joshua Barre, worker among Spanish, Texas  
Mrs. Mary Ellen Warren, worker among Indians, Oklahoma  
Mrs. C. F. Clark, home and church work, Japan

Daniel Cobb, preaching ministry, Thailand  
John Floyd, preaching ministry, Philippines  
Marion Gray, preaching ministry, Rhodesia  
Fern Harrington, educational work, Taiwan  
Mrs. W. W. Lee, nurse, Mexico  
Melvin Wells, dormitory parent, Zambia

**29 MONDAY Read 1 John 3:1-11.**  
Have you forgotten the six-day war of 1967? We must remember and continue to pray for peace in the Middle East. Pray for the Baptist hospital in Gao where Dr. Jean Dickman serves. Female nursing stu-

dents and nurse's aides are from Muslim homes in Gao. They become new opportunities for witness, though they respond slowly to the love of Christ.

Mrs. H. E. Surgeon joins her husband in asking prayer for them and the work in Mexico. "The Crusade of the Americas is being used of God to kindle enthusiasm and concern among Mexican Baptists for dedicated living and witnessing. Pray that God will bless Mexico with a real spiritual revival."



Pray for Bernice E. Pitts, Jr., metropolitan missions, Oregon  
Arlie Watson, superintendent of missions, Maryland  
Mrs. H. E. Byrd, home and church work, Guatemala  
Mrs. W. R. Davis, home and church work, Nigeria  
Jean Dickman, doctor, Gao  
Clyde Danson, preaching ministry, Rhodesia  
Mrs. R. A. Hill, home and church work, Trinidad  
Mrs. H. E. Surgeon, home and church work, Mexico  
Robert Hampton, furlough, North Brazil

**30 TUESDAY Read 1 John 5:12-31.**  
Billy M. Wells is director of weekday ministries for the First Baptist Church, Longview, Washington. Pray that all such ministries of the Home Mission Board may win and develop people in Christian living.

George E. Roberts, Jr. is superintendent of missions for the Kew Valley Association in Kansas and needs prayer.

Mrs. Z. V. Moss moved with her husband to Zambia in 1959 to help open Baptist work. She has seen people learn the meaning of worship, find a Christian fellowship giving them joy and purpose in life.

As an officially promoted effort, Project 500 ends today with 161 strategic places of witness secure. Unofficially Project 500 continues with impetus from this special two-year emphasis. Pray for these strategic churches and missions.

Pray for S. A. Condon, worker among Spanish, Puerto Rico  
George E. Roberts, superintendent of missions, Kansas

Billy M. Wells, weekday ministries, Washington  
Emmett Barnes, educational work, Lebanon  
Mrs. G. A. Clark, home and church work, Japan

Arthur Haylock, preaching ministry, Honduras  
Mrs. J. B. Hill, nurse, Nigeria  
Mrs. E. Langley, dormitory parent, Taiwan

Mrs. Z. V. Moss, home and church work, Zambia  
Lilla Rogers, furlough, Singapore  
Mrs. J. M. Short, furlough, Mexico  
W. C. Taylor, retired, Brazil

## WMS Study and Activity Opportunities FOR SEPTEMBER

### WMS Mission Study, Mission Prayer, and Mission Action Groups

We know now that a WMS member may choose any of the mission study groups. (Your study material in *ROYAL SERVICE* this month—current missions, p. 27 and p. 29; Bible study, p. 30 and p. 32.) Mission books and Round Table groups use their guides. Round Table groups can use any books reviewed in *ROYAL SERVICE* this year in addition to those in the *Round Table Group Guide*. Mission prayer groups use the *Prayer Group Guide* and *Prayer Requests*, page 14. Mission action groups see page 64, *WMU Year Book 1968-69* for list of mission action guides.

We know now after eleven months that the agenda for all WMS group meetings is the same except for the primary activity each month.

The primary activity in a mission study group is study of missions.

The primary activity in a mission prayer group is intercessory prayer for missions.

The primary activity in a mission action group is mission action or time spent in getting ready for work, in developing skills for work, in evaluating work, and in decision-making about what, who, when certain work will be done, and in doing the work.

But every group engages in on-going related activity.

**Agenda for All Group Meetings**  
Call to Prayer (see p. 15)

Group planning led by leader:  
who will guide your study?  
who will do certain work?  
who will work for new members?

who will make contacts about mission action projects and other work of group?

Preview of study topic for next general WMS meeting (see posters mentioned below and suggestion, p. 41 in *WMS Forecaster*)

Announcement of WMS projects and plans

Primary activity of the group  
Information and discussion of help by members in mission action projects, as requested from WMS, from mission action groups, as members know of need with members volunteering for work

Information about missions work for Bible study and mission action groups (see pp. 4 and 10)

Prayer for missions causes and for those engaged in mission action in the community and for other causes.

### Study at Your General WMS Meeting

How are you progressing in study at your general WMS meeting each month? Are your members entering into discussion of the study questions? Is there follow-through activity resulting from your study? Help your members to discuss the study at your meetings and evaluate it for results.

Study material for your general WMS meeting this month is on page 23, and plans for general WMS meetings are on page 25.

Are you using the WMS Study Topics Posters each month? Order set of ten posters on WMS Study Topics, 1968-69, \$1.25, from Woman's Missionary Union only, 600 North Twentieth Street, Birmingham, Alabama 35203.

Outline for General WMS Meeting

Song

Call to Prayer

Business

Promotional Feature (see *WMS Forecaster*, p. 41)

Study Session

"Identity: Christian Disciple," page 23

Plans for Study, page 25

See Plans for General WMS Meeting, page 25

## Identity: Christian Disciple



Heidelberg, Germany. Church building for a German Baptist congregation is shared by an English-language congregation. Lottie Moon Christmas Offering funds gave some assistance to German Baptists for the building.

Christian businessmen contribute to Baptist work overseas

by Mrs. John T. Rogers

THERE is a quaint old church in Europe. Unusual, short and narrow shelves are at the back of each bench. There are no ceiling lights or lanterns, but there is no need for light fixtures. Each one who comes to worship brings his own light. He places his small oil lantern on the shelf in front of him. Sometimes there are dark corners because some fail to bring a lantern. Today there are American Christian businessmen who are helping to dispel darkness as they carry the light of the gospel to people in European countries. They do not hold visible lanterns in their hands. They are demonstrating what Jesus meant when he said, "Ye are the light of the world" (Matt. 5:14a), by the way they live each day. They make it possible for many in Europe to become personally acquainted with Jesus Christ who is the Light of the world.

The European Baptist Convention (English-language) continues its work in cooperation with missionaries of the Southern Baptist Convention. The efforts and influence of Christian businessmen are noteworthy. One very significant story is that of a church in Luxembourg.

The Luxembourg Baptist Church was organized by Americans who wanted a church for themselves and others. Here a very large chemical plant was being built. American businessmen were there to train the Luxembourg

personnel to operate the plant. Included among engineers assigned to this project was Bailey Moody. Mr. Moody personally made a survey and found others with the desire to have an English-language worship service and Bible study. So in February 1963 such a service was held. The equipment was quite unusual: a pulpit stand borrowed from a Jewish men's organization, a piano rented from a Catholic music company, and chairs borrowed from a local brewery. Later churches in Germany were to furnish hymnbooks for this group. There were many men who stood in the pulpit. Professors from the Baptist seminary in Rüschlikon, Switzerland, military chaplains, Baptist ministers touring Europe, and ministers from all over Europe preached to the group.

As they grew, the group rented a government-owned kindergarten building for Sunday services. They requested that the Foreign Mission Board of the Southern Baptist Convention, USA, send a missionary couple to help them. Mr. and Mrs. Rudolph Wood were appointed, but by the time the missionaries arrived, the major portion of the work of training at the chemical plant was almost completed. The businessmen began to return to America. Finally only a few USA Baptists, Christians of other denominations, and Luxembourg national members were left.

AT A

GLANCE

The Luxembourg church was temporary, but it ministered to people away from home and gave opportunity for Americans to be witnesses. As the American community in Luxembourg diminished, the American population in Belgium increased. The latter part of 1967 the Rudolph Wood family moved to Belgium to join the work of an English-language congregation in Mons. They worked with a group of military as well as civilian Americans who were identified with NATO headquarters there. Some of these people had been transferred from France and were interested in the simultaneous evangelistic campaign sponsored by the French Baptist Federation in 1968.

Dr. Henri Vincent, president emeritus of the French Baptist Federation, recounts a significant achievement resulting from this campaign. It was the realization that each local church had direct responsibility to evangelize France. Thus, in Luxembourg, Belgium, and France has spread the influence of American Christian businessmen who were keen on witnessing for Christ. There also are other Americans who have contributed to missions work in France.

The civilian American worked alongside the military in making an impact for Christ in France by establishing English-language churches. Some of these churches became bilingual before the withdrawal of NATO forces in 1967. In most cases, there was enough strength in the congregations to carry on work in the area where there had been English-language churches. Buildings and property were available for use by the people.

Still other Americans are making lasting impressions in Christian influence. The only remaining English-language church in France related to Southern Baptist work, the Emmanuel Baptist Church, is located in Paris. Students, businessmen, and tourists frequent the city. Some of these can be described by the statement of Dr. Baker J. Cauthen, "A Christian doesn't have any right to go anywhere except as a missionary in the name of the Lord Jesus."

Pressures of overseas living are not always recognized by those who remain at home, secure in the familiar routine of living. Many businessmen and their wives are called upon to entertain in the name of the company or embassy with which they are identified. Usually there is an adequate budget, but required extra hours and responsibility for knowing local cultural practices is taxing. Especially is this true for Christians when the guests want to see nightspots of Paris where one is expected to buy drinks and food in order to stay for the floor show. Embassy people often find themselves at parties two or three nights a week; they are required to attend these as surely as diplomatic meetings.

Still another pressure on civilian families is the urge to take advantage of seeing everything in Europe in the short time they are living overseas. This results in weekend trips, so attendance and support of Christian work is spasmodic. It is obvious from the faithfulness of those who are in the Emmanuel church that most are strong in Christian convictions. It is extremely difficult to choose the best when

the good is worthy. Seeing Europe is a worthy objective.

An example of such faithfulness is an American business executive. He is employed as vice-president of a pharmaceutical company. This man and his family identified with Emmanuel church at the time the church was just beginning its work. They helped in bringing other civilians into the fellowship. Rev. Hal B. Lee, Jr., the missionary pastor, described the coming of this family as a "shot in the arm" to the church needing encouragement. Such faithfulness not only is a boon to a congregation, but it also strengthens the faith of those who are serious about their Christian commitment.



Jack D. Hénocq preaching in the First Baptist Church (English-language) in Orléans, France

In a church started by Southern Baptists overseas, Americans get firsthand knowledge of the importance of world missions. They learn about other Baptists and come to appreciate people of other cultures and races. The nationalities in one overseas church are British, French, Burmese, New Zealander, and American.

Mr. Lee tells of the difficulty of having church meetings because members are scattered. Since traffic is heavy and it often requires at least an hour for most members to arrive at the church, meetings are kept at a minimum. For the midweek service families open their homes to Bible study groups. This multiplies opportunity to provide fellowship and spiritual witness for more people as neighbors join with them.

