

**VICE**

July 1971

## ROYAL SERVICE

Vol LXVI July 1971 No. 1

### Focus on Spain

To Be Continued

Indy Whitten	1
Building a Radio Congregation	
Joseph Mefford	4
Opportunity for Maruja	
Lila Mefford	6
Cosmopolitan Worship in Madrid	
James M. Watson	8

### Additional Features

European Missions	
J. D. Hughey	12
Needed: 2,000 New Members	
Theo Sommerkamp	14
The Serious Calling of Mission Support	
Profiles of Baptist Women	
Jane Ray Denny	22
Expanding the Circle of Concern	
Mrs. Joe Hunter	24
In Our State	
Abbie Louise Green	26
Books for Missions Reading Prayer Groups	29

### Study Materials

Baptist Women Meeting	
Helen Falls	31
Current Missions	
Mrs. Ralph Gwin	34
Editorial	
G. Avery Lee	37

Forerunner 40

Call to Prayer 44

Royal Service is published monthly by Woman's Missionary Union, Auxiliary to Southern Baptist Convention, 500 North Twentieth Street, Birmingham, Alabama 35203. Price: \$2.00 per year, single copy 25 cents. Annual subscription only. Advance payment required. Subscriptions outside the U.S. add \$1.00 per year. Allow five weeks for renewal. New subscription, change of address, second class postage paid at Birmingham, Alabama.

The lengthening shadow of the Catholic Church has dominated the history of Spain. Some years ago an article in a popular magazine posed this question: What, brought up within that institution's long shadow, has ever truly escaped?

The repetitive answer to that question is revealed by the testimonies of 5,750 Baptists, members of the 57 churches of the Spanish Baptist Union. And they are eager to share their new-found freedom from bondage of the past. Last year in a concerted effort, they staged an evangelistic campaign throughout Spain. (Read missionary Indy Whitten's report of this campaign, "To Be Continued," p. 1.)

But this is not the only way Baptists in Spain share their faith. In 1964 they launched a radio ministry. Missionary Joseph Mefford tells of Spanish response to the radio message of these enthusiastic Baptists in "Building a Radio Congregation," p. 4.

Want to meet these enthusiastic witnesses? Visit the Baptist seminary in Barcelona and meet Maruja and Antonio Gomez ("Opportunity for Maruja," p. 8.)

The 5,750 Baptists in Spain are a part of 1,200,000 Baptists who share concern for witness in Europe. They are assisted by 106 missionaries in eight countries. (Read "The Distinctive Character of European Missions," p. 12.)

Europeans are not the only target for Baptist witness in Europe. Americans and other English-speaking people will find a stimulating witness proclaimed by the churches of the European Baptist Convention. Read about this convention ("Needed: 2,000 New Members," p. 14) and visit one of these churches ("Cosmopolitan Worship in Madrid," p. 8).

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Indy Whitten



## To Be

Juanita and José Prieto stood before the congregation of the First Baptist Church in Madrid, Spain. With contagious joy they told how they became Christians.

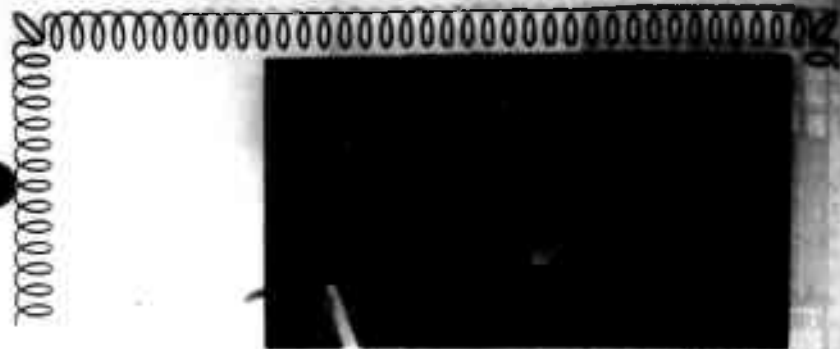
"We lived in the shadow of this church for many years, but never crossed its threshold. Like the thief on the cross, we were so near to our Saviour physically and yet so far away. We were spiritual beggars until some of you went outside the four walls of the church building and loved us into the fellowship of believers."

The evangelistic campaign of May 1970 was a united effort in Spain to go outside the walls of the 56 churches of the Spanish Baptist Union and love people into the kingdom of God. It was 5,500 Baptists joining together in a simultaneous, organized effort to tell their friends and neighbors. Now is your wonderful chance to be born again.

It wasn't easy for the churches in Spain to have an evangelistic campaign. Many obstacles remain rooted in the religious persecution of the Spanish Inquisition. It is not easy to shake off centuries of being told that Protestants teach a false religion and that it is dangerous, as well as sinful, to attend their services. Ignorance and fear stand at the doors of the Baptist churches and many people are turned back by these frightful figures.

A woman from Alhacete wiped the clammy perspiration of fear from her hands onto her husband's jacket, as they

## Continued



sped across town on a motorcycle to attend her first service in the Albacete Baptist Church. She leaned her head miserably on her husband's shoulder as she rode behind him and dreaded the moment of her arrival. "God, or whoever it is who looks after such things. . . stop me if this be as sinful as I've always been taught. You could let us have an accident or I could have a sudden attack of appendicitis."

Ignorance and fear were icy in Maruja Bernalte's heart; but she arrived at the church and heard the message of Him who said, "Fear not." She discovered her chance to be born again, and it was like the rising sun after a long night of darkness.

One of the most important parts of the campaign was pre-campaign planning. In October 1969 the committee structure was set up. David Pena, a Spaniard educated in Cuba who pastors the mission in Cadiz, was chairman of the steering committee. Serving with him were other Spanish leaders and representatives of the thirty-one Southern Baptist missionaries working in Spain. Promoters from the five areas of the country and those in charge of the different aspects of the campaign promotion—finances, publicity, distribution of literature, and promotion of pre-campaign rallies—were also there.

Rafael Pacheco, pastor of the Cartagena Baptist Church was named to head the publicity committee. The art motif of the campaign was a map of the world in three colors, with fires of evangelism being kindled on every continent. The written theme was "*Crucis Finca Esperanza*" (CREASE-tow OO-knee-cah s pay RAHN-tha—"Christ, the only hope").

To coordinate such a campaign and have all the materials ready and at the proper place for distribution was not the simplest matter. Regional conferences were to be held in Sevilla, Valencia, and Barcelona on December 8, 1969. The first issue of a monthly campaign bulletin was scheduled to come out. It seemed very important to dis-

tribute the first campaign bulletin at the conference on December 8 to stimulate interest and encourage support for the campaign.

In November the missionaries in Madrid had gone from printer to printer, trying to find the cheapest one. Finally they settled on a little hole-in-the-wall place all the way across town on the extreme southern edge of the city. The printer vowed he would have the bulletin finished and ready to send on December 1. That allowed seven days for mailing. Things did not work out so well. Around December 1, there were delays, telephone calls, and dashes across the city. Finally on December 5, the printer announced that because of reasons outside his control, he could not possibly have the bulletin ready until December 9. This sad news brought about a twenty-four-hour work marathon, as missionaries worked with the printer and helped him get the work done by midnight of December 6. On Sunday morning, December 7, missionaries shifted from one foot to the other at the air freight offices making sure the precious cargo arrived at its destination during the day. It did.

To finance an evangelistic campaign in its entirety would be impossible for most small national conventions. The finances of the 1960 campaign constituted an important link of cooperation between Southern Baptist churches, USA, and Spanish Baptist churches. Mr. Joseph H. Underwood, consultant in evangelism and church development of the Foreign Mission Board, worked with Spanish leaders in the planning of the campaign and in providing the necessary funds. A special fund was designated from Cooperative Program money (USA) and the Spanish Union was urged to participate by taking a special offering in the churches.

The first four months of 1970 were spent in preparing the church members. The book *Spiritual Reproduction* by James Crane was taught in many of the churches. Training classes in personal evangelism were held in some places.

In Madrid, an evangelistic rally was held in one of the night churches or chapels each Sunday night in April. The pastor of the First Baptist Church, Sr. Juan Luis Rodrigo, had preached in a similar evangelistic campaign in Colombia, South America, earlier in the year. He led Spanish Baptists to include in the campaign some of the things he had seen work in Colombia. From Colombia's campaign, he brought back a little chorus, sung to a haunting Creole Colombian melody.

"If it hadn't been for the Lord,  
If it hadn't been for the Lord,  
My soul would have been lost,  
If it hadn't been for the Lord."

This little chorus became the "number one hit" in First Baptist Church, Madrid, and soon spread all over the country. When newcomers heard this simple little chorus sung with deep feeling that comes from personal experience, they were immediately impressed. Several said, "These people have something I want."

Not all the campaigns in the local churches took place the same week; some were spread out for the entire month of May. Five visiting evangelists who spoke Spanish were brought from the Americas. One of these evangelists was Judson Blair, a former MK from Argentina who is now director of the Editorial Division of the Spanish Baptist Publishing House in El Paso, Texas. By planning the campaign for the month of May, each visiting evangelist was able to preach in four different places instead of just one. The remainder of the churches used Spanish evangelists from other churches or missionaries.

The crusade spirit was not limited to any particular age group or type of person in the Spanish churches. In Barcelona, seven-year-old Miriam Cortes, daughter of an outstanding Christian layman who is a contractor, went to her mother and asked for a Spanish New Testament. In explanation as to what she planned to do with the Testament, Miriam said, "I have to show something to the people who live in the apartment down below us. They don't know about Jesus. They don't even know how much Jesus loves us."