The American family in France can aid greatly the missionary who is engaged in a ministry to English-language folk. Mr. Lee speaks of such work as a "depth ministry—

one that is truly missions work though different from the traditional image of work missionaries do."

Adjacent to France is Germany where many Americans locate in West Germany for long and short periods of time. One German landlord was impressed to say: "We had just as well be the fifty-first state. There must be more Americans here than in some of your less populated states, and we are trying, at least in style, eating habits, and music, to be American ourselves." With an expanded European economy, American industry is widely represented on the Continent. This sends the briefcase-carrying businessman and his family to make a home in Germany and elsewhere throughout western Europe.

American civilians live off the economy without privileges of the commissary or post exchange which the military uses. They live in rented apartments and do their shopping as nationals do. They drive foreign cars. Their children pay tuition to attend American military schools, or they go to international private schools in order to prepare for life in the USA. European living is truly different from that in the States and the temptation to let down in Christian activity is strong. Those who remain faithful in living and in witnessing are strengthened in Christian faith. There are many of these.

The family of Bailey Mundy returned to Europe in 1966 and located this time at Hamm in the Rhine-Ruhr area of Germany. In carrying out a business assignment similar to that in France as mentioned previously, they led in establishing a church for American and other English-language people in the area.

A retired Naval officer, Lou Canine, is in Munich, Germany. A Baptist from Texas, he is sales manager for a development company with home offices located in Florida. It is said of him that as he sells real estate, he sells his church.

Unusual abilities show up in American businessmen overseas. Sometimes the opportunities for serving Christ seem to bring out abilities which have been dormant. Ray Farrell is in Europe as a sales engineer. The contribution he has made to the Munich church far surpasses in significance his business success there as great as that is. He has completed the construction of an electric organ for his church. This was work begun by an American who went to help in the space program in Europe and while there made a far greater personal discovery—the discovery of Jesus as his Saviour and Lord.

Many are the benefits to congregations of English-language churches and local Baptist unions in Europe when Americans show themselves as Christ's enthusiastic witnesses. But even more far-reaching, such action has steered the lives of these individuals into places of service both abroad and when they return home. Some stay in Europe after retirement and continue to serve. Others plan after retirement to live on pensions and devote their time to working in home missions fields with churches not strong enough to support a pastor or with few members.

## for General WMS Meeting

Unit theme: The Meaning of Discipleship

July Study Topic: Disciples Unto the Uttermost

August Study Topic: A Committed Company

September Study Topic: Identity: Christian Disciple

See page 23 for September study material

## Identity: Christian Disciple

Study Question for September: How have Christian businessmen and their families contributed to Baptist work overseas?

Upon returning to the States and missing the missionary zeal they had experienced in European churches, one family wrote a missionary asking for tapes of missionary sermons. They played these for groups in their home church, hoping to stir up more dynamic interest for missions work.

It is quite conceivable that a large percentage of Baptist Americans will go to Europe during their lifetime. There are ways to find Baptist churches overseas: the leaflet "Unofficial Missionaries" (see p. 26) lists materials for use by travelers; at the annual Southern Baptist Convention there is a booth sponsored by the European Baptist Convention (English-language) about the work in Europe; friends who have traveled abroad usually are glad to share with others their experiences in visiting Baptist churches in Europe; and sometimes the discovery of a church location is made "on the spot" as a tourist makes inquiry. Attendance at overseas Baptist churches usually is a significant spiritual experience for the visitor and his presence encourages those who attend regularly.

All over Europe there is still the need to carry the Light, as Jesus identified himself. When Americans find themselves traveling or living there, they can know the wonderful meaning of discipleship. The Light shines within those who commit themselves wholeheartedly to Him.



### Checklist for September

- Claim the promise, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (Jas. 1:5). Ask for divine guidance in planning.
- Use the poster on the September study topic to publicize the general WMS meeting.
- Did you order one copy each of the following materials last month from the Department of Missionary Education and Promotion, Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230? Study these for background information; you may wish to make assignments and ask for facts to be told briefly: "Baptists in Germany: No More Strangers," "France and the Quiet Revolution," "Scattered Abroad," missionary map of Europe and Middle East.
- Order for each buzz group two copies of the leaflet "Unofficial Missionaries" from the Foreign Mission Board (address above).
- Order half-dozen or more copies of the folder "Baptists in Europe and the Near East" from the Baptist World Alliance, 1628 Sixteenth Street, N.W., Washington, D. C. 20009, and provide these for buzz groups.
- Decorate room with posters using pictures and clippings showing Europe. Place the map of Europe and the Middle East in the center above the table. On the table place four candles with a ribbon attached to each candle and to the country on the map (see study material).
- For Plan 1 appoint enthusiastic buzz group leaders as needed (one for each five or six people).
- For Plan 2 assign questions

to members (see right). Ask them to read entire article and answer the questions. Also prepare questions to be handed out at meeting.

**Outline for General WMS Meeting**  
Song  
Call to Prayer  
Business  
Promotional Feature (see p. 41)  
Study: Identity: Christian Disciple (see p. 23)

### Plan 1

**Leader:** Would you like to travel to Europe? Some of you possibly have done so and can help us to plan a trip. As WMS members, we would go as "unofficial" missionaries. Let's form buzz groups and make plans for travel.

In buzz groups, provide copies of the Foreign Mission Board leaflet, "Unofficial Missionaries" and the Baptist World Alliance leaflet, "Baptists in Europe and the Near East" (see Checklist). Allow about five minutes for the groups to examine the leaflets and decide on three statements they feel are significant for missions and why.

Reassemble and ask for one from each group to report.

**Leader:** Present information from article, page 23. Call attention to ribbons attached to the map at Luxembourg, Belgium, France, and Germany. Light a candle as an area is mentioned. Close by reading together paragraph 2 at the beginning of the leaflet "Unofficial Missionaries" which begins "Southern Baptists will travel..." Tell of the materials available to "unofficial missionaries" from the Foreign Mission Board as listed on the last page of the leaflet. Call attention to the fact that all overseas churches are not English-language churches, but a visit from Americans even though they cannot understand the language is a source of delight and joy to congregation and visitor. Place leaflets on a table for members to take home with them.

Pray that you will be deeply concerned that you truly represent Christ as you travel, whether overseas, in the USA, or in your community.

### Plan 2

Use the map and candles as described in Plan 1. Begin with a review of the unit by using the WMS posters for July and August, and recalling the subjects for study. Tell the September subject and comment on how the three fit together. Show the September poster and read the study question.

Tell the first paragraph, page 23. Distribute the following questions and ask that each member listen for the answer to her question.

1. How did Southern Baptists develop English-language work in Luxembourg?

2. What are pressures on businessmen and their families in Paris?

3. Characterize the people of Emmanuel Baptist Church of Paris.

4. Why is it difficult to have meetings at the Emmanuel church facilities and how is this difficulty overcome?

5. Describe the life of an American businessman and his family in Europe and how some have responded to opportunity to serve Christ.

6. How could you locate a European church to visit or attend?

Ask one person to discuss in ten to twelve minutes the remaining part of the article, pages 23-25. Be sure that she includes information so that all questions can be answered by those who hold them. Ask for questions to be read aloud and answered.

Place before the group the question, "If you should travel to Europe as a tourist, student, or business person, what opportunities do you see for witnessing of Christ's love?" Discuss briefly, keeping an eye on the time so that you do not keep WMS members too long.

Sing "The Light of the World Is Jesus" (No. 88, Baptist Hymnal).

Pray (see Plan 1).

See Guide for Study, page 29

## Young Disciples

by Juanita M. Wilkinson

### Introduction

JESUS commanded his disciples to be witnesses. In the New Testament, the early disciples shared the gospel with individuals in Jerusalem, Judea, Samaria, and throughout their world. On one occasion Peter was brought before the council to defend his preaching. He declared that he had been an eyewitness to the gospel of Jesus and he was determined to obey God's command rather than the decree of man (Acts 4:1-22). As people were converted to Christianity, they felt the need of fellowship with like believers. Under the guidance of early apostles, these converts organized themselves into local fellowships and churches. This procedure was according to the plan of Jesus who had assured his followers that his church would stand through the ages.

In Revelation 2-3, the apostle John challenged churches in Asia Minor to keep primary the telling of the good news of Jesus Christ so that any man might come to the Saviour.

Through the centuries since the coming of Jesus, churches have continued to be the central means of proclaiming the gospel. Aware of the overwhelming task of meeting spiritual needs of many people in our own nation, Southern Baptists have emphasized the importance of training young people to be witnesses.

Our study question today is "How do churches encourage young people to be summer missionaries and express interest in those who volunteer?" We will now consider the significant role the church has in this specialized area of training young disciples.



Through the years more than eleven thousand fine young people have happily worked in the Home Mission Board's student summer missions program all across America.

### The Church Challenges

Woman's Missionary Union has known the importance of providing missions education for young people in every church. Miss Fannie E. S. Heck expressed her concern in her first annual message in 1893. As President of Woman's Missionary Union she said, "Begin a campaign of education not for one year or two but for twenty years; from childhood to manhood. Give us the children of today for missions and we take the world for Christ tomorrow."

STUDY  
MATERIAL  
FOR

CURRENT  
MISSIONS  
GROUP

Following this suggestion, Woman's Missionary Union assumed responsibility for Sunbeam Band work in 1896. The first Sunbeam Band had been organized ten years earlier in 1886. Gradually women were aware of the need to provide a graded system of missionary organizations. Young Women's Auxiliary was organized in 1907. A few years later in 1913 Girls' Auxiliary came into being. The WMU Executive Committee decided in 1907 to form the Order of Royal Ambassadors to provide missions education for boys. The responsibility for this organization has since been transferred to the Brotherhood Commission.

Through these graded missionary units, the church continues to challenge each generation to love missions and places before youth the need for witnessing to the world's lost. The programs and names of these organizations have undergone revision through the years, but the purpose of missions challenge is a major factor in missionary appointments each year. In Sunday School classes and Training Unions, youth learn about God's revelation of himself to man through Jesus Christ and about how Baptists apply God's truths to life. WMU youth organizations guide in understanding of missions challenges and opportunities.

#### The Church Encourages

Not only do churches have opportunity to challenge young disciples to become aware of missions needs but they also have responsibility for encouraging youth to participate in missions activities.

A young dentist, a serviceman, was stationed in a northwestern state. For the first time in his life, he was confronted with the need for trained Southern Baptist leaders in a pioneer field where there were few Baptists. Upon his discharge from the army, he returned to his home church and shared his convictions that additional support should be provided for pioneer missions fields in our country. With his pastor, he was helpful in encouraging a group of young people to take part of their summer vacation to assist pastors and lay workers in the Oregon-Washington convention.

For two successive summers, three carloads of young people and their adult counselors traveled more than two thousand miles to work in Vacation Bible Schools, surveys, and retreats. When they returned home, the young people eagerly shared with fellow church members their reaction to the summer's work. They testified that they had taken their own church's facilities for granted. They had been accustomed to trained leaders and had not encountered in their home church many young people without Christian homes. They had not realized the deep need for encouragement by those few whom they knew. Their eyes had been opened to needs they had never dreamed existed. They had new appreciation for missionaries and for fellowship and missions interest of their church.