Miriam took the Testament to the people. No one knows what took place, but four members of that family went to the Barceloneta Baptist Church. There they became convinced of the love of Jesus and were born into his kingdom.

Everyone rejoiced over the experience of this family—the pastor, the church members, Miriam's parents, and the Southern Baptist missionaries working in the church. But the happiest of all was Miriam herself. She proudly stated, "The daddy of the family did not become a Christian, but I'll get him yet."

The churches are still reaping the results of contacts made during the campaign. A special folder was distributed all over the country during the campaign. The front of the folder pointed out that now both Protestants and

Catholics are in agreement that people should read and study the Bible.

In San Blas, a large middle-class section of Madrid, a little congregation meeting in the dining room of a private home received a reply from an elderly couple. This couple had acquired the folder after it had passed through several hands, and they had delayed almost six months in making contact with a church group. When visited by two leaders of the San Blas congregation, the elderly Spanish couple could not find words to express their appreciation. "We feel certain that the mercy and providence of God let this little folder come to us."

A large volume of stories could be written about people who were confronted with their chance to be born again and who in faith responded. The best part is that none of these stories have ended yet, because there (twice-born people are about the Father's business telling others what happened to them.

In Vallecas, Madrid, a mission of First Baptist Church thrives. The congregation there is international—Japanese, Cuban, American, and Spanish. One of the most impressive members of the group is Sabina Alecha, the blind organist. Every Sunday morning Sabina rides the subway across the length of the bustling city of Madrid with its two and a half million inhabitants. She comes jauntily up out of the subway to the street level, tapping her white cane and smiling.

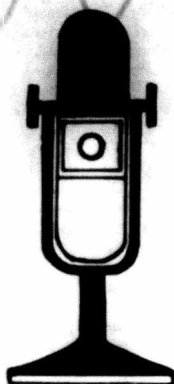
A few months ago Sabina brought Elvira, a blind friend, with her. At first Elvira sat motionless and almost expressionless in the services, showing no sign that she understood or responded to what she heard. The evangelistic campaign ended Elvira's postponement of personal decision. No doubt she understands better than most people the meaning of 2 Corinthians 4:6: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

One day after Sunday School at Vallecas, Mary Anne Forehand, a new missionary to Spain, was talking with Elvira. When Mary Anne found out that Elvira was from Vigo in the northwestern corner of Spain, she said with joy at being able to give Elvira such a piece of information, "Did you know that we have a Southern Baptist missionary couple who is moving to Vigo to live and begin a church?"

"Oh, how wonderful!" exclaimed Elvira, as she thought of what this could mean to her parents and other loved ones in Vigo.

It may sound a little like a paradox, but it's very true: a blind girl who sees is concerned for her seeing relatives who are blind. With all her heart she wants them to experience the same joy she knows and to accept God's love opportunity to be born spiritually.

As far as Spain's evangelistic campaign 1970, the time will never come to write, "The end." This wonderful story will always read, "To be continued."



## BUILDING A RADIO CONGREGATION

IN the fall of 1964, the Spanish Baptist Union was presented for the first time with the possibility of launching a radio ministry. Lack of religious freedom had made it impossible to do anything of the sort through the national radio networks or through local stations. Though the general atmosphere of tolerance was becoming more evident in different sectors of Spanish life, the possibility of expressing religious beliefs over the airwaves seemed extremely remote at the time. The Foreign Mission Board had built and equipped a fine recording studio in the basement of the main building of the International Baptist Theological Seminary in Rueschlikon, near Zurich, Switzerland, under the expert direction of missionary associate Wes Miller. Miller had had eight years of valuable experience with the Radio and Television Commission of the Southern Baptist Convention. Wes Miller had made contact with a missionary organization known as Trans-World Radio, which had begun to function using facilities in Monte Carlo. This extremely powerful station made it possible for Trans-World Radio to choose eight target areas for their radio programs: (1) Spain and Portugal; (2) British Isles; (3) Scandinavia; (4) Soviet Union; (5) Communist satellite countries; (6) Central Europe; (7) Southern Europe; (8) Middle East and North Africa. In his book, the director of Trans-World Radio, Paul E. Freed tells how it is done. The title of the book, *Towers to Eternity*, sets the stage for the thrilling story of adventure in radio. Mr. Freed states, "Often people ask us, 'Do you have people in Monte

Carlo to speak all twenty-four languages in which you broadcast?' No, this has never been our policy. This would mean that a very limited staff, perhaps one individual, would be doing all the programs for his language group. We want to be able to present a variety of names and voices and program formats to any given country, and the best way to do this is to set up production right there in that country when possible. In this way their local indigenous staff can be responsible for procuring different speakers and musicians, leading evangelicals from all over their areas known and respected by the local listening audience."

Following up on this policy of Trans-World Radio, Wes Miller began to make contact with Spanish Baptists through the Spanish Baptist Mission. In the fall of 1964, Spanish Baptists went on the air at Monte Carlo in a fifteen minute weekly (Mondays) program entitled *Maravillosa Gracia* (Wonderful Grace). A very much loved hymn with the same title ("Wonderful Grace of Jesus") was recorded by the Badalona Baptist Church choir. This became the theme song for the program. The program

was later moved to a half-hour slot on Sunday mornings, at the request of the radio listeners, who felt that a Sunday morning worship service would be effective. Time has proved them right. In many areas inside and outside Spain, this shortwave program is the regular Sunday morning worship service for many listeners, who for various reasons cannot attend regular evangelical services in their communities. The reasons vary: illness, work, or more often, the absence of an evangelical church in the area.

The Sunday morning program has been developed to suit the expressed needs of the listeners. They have asked that the number of the hymn in the hymnal be given when a musical number is presented on the program so that they may join in the singing. Bible references are given and repeated, so that listeners may follow the reading. At first, prayers were not included in the program format, but complaints from the listeners resulted in the inclusion of opening and closing prayers. Letter response has been more than encouraging.

Those of us who work in the Spanish radio ministry have been largely trained by Wes Miller, whose patience in the face of our laymen's ignorance has been monumental. Gradually we have built up our radio recording equipment, and two years ago, Wes designed a small recording studio in the Spanish Baptist Seminary where we now produce our programs. Besides the Sunday worship program described above, we produce three devotional programs a week, which are also aired on shortwave from Monte Carlo. All the messages are

prepared and recorded by Spanish Baptist preachers, and all the music is provided by choirs and soloists and other musicians from Spanish Baptist churches in Spain. As this is being written, Mr. Miller and missionary Dennis Hale are in Portugal investigating the possibilities of extending our radio ministry through medium wave broadcasting from a powerful station in Porto. This would give us better coverage of western and north-western Spain.

Under the new Spanish Baptist Union constitution, approved in September 1970, there is now a Radio-TV Committee composed of two evangelists and two nationals. Present members are missionaries Dennis Hale who lives in Vigo, Spain and Joe Mefford of Barcelona, and Spanish pastors Sr. Narciso Nunez of Sabadell, and Sr. Luis Playa of Barcelona. These four men will direct and produce programs and follow-up to letter response for Spanish Baptists. The two Spanish pastors finished their seminary work in the Barcelona seminary in the spring of 1969. During their time in the seminary, they were both very helpful in the production of programs in our studio, as well as in the follow-up correspondence, one of the most important phases of radio work. Their experience in these areas, coupled with the fact that both of them are already experienced radio preachers and announcers, means that their contribution to Spanish Baptist life through this unusual ministry can be invaluable.

The letters that are received from the listeners are a never-ending source of inspiration for those who produce

Joseph Mefford

the programs. Oftentimes the letters are useful, expressing the desire for a church in the community. Some letters contain suggestions for improvement of the programs, and there are always taken under advisement. Some of them are humorous. One lady wrote stating that since under the new Vatican Council we have all become brothers, she would like a few sermons on the intercommunion powers of the Virgin Mary.

One young man wrote that a certain hymn, sung by a lovely soprano voice (her name was not used on the program that particular day) had been a very great blessing to him, and that if we did not mind, would we please send him her name and address. On the last page of his letter, he said that he realized that it was possible that she might be married already, in which case, please give his congratulations to her husband! We had to inform the letter writer that the singer was the wife of one of our pastors (Meet this young woman in "Opportunity for Marriage," page 6).

Letters from Spanish people in twelve different countries of Europe as well as from northern Africa have arrived at the radio office. We have made occasional trips to visit radio contacts with Spanish emigrants who found the program when they were looking for just about anything in the Spanish language. Some of them found the Saviour's message and accepted it. Shortwave broadcasting has

its limitations. Noise is always a problem and feeling has to be coped with; but the broad coverage more than makes up for the disadvantages.

A real radio congregation has been built up, and the listeners often demonstrate that they feel the program is theirs. In Ciudad Real, there is a thirty-five-year-old blind lady who makes regular Sunday morning rounds to her neighbors' houses to help them tune in to the worship program. She writes to us in Brazil, and has a friend include a dictated translation of her letters. She regularly sends us Christmas greetings in Brazil in which she urges us never to give up the presentation of the wonderful story of Christ's redeeming love. One group of mountain folk use the radio program and the literature that we provide them as the basis for their spiritual life. They wanted to equip a chapel to their community and call it the "Post Office Box 6009 Barcelona" Chapel, thus naming it after the radio address we use in urging listeners to write. In another community, a young man who had been converted through the radio ministry, in spite of severe opposition on the part of his family, was killed in an automobile wreck before his family had become reconciled to his new life in Christ. As a result of his testimony, the family have become regular worshippers with the Baptist mission group that meets in their community.

Packets of literature for use in personal evangelism are regularly offered to listeners. These have proved popular. In every way possible, missionaries in Spain continue to communicate the gospel message.

# OPPORTUNITY for MARUJA

Lila Mefford



ANTONIO and Maruja Gomez with their six-week-old baby boy arrived at No. 65 Camp Street in Barcelona, Spain, from Sevilla in October 1964 to begin a three-year course of study in the Baptist seminary.

For Maruja, in spite of the hardships of traveling across the country by train, and setting up a new home

in a strange large city with a tiny baby is meant the fulfilling of a cherished desire to study. At the age of eleven she had had to stop school so she could help her mother care for little brothers and sisters at home. She was very sad and cried because she could not go on to school. Now the Lord was giving her a new opportunity.

When she was twelve the family

moved to Sevilla where relatives of her mother took her to the Baptist church. After attending for a year she accepted Christ with much joy and with great desire to serve him.

Later she lived for a time with a widowed aunt who was a faithful Christian. During that time she had the "beautiful experience" of spending two hours in jail in Villanueva for

having held a worship service in their home. In that widow's home she also learned to depend completely upon the Lord as every day he supplied their need. She tried to serve in her church in every way that she could, and when she came to seminary she said, "My husband and I have decided to dedicate our lives entirely to Christ."

After moving their few possessions into the rented apartment they were to share with another couple, they attended the opening session of the seminary. It was a *maricade* (afternoon tea) held in the small courtyard between the two buildings that houses the seminary. In an informal way students met fellow students and faculty members. Then they all went into the large, attractive classroom for orientation and a devotional service led by missionary Russell Hilliard.

It was not easy adjusting to sharing the same kitchen and bath with another couple and the furniture was badly worn, but Maruja set about happily making her new home as attractive as she could. During the morning hours while her husband was in class she cared for the baby, shopped, washed, cleaned, and cooked so her afternoons could be free to attend the women's classes. Mrs. Hilliard was in charge of a nursery for the children while their mothers were in class.

The women studied general culture. Old and New Testament, English, music, and a three-year course called "The Pastor's Wife." The first year of this class was dedicated to personality development, nutrition, child care and household management under the general topic, "The Pastor's Wife in the Home." The second year was dedicated to a study of age groups and how to teach different ages in the Sunday School. The third year was a study of world religions, missions, and Woman's Missionary Union methods.

One of Maruja's first thrills was learning to use the library. The librarian, missionary June McNeely, helped her pick out a book to read. A few days later June was nearly swept off

her feet by an exuberant young woman who danced into the library saying, "I've done it! I've done it! I've read my first book!"

Music was another source of enjoyment. She worked hard at learning to play the little pump organ that is the typical instrument in most Spanish Baptist churches. Before long the four students who shared the apartment had worked up a quartet that sang for chapel services and fiestas. Missionary Joe Mefford recorded Maruja's melodic soprano voice for use on the newly developing radio programs. Later a letter was received by the radio committee from a young man who heard her sing on the radio and asked for her address unless she were married. If she were married, he requested that his regards be given to her husband.

In their second year another baby boy was born and study was made more difficult by disturbed sleep and normal childhood illnesses. One Saturday morning Antonio, with bags under his eyes, came to do some radio work, saying that he had about decided to go to a hotel to sleep so he could get some rest.

With two babies it was difficult for Maruja to accompany her husband to his weekend preaching assignments. She stayed home and attended services at the Buna Nova Church near the seminary, where she helped with the nursery program and WMU organizations.

In his home church Antonio was the life of the party. With his love of life and people and his ready wit he would gather the young people around him for a fiesta at the slightest excuse. The same thing happened at the seminary, with special emphasis on fiestas at Christmas time and at the end of each school year.

One day an American dietitian, a good friend of the Gomez family, came to visit and decided to give all the seminary wives a treat by inviting them out to dinner and the theater while the husbands baby-sat. There was such excitement as they all dressed in their best and went to din-

ner to a kindergarten restaurant that had a view of the beautiful city of Barcelona. On their way to the theater which was presenting a play on progressive education (very appropriate), one of the newest missionary wives started to cry to a student wife, "This is the first time I have ever been to the theater in Spain," when the young wife interrupted her and said, "It's my first time too, but don't tell anybody." Meanwhile Antonio at home entertained his little boys by playing a tape of their mother singing.

At last the end of the course came—with final examinations, packing, graduation, and good-byes. Maruja, Antonio, and their two little boys moved to Cordoba to start a Baptist church. It is a city of 220,000 population and the capital of a province where there is only one small evangelical church of another denomination.

Eighteen months later Maruja came back to the seminary—this time to record more radio music and to talk to the women's class about her experiences as a pastor's wife. She told of the loneliness they felt at first with no friends, no church, no fiestas. But with prayerful, patient, persistent dedication to the Lord's work, friends were won, a chapel opened, and a warm Christian fellowship has developed in Cordoba. It is not yet strong enough to be organized into a church but in a neighboring village the young people and the pastor have opened a mission of their mission, where the Word of God is studied in a home on Tuesday nights.

Maruja's case is typical of the eight to ten student wives who normally study at the Baptist seminary in Barcelona. Most of them come from small villages scattered over Spain. Most of them had to stop school at about twelve years of age to go to work, and most of them grew up in Catholic homes and had no contact with evangelical Christians until they were fifteen to nineteen years old. They come to the seminary eager to prepare themselves for a life of dedicated service and grateful to Southern Baptists for making the preparation possible.



## COSMOPOLITAN WORSHIP IN MADRID

**W**HAT will we do for a place to worship?" exclaimed the American woman when told by her husband that they were being transferred to Spain. Spain's past, full of religious intolerance, was still a fact to be dealt with in this woman's mind. As another woman expressed her feeling when she left Spain for another place with her family, "If it had not been for Immanuel Baptist Church we would not have had anywhere to go." The church had made a great social contribution to her life. Another woman said, "Just think, all my children have been saved here." She was reflecting the joy of having a church that preaches the gospel and also has a teaching program. Letters come often

from those who have gone to other places stating how grateful they are for the church and for its contribution to their lives.

Celebrating its tenth anniversary in October, 1971, Immanuel Baptist Church has affected literally thousands from across the world. In a recent Sunday morning worship service the cosmopolitan crowd was surveyed, revealing persons representing twenty-nine states from the United States of America and four nations. There were only 225 present.

Immanuel Baptist Church is the only English-language Baptist church in Spain. The membership is composed of military and business people. Torrejon Air Force Base is located

just outside of Madrid, and there are many nonmilitary families in the area. Chrysler, Sears, Gulf Oil, Phillips Petroleum, Magic Chef, Bache and Company, NASA, Bendis, and TWA have had families represented in the services and membership at various times. The children and youth who come to Immanuel attend the military dependent school and the independent American School of Madrid. The latter includes children from many foreign nations and through the medium of English spoken at the church a Baptist witness is made to them also.

An interesting feature of Immanuel Baptist Church is the desire on the part of the members to have every-

James M. Watson

thing that a church back home would have plus a little more. Thus, because not all of the people are from Southern Baptist backgrounds, a Southern Baptist program develops with some extras. Many different kinds of Baptists find a place of service at Immanuel.

Immanuel Baptist Church is different from her sister Spanish Baptist churches. Spanish Baptist churches are not Southern Baptist churches. It is rather interesting to hear tourists say, "How many Southern Baptist churches do you have in Spain?" The answer, "None, but the Immanuel Baptist Church is the nearest thing to anything you know as Southern."

The people in the church are busy. Nearly all of them hold professional jobs. They are high caliber leaders, educated and dedicated to doing something with their talents. The Spanish Baptist churches, on the other hand, are made up of the working class of people and it is hard to find qualified leaders. Thus, they find it very difficult to have or maintain many organizations. The main service in the Spanish Baptist churches is the evening service.

One is immediately aware of the difference between a Spanish Baptist church and Immanuel upon entering the auditorium. When one comes to the Immanuel Baptist Church he receives a box of offering envelopes, one for each Sunday. But in a Spanish Baptist church, just inside the entrance there is an open box much like a post office box without a door. Each person has an individual envelope and a box with a number on it. He uses the same envelope each Sunday until it wears out. Somebody comes by each Sunday and collects the money and puts the envelope back in its place. The Spanish Baptists have a record system, but it is not recorded on the envelopes.

One big difference and disadvantage of Immanuel is commonly called "rotation disease." The program at Immanuel is constantly affected because people are coming and going, constant resignations necessitate a constant recruitment program. This program keeps capable and qualified leaders at the helm. Recruitment responsibility falls primarily upon my wife and me. We were appointed by the Foreign Mission Board in 1962

for English-language development in Spain. Both of us are religious education majors, and over and over we have thanked God for the flow built into our lives through courses at college and seminary in religious education.

With changing personnel the church is faced with gradations of total church dedication. At one time 80 percent of the members tithed their income. However, that level has not been maintained. The church has attempted through its leadership to enlist every family in some phase of work. An effort is made to limit leadership responsibility to one organization. Thus leaders in Sunday School are free to attend Training Union and vice versa. This is one of the secrets to success in the church's program.

The church serves a constituency of people who care and they show it constantly in their gifts, attendance, and dedication. There are other English-language services available through the military and established sects in Madrid, but many are never satisfied with the amalgamated, non-denominational, independent, secu-

*Twenty-nine states and four nations  
were represented in a recent Sunday morning  
service at the English-language  
Immanuel Baptist Church.*





service groups who frequent these services. The question is asked: "Who could survive spiritually on that?" The answer is "Not the Baptist or Immanuel Baptist Church." If Christian growth is dependent on learning just as physical growth is dependent on eating, then it is the church or pastor and local that it is the true source of feeding.