They encouraged their church to do something at once about local need. A concerned church had invested ma-

terial resources and prayer support in a group of young people, thereby encouraging them to become more faithful witnesses of the gospel in their community.

It is not always necessary to send young people hundreds of miles away from home in order to encourage them to be witnesses for Christ. Some churches have young people busy for the Lord in mission action groups. In one church where there are weekday ministries throughout the year, youth help in the summer during school vacation. These young people are carrying out a program of recreation, leading in study groups, witnessing about what Christ has done for them, and assisting adult workers. Young people are enthusiastic when they are challenged and encouraged to participate in missions work.

#### The Church Benefits

Recognizing the potential wealth in Christian young people, the Home Missions Board has provided additional opportunities for missionary service in the student summer missions ministry. In 1944 more than seventy students from colleges and seminaries went to witness in almost every phase of home missions. Since that first year of student summer missions ministry, more than 11,143 young people have spent as many as ten weeks out of summer vacation in Christian witnessing and ministering throughout our nation. They have assisted career missionaries by leading in camps, Vacation Bible Schools, surveying, visiting, teaching in pioneer and mission centers. Their travel expenses to and from the field are provided by the Home Mission Board. On the missions field local groups provide room, board, and necessary transportation. Students who have completed a minimum of thirty semester hours, are of good physical, mental, and emotional health, and are mature Christians active in a Baptist church and definitely interested in missions apply directly to the Home Missions Board or through their local Baptist Student Union director. The deadline for all applications is January 15 of each year.

For the last couple of years student missionaries have explored new and creative avenues of ministering and witnessing. Teams of students have gone to ghettos to provide recreational programs and dialogue sessions with persons of many races and circumstances. Many students have gone to the beaches and other resort areas to share in Christian witness to vacationers. A coffeehouse in Oregon was the center of missions opportunity for two summer missionaries last year. Several students have moved from field to field with migrants, living with them, working with them, and witnessing of the redemptive love of Jesus. One young woman student took up residence in an apartment complex and initiated an apartment missions program. Arranging discussion groups and providing free swimming lessons or guitar instruction, she opened up a new type of ministry to apartment dwellers.

Young people do not always see fruits of their efforts.

Before they were assigned to missions fields, they were reminded that God often does not bring visible results. They were also reminded, "... herein is that saying true, One soweth, and another reapeth" (John 4:37).

Because of serious application and acceptance of responsibility evidenced by more than eight hundred students each summer, homes, churches, and college campuses are changed. What is the reason? Individuals have been changed by the power of the Holy Spirit. Because of what they have seen, felt, heard, and experienced, student missionaries testify that they will never be the same again. Many young people have been carefully protected by the society in which they live. Parents and church contacts have influenced them to be of high moral character.

As they serve in many missions points they see the stark reality of the ghetto, the drug addict, the prostitute. They come face to face with barriers of tradition and prejudice which they have always wanted to cross in freedom from bigotry. The reality of seeing deprivation among minority groups has helped young people to examine what Jesus would have them to do and be. In short, student summer missions offer to youth opportunity for Christian growth. The church, the home, and the individual benefit from these summer experiences.

#### Creatively Exploring

As we review the theme for this summer's study in our WMS, we have been focusing on the meaning of discipleship. In July we discovered that the mobility of Southern Baptists has challenged the discipleship of men and women in pioneer missions fields. Last month we became aware of transplanted disciples as we looked at the Christian Service Corps. Today we have opened our eyes to the tremendous efforts of student missionaries who have experienced deeper dimensions of discipleship. Now what do these studies mean to you and to me?

Are we aware that the Christian message can be challenged through us as we go about our daily routine of work?

Are we willing to move creatively in exploring new opportunities of Christian witnessing and ministering in our community?

In what way does our church challenge and encourage our young people in mission service?

How can we conserve the enthusiasm and dedication of missions volunteers?

What vacancies have prevailed in adult leadership within the missions organizations, Sunday School classes, and Training Unions for youth groups? As the new year begins in our church will each one prayerfully consider a place of leadership that only she can fill?

What example of missions concern do we provide personally? Are the young people of our church ahead of us in breaking down unwholesome barriers of tradition and prejudice?

## FOR STUDY

### in Current Missions Group

Unit theme: Present-day Disciples

July Study Topic: Not in a Covered Wagon

August Study Topic: Transplanted Disciples

September Study Topic: Young Disciples

See page 27 for September study material

### Young Disciples

Study Question for September: How do churches encourage young people to be summer missionaries and express interest in those who volunteer?

#### Checklist

—Consider one or more possible teaching techniques as suggested on pages 52-55 in *WMS Leader Manual*. Three women can be asked to discuss as in a conversation.

In what ways will we encourage young people in our church who are enrolled in college? Would we investigate the services our church provides students and servicemen away from home? Do we have a Young People's Away department? If not, would we offer our services to assist in the organization of one? Does our church provide *The Window*, *The Baptist Student*, *Home Missions*, *The Commission*, and other missionary periodicals for youth? Does our church regularly send news items and church bulletins to youth?

We need to remember that our youth will not always be away. They will return home to establish careers and families, or they will locate in other cities. Wherever they go, we want them to assume responsibilities as Christians even as you have during your adult years. They need our prayerful support now.

Young disciples need to be presented forcefully with their obligation to follow the example of first century disciples in sharing the gospel. With the power of the Holy Spirit in their lives, present-day disciples can indeed take the world for Christ today.



"The Church Challenges," "The Church Encourages," and "The Church Benefits," pages 27-29, with the leader introducing and concluding the discussion, asking someone to lead in a prayer period at the close of the meeting.

College students, especially any summer missionaries or service personnel, can be guests at your group meeting, telling of their Christian experiences.

You may want to ask a leader of a WMU youth organization to come to your group meeting to tell about the missions education and witnessing of youth.

If you have a student who has participated in summer missions and is unable to be at your meeting, ask a parent to share the influence on the family of this experience of a member of the family.

Evaluate the study for the month and for the quarter by reviewing briefly a few truths learned at your July, August, and September group meetings. Challenge women to follow through (see p. 29).

Plan to conclude with prayer for all Christian young people and the student summer missions ministry of the Home Mission Board.

#### Agenda for Meeting

##### Call to Prayer

Group planning led by leader

Preview of study topic for next WMS meeting (see WMS Forecaster, p. 41)

Announcement of WMS projects and plans

##### Study session

Information and discussion of mission action projects

Prayer for mission action and other causes in community

## BIBLE STUDY for SEPTEMBER, Lesson 12

Read Revelation 4-22

See Guide for Study, page 32

# The Ultimate Victory

by Dotson M. Nelson, Jr.

THERE are several things to keep in mind in the study of the book of Revelation.

1. It is impressionistic literature designed to create and drive home one impression. In the case of Revelation, the impression is the sovereignty of God and his ultimate victory over all enemies.

2. It is apocalyptic (prophetic), written by one whose shoulders were bowed with discouragement. It reveals supernatural victory.

3. It was written primarily for its own times, and throughout its pages the history of the latter part of the first century leaps at the reader.

4. It has been easy to misinterpret the major thrust of the book, failing to see at the beginning and at the end that the application is being made, not to be made.

In the very first verse of Revelation the author sets down his intent to write about "things which must shortly come to pass." At the close he says "hear the words of this prophecy . . . for the time is at hand" (1:3).

It seems obvious that the date of the book is during the reign of Domitian as Roman Emperor, A.D. 81-96. Although emperors before him had been deified after death, Domitian demanded that he be known as *dominus et deus* (ruler and god) while he yet lived. The persecution under Domitian was especially severe in Asia Minor perhaps because the Christian church was strongest there.

### I. Background Visions (Rev. 4 and 5)

The door was open to heaven so that the writer could receive a God's-eye view, which is the only view that can see far enough and deep enough to give understanding (4:1-2a). The vision of heaven has as its central part the throne of God, and its first and primary characteristic is beauty (4:2b-3). Following is a description of the twenty-four elders upon the twenty-four thrones (4:4). These may be, as some consider, the twelve patriarchs and the twelve disciples. The seven lamps, which are the spirits of God, give light (4:5), and the four beasts are the throne bearers

and bodyguards of the King (4:6-7); but the one thing which seems to take precedence over all the rest is the singing. How lofty, how beautiful are these songs ascribing unto God eternity, glory, Creator power, and honor! (4:8-11).

The second heavenly vision is the vision of the adoration of the Lamb (5:1-14). The book is brought in sealed with the seven seals. Some have considered this the book of divine administration or the book of judgment or a scroll of destiny. Whatever else is meant, it is the fact that the seals bear witness to an attested document. Of all creatures only the Lamb is worthy to open the seals and to speak for God. The number seven is the biblical number for completeness. The author uses the number seven over and over again. The seven horns signify the completeness of his power and the seven eyes the spirits. When the Lamb takes the book, immediately the elders fall down and begin to sing a new song, a song of redemption. The song in chapter four is a song of creation; but this song is a mighty swelling chorus of redemption for all—every kindred, every tribe, every nation, every tongue, every people. The angelic host joins in concluding with the sevenfold doxology, which closes chapter five. Imagine the thrill and transcendent beauty of that swelling chorus with the good news of God's redemption for all who trust him!

### II. The Opening of the Seals and Other Woes (Rev. 6 to 19:10)

The first four seals when opened reveal "the four horsemen of the apocalypse." The white horse conquering and to conquer, the red horse of strife indicating man's inhumanity to man, the black horse of famine made particularly meaningful by the famine prices quoted, and the pale horse of death with weapons of war, famine, and pestilence (6:1-8). After the lament of the martyrs showing the impatience of the dead saints, the universal woes came: earthquake, the blackening of the sun, the reddening of the moon, the falling of the stars, and the sky rolled up as a scroll (6:9-17). There is an interlude between the opening of the sixth seal and the seventh which allows the reader to take his breath and see the martyrs glorified in heaven. There is a vast assembly of the redeemed from every nation (7:9) singing the anthem of redemption (7:1-17).

The seventh seal introduces the woes of the trumpet. Among them are hail and fire, the burning mountain, the blazing star, the darkening of the lights, the demonic locusts, and the destroying horsemen (Rev. 8-9). The scroll of doom and two heavenly witnesses (thought to be Moses and Elijah) are prelude to the victory trumpet announcing God's exercising absolute authority (Rev. 10-11).

There are then seven visions of the dragon's kingdom. The first vision is of the heavenly mother giving birth to the baby which may be a type of Messiah; but, when one reads, it is not the mother of the baby that takes center stage but the dragon (12:1-6). The second vision is Michael's victory over the dragon (12:7-9). The third is the song of sorrow and rejoicing strangely admixed (12:10-12).

The fourth vision has to do with the dragon identified as Satan making war upon the people of earth (12:13-18). The fifth vision is of the beast which rose out of the sea who has temporary victory (13:1-4). The sixth vision is of the beast exercising his authority and power which seems to be given him from Satan (13:5-10). The seventh vision has to do with the second beast who seems to take on the visage of the antichrist later spoken of. His authority seems almost complete (13:11-18).