After many years of service a pastor of an English-language church like Immanuel will still find himself defending the church's right to exist. Not to exist is to relegate all the hundreds of people to a state of spiritual starvation without an organization, without plans, without coherence, without fellowship and without preaching, singing, and teaching that satisfies. As one man said: "I can hear a moral lecture almost anywhere I want to go on Sunday, but what I want to hear when I go to a church service is preaching with a soul-stirring appeal." It is at the core of a church like Immanuel that this is offered. This is not to say that Immanuel Baptist Church is patron-

ized exclusively by Baptists. The services are frequently attended by people of other denominations whose conservative scriptures are similar to Baptist doctrine. Amons are spoken often from dedicated Christians of various faiths, sometimes more frequent than those from the inhibited Baptists.

Each organization of the church seeks to justify its existence and through its existence the members are educated. Education in beliefs, doctrine and ethical standards of Christianity are vital now as never before in history. Through worship and mission the church seeks to extend the Christian faith to the English-speaking community and to Madrid and Spanish Extension of the Christian faith is the only justification of the church's existence. By 1971 over a thousand persons will have had membership in the church. The church has extended itself through established missions and preaching points in several other cities in Spain. Missionaries have led in starting or helping maintain English language Baptist services in Barcelona, Bilbao, Sevilla, Roia, and

Murcia. Perhaps the best example of witness in missions here is to be found in Sevilla, where a group of Americans established a witness meeting in the Spanish Baptist church. Without a pastor they continued to meet and teach for two years. This dedicated group looked to Immanuel Baptist Church for spiritual help. Immanuel became the mother church, sending various licensed and lay ministers to preach on Sundays. Sevilla is over three hundred miles away and it was necessary for those going to preach there to go by plane. Greater joy was never known than when members of the mission met the planes and expressed their plans for the weekend. Visitation, prayer meetings, dinners on the grounds, and basic fellowship with those of kindred faith flourished. Results in Sevilla in two years: the mission attracted 24 Baptists who cared enough to prove their strength and press on. They baptized 17 persons, had 2 men called to preach, and gave \$762 to the Little Missions Offering in 1969. Reader that they started supporting

the Spanish Baptist Union with their Cooperative Program by giving 10 percent and the European Baptist Convention in giving 3 percent of their undesignated receipts. During those two years they bought the Spanish Baptist church a new electric organ and provided the Spanish Baptist congregation in Sevilla, Spain, with a piano. The only pastor they had was the one at the mother church in Madrid.

To have a Baptist church in Madrid provides a means of keeping those who come here "hot on the trail" of service. Baptists have the name and reputation of being evangelistic. They also have that particular something that distinguishes them as "those Baptists" to their friends. Southern

Baptists are to be commended for providing churches for their people around the world. Every major city of the world ought to be one with a Baptist witness. An Assembly of God dissemination leader said one day in the pastor: "When I came to Madrid I wondered who I would contact about the evangelical churches, for I am interested in the program being made in Spain and desire to talk to someone about the conditions here. Who did I find? Might have known it—the Baptists, for they are everywhere."

One of the greatest contributions to Baptist Americans overseas is in the area of conservation. Many come here and find a place of service, then move on to serve somewhere else.

Without the church many people would grow cold in the Lord's work.

The greatest contribution to the Spanish brethren is in the encouragement and financial help that Immanuel gives. Each month the church puts almost a thousand dollars into Spanish Baptist work. Immanuel Baptist Church continues to inspire the Spanish brethren. The language problem is always a barrier, but the church's actions speak so loudly before the Spanish that even though they cannot hear what she says, the end result is that they hear through what she does.

A contribution of grandiose nature is seen in people who when they come to Madrid are hard to enlist. They have never worked in church before. One may take a helper's job in a department, then through rotation of leadership find himself working diligently as department leader in a few months time.

When the pastor and family went on their first furlough, they visited a church and found a former member of Immanuel serving as principal of a Vacation Bible School with over 300 children. She started out in Madrid's church as a helper in the children's department.

Immanuel contributes to those other than Baptists, too. Hundreds of people of all faiths come to the services. They find Christian fellowship. They find Americans to talk with. Baptists at Immanuel put their best foot forward and for the first time in many of the visitors' lives they witness a Baptist service; they accept it, and many of them join and say, "Those Baptists are OK."

One missionary pointed out that it is noteworthy that a person feel a call to foreign missions to work with the nationals of a country, but many Spanish pastors and others look with high respect upon those who answer the call of God to go abroad to work with their own people. Reflecting upon the practice of the New Testament era, did not Paul and others look up their own people in nearly every city to establish a beachhead?



EUROPEANS and Americans have a great deal in common. Their historical roots, their culture, their life style, their standard of living, their religion, and their intelligence are very similar. These similarities give missions in Europe a distinctive character, but they should not weaken its thrust.

In spite of its culture and its Christian heritage, Europe is a missions field. This was recognized by Southern Baptists one hundred years ago when, convinced that people in "pagan lands" as well as "pagan lands" need the gospel, they began missionary work in Italy. Few Europeans then, or during most of the time since then, would have been willing to accept the designation of their continent as a missions field. That has changed.

A year ago the Jesuit theologian Karl Rahner of Germany said, "We live in a land of heathens, a land with

a Christian past and certain Christian leftovers." At about the same time a church official in Germany said: "Church membership has always been considered a secondary part of a man's standing in the community. As a result, our churches have just about the same public, institutionalized character as the municipal garbage collection." For centuries most Europeans have been church members. Under Communist and government pressure this is changing fast in eastern Europe. In western Europe religious indifference and in several countries a desire to avoid church taxes motivate a slower exodus from the churches. Many people continue as church members but without real Christian convictions or commitment.

Ronald Grulding, secretary of the European Baptist Federation, says, "Europe has become a missions field

in a sense which no one would have been able to imagine before the First World War." The evangelism committee of the European Baptist Federation, in a statement issued by its chairman, Gunter Wieske, early in 1970, said that Europe for the second time in history has become a missions field, where less than 5 percent of the population are committed Christians.

When Europeans speak of Europe as a missions field, they sometimes add "our missions field." They do not think of invasion by American evangelists or missionaries would do the job. However, many European Christians know that the job is too big for them alone, and they graciously accept help that is graciously given.

Baptist churches are to be found in almost all the countries of Europe: Albania, Luxembourg, Andorra, and Liechtenstein are exceptions. There is no Baptist church of Greek citizens, but Americans living in Athens have been holding services, and the Foreign Mission Board voted in January to send Dr. Clyde R. Campbell as pastor of the group for a year. Perhaps in the providence of God a permanent Baptist witness is being begun now in Greece.

There are approximately 1,200,000 Baptists in Europe—more than on any other continent except North America. These are the people in

Europe with whom Southern Baptists cooperate. They are the ones on whom the male Baptist missionary responsibility rests. Associated with them are 106 missionaries of the Foreign Mission Board stationed in eight countries.

About three-fourths of the missionaries assigned to Europe work in Roman Catholic countries. Forty percent of the Catholics of the world are in Europe, and a fifth of the world's Catholics are in Italy, Spain, and France. The first of these countries is our oldest missions field in Europe (and the third oldest in the world), and the second (Spain) was entered fifty years ago and now, with thirty-one missionaries, is our largest mission in Europe and the Middle East. Smaller groups of missionaries are found in France, Austria, Belgium, and Portugal.

In none of the Catholic countries of Europe is there a large Baptist constituency, only Spain and Italy exceed 5,000. In Italy one person in every 10,000 is a Baptist, in Spain one in every 5,600, and in Portugal one in every 2,800. Last year Portugal had one baptism for every 18 members. Spain, one for every 22.

Highlights of Baptist work in European Catholic countries during 1970 included closing the girls' training school in Rome (recognizing that its mission had been successfully carried out during the past twenty years), the avoidance of division in the Spanish Baptist Union over the matter of local church autonomy (and the registration of churches with the government) further development of youth activities in Salzburg and elsewhere in Austria, and expansion of Baptist broadcasting.

Baptists are far more numerous in the Protestant countries of Europe than they are in the Catholic countries. The Baptist movement began in England in the seventeenth century and it started on the continent among Protestant Germans two centuries later. There are now approximately 450,000 European Baptists living in a predominantly Protestant

environment—all except about 85,000 of them in Great Britain and Germany.

Unfortunately, Baptist growth has stopped in most Protestant countries, and a decline has begun in several places. Almost all religious groups are suffering attrition from the secularism of our age. Sweden had the poorest ratio of baptisms to church membership in 1969—one to 104. West Germany had one to 52. Holland was the only European country with a strong Protestant heritage that showed a fairly good ratio—one baptism to 27 members.

In such circumstances it is hard to remain faithful and to keep on trying but many European Baptists have done so. They are respected by their fellow citizens and can get a hearing from some who would not listen to representatives of the established churches. European Baptists are trying to find their way in a new age and are honestly facing their problems. The future is filled with uncertainty but also with opportunity.

The greatest numerical strength of European Baptists is in Communist countries. There are more Baptists in the Soviet Union (550,000) than in any other country except the United States and India. Romania, another traditionally Eastern Orthodox country that has become Communist, has the third largest Baptist constituency in Europe (120,000), following the Soviet Union and Great Britain. East Germany has about 25,000, Hungary 20,000, Czechoslovakia 4,000, Yugoslavia 3,500, Poland 2,500, and Bulgaria 300.

Communists combat religion through education and propaganda, limitation and control, the exploitation of weaknesses and disagreements, and when expedient the closing of churches and the prosecution of believers. Still, religion lives on. In some places Baptists have grown strong swimming against the stream; elsewhere their growth has been stunted.