Next are the seven visions concerning God's care of the saints. The first vision in stark contrast to the previous chapter is of the Lamb on Mount Zion with the martyrs who were singing a new song, the song of the redeemed (14:1-5). The next vision is of the angelic pronouncement and command to preach the everlasting gospel to every nation and kindred and tongue and people (14:6-7).

Following this great missionary pronouncement the third vision is of another angel announcing the fall of Babylon (Rome) (14:8). The fourth vision has to do with the announcement of the third angel who condemns all those who worship the beast (14:9-12). The fifth vision has a voice from heaven saying, "Write, blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit that they may rest from their labours; and their works do follow them" (14:13). The sixth vision is of the harvest which is another picture of the judgment (14:14-16). The seventh is like unto it except that the image is of the vineyard rather than the harvest, of grapes rather than grain (14:17-20).

Next come the seven visions of the bowls of God's wrath (Rev. 15-16). After the preparation the seven bowls are emptied. They are (1) the plague of sores, (2) the sea turned to blood, (3) other waters turned to blood, (4) the scorching of the sun, (5) darkness, (6) preparation for the battle of Armageddon, (7) the destruction of Babylon (Rome).

The next seven visions have to do with the fall of Rome (17:1 to 19:10). The first vision is the description of the destruction of Rome (17:1-6). The second vision interprets it (17:6-18). The third vision has to do with the proclamation of the angel concerning Rome's destruction (18:1-3). The fourth vision shows joy and sadness concerning the destruction of Rome (18:4-20). The fifth vision is of the millstone cast into the sea as an illustration of how the great city of Rome should be cast down (18:21-24). The sixth vision is the hallelujah and doxology of praise to God the victor (19:1-5). The seventh vision is of the great heavenly choir singing the marriage hymn of the Lamb and his bride (19:6-10).

### III. Visions of Victory (19:11 to 21:8)

The seven final visions are seven visions of the victorious Christ. The first vision is of the conquering Christ (19:11-16). John saw the one called faithful and true sitting upon a white horse. He will smite the nations and rule them with a rod of iron. His name shall be known as King of kings and Lord of lords. The second vision is of the specific bat-

the and victory of Christ over the antichrist (19:17-21). The third vision is a description of the binding of Satan for a thousand years (20:1-3). The fourth vision is of the reign of Christ during these thousand years (20:4-6). The fifth vision has to do with the second battle of Satan with his henchmen called Gog and Magog who were defeated and cast into a lake of fire (20:7-10). The sixth vision has to do with the resurrection and general judgment (20:11-15). The seventh vision is a beautiful picture of the new heaven, the new earth, the redeemed of the Lord. The redeemed will be in his presence in the new Jerusalem forever under his protection, power, and infinite joy (21:1-8). The victorious visions are completed with the triumphant missionary announcement. The new order has come (21:5). Anyone who is thirsty may have water from the spring of life (21:6). Whoever is victorious will receive a relationship to God like father and son (21:7). Just the opposite is true of those who refuse the universal offer. There is the second death (21:8).

#### IV. The New Jerusalem and the Great Invitation (Rev. 21:9 to 22:21)

The description of the new Jerusalem come down from God out of heaven is amazingly beautiful. It is obviously the attempt of a finite mind to describe a vision of the infinite for which man's vocabulary is inadequate. However,

there are certain things that are discernable. It is a city of completeness and beauty, symmetrical in every detail (21:9-21). There was no need for a temple because God was eternally present (21:22). There was no need for the sun for the light of the city was the glory of the Lord (21:23-24). The gates of the city stand open for them whose names are written in the Lamb's book of life (21:25-27). After a description of the river of the water of life which flows by the throne of God and of the Lamb and a description of the worshiping throngs (22:1-5), there comes the announcement of the angel to John. Twice Jesus reiterates, "I am coming soon" (22:6-15). Then comes the great missionary announcement (22:16-17). "The Spirit and the bride say, Come!" (22:17). Everyone who hears and understands, he reiterates, must come. Whoever is thirsty or wants to may come and accept the water of life. The Bible thus ends on the missionary note which permeates its whole structure.

Christ is the central figure. The centrality of Christ is seen preeminently in the redemptive act of his death. That central Christ is Lord and victorious leader of the church. He called it into being. He sustains it. He will lead it to victory. It is indeed the bride of Christ (21:9). To this church he has given the heavy responsibility of letting the world know of his redeeming work.



of The Missionary Message of the Bible

## The Ultimate Victory

by Hoyt R. Wilson

Using the Bible, the lesson on page 30, and this guide, individuals or groups may study in one to four sessions.

#### Agenda for Meeting

##### Call to Prayer

Group planning led by leader

Preview of study topic for next general WMS meeting (see WMS Forecaster, p. 41)

Announcement of WMS projects and plans

Give missions information from pages 4 and 10

##### Study session

Information and discussion of mission action projects

Prayer for mission action and other causes in community

Study Question for September: What simple outline will help me understand Revelation? What missionary message does the book contain?

##### To Begin:

The following imaginary story would be a good beginning for your study. Tell it to the group or act it out with a narrator.

Time: Around A.D. 90.

Place: At the judgment seat of the magistrate in Ephesus. A young man is before him.

"Confess! Confess that Caesar is a god!" says the magistrate.

The young man's mother falls to her knees and throws her arms around him. "What harm can it do to burn a little incense before the emperor's statue? Do you want to leave your parents childless? Do as the magistrate says!"

The steady brown eyes never waver. "There is but one God, and him I must serve."

"Are you a Jew, then?" demanded the magistrate.

"I am a follower of Jesus Christ, the Lord of all creation," replied the young man.

"Then if you do not claim the exemption given the Jews, you must worship the emperor or die. Take him away!"

Such scenes as this he behind the final book of the New Testament. One of the main purposes of Revelation is to assure Christians of the victory of Christ and his kingdom.

To review last month's material and continue the study of Revelation this month, assign one member to do a research report. Ask her to prepare and present information on the reign of the Roman Emperor Domitian.

Use the pretesting method at the beginning of the session to reveal to group members how much or how little they actually know about Revelation. This also will encourage them to be more alert during the discussion so that they will know more when the session is over.

Give out pencils and paper and ask members to test their knowledge of Revelation by answering these questions:

1. What characterizes the circumstances under which the first century Christians lived? (Many endured testing and persecution.)

2. State one main purpose for the writing of the book of Revelation? (encouragement in time of persecution)

3. What does this book teach about God's power? (God is sovereign and will have ultimate victory.)

4. For what period of history was it primarily written? (later part of the first century)

5. Why was it written in strange language and visions? (so it could be circulated freely and understood by Christians)

6. What Roman emperor was on the throne at this time? (Domitian)

7. What departure did he make from previous emperors in regard to his self-esteem? (He demanded to be worshipped as a god while he lived.)

8. Does Revelation contain a missionary message? If so, what is it? (It closes with the invitation for all to come and accept freely God's love and grace.)

9. What simple outline will help you understand the book of Revelation? (See the section headings for

answer; write headings on chalkboard as an outline for study.)

Ask that each group member open ROYAL SERVICE and check her answers to the test, writing in answers not already completed. (These questions can be used for pretesting, as guide for your teaching, or as review questions.) Ask a member to give the opening paragraphs on page 30.

#### I. Background Visions (Rev. 4-5)

These two visions deal with the vision of God in heaven (4:1-11) and the Lamb of God (5:1-14). Refer to the Bible study material for comment as these verses from the Scriptures are read.

When studying the vision of the Lamb of God have group members notice the many references to the number seven. For emphasis, make a list of these on the chalkboard.

The voices of angels swell in an anthem, "Worthy is the Lamb that was slain" in 5:12. These words may be remembered by group members from Handel's *The Messiah*. You may wish to play the section on the piano or record for the group.

#### II. The Opening of the Seals and Other Woes (Rev. 6 to 9:10)

Our lesson (see p. 31) includes in this section six of the seven visions which make up most of the book. Remember each of these visions has seven separate parts.

The visions may be outlined as follows:

1. Seven seal visions (6:1-8:5)

2. Seven trumpet woes (8:6-11:19)

3. Seven visions of the dragon's kingdom (12:1-13:18)

4. Seven visions of worshippers of the Lamb and worshippers of the beast (14:1-20)

5. Seven visions of God's wrath (15:1-16:21)

6. Seven visions of the fall of "Babylon" or Rome (17:1-19:10)

You may choose the fourth vision concerning worshippers of the Lamb

and worshippers of the beast for special group study. Divide into three or four groups and assign each group two parts (visions) for study and report. Use these questions to guide their study:

What is the central person or event?

What happens?

The seven parts of this fourth vision (14:1-20) may be listed as:

1. Martyrs and the Lamb on Mt. Zion (14:1-5)

2. Angelic admonition to worship God (14:6-7)

3. Angel pronounces doom of "Babylon" (14:8)

4. Angelic condemnation of worshippers of the beast (14:9-12)

5. Heavenly benediction of the martyrs (14:13)

6. The Son of man and the harvest (14:14-16)

7. The angel and the vintage (14:17-20)

#### III. Visions of Victory (19:1 to 21:8)

This seventh vision has seven parts also, dealing with the end of Satan's evil age and the beginning of God's righteous age.

Help group members especially to notice the missionary announcement in 21:6-7.

#### IV. The New Jerusalem and the Great Invitation (21:9 to 22:21)

Ask a member to read 21:1 to 22:5 and ask the group to list the seven new things. Place these on the chalkboard. They are: a new heaven and earth (21:1), new people (21:2-8), new bride (21:9), new home (21:10-21), new temple (21:22), new light (21:23-27), and new Paradise (22:1-5).

Another great missionary announcement comes in 22:16-17. Use comments on page 32 to help group members see the importance of this announcement.

Conclusion: Use Call to Prayer, page 15, and share Prayer Requests, page 14. Close with prayer.

THE BEST THING  
THAT HAS HAPPENED  
TO WMU IN YEARS

THEY ARE  
GOING TO RUIN  
WMU.

BY  
DORIS D. LECROY

There are many opinions being ex-  
pressed about changes in Woman's  
Missionary Union plans, especially  
those for Woman's Missionary  
Society.

IN 1968 when news reached us of  
a new plan of organization for  
Woman's Missionary Union, the re-  
actions were varied indeed.

"They are going to ruin WMS,"  
one woman said.

"It sounds like the best thing that  
has happened to WMU in years,"  
was the response of another.

But everyone was keenly inter-  
ested in knowing about every facet  
of change. Various types of training  
and information sessions were an-  
nounced, and leaders were almost  
overcome with the crowds who at-

tended. I led or assisted with many  
of these training sessions in our area,  
and I was inspired by the eagerness  
of those who came.

At the close of one interpretation  
meeting when the time came for  
questions and answers, not a sound  
was heard. Finally, from the rear of  
the room came a matter-of-fact state-  
ment: "I don't know what I don't  
know yet." This wait-and-see atti-  
tude characterized many women.

It is true that some leaders "buried  
their heads in the sand" and hoped  
that everything would fall into place,  
but this is not the way things work  
out. Leaders who took advantage of  
training and planned carefully, ex-

perienced a wonderful response from  
WMS members and from some who  
had not been interested in "going to  
meetings and listening to programs."  
Others are still unsure.