The decade of the 60's was a very difficult time for Christians in the

Soviet Union. The leaders of the All-Union Council of Evangelical Christians-Baptists unswerving and resolute. As pressure from the government increased, some Baptists (perhaps as many as 20,000) repudiated the denominational leadership and openly defied the authorities by holding unauthorized services, conducting Sunday schools, and distributing literature. Many were imprisoned. In the latter part of the decade, the pressure was relieved. The All-Union Council is conducting a correspondence course for one hundred persons; limited editions of the Bible and hymnal have been printed, and Baptist conventions have been held. Thirteen new churches in the Moscow area—twelve in a hundred miles from the city—have been authorized.

Dr. John Allen Moore, field representative of the Foreign Mission Board in Europe, is also our fraternal representative to the Baptists of eastern Europe. He visits them from time to time, maintains regular correspondence with many of them, and administers financial aid from our Board to eastern Europe. Last year our Board contributed \$4,000 for operation of the Hungarian Baptist Seminary and \$12,600 for expenses of Yugoslav Baptist work. There were gifts of \$30,000 for church buildings in Hungary, \$15,000 for Romania, and \$30,000 for Yugoslavia. There were also appropriations for flood relief in Hungary and Romania.

There are fewer missionaries in Europe than in South America, Africa, or Asia, and this is likely to continue. Some Southern Baptist missionaries are needed and are welcome in Europe, large numbers would not be welcome and may not be needed. Southern Baptists did not start Baptist work in Europe; they have never been in charge of it in most countries and are not in charge of it now. In Europe, probably more than in any other continent outside North America, Baptist work is indigenous and foreigners are in a helping role.

## EUROPEAN MISSION

J. D. Hughey



# DEBATED

## 2,000 New Members

IT may sound impossible, but at least thirty Baptist churches in Europe will lose every one of their present members, including their pastors, during the next three years. Despite this trend, which has been occurring for years already, the churches will survive with about the same number of members. The Sunday Schools will go on without interruption and the brother's organizations probably will not miss a meeting.

The churches are English-language Baptist congregations located in Europe. They are almost entirely American in membership. "It's a big miracle these churches live through this constant coming and going of members and pastors," commented one missionary. Banded together in the European Baptist Convention (English language), there are twenty-six such churches in Western Germany, four in England and one each in France and Italy.

All but a small number of these churches minister to United States Army and Air Force personnel and their families. The only Europeans in the churches are wives of a few military men or a handful of local citizens who want to improve their English. They are so few in number,

however, that the churches could be considered fully American. The churches have combined membership of close to 5,000. Total membership seems to have leveled off at this figure, barring a mass recall of American servicemen to Europe. Approximately 2,000 new members must be gained every year just to stay even. Of the additions, about 350 are new converts baptized by the churches. Army personnel usually rotate at the end of two years, and air force servicemen usually stay three years.

The 30 churches collect about \$400,000 a year through their Sunday offerings. The European Baptist Convention annually contributes \$2,000 to the operating budget of the European Baptist Federation, and spends all of its \$10,000 home mission fund in Europe. The constitution of the convention urges the closest possible ties with Baptists of Europe and encourages the churches to join and contribute to the national Baptist union in whatever country they are located. For ten years prior to the eviction of American forces from France in 1967, eight English-language churches were organized. The French Baptist Federation felt the sudden loss of money when the

churches were dissolved.

When the English-language church at Orleans, France, disbanded, says to the building were given to the pastor of the local French-speaking Baptist group. The departing Americans made a final gift of \$2,100 to the French Baptist Federation. The property of the 500-member Faith Baptist Church, a fairly new building on the outskirts of Kaiserslautern, West Germany, is registered in the name of German Baptists. American funds, however, built the \$140,000 masonry structure. It would belong to German Baptists if Americans withdrew.

Pastors for all but two of the churches come from America. A few are sent through the Southern Baptist Foreign Mission Board. This follows a request of the Southern Baptist Convention at its annual meeting thirteen years ago that the Foreign Mission Board help develop English-speaking churches in major cities around the world. Thus, the pastors of English-language churches in West Berlin, Madrid, Brussels, Moscow, and Paris are Foreign Mission Board personnel. The rest came from America on their own at the call of the congregations they serve.

W. R. (Ray) Reynolds left a grow-

ing suburban church in Atlanta to come to the 117-member Neckar Valley Baptist Church in Sindelfingen, West Germany, south of Stuttgart. Reynolds sold two automobiles and his furniture to come. Like other pastors who are not appointed missionaries, he signed a contract to serve three years in its pastor. This contract covers transportation costs for Reynolds, his wife and their three children. Helen Reynolds teaches in a kindergarten on a military base. Reynolds is halfway through his three-year contract. When it ends, he must find his own pastoral connection in America again.

An interest in missions drew Reynolds abroad. His application to become a foreign missionary was held up temporarily for medical reasons. At this time, the call from Sindelfingen came. Reynolds, though happy in Europe, still feels isolated. He has no chance to study the German language and very little opportunity to use it. Since the Sindelfingen American group uses the building of the German Baptist congregation, talks are necessary from time to time about rent and schedules. Translators are needed for these discussions.

The two groups have joint services twice a year. Each pastor preaches a short sermon. Both messages are translated. Hymns that have common tunes and topics in German and English are picked. Otherwise, the German church meets from 10:00 to 11:00 Sunday mornings. Americans start their Sunday School about 11:15. Preaching follows at 12:30. Rarely can the Reynolds' eat lunch before two o'clock. Only the Americans have preaching on Sunday night.

The church in Kaiserslautern is used exclusively by Americans. One interesting case occurs in Bad Kreuznach, where the German congregation shares a church rented by the American group. One English-language church meets in the building of a German Lutheran church.

Though distinctively Southern Baptist in style and though they send money to the Southern Baptist Convention, these churches cannot elect voting messengers to the SBC because of a constitutional requirement that limits voting to churches in the USA. The European Baptist pastors feel that few of the eleven million Southern Baptists know the churches in Europe exist. They feel an urgent need for help from churches in America to send to them the names of military personnel in Europe. As it is, the European churches rely on word-of-mouth and folders stuck in mailboxes in housing areas to advertise themselves. They get little or no help from the military.

There is a marked parallel between recent Southern Baptist extension in America and the English-speaking church growth in Europe. As Southern Baptists moved out of the South into other parts of the USA, they formed churches like those they left behind. This sometimes rankled existing Baptist (but not SBC) churches outside the South. Both the SBC churches outside the southern USA and the English-speaking congregations in Europe began without official prompting, usually in private homes. Both appeal to people with staunch Baptist convictions who do not accept ecumenical Protestant programs such as those of military chapels.

English-speaking churches in Europe have a unique personality. Their only traditions are the ones their members bring overseas with them. All the churches face the constant problem of finding new deacons and Sunday School teachers. Because of their frequent change of posts, military people say it is hard to form long-lasting, deep friendships.

The American churches abroad are racially integrated. For some of the pastors it is their first time to have Negro members. One Negro communications specialist with almost twenty years of military experience, Carroll Broadfoot, served as interim pastor of the church at Baumholder, near Kaiserslautern, Germany. When he was discharged recently, Broadfoot decided to make the ministry his second career.

Pastors of the English-speaking churches in Europe admit that their members do not have as much regular contact with European Baptists as they would like. Some of the Americans used vacation time recently to attend the European Baptist Conference in Vienna, Austria, to get better acquainted with European Baptists. A number of European Baptist leaders visited the English-speaking churches last year including the general secretaries for the Baptist unions in Holland, Scotland, West Germany, Czechoslovakia, and Yugoslavia and the European Baptist Federation secretary, C. Ronald Goulding. Goulding has commended the churches for their interest in European Baptist work, adding that their contributions to the European Baptist Federation are among the highest of any Baptist union or convention in Europe.

Theo Sommerkamp

# The Serious Calling of MISSION SUPPORT

THE modern missionary movement was born in the closing years of the eighteenth century when an English Baptist named William Carey sailed for India to preach the gospel of Jesus Christ. But Carey's commitment was only one-half the effort necessary to launch a renewed response to the Great Commission.

The other half was personified by a group of men led by a pastor named Andrew Fuller. As Carey accepted the call to missionary labor, this group accepted a call to mission support. Ironically, the mission afar awakened Christians to the mission at hand, and home missions, though not called such, was also born. It, too, worked from a base of support sustained by dedicated Christian men and women.

In America, overseas missionary commitment was personified by Adoniram Judson. In far-off Burma, Judson emerged as American Baptists' surprise entry into foreign missions. Sent by Congregational churches, Judson became a Baptist after arriving in the Orient. Judson's partner, Luther Rice, also became a Baptist and returned to America to seek support for his colleagues. Thus, Rice became Judson's Andrew Fuller. At the time of the birth of this overseas mission spirit in America, strong home missions efforts were already being made to reach Indian tribes and pioneer settlements. This work was sponsored by single churches and by associations. The foreign mission effort, however, provided the denominational base for a strong

missions effort at home and abroad—thanks to the work of Luther Rice.

Rice's commitment to a ministry of mission support led him throughout the United States, especially the South. The interest he aroused provided the catalyst which brought Baptists into a denominational reality and set the stage for the later emergence of the Southern Baptist Convention with its dramatic world missions program.

Few people understand that support of missions is a serious calling in itself. In this day of unprecedented missionary opportunity, the need is more critical than ever before. The Careys and Judsons are emerging from the ranks of young people. They are saying, "Here am I, send me." Is God matching their commitment with modern prototypes of Fuller and Rice?

\*Reprinted from Mission Support, Inside Baptists, by James C. Fletcher, © 1970, Broadman Commission.

## How seriously do Southern Baptists take their calling?

### SBC World Missions Gifts Topped \$80 Million in 1970

For the first time in history, Southern Baptists passed the \$50 million mark in gifts to world missions causes through the denomination's Cooperative Program and through designated offerings to Southern Baptist Convention mission causes. Despite the record gifts, the denomination fell short of its overall Cooperative Program budget goal for 1970 by more than \$900,000.

Gifts through the Cooperative Program unified budget totaled \$27,925,302 for the year—enough to pay in full the 1970 SBC operating budget goal, the balance of \$650,000 due on 1969 capital needs, plus a little more than \$100,000 on 1970 capital needs. An additional one million dollars would have been needed to meet the overall goal.

The 1970 total budget goal included \$27,158,119 for operating funds of the 19 SBC agencies receiving Cooperative Program funds, \$650,000 in capital needs to finance building programs approved for 1969 but not distributed that year; plus \$1,050,000 in 1970 capital needs.

Under a clause in the 1971 SBC Cooperative Program budget adopted by the Convention in Denver, June 1970, any capital funds not distributed in 1970 were automatically added on to the 1971 goal as a second priority to 1971 operating distributions.

The final tally indicated that Cooperative Program contributions for 1970 increased 1.79 percent over 1969 gifts—a dollar increase of \$491,862. John Williams, financial planning secretary for the SBC Executive Committee, said that the increase was even less than expected because of a "bad December" in Cooperative Program giving. During the month of December Cooperative Program gifts were

nearly 4 percent less than December 1969. During the last month of 1970, Cooperative Program contributions compared to December 1969 showed a decrease of \$129,983.

Porter W. Routh, executive secretary of the SBC Executive Committee, said that all Baptists should rejoice that the total missions gifts have gone over the \$50 million mark for the first time. "The disturbing fact is," Routh continued, "that we finished 1970 still owing more than \$900,000 on 1970 capital funds approved by the Convention." Routh said that statistical projections indicate that if 1971 gifts increase at the same rate as 1970 contributions, the SBC "will complete 1971 with a \$2 million deficit in capital funds, a \$722,000 deficit in total operating funds, and even a \$191,000 deficit in the 7.32 percent safety valve voted by the Convention."

"A great new concern and surge in Cooperative Program gifts will be needed in 1971 to avoid these deficits and make possible continued growth in missions and education," Routh said.

While Cooperative Program gifts during 1971 increased nearly half a million dollars over 1969 contributions, gifts to designated causes during the year stayed at virtually the same level as 1969 designations—up only 03 percent. Designated gifts were \$22,305,174 compared to \$22,297,719 in 1969, an increase of \$7,455.

Of the \$50 million in total gifts more than \$41 million went to support Southern Baptist home and foreign missions efforts. During 1970 the SBC Foreign Mission Board received a total of \$30.8 million, including \$14.1 million through the Cooperative Program, \$16.7 million in designated offerings, most of it through the Lottie Moon Christmas Offering. The SBC Home Mission Board received \$10.8 million during

the year with almost equal amounts—\$5.4 million—coming from the Cooperative Program and designated offerings.

The total amount reflected in the report from the SBC Executive Committee included only funds given to support national and worldwide SBC missions causes, and did not include amounts given to local and state missions efforts by Southern Baptists.

### Baptist Women Responded to Study of the Northeast

Mrs. Duane Ivey

Hundreds upon hundreds of letters came to New England following the WMU emphasis on the Northeast in January and February 1970 expressing prayer concerns and a desire to do something in a tangible way.

A teen-age boy in Alaska wrote a lengthy, detailed letter of his camping experiences and expressed a desire that our young people might have greater camping opportunities.

An eighteen-year-old college freshman in Texas wrote of her interest in coming to work in a recreational program or to teach children for the summer. She indicated she was willing to mop floors or paint walls if needed in order to be a part of our work.

A pastor in Oklahoma, after reading February ROYAL SERVICE, offered to come at his own expense to preach in a revival anywhere in New England.

A fifty-eight-year-old woman offered to teach in Bible school or help in youth camp.

A secretary in Florida wanted to help during a month's vacation.

Churches offered to send individuals or groups in need in our summer programs.

Individuals wrote of relatives or friends living in the area. Some of these were located and enjoyed in our work.

People came to visit the area in order to share more effectively with their church or association the obvious work in New England.

Women volunteered to come teach

missionary service for our WMU organization.

From Missouri, a seventy-year-old woman sent money for someone to subscribe to ROYAL SERVICE, instead of renewing her own subscription. She wanted someone who might not otherwise have a magazine to enjoy the one that had meant so much to her through the years.

A military couple in Texas sent one-half of their income tax refund to New England and one-half to New York.

A new Christian in an English-language church in Korea wrote of her church's interest in the Royal Service study mission on New England. She was seeking additional information for teaching Mission The Northern Though a Christian of only six months, she was going to teach this book to an anticipated fifty people in her church. From her letter I have no doubt that her concerns for us was contagious.

From Libya, North Africa, a letter came expressing a desire to help. Because of the closing of the air force base, the local Baptist church was forced to close. The WMU wanted New England Baptists to receive the remainder of their subscriptions to missions periodicals and to have the WMU materials they had.

How small our world. How great our task. How marvelous to be a part of such a great mission enterprise.

At least fifteen Vacation Bible Schools and four day camps were supported through this emphasis. These were held in schools, outdoors, in parks, in community buildings, in buildings belonging to fraternal organizations, and in churches.

Many children heard for the first time a Bible story about a God who cares for them, about Jesus who gave his life for them. Children who had never been to Bible school waited over an hour for doors to open for them to come in.

Some churches sent money to buy textbooks, supplies, and refreshments. Others sent their 1970 Bible school materials, when they had finished with them, for us to use here. Some sent

previous years' textbooks which could be used in Bible school or other teaching activities.

Many churches sent handcraft supplies, storybooks, teaching pictures, and refreshments for our regular teaching programs as well as for our special summer activities.

Equipment for children's department was made available. One church received an antechamber to be used in their children's work and is nursing home ministry sponsored by their Baptist Women.

Some WMU organizations assisted with GA Conventions in our area.

Subscriptions to missions periodicals and other literature came.

Several of our churches received gifts for their building funds. One church received pledges amounting to \$1,400 to their building fund.

Assistance came for youth camp, youth clubs, coffeehouses, establishment of a halfway house, youth choir, and other youth activities.

Leadership materials were provided for WMU and Brotherhood officers, mission study materials for classes, and materials for all age groups in Woman's Missionary Union and Brotherhood.

Bibles and songbooks were received by some groups.

Materials and refreshments for an after-school Bible school type activity were provided for Portuguese children.

One church provided for a special summer activity among the Spanish. They continue to support this work regularly.

Offerings amounting from one dollar to one thousand dollars were received by churches and missions to assist in our missions work.

Each church and mission in New England was offered assistance in the following three ways:

All WMU and Brotherhood organizations were offered subscriptions to age-level magazines. Of funds sent directly to me, over \$700 was spent for missions literature. In addition to this, many churches sent directly to our groups subscriptions and supplies.

Books to start a church library or add to an existing one were offered to each group. Current mission study books, study course books, biographies, novels, and other books were received in large numbers.

The third way in which every church and chapel received assistance was for camp or other youth activities. Approximately \$1,500 was sent to me for this purpose. Again, many of our groups received gifts for this purpose directly from churches.

Camp was held on a Methodist campground in Massachusetts this past summer. In addition to offering assistance to send young people, camp was offered at a cheaper rate than ever before. Among the fifty-six young people in attendance there were six professions of faith and twenty-two other decisions. Young people from Vermont, New Hampshire, Connecticut, and Massachusetts were in attendance. Only Rhode Island and Maine were not represented.

Four young people were sent by our Slavic church to camp this past summer. Provisions were made for them to attend a camp owned by an evangelical language group near them. Three of these young people made decisions for Christ. They were the beginning of a Sunday School in our Slavic church in New Britain, Connecticut.

It has been a thrilling experience to share with so many across our nation and in other lands something of our ministry in New England during this special emphasis.

The concern of Southern Baptist concern has run deep. As I have read letter after letter, I have been moved to a greater sense of commitment to Christ and his service.

When we see hearts touched and lives changed we thank God for Southern Baptists who pray for us and whose support makes our ministries possible.

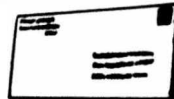
As thousands of people have studied about our work and pledged their prayer support for us, surely we will be able to live more effectively the Spirit of Christ here in New England.

## Baptist Women Responded to Christmas in August

We are still receiving packages in the amount of twenty to thirty per day (October 7, 1970). I never dreamed there would be such a flood of packages. The post office has had to hire extra help. The mailings have broken all records for mail received in a single day. The postmaster, a Mormon bishop, did not know there were so many Baptist churches. Roosevelt is 94 percent Mormon, most of whom look on Baptists as a minority group. Their eyes have been opened.

We have sent more than two thousand thank you cards, yet we have more than a thousand to send. Since we had more than we could possibly use, we have shared with other missionaries in the area: the Conrads from Brigham City, Utah; the Jacksons from Blackfoot, Idaho; the Hooks from Winslow, Arizona; and the Benhams from Tube City, Arizona.

Each day three Indian ladies and one man help us carry and open packages. It has been a time of great fellowship. They have learned that many people care about them. One said, "It's like when I was a little girl and



I want to thank you for listing my name as a contact person for the Pennsylvania South Jersey Fellowship in February 1970 Royal Service. The response was tremendous! I received ninety-two letters and cards which I shared with three other churches in the association.