With the new plan of work in op-  
eration for only a short time, it is  
interesting to talk with leaders and  
members to get reactions. It is noth-  
ing short of amazing what has been  
incorporated under the term "flexi-  
bility." You can always count on  
women to be creative!

Some societies have been a bit  
reluctant to embrace all the new  
plans. Many have said, "Give us a  
year of trial and error and we will  
have a good organization next year."

Other Woman's Missionary Societies  
have found it difficult to get mission  
study, mission action, and mission  
prayer group leaders. Women fear  
that if they accept this position, they  
will be left to do all the work. Others  
have seen that the plan of volunteer-  
ing for tasks in the group and rotat-  
ing these responsibilities from time  
to time works out well and makes for  
more interest.

At the organizational meeting of  
a mission action group, the leader  
was attempting to enlist members  
to accept responsibilities for related  
activities of the group; such activities  
as are common to all groups: Call to  
Prayer, sharing missions informa-  
tion, previewing the study topic for  
the general WMS meeting. There are  
others which could be added.

She was getting nowhere. Finally,  
one member suggested that she  
needed an explanation of what the  
tasks involved. After a few brief  
words of instruction, the women be-  
gan to respond, realizing as one  
woman said, "I used to do that in my  
old circle." Some of the young wom-  
en in this group were relatively new  
in WMS and were not familiar with  
the work. Therefore, they as well as  
the old-timers needed explanation  
and reassurance.

It also seems that some group  
leaders are not fully aware of what  
is expected of them. I talked with  
two women from the same church.  
One was a member of an afternoon  
Bible study group. The other at-  
tended an evening Bible study group.  
The reaction of one was "My group  
leader teaches the Bible study her-  
self. She does all the talking because  
she wants to 'cover all of the ma-  
terial.' We meet only once each  
month. Really, it is difficult to sit  
there and listen for an hour without  
saying anything—especially when I  
do not understand some part of the  
lesson." Actually the material in  
ROYAL SERVICE each month encour-

ages discussion and is presented in  
four sections so a group can meet  
each week for study. A leader needs  
to combine material or use only one  
session's material. And her responsi-  
bility is to guide the group in study.  
The group leader is not necessarily  
the teacher.

The other member had an entirely  
different experience. Her group lead-  
er led them in study of the Bible ma-  
terial. She was well prepared, and  
everyone was expected to share dur-  
ing the study period. This is what the  
plan calls for. The idea is not that a  
Bible study group leader always  
teaches the study. Actually, it is  
much better if other members of the  
group lead in the discussion rather  
than the group leader, using the  
Bible study guide in ROYAL SERVICE.  
In fact, in no group should the group  
leader be the one exclusively to guide  
in the study. This task should be  
shared by members of the group.

As far as I have been able to  
determine in our area, it seems that  
mission action groups, Bible study  
groups, and mission prayer groups.

I DON'T KNOW  
WHAT I DON'T  
KNOW YET.



I USED TO DO  
THAT IN MY  
OLD CIRCLE.



in that order, are more popular than  
the others. Mission action groups  
show that women are more inter-  
ested in action than in study. How-  
ever, it may not mean this at all. It  
may show that women are reluctant  
and need training in how to be a  
study group leader as well as how to  
encourage others to volunteer to  
lead the group in study.

THE Immanuel Baptist Church of  
Savannah, Georgia, is located in the  
inner city. Many of their members  
have moved into newer areas of the  
city. Leaders of the church became  
aware of the fact that they were  
reaching very few of the people in  
the immediate vicinity of the church.  
Recently, they began a weekday  
ministries program. I talked with the  
woman who guides in Bible study.  
"I don't know who is enjoying this  
activity more—those who come or  
those who make the plans and do  
the guiding of the study."

When we first began to call com-  
munity missions by the name of mis-  
sion action, several women from the  
Windsor Forest Baptist Church of  
Savannah, Georgia, found out there  
was need at Chatham Nursing  
Home. Some assisted patients once

Mrs. Judson LeCroy is the wife of the  
pastor of Windsor Forest Baptist Church  
in Savannah, Georgia.

a month to and from the chapel for Bible study. But they soon learned that they were needed every Thursday instead of one time a month. Some women responded to the call and now they go each week. One thing developed into another. The group is now providing a musical program on the second and fifth Tuesdays over the intercom system which reaches all patients. Following these programs, they visit individually those who are able to receive them. Recently, the group enlisted additional members of the church in this work. Church families "adopt" patients who either have no relatives or who seem to have been forgotten.

This mission action group meets for a covered dish luncheon monthly. They use the mission action group guide for ministering to the sick. They evaluate their work and pray about their friends at the Home and for home and foreign missions. In addition, they do the related activities suggested in the *WMS Leader Manual*. Each month the leader has a list of suggestions from staff members at the Home about specific needs. These are discussed and women volunteer.

**W**OMAN'S Missionary Union has certainly been used of God through the years to inspire young people to bear and answer God's call to mission service. Also this organization has led out in study of missions, intercessory prayer for missions, and financial support of missions. Many have recognized that in some areas we were going along in ruts too deep for adequate progress. Surely, as the new plan of work takes hold, as we faithfully study missions and become involved in the lives of those about us, God will use us in a greater way than ever before. To fulfill the demands of the Great Commission of our Lord for the world in which we live today is still the main purpose of Woman's Missionary Union.

# Tomorrow will be better



A thought-provoking story

by Catherine W. Jenkins

**C**AROLE was a delightful child: a tiny package of irrepressible energy, flashing eyes, bouncy curls, and sparkling laughter. Her popularity with the kindergarten set was assured by her loving and lovable nature.

On a typical morning Carole's head bobbed in answer to the universal getting-ready-for-school routine.

"Did you brush your teeth? Wash your face? Comb your hair?" "Here, let me check your ears."

Carole submitted impatiently to her mother's last minute inspection, gave her baby brother a quick kiss on his fuzzy head, and dashed after her father who preceded her to the car.

"We're almost late for school!" Rex said with a frown so obviously affected that his daughter giggled in reply.

They were a happy family. Rex Browning and his bride, Mary Jane, had entered college together—married, penniless, scared, and more than a little homesick, but with the eager optimism of youth and the extra portion of faith that accompanies the assurance of being in the Lord's will. Earning a living while earning a degree was difficult but not unpleasant.

Rex stopped the car at Miss Annie's Nursery School and watched as his daughter skipped up the walk to disappear into the open door. He returned the teacher's friendly greeting and drove thoughtfully toward the University where he was a graduate student and part-time instructor. Soon he would be leaving this familiar world to assume a teaching position in a distant city. It was just the sort of job he had been preparing for and praying for, but now he

was beset with doubt.

He and Mary Jane enjoyed the pleasant relationships and slow pace of campus life. The children thrived in the security of protective surroundings. But Rex knew that this was not a natural situation. He dreaded the time when they must leave College Town to face life on the outside.

Reaching his office, Rex was plunged into many details which pushed aside his doubts.

Meanwhile at the nursery, Carole painted and played as Miss Annie teased, "I hear you are going to leave us!"

Carole showed no misgivings as she replied breathlessly, "And we're going to live in a pretty house with a big yard all around it! And we won't live in a 'partment anymore."

The other children shared her excitement. They painted with bold splashes of color their impressions of Carole's "pretty house with the great big yard all around it."

Caught up in the busyness of packing and then unpacking and settling in a new home, the Brownings held at bay a nagging uneasiness. Carole helped her mother unwrap kitchenware and place objects on the lower shelves. She watched as her parents put up draperies and favorite paintings.

Soon Carole ventured outside and discovered the yard to be as big as she had imagined. She romped in uncut grass, picked a bouquet of dandelions, then followed the sound of children's voices into a neighboring yard. Welcomed into the game, Carole played happily until the other children were called inside and then ran to tell her parents about her new playmates.

The following day as Rex left to

begin his new job, Carole went in search of her new friends. But they were nowhere to be found. She played alone for awhile, then went inside to help her mother and to play with the gurgling baby who was quite at home in his familiar bed. "Carole, come out and play!" "Carole!"

Hastily Carole ate the last bite, looked to her mother for a nod, and ran out the door.

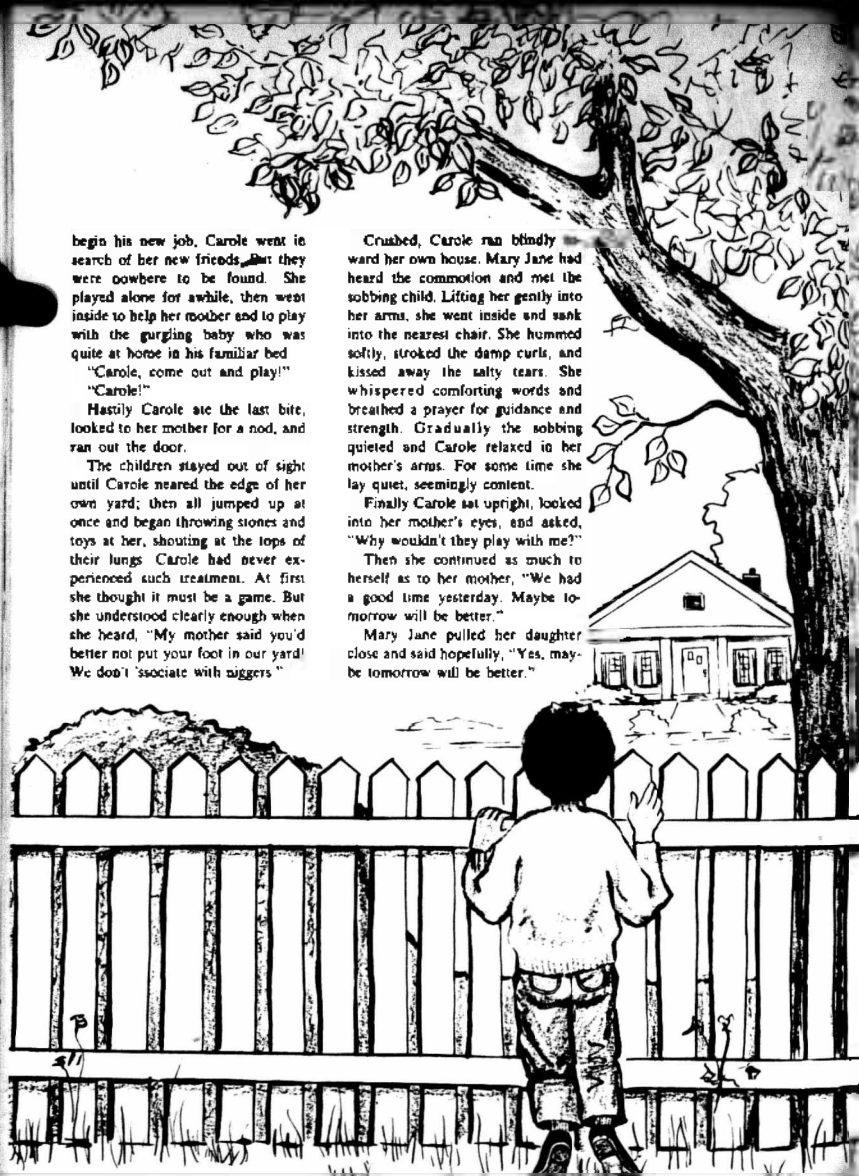
The children stayed out of sight until Carole neared the edge of her own yard; then all jumped up at once and began throwing stones and toys at her, shouting at the tops of their lungs. Carole had never experienced such treatment. At first she thought it must be a game. But she understood clearly enough when she heard, "My mother said you'd better not put your foot in our yard! We don't associate with tiggers."