Some letters contained checks for from \$2 to \$60. These love offerings amounted to over \$600.

Five YWAs were able to attend the YWA Retreat as a result of the offerings. One of our own girls was elected YWA of the Year. We are especially happy about it since she has been a Christian two years and YWA had been organized for the first time just a few months.

—Blanche Cockerell

would get so excited wondering what Santa would bring me."

Calvin and Wilma Sandlin  
Language Missions—Indian  
Roosevelt, Utah

The response was great. Several persons delivered the items personally or in small groups. This was a blessing to us and to them. Thank you very much.

R. O. Rojas  
Language Missions—Spanish  
Hanford, California

To date (October 29, 1970) we have received about 1,600 packages. It is something close to a miracle. Other missionaries have told us that they never heard of such a response. We are going to distribute the material not only at Christmas, but also to persons who have need of the items we have. Over a hundred packages have already been distributed to the needy. When the trailer of one family burned, we helped them with many of the items we had.

Rev. Jack Smith has started rehabilitation work with drug addicts in the Pittsburgh area. I supplied him

Five others were able to attend the assembly at Hood College in Frederick, Maryland. This was a new experience for each of the girls. What a thrill it was to them.

Many persons wrote to say that they were praying for the work in the Northeast. Some sent periodicals and study materials.

It was a thrill to know that the people are concerned about the Lord's work in the Northeast where the laborers are few. After five years my husband is being transferred back to Texas. We shall miss working for the Lord here. These have been the happiest five years in our Christian lives.

with sheets and pillowcases for twenty beds. Soap, toothbrushes, toothpaste, and towels were also supplied.

Pittsburgh Baptist Church gave us two rooms where we are storing items we have received. Also our recreation room and garage are full of packages.

We are deeply moved and joyfully encouraged by the generosity and Christian love of Southern Baptists and the good organization of Women's Missionary Union in churches.

Boris Rock  
Language Missions—Slavic  
Pittsburgh, Pennsylvania

For two small missionaries the Christmas in August response was truly overwhelming. We want to extend our sincere thanks to all who had a part. This is a great way to take the pulse and sense the heartbeat of the Southern Baptist constituency who pays our salary and stands behind us in prayer.

Our plan of distribution is to make up packages by families with articles the family can use, plus an item for each member, especially the children. We also plan to enclose in the package a message in Spanish and English about the love of Jesus in the hearts of the people from whom these supplies came and a New Testament or Gospel portion in Spanish and/or English with an urgent request that they read them.

George E. Reid  
Language Missions—Spanish  
Granger, Washington

As a recipient of Christmas in August, I was overwhelmed with the response of the Baptist women. I have enough children's jigsaw puzzles, crayons, and books to last me for a long, long time. They are really fine. We received an adequate supply of new children's clothing for which we were very grateful. Now as we visit in places where physical needs exist we can help.

Cass and Margaret Vincent  
Language Missions—Polish  
Coon Rapids, Minnesota

## What will this calling demand in the future?

**Dr. J. Cauten challenged the Foreign Mission Board to move into the decade with a firm determination to press forward steadily.**

AT the January 1970 Foreign Mission Board meeting, Dr. Cauten, executive secretary, named several ways in which Southern Baptists should strengthen their witness overseas.

Cauten suggested that the board approach the decade in two five-year periods and aim for an annual net gain of at least 125 new missionaries in the first period. In the second period an even higher increase in personnel should push the Southern Baptist overseas force to as many as 4,000 missionaries by the end of the decade.

Such a rate of growth calls for \$2 million of new money annually. This means that the current annual budget of \$33 million would increase to over \$50 million.

"Obviously, the possibility for such financial dynamism depends upon growth in Southern Baptist life, both

numerically and in commitment to the requirements of a worldwide task," Cauten said. Whether we can do it or not depends upon what happens to Southern Baptists.

"Can they remain united? If they do, one of the factors to bring that about will be the ministry of foreign missions. The foreign mission enterprise is one of the most, if not the most, unifying factors in Southern Baptist life. Rally around it!" Cauten declared.

This decade should witness geographical expansion of the ministries of Southern Baptists, particularly into additional Muslim areas of the world. Also, many new missionaries will be needed in India if the medical and social work of Southern Baptists here should be allowed to expand.

"In the same way, we keep in mind that China may at some time present a changed situation that will enable missions labor to be projected there," Cauten continued. He asserted that the one and one-fourth billion people of India and China are too many to remain isolated from the gospel indefinitely.

In communicating the gospel abroad, Southern Baptists ought to greatly increase their use of publications, Cauten said, "to fill the vacuum that exists for the Christian message on the printed page." Also, they should seek to develop their use of radio and television with "open-mindedness and creativity."

As evangelists, Southern Baptists "must carry creative efforts forward to the greatest possible degree," Cauten told the Board. "Maybe we need to say what we have been saying in fresh, new formats."

The new decade also should bring deeper involvement than ever before in ministering to "the heart of humanity," Cauten said, "to apply the gospel of Jesus in ministries of love and mercy to the pain of human reality wherever the message is shared."

Turning to what he called "the work of cultivation," Cauten said: "We must strengthen all levels of Christian leadership training. We must not restrict Christian leadership to the concept that only the man who is blessed with superior education can function."

This expansion has opened to Southern Baptists vast new opportunities. We now serve in the largest cities of the nation—New York, Chicago, Los Angeles, Philadelphia, Boston, and Detroit. And our churches and varied ministries touch language groups we had seldom served before—Polish, Ukrainian, Portuguese and Korean—and minister to troubled youth and neglected elderly in Christ-honoring ways.

Evangelistic results have been outstanding. Southern Baptists have concentrated their efforts on winning

people to Christ and his way of life, rather than luring members away from other churches.

The Southern Baptist Convention has long looked upon its Home Board as its chief channel for expansion. In the 1840's the Board was instructed to provide for "the spiritual destitution" (a phrase they used often in those days) on the frontiers. This the Board did, as it was able. The Texas convention, now the largest of our state bodies, was a home mission field in 1846, when two of the young mission board's first seven missionary

appointments were sent to Texas.

Around the turn of this century Texas Baptist leader Rufus C. Burman wrote that Baptist work in his state was a trophy of home missions. A half-century or a century from now, it may be possible to say the same of outstanding Baptist organizations in California or Colorado, New York or Pennsylvania. Already California has over 900 Southern Baptist churches, and Ohio has over 400.

In 1959 the Southern Baptist Convention instructed the Home Board "to increase its emphasis on work in areas where there is no state convention or where the state convention is not well established."

The Board complied and God has blessed this outreach. During the past ten years, financial support of the Home Board has greatly increased. In 1969 and again in 1970 Southern Baptists contributed over \$10 million for home missions through the Cooperative Program and the Annie Armstrong Easter Offering. As a result, Southern Baptists are working through their Home Mission Board to subsidize pastors' salaries for over 400 young US churches in challenging situations; to assist more than 800 churches with approximately \$21 million; to minister to thousands of people of a multiplicity of racial and cultural backgrounds through the activities of 220 language and 70 Christian social ministry ministries.

Enlarged support has made possible these exciting advances which have meant more to the Southern Baptist Convention and to the nation than many realize. It is distressing that we are now at a time when contributions, while gaining in total dollars, are not keeping abreast of rising operating costs.

We are thankful there is no decline in dollars, as some denominations are experiencing, but the low rate of increase means the Board is unable to respond to many challenging, spiritually promising calls for assistance in growing, exciting new fields.

This is a good time for churches

and individual Southern Baptists to reconsider their investments in home missions, an effort never more needed than now.

Urgent needs and exciting opportunities abound. The 65 Board members who direct the agency, your administration and staff, and over 2,200 missionaries are committed to being the best stewards possible of the

funds you give for the spread of the gospel in our beloved nation.

Thus we shall help increasingly, under God, to deepen Christian commitment within our country and to strengthen the foundations for our witness to the people throughout the rest of the world.

*Reprinted from Home Missions, January 1971.*

## Ten Ways

**Baptist Women Members Can Respond to the Serious Calling of Mission Support**

1 Each woman can lead her family to increase their gifts to the Cooperative Program through regular church offerings.

2 Each woman can urge her church to increase the amount in its budget for the Cooperative Program.

3 Each woman can begin thinking and planning for the money she wishes to give to the Lottie Moon Christmas Offering (1971) and the Annie Armstrong Easter Offering 1972.

4 Each woman can respond through her Baptist Women organization to Christmas in August.

5 Each woman can lead her family to spend vacation time in the Christian Service Corps (Write Special Mission Ministries, Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.)

6 Each woman can be faithful in praying for missionaries listed on their birthdays in Call to Prayer.

7 Each woman can keep an up-to-date missions prayer list based upon her reading of feature articles in *ROYAL SERVICE*.

8 Each woman can establish a consistent pattern of prayer for world missions by praying daily for each country where Southern Baptists have missionaries. Starting with the US, she can pray her way around the world. *Know Your Baptist Missions* and the map, "Southern Baptist Missions Around the World," are helpful resources for informed prayer. (Available free from Foreign Mission Board Literature, P. O. Box 6597, Richmond, Virginia 23290.)