Crushed, Carole ran blindly toward her own house. Mary Jane had heard the commotion and met the sobbing child. Lifting her gently into her arms, she went inside and sank into the nearest chair. She hummed softly, stroked the damp curls, and kissed away the salty tears. She whispered comforting words and breathed a prayer for guidance and strength. Gradually the sobbing quieted and Carole relaxed in her mother's arms. For some time she lay quiet, seemingly content.

Finally Carole sat upright, looked into her mother's eyes, and asked, "Why wouldn't they play with me?"

Then she continued as much to herself as to her mother, "We had a good time yesterday. Maybe tomorrow will be better."

Mary Jane pulled her daughter close and said hopefully, "Yes, maybe tomorrow will be better."



# wms forecaster

PLANNED BY MARGARET BRUCE  
SEPTEMBER 1969 • ROYAL SERVICE

## wms president

### What's Happening This Month?

WMS officers are taking a backward and a forward look. They are evaluating the past twelve months' work. They are planning for the 1969-70 WMU year. Perhaps the following reminders will be of help as you complete in a fine way the 1968-69 work of your society and guide in planning for the twelve new months just ahead.

### WMS Annual Report

By October 1 you will give the WMS annual report to the WMS director (or WMU director if there is only one WMS in your church). In the WMS Record and Report Book there is an annual report blank which provides space for reporting on the recognition (Merit, Advanced, or Distinguished) which the society has achieved during 1968-69. If the spaces in the report book have been checked as each merit or advanced achievement was completed, you will have no problem with the annual report.

We hope that the WMS in your church has helped members become more aware of the need of the world for the gospel. We trust that they are engaged in mission support through regular prayer and gifts and that their concern for persons of special need has involved them in meeting need in the name of Jesus Christ.

### WMS Executive Committee

It may be wise to ask the new officers to be at the September meeting of the executive committee. This will give an opportunity for the incoming officers to help complete plans for the new WMU year.

### Annual Planning

WMU annual planning is done by three planning groups: the WMU council, WMU age-level committees (WMS, YWA, GA, Sunbeam Band), and the age-level organization planning groups (WMS executive committee, YWA executive committee, GA leaders, and Sunbeam Band leaders).

If there is only one WMS in your church, you will be involved in the WMU council annual planning and in the annual planning of the WMS executive committee. If there are two or more societies in your church you will be a part of the annual planning of the WMS committee and the WMS executive committee.

At the annual planning of the WMS executive committee you will have:

- a review of the duties of the executive committee
- a review of the broad plans made by the WMU council or the WMS committee which affect your WMS
- a review of the WMS Achievement Guide
- a preview of suggested plans for the organization as outlined in the 1969-70 WMU Year Book
- a period for making broad plans based on the WMS Achievement Guide and using plan sheets in the WMU Year Book.

### WMS Group Opportunities

Every woman in the church should have presented to her the mission study, mission prayer, and mission action group opportunities provided by WMS. This may be done in various ways. Here are a few:

- a mimeographed letter, booklet, or card
- visuals, such as posters and slides
- persons telling of plans for missions groups
- visitation program to share information regarding groups.

Be sure that all members understand that:

- (1) Mission action groups are formed to minister and to witness personally and regularly to persons of special need or circumstance.
- (2) Mission study and mission prayer groups participate in mission action projects (short-term ministries) as follow-through to study or as they become aware of needs they can meet.
- (3) The WMS activity chairman plans mission action projects for the society.
- (4) The WMS study chairman plans study sessions for the society.
- (5) Members who dislike making decisions or choices

may be assigned to a missions group.

- (6) Members who would like a group experience very much like the circle plan may become a part of a current missions group and engage in mission study, mission action, and intercessory prayer for missions.
- (7) Group leaders are to guide group members in planning and carrying out the work of the group.
- (8) Group members need to accept such responsibilities as: planning study sessions, prayer experiences, mission action, previewing general WMS study topic for coming month, contacting absentees and prospects.
- (9) ROYAL SERVICE is the primary resource for all group members.

## wms chairmen

September is the last month of the 1968-69 WMU year. The annual WMS report is due October 1. You can help the president with this important report by seeing that each mission group leader gets her report in on time. You will want to check the reports to be certain that they are filled in correctly.

As you evaluate the work of WMS in your church for 1968-69, you may consider these questions:

- Was the attendance good at the general WMS meetings for study of missions? If your answer is yes, why? If your answer is no, why?
- Does your answer indicate effective learning experiences which give evidence of changed attitudes? increased mission support? greater involvement in meeting needs of persons in your community?
- What is your evaluation of the weeks of prayer for foreign missions and home missions in your church? the attendance? the offerings?
- What is your evaluation of the work of the missions groups in your WMS?
- What needs to be done to correct weaknesses you may have discovered in your evaluation?

### Study Chairman

#### September Study Session

This month's study in WMS is the third and final part of the unit, *The Meaning of Discipleship*. The aim of this quarter's study is to learn how some Americans who are not appointed missionaries have contributed to the cause of missions at home and overseas. This month you will help WMS members see how Christian businessmen and their families have contributed to Baptist work in Europe.

Study carefully the resource material on pages 23-25,

and the plans for the study on page 25. Then choose one of the two suggested plans for use of the study material. Or, you may want to decide on another study procedure. Remember to plan early and to do these things in order to be ready for the September WMS study:

- (1) Order materials needed.
- (2) Make assignments; give time limits to participants.
- (3) Publicize the study. (Use the poster on the September study topic, mount pictures of Europe on posterboard, or make line drawings of typical European scenes to announce the study. Give time and place of meeting.)
- (4) Discuss with the activity chairman some possible follow-through projects in which WMS members may engage. Here are some suggestions:
  - (a) Write letters to friends who may be located in Europe on business. Ask them if they have found a Baptist church in their city or town and if not to try to find one in which to worship.
  - (b) Survey your community for Europeans who may be living near you. Invite them to your church. See if they need your help with learning English, shopping, understanding American customs, or securing US citizenship.

### Activity Chairman

#### Mission Action for September

Are there mission action groups that need help from the general WMS this month? If so, this will guide you in planning mission action projects. Decide with group members about the wisest plan for getting the work done. There is more than one way. Will you ask certain study or prayer groups to accept the responsibility? Is it a project large enough to involve all WMS members? Will only a few individuals be needed? If so, what other needs will WMS members seek to meet?

September 13 is Rosh Hashanah, or Jewish New Year, and September 22 is Jewish Yom Kippur, or the Day of Atonement. The Day of Atonement is revered by Jews as the most significant of all holy days on their religious calendar. If there are Jewish people living in your community, you may want to plan activities which will express Christian love and concern. Here are some possibilities:

- (1) Study the significance of Rosh Hashanah and Yom Kippur.\*
- (2) Send greeting cards to Jewish friends.
- (3) Visit Jewish neighbors and express interest in these two days so significant in Jewish history.
- (4) Have a fellowship hour for Jewish friends and neighbors: a coffee, a tea.
- (5) Plan an exchange of ideas and beliefs about atonement and the significance of New Year.

\*The Book of Jewish Knowledge by Nathan Ausubel, which may be in your public library is one source of information.

### Prayer Retreat

Did your WMS have a prayer retreat in which the Crusade of the Americas was emphasized? Crusade revival dates were suggested for March 16-30, April 6-20, and April 27-May 11. If your church and others in your association have not had their revival you may want to plan a prayer retreat, praying especially for fall revivals to be held in your area. Or, you may choose to have a prayer retreat with emphases on prayer to conserve Crusade efforts. The Prayer Retreat 1968-69 pamphlet (15¢), gives guidelines for planning a prayer retreat, outlines procedures, gives resources, and lists prayer requests.

The Prayer Retreat 1969-70 pamphlet is also available (20¢) with its emphasis on the denominational theme for the new year. The theme is "Living the Spirit of Christ in Belief and Relevance."

### State Mission Season of Prayer

September is the month designated on the denominational calendar for the Season of Prayer for State Missions and offering. Each state prepares information regarding its state missions work and the causes supported by the state missions offering. The date and offering goal are determined by each state. You will want to plan for your WMS to participate in this season of prayer and offering. Secure enough offering envelopes for each member to have one.

## wms group leaders

September is a very strategic month in Woman's Missionary Society. It is a time for completing one year's work and preparing for another.

As you evaluate the work your missions group has done during 1968-69, you will take a close look at the WMS Achievement Guide. Has your group helped the society in achieving Merit, Advanced, or Distinguished recognition?

Two of the achievements for which missions groups have sole responsibility are use of calendar of prayer in group meetings and general WMS study topic previewed in group meetings each month to encourage attendance at general WMS meeting. Missions groups are involved in attaining all other achievements as they cooperate in the total work of the society.

Remember that the WMS annual report is due October 1. The WMS president needs your report in order to complete the one for which she is responsible. Be sure that the report of your group is given to the study chairman (if you are a study group leader) or to the activity chairman (if you are a prayer or mission action group leader).

### Preview October WMS Study Topic

The title for the unit of study this quarter is "Floodtides in the Affairs of God." The study will show how events in history have brought about the modern missionary endeavor of Baptists in the USA.

In October the study topic is "A Spark Catches Fire." This month we will see how God has used intellectual and theological thought and endeavor to kindle in young men like Carey, Judson, and Rice a passion for missions. It was in the latter part of the eighteenth century that these young men were used of God to reawaken contemporary Christians to missionary obligation. And out of this movement Baptists were called of God to their place in his missions plan.

In November the study topic is "Significant Migrations." This month we will see how God has used the migrations of people to spread the gospel—from Europe to USA, from USA to Europe, and within the USA.

On posterboard print the unit theme and under it place strip posters giving monthly topics. Preview the WMS study for October and November with the use of the above information and the poster giving the unit theme and the monthly topics.

### Study Group Leaders

North Carolina Woman's Missionary Union publishes a paper called *Tar Heel Talk*. In a recent copy, a Round Table group of St. John's Baptist Church, Charlotte, reported on one of their meetings. We are including part of their report to illustrate elements of a good group meeting. Some of their plans may be used by any study group.

- (1) Thirteen of those present at the meeting had read a book on China and participated in the discussion (group participation).
- (2) In preparation for the meeting, the leader used material from the *Round Table Group Guide*, read three books on China, made map and decorations (thorough preparation; use of visuals).
- (3) A Chinese dinner was served in the home of the group leader. Chinese lanterns, chrysanthemums, and curios were used for decorations (created atmosphere conducive to learning).
- (4) A flip chart was made with bamboo curtain cover cut to fit the chart and stitched around the edge with white cotton fringe. Printed on the cover with red poster paint were these words:  
Let China Sleep  
When She Wakes  
The World  
Will be Sorry!
- (5) A map of China was made with pictures cut from magazines, showing the products of China (prepared visuals).
- (6) The last page of the flip chart gave newspaper clip-



- prings concerning China (used additional resources).
- (7) The Scripture passage was read from Call to Prayer and missionaries having a birthday on that day were remembered in prayer (conducted related activities).

#### Mission Action Group Leaders

Recently at a meeting of Child Care Executives of Southern Baptists the subject of mission action and its relationship to child care institutions was discussed. As a result of the meeting the following statements seem appropriate and may be applicable to those ministering in institutions:

- (1) Mission action groups may be formed to minister and to witness in child care institutions when the group is located near the institutions and can maintain a regular ministry.
- (2) Some sustained ministries which may be needed within these institutions are
  - teaching Bible classes
  - mending and making clothes for the children
  - teaching girls to sew and to cook
  - tutoring children who need help with school work
  - teaching craft classes (ceramics, basket weaving, leathercraft)
  - conducting classes in good grooming, etiquette, recreation
  - substituting for housemothers who are ill or facing crisis
  - visiting children in the hospital
  - teaching in an on-campus Vacation Bible School.
- (3) Societies in churches outside the immediate vicinity of child care institutions may participate in mission action projects
- (4) The following projects may be needed by child care institutions in your state
  - furnishing Bibles for children
  - collecting trading stamps
  - providing food and clothing
  - participating in special offerings
  - entertaining children during vacation breaks

(See Mission Action Projects Guide, \$7.1 for additional suggestions.)

Mission action in any institution should be carefully planned in cooperation with the administration. Work being done by other groups should not be duplicated and advance planning is most essential.

#### Prayer Group Leader

Consider these ideas for your September group meeting. Since Labor Day comes in September you may want to have a brief Bible study of the WMU watchword, "Labourers together with God" (1 Cor. 3:9). Study the passage, using several different translations.

Pray, thanking God for the dignity of labor.

Review the prayer requests on page 14.

Pray, using Call to Prayer. (Assign names ahead of time and have a brief biography given of missionaries having birthdays on day of your meeting. Information can be secured from the Foreign Mission Board Missionary Album (\$3.95),<sup>1</sup> Missionary Album Supplement (\$5e),<sup>2</sup> or from Home Missions and The Committee. Or, you may use one of the suggestions for varying use of Call to Prayer, pages 22-23, Prayer Group Guide.)

Preview general WMS study topic for October.

Plan mission action project.

Announce WMS plans and projects.

Plan for contacting absentees and prospects.

How long has it been since you reviewed the section "Meeting of Mission Prayer Group," pages 5-6, of the Prayer Group Guide (\$1)? Perhaps these pages will make your prayer group meetings more vital.

## wms director

One of your responsibilities as WMS director is to lead the WMS committee in evaluating WMS work in your church in light of the overall purpose and goals of Woman's Missionary Union. September 30 closes the 1968-69 WMU year and WMS annual reports are due October 5. With the help of the WMS president, you will study carefully each society report and evaluate the effectiveness of teaching missions and leading members to participate in missions during the past year.

Another one of your responsibilities is to lead the WMS committee in coordinating the enlistment and training of WMS workers. You will encourage each WMS president to plan for her WMS executive committee to participate in WMU annual planning. You will also help WMS presidents plan for all members of their WMS executive committees to take the WMS Leadership Course by class study or by individual study.

See the WMU Year Book (35e)<sup>1</sup> or the WMS Leader Manual (75e)<sup>1</sup> for information regarding Woman's Missionary Society Leadership Course.

#### Sources of Materials Listed in WMS Forecaster

<sup>1</sup>Available from Woman's Missionary Union, 606 North Twelfth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

<sup>2</sup>Available from Baptist Book Stores.

This leadership article is primarily directed toward members of the WMU council as they work together to accomplish the tasks of Woman's Missionary Union. Persons in any area of leadership can benefit from the article, however, as they apply the basic principles of planning and working together to their own specific planning group.

Read the article. If you are the leader, you will look for ways the leader can exert leadership ability in a given situation. If you are a member of a planning group, there are areas where you exert influence and there are certain things which are expected of you as a participant.

Find yourself as you read the article.

WMU LEADERS sometimes feel that one of their most frustrating experiences is knowing how to get hold of the job of planning the work of Woman's Missionary Union for the new year.

Sometimes a WMU gives the impression that it never accomplishes anything. Probably the reason is that the WMU never says very clearly what it intends to do. That is, its goals are rarely defined and communicated so that people can understand what it is trying to do. For practical reasons the WMU council is entrusted with the responsibility for developing and recommending goals and leading persons to reach these goals. In large part, the accomplishments of Woman's Missionary Union in a church will be limited by the ability of the council to recommend goals that are challenging and relevant.

# IT WORKS THIS WAY..

A planning process is always needed and will assure a better quality of work. Perhaps the following questions and answers will be helpful to WMU leaders in planning for the coming year.

**Question:** What is the best approach for a WMU to use in planning its work?

**Answer:** Many WMUs have found that the WMU council provides the best starting place for developing and recommending goals and for making definite plans. This is true because the WMU council involves the age-level directors or age-level leaders where there are no directors and they are in on the planning from the beginning.

**Question:** When does the WMU council meet?

**Answer:** Many WMU councils meet monthly; others meet quarterly. The important thing is to have a regularly scheduled meeting so that regular planning and evaluating can take place.

**Question:** What do you do in a WMU council meeting?

**Answer:** The basic purpose of a WMU council is to plan, evaluate, and coordinate the work of Woman's

Missionary Union in a church.

**Question:** Do you need a planned agenda for your council meeting?

**Answer:** Yes. The meeting will move more smoothly and work can be done in a shorter amount of time if the items for discussion are listed and followed.

**Question:** What is included in a typical agenda for a regular WMU council meeting?

**Answer:** Agendas vary. Normally a meeting is opened with prayer followed by these items:

Review progress on WMU Achievement Guide.

Hear reports from council members:

Past accomplishments

Future plans

Plan in detail WMU work for the coming month or quarter.

Share information from church council and plan ways to support church plans.

The work of coordination usually does not show up on the agenda of a WMU council meeting. This function is accomplished as plans are reviewed and reports are made. Coordination is achieved as the various parts of the program are properly

## WMU COUNCIL, THAT IS

by June Whitlow

## WMU COUNCIL, THAT IS

related in council planning and discussions.

**Question:** Does the agenda differ for an annual planning meeting?

**Answer:** Yes. In this kind of planning yearly goals are set up and challenges are presented to the people. An agenda might look something like this:

Review duties of WMU council.

Review broad work to be done by the WMU using the WMU Achievement Guide.

Preview suggested WMU plan using the current WMU Year Book.

Review church goals which WMU will help to reach.

Develop broad plans for carrying out WMU work as outlined in the WMU Achievement Guide and current WMU Year Book and for reaching church goals.

**Question:** What kind of preparation does the WMU director need to make for a council meeting?

**Answer:** The WMU director needs to read the information to the WMU director and assistant director in The WMU Leader and follow the suggestions under "Council Agenda." She should review her notes of the last church council meeting and make plans to report. She needs to check the calendar for scheduled events which affect WMU. She should discuss with members of the council areas of work which may be brought up for discussion.

Another area of preparation is that of the arrangement of the room. This has a great deal to do with the kind of discussion that evolves from the group.

**Question:** What kind of preparation do the age-level directors need

to make for the WMU council meeting?

**Answer:** Age-level directors need to read the section, "To Directors," in The WMU Leader. They should read carefully the information for directors in the leadership sections in the age-level magazines to be certain they have the background for the work they are directing during the month. (Leadership sections are WMS Forecaster in ROYAL SERVICE, "Idea Notebook" in The Window, "Plan-it" in Tell, and "Directions for the Director" in Sunbeam Activities.) Representing age-level leaders requires that directors know the work of the organization. They must be fully aware of the plans of the organization, the needs which the leaders have, and the problems or difficulties which may be facing the leader. This is learned through the experiences of the age-level committee meetings.

**Question:** What are some qualities that should become personal goals of those who serve on the WMS council?

**Answer:** A sense of purpose, willingness to learn, a realistic attitude, flexibility, and dedication to God are but a few. People who are serving as leaders in WMU are congenial people who have the best interests of the church and Woman's Missionary Union at heart.

**Question:** How can the WMU director lead council members to become involved in the work of the council?

**Answer:** (1) Be sure each member understands her responsibility as a member of the council.

(2) Make each member feel important by asking for her opinion and by requesting her help at given times.

(3) Give each person opportunity to report on the work she has done during the past month. Let her know the kind of information you would like included in the report.

(4) Allow ample time for discussion. Remind council members that the more facts, opinions, and ideas that are shared the greater is the chance for a wise decision.

(5) Select council members to take certain responsibilities at council meetings.

(6) Commend council members for the work which they do.

**Question:** What resources are needed for the regular meeting?

**Answer:** The WMU director needs a copy of goals which the church has adopted, notes from church council meeting, calendar, WMU Manual, WMU Year Book, and The WMU Leader.

Other supplies needed: chalkboard, notepaper, pencils.

**Question:** How can problems which arise in council meetings be solved?

**Answer:** Develop a sense of give-and-take so that each person can express herself in a favorable climate and not be overwhelmed or overpowered by another. Communication is fundamental to happy and efficient inner group relatedness. The support, enthusiasm, and comprehension of any situation depends on clear lines of communication.

Perhaps a key that will help to solve and eliminate problems is a proper understanding and use of sharing responsibility.

**Question:** Do you believe the work of the WMU council is important?



the  
wmu  
leader

planned by june whitlow  
edited by rosanne esborne  
september 1966 • royal service

WMU Watchword for 1968-69  
"Ye shall be witness unto me . . . unto the uttermost part of the earth." Acts 1:8

Information for  
WMU  
council members

**Why Evaluate?**

The grocer uses the pound to measure; the miller uses the bushel; the druggist uses the dram; the dry-goods merchant measures by the yard, and the banker by the dollar. Each has a standard or measure. What about the WMU council? What is your measuring standard?

The WMU Achievement Guide is the tool which is suggested for planning, coordinating, and evaluating WMU work. One of the best ways to strengthen the total missions program in your church is to follow the guide not only as you plan, but as you evaluate the effectiveness of the activities of the year.

What are some of the benefits of using the WMU Achievement Guide?

1. The guide provides a comprehensive plan of work for WMU in a church.

2. It gives direction for establishing and maintaining the organization necessary to fulfill the tasks for which WMU is responsible. When it is used, it assures that every area of the WMU program will get its share of attention.



2. The guide places missions at the center of all activities.

Through churchwide projects and other missions emphases, the entire church becomes involved in missions and individuals are made aware of their missions responsibility through the study and activities conducted by age-level organizations.

3. The guide stresses the importance of planning.

It leads the WMU director to feel responsible for planning with the WMU council and the church council. Following the guide gives her direction as the plan.

4. The guide encourages the reaching of persons in missions activities and the improvement of the quality of their participation.

WMU has always been interested in increasing the number of women, girls, and children involved in missions, and in improving the quality of their participation. The guide suggests that providing adequate organizations, leaders, materials, and supplies will help to insure this.

5. The guide points out the need for well-trained leaders.

The guide encourages leaders to study the basic purposes and concepts which underlie the WMU program of a church; to receive credit for studying the age-level leadership course; to learn about the current WMU emphases and plans by reading the Year Book; and to attend associational, state, and national training opportunities.

6. The guide serves as an incentive to more effective work.

Review the guide to see if you agree that you are doing more effective and more comprehensive work than you would do if you had no guide to follow. This is your standard of measure.

Now is the time to evaluate the work which has been done during the 1968-69 year. Such an evaluation is necessary because it gives the coun-

cil a sense of accomplishment and what is learned through experience can be valuable in planning future work.

How do you measure up? What level of achievement on the WMU Achievement Guide has your organization reached this year? (See WMU Achievement Guide, pp. 24-26, WMU Year Book 1968-69.)

#### Something New

What is it?

A certificate of recognition

What is it for?

Age-level organizations which have achieved recognition on the age-level achievement guides.

Where can it be bought?

Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Store.

How much does it cost?

10 cents.

Who buys it?

Any church who desires to give age-level organizations a certificate of recognition for having attained a certain level of achievement on the age-level achievement guide.

When is it given?

At the close of the church year when organizations have determined the level of achievement they have attained.

to  
officers

To: WMU Director and  
Assistant Director

#### TO DO List for WMU Annual Planning

WMU annual planning is done by three planning groups: the WMU council, the WMU age-level committees (WMS, YWA, GA, and Sunbeam Band), and the age-level organiza-

tion planning groups (WMS executive committee, YWA executive committee, GA leaders, and Sunbeam Band leaders). For most effective results, annual planning should be done in phases—beginning with WMU council and ending with organization planning groups.

The WMU council is responsible for the first phase of annual planning. Annual planning by the WMU council is under the direction of the WMU director. Several actions are suggested below to help you prepare for annual planning. All the actions will not be completed at one time; check when you have completed each one.

☐ 1. In the WMU council, decide on the approach for completing WMU annual planning (see WMU Year Book 1968-69, pp. 20-23).

☐ Approach I—Separate meetings of all groups in Phases I, II, and III.

☐ Approach II—Joint meetings of all committees in Phase II.

☐ 2. Read the article on annual planning which is in the July, August, September 1968 Bulletin for Church WMU Director. Follow the suggestions and make plans. The approach suggested here is separate meetings of all groups in Phases I, II, and III of annual planning. Detailed plans in this bulletin center on Phase I of annual planning.

☐ 3. Conduct Phase I of annual planning—WMU council.

☐ 4. Suggest that all age-level directors give you the dates, places, and agendas for their age-level committees. The age level which has no committee omits this phase of planning. You may wish to offer your assistance in planning.

☐ WMS  
Time \_\_\_\_\_  
Place \_\_\_\_\_  
☐ YWA  
Time \_\_\_\_\_  
Place \_\_\_\_\_

☐ GA  
Time \_\_\_\_\_  
Place \_\_\_\_\_  
☐ Sunbeam Band  
Time \_\_\_\_\_  
Place \_\_\_\_\_

☐ 5. Encourage the directors to give you a report on the age-level committee meetings.

☐ 6. Remind the age-level directors to encourage the WMS presidents, YWA leaders, GA leaders, and Sunbeam Band leaders to conduct the third phase of annual planning. Ask the directors (or leaders) to give you the date, place, and plans for meetings of organization planning groups.

☐ WMS presidents  
☐ YWA leaders  
☐ GA leaders  
☐ Sunbeam Band leaders

☐ 7. Report to the October council meeting that WMU annual planning is complete.

If you have chosen to use Approach II (defined under No. 1 above), you will be responsible for the meeting. You will work with the WMU council in making plans for this meeting.

Here is a list of things to do:

☐ 1. Set a time and place for the meeting.

☐ 2. Make plans to contact all leaders.

☐ 3. Plan the general session (see suggested activities on p. 22, WMU Year Book 1968-69). Send an agenda of the meeting to persons involved if you desire.

☐ 4. Make assignments to council members as well as others who will participate in the meeting.

☐ 5. See that necessary materials and supplies have been ordered and are on hand.

☐ 6. Help age-level directors in planning their agendas.

☐ 7. Conduct annual planning according to Approach II.

#### One Last Word

If you are the outgoing WMU director, please encourage the incoming director to read this article on annual planning as well as the article in the bulletin. Assist her with annual planning in any way that you can.

#### Now Is the Time

It has been suggested that the WMU secretary-treasurer help you with compiling age-level reports and requesting recognition on the WMU Achievement Guide. Speak to her about how she can assist you.

As WMU director you will receive an annual report from each age-level director on October 5. You need to check the recognition which each age level has achieved so that you will have this information when determining the overall achievement of Woman's Missionary Union in your church.

Check all the achievements on the WMU Achievement Guide which you have attained.

Using the number of completed requirements, plan the number of age-level organizations which have achieved some recognition, figure the overall recognition for your WMU (See WMU Year Book 1968-69, p. 26). If your WMU has reached Merit, Advanced, or Distinguished recognition, you will need to apply to your state WMU office (see WMU Record and Report Book, distributed according to state plan, for Request for Recognition on WMU Achievement Guide).

#### Age-level Certificates of Recognition

WMU director, you are responsible for seeing that the certificates are purchased and presented to the organizations earning them.

#### Church Letter to the Association

You are responsible for working with the church clerk in compiling the WMU portion of the church letter to the association. Because this is the only report church WMUs are asked to make beyond the church, it is very important that you give accurate and comprehensive information.

The church clerk will give you a form to fill out at the end of the church year. Fill it out according to directions and return it to the church clerk. Your doing this promptly and carefully will be appreciated by the clerk.

#### A Brainstorming Session

Lead the council through a brainstorming process. Brainstorm ways that you can award the certificate of recognition to organizations and suggest how they can display it.

Some possibilities are:

- The pastor may be asked to present all age-level certificates of recognition in a congregational service.
- The WMU director may be asked to come to the regular meeting of the organization and present the certificate.

- The certificate can be framed and displayed in an appropriate place in the church.

- The certificate can be framed and displayed in the room where the organization meets regularly.

List other possibilities.

#### Council Agenda

Before the council meeting:

1. Review article, "Measuring Progress," page 43, June 1968 Royal

**Services.** Use the article to help you with evaluation skills.

2. Select a member to summarize the benefits which come from using the WMU Achievement Guide for planning and evaluating. This is included in the section, "Why Evaluate?" page 45.

**At the council meeting:**  
1. Call for summary of the section, "Why Evaluate?"

2. Check all achievements completed on WMU Achievement Guide. Evaluate the work which has been done.

3. Make decision regarding annual planning; detail plans.

4. Clarify any problem dealing with reporting; remind directors that reports are due October 5.

5. Make other plans as necessary.

#### **Notes on Reporting**

While the WMU director has the major responsibility for reports and determining overall achievement of WMU in a church, you may give her much assistance at this point. The director will probably conduct an evaluation session with the WMU council and together you will check achievements and determine the level of achievement on the WMU Achievement Guide (see WMU Achievement Guide, pp. 24-25, WMU Year Book 1968-69).

On October 5 the WMU director receives a report from each age-level organization concerning its progress on the age-level achievement guide. This report comes through the age-level director or from the organization leader if there is no director. You and the WMU director can take these reports and determine the number of age-level organizations achieving some recognition on organization achievement guides.

Knowing the number of achieve-

ments reached on the WMU Achievement Guide and the number of organizations attaining some recognition on age-level achievement guides, you can figure the overall achievement of your WMU.

If your WMU qualifies for recognition (see levels of achievement on WMU Achievement Guide, p. 28 WMU Year Book 1968-69), you and the WMU director will fill out the request for recognition on page 11 of the WMU Record and Report Book and send it to your state WMU office if you are applying for WMU recognition. You report to the state WMU office only as you apply for recognition on the WMU Achievement Guide.

#### **Notes on Ordering Materials**

Because you coordinate the ordering of WMU literature and supplies, you may be asked to order the certificates of recognition for age-level organizations. The WMU council determines whether or not certificates will be purchased and the director reports the number of organizations requesting achievement and sees that the certificates are ordered. She may ask you to place the order (see Certificate of Recognition, p. 30, WMU Year Book 1968-69). Ordering should be done as quickly after October 5 as possible so that recognition can be given promptly.

#### **To: Directors**

**WMS  
YWA  
GA  
Sunbeam Band**

#### **Two Important Items Which Need Your Attention**

1. Reporting  
• Call each age-level leader or write a card to remind her that the annual report on the age-level achievement guide is due October 1. (Age-level report books are distributed according to state plan.)

Also, offer to assist her with the report if she desires your help.

• Record any information which you need and give the report to the WMU director by October 1.

#### **1. Certificate of Recognition**

• Check all the reports which come to you on October 1 and if your church desires to present the certificate of recognition to age levels, determine the number you need for your age level. Any age-level organization which has received any recognition on the achievement guide is eligible for a certificate. The certificate is to be filled in with the name of the organization and the level of achievement, and signed by the pastor and WMU director.

• Give to the WMU director the number of organizations earning recognition.

#### **Promotion Time**

The last organization meeting in September will be promotion time. Promotion certificates are available from Woman's Missionary Union, 608 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Store. See promotion certificates under GA Materials and Sunbeam Band Materials in WMU Year Book. Plan to give certificates to those who are to be promoted.

YWA and GA directors, guide your leaders to make specific plans to orient prospective members.

1. Discover who they are. The YWA director can get this information from the GA director and the GA director can get information about Sunbeams who are being promoted from the Sunbeam Band director.

2. Suggest that leaders visit in the home of each prospective member.

3. Encourage leaders to plan a special activity which will introduce the organization to the girls and help them get to know others in the group.

from Birmingham

Dear Pastor-

We get ideas across most quickly and clearly when they are expressed in the fewest words possible.

We tried to do just this in introducing WMU, 1968. We went to thirty-six state meetings in early 1968 and, for the most part, WMU plans have met with enthusiastic response.

In a recent meeting with fifty pastors and leaders in religious education we were told that we did a "marvelous job in introducing the new WMU," but that we did not do so well in communicating that we were carrying over some traditional plans and organization patterns.

For instance, some women went away from state and associational interpretation meetings saying we would no longer provide program material in ROYAL SERVICE for the general WMS meetings. This, of course, was not the case at all. Perhaps we used enough words to talk about new groupings, but we never intended to leave the impression that general WMS meetings were "out." Please help us to correct this if the women in your church received this impression. Every month in ROYAL SERVICE there is printed a program for use at the general WMS meeting.

The most serious shortage of words in some places, again unintentional, was in not making it clear that the familiar circle meeting with program material in ROYAL SERVICE was simply to be called a current missions study group. Mission action projects for these and other groups are similar to the familiar community missions plans. Specific suggestions for mission action projects are found in one of our best publications, *Mission Action Projects Guide*. We have had a few letters saying that some women were disturbed over losing this kind of group meeting and service opportunity. Please help us to correct this if anyone in your church heard it wrong. Current missions groups are like circles, and mission action projects are like community missions.

We promise to be more careful about budgeting our words in the early spring of 1970 when we are to have meetings in all states concerning the plans for the seventies. WMU introduced new plans and new words for October 1968. We will make for the seventies only minor adaptations of the 1968 plans for adults, to fit into the pattern of all church organizations. There will be no major changes in the WMS organization in 1970.

Sincerely,  
WMU Staff

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