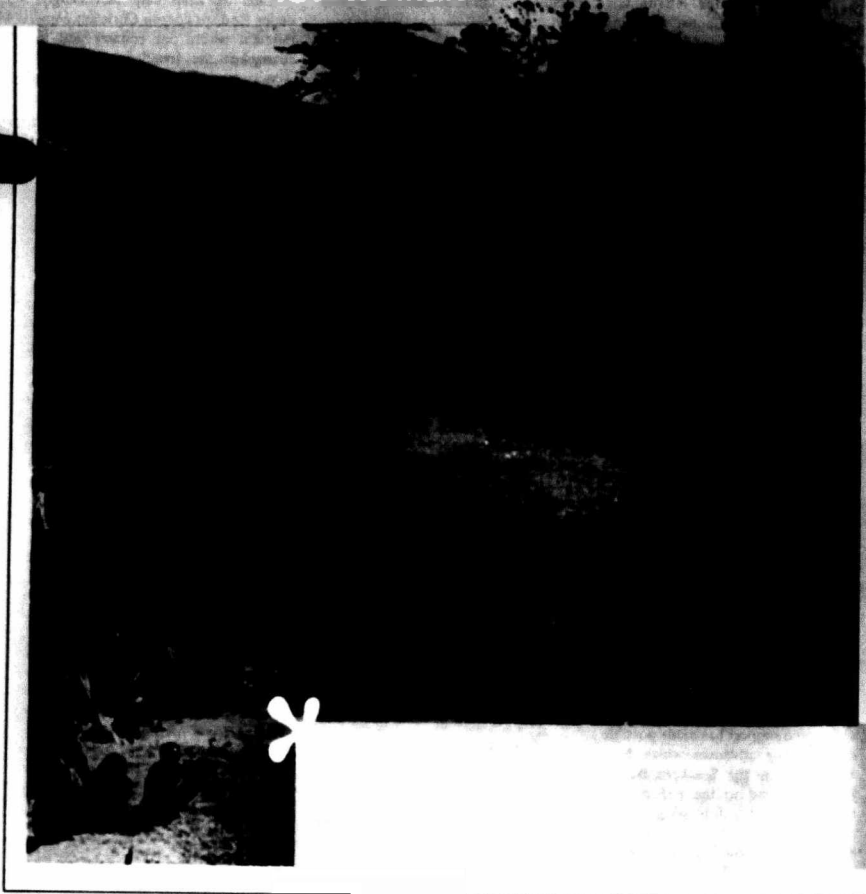
9 Each woman can increase her understanding of the total scope of world missions by reading the books, *Mission to America: A Century and a Quarter of Southern Baptist Home Missions* by Arthur B. Rutledge, \$5.95, and *Advance A History of Southern Baptist Foreign Missions*, \$4.95 (both available from Baptist Book Store).

10 Each woman can lead her family to greater missions interest and support through activities suggested in the *Family Missions Guide* (Available for \$1.00 from Women's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203 or Baptist Book Store.)

**Arthur B. Rutledge challenged readers of HOME MISSIONS to reconsider the amount they are in sending to home missions advances.**

ONE phenomena of the United States religious scene during the past three decades has been Southern Baptists' expansion into the outer nation. We began 1971 with thirty-three cooperating state conventions and 5200-related churches in all fifty states. During the past thirty years, an average of almost two new Southern Baptist churches a week have been established in various fields.

## PROFILES of BAPTIST WOMEN



**MONE YAPO** was born in the "land that time forgets," New Guinea and its island cluster deep in the southwest Pacific. Thanks to Australian Baptists who took the

Christian message there, she is now preparing for a life of Christian service.

Barely twenty-one years of age, she was married last December to a Bap-

tist teacher and minister whom she met while a student at the Christian Leaders Training College.

In the brief span of her lifetime many of the people in New Guinea

have gone from the tribal spirituality to experiment the Christian faith.

Mone was born in the Bulwer River area in the highlands where the Australian began their ministry.

In fact, the desire to return with the gospel came during World War II when a number of Australian Baptist chaplains, YMCA welfare officers, and other servicemen came in contact with the people of New Guinea. They could not forget the "land that time forgets" after returning home. These men felt the call of God to share the Christian message. So, a little over twenty years ago a pioneer party of Australian Baptists (headed by two former chaplains) set out to work among the Enga people of New Guinea. They landed their light plane in the central highlands where they found a Stone Age civilization of tribal people. Their language consisted of many dialects, so the first task of the missionaries was to construct an alphabet.

Then followed the beginnings of the Bulwer River Mission, the missionary Pentecost which came around Easter of 1956, the formation of churches, and the growing awareness of the people that they should share with their own people. Australian Baptists are responsible for this thrilling chapter in Christian missionary history.

Mone's mother died soon after giving birth to her father looked after her until she was old enough to be sent to the Baptist Mission School.

"My ambition was to become a schoolteacher," she said. "One day my teacher gave us a sermon which blessed me—which suited my heart." This is when Mone began to think about the Christian gospel. A year later she was baptized.

With her three years of high school work behind her, she then went to the Christian Leaders Training College in the Western Highlands District. While a student there she met a teacher who was to become her husband.

It was a college rule that we could not talk to each other. We would be

a bad example to the other students. So we got to know each other through letters. We never spoke."

Joshua first asked the missionary if he could have permission to write Mone. "Then he asked me for my friendship," said Mone, "but I had to think for a week or so before answering. When he proposed marriage I wrote him that it was all right with me but I had to ask my people back home." The people back home were some forty members of her tribe.

Mone explained their custom. Girls are not allowed to marry anyone from another country. Although a part of New Guinea, West Irian, Joshua's home, is now Indonesian territory.

Joshua had come to Port Moresby as a medical student. While there and attending the Boroko Baptist Church he became a believer. Then he felt the Lord calling him to some Christian service. He prayed about it. A little later he was offered a scholarship at the Baptist Theological College in Sydney. He studied there for five years, then came back to be ordained in the Boroko Church where he was converted. An opportunity came for him to lecture at Benz, the Christian Leaders Training College where Mone was later registered as a student.

Permission for her to marry Joshua was granted to Mone because they said, "She is not one of us anyway. She goes around everywhere and has nothing to do with us anymore." But her father gave his permission which was all that was necessary.

Cultural patterns in New Guinea are changing fast. Young people are continually being confronted by new ideas, new laws, and new values. "When young people go away they forget about the family pattern of society. When they come back home they refuse to do what the older people do. I find it difficult to do things I used to do there," said Mone.

"This happens," explained Mrs. B.

Jane Ray Denny

K. Radman, wife of the pastor of the Boroko Baptist Church, "when an educated person goes back to a very primitive society."

But Mone and Joshua were required to observe the custom of the groom's paying the "bride's price," a sum the prospective groom presents to the bride's family. The amount asked was three hundred Australian dollars. However, wealth in New Guinea is still generally measured in terms of pearl shells, axes, and pigs. Because friends in Australia know Joshua's New Guinea background and his limited resources they contributed money and gave it to him so that he could present the traditional "price."

Their wedding, however, was Western style. Mone wore the traditional white wedding gown.

Now Mone and her husband are working with the Boroko Baptist Church in Port Moresby where he became a believer. He is one of several national Christians committed to service.

There are five main areas in New Guinea where strong churches have emerged. In West Irian there are some seventy-nine churches with over six thousand members. Teams of nationals are helping their own people. Hundreds of people are responding by attending baptismal classes.

There have been persecutions, anti-Christian atrocities directed by tribal chiefs in certain areas. Christians have been killed and villages have been burned. But church property was soon restored, buildings were rebuilt and interest in the Christian religion has increased.

When asked what her hopes are for her husband Mone quickly answers, "I hope he stays in New Guinea." This is very likely. She added more thoughtfully, "But I'm willing to go with him wherever God wants us."

It is also likely that Mone will become a leader of Baptist women in New Guinea, for at twenty she attended the Women's Meeting of the Baptist World Alliance in Tokyo and had her first exposure to women from around the world.



I've just had time to look at the picture. It's a picture of a young man, who is a very handsome young man. I am not sure if he is a student or not.

THREE and many others who ran through my mind. I was confused with the students at the Arlington school for the blind. While they had been in study, a special opportunity was presented to us. We were asked to consider Christian education plans for the other youth.

We had begun our year in October at Eastern Baptist Church, Memphis, Tennessee, with a determination to do some in the area of mission action—meeting the need to get involved in areas of service around us, rather than just "sit, wait, and eat" as usual. We had ourselves responding to a call to begin the presentation of needs at the hospital and school.

A group of eight of us visited the hospital and school to meet with the director of volunteer services and the chaplain. General volunteer needs were presented and several expressed a desire to work in pediatrics. Then the chaplain explained his hope for religious instruction for those older youth who lived at the school and worked at various jobs such as laundry, housekeeping, and maintenance. These young people were between the ages of sixteen and twenty-five with varying limitations. What a challenge! We questioned our capability. How inadequate we felt. We accepted the job with much reservation and invited the chaplain to our next Baptist Women meeting to describe his work at Arlington and to emphasize the need for more volunteers in all areas of work.

Volunteers are valuable members of the hospital and school team and their services are needed and are most welcome by residents and staff alike.



At the first meeting, the group was divided into three subgroups to be expected. The first group was to review and discuss the workbooks, and the second group was to be reviewed and discussed. The third group was to be reviewed and discussed. The first group was to review and discuss the workbooks, and the second group was to be reviewed and discussed. The third group was to be reviewed and discussed.

Three of us went that month and met the nine young men who attended the two sessions. Our first unit of study was "Who Am I?" We helped the young people to explore themselves with the assurance that God knows and loves each and that each is important to him. We gave each young man a workbook entitled, *God, the World and Me*. The books were thrilling to them. Who does not like to receive a gift? With a Polaroid camera we took a picture of each, placing it in his workbook and filling

in. The first group was to review and discuss the workbooks, and the second group was to be reviewed and discussed. The third group was to be reviewed and discussed. The first group was to review and discuss the workbooks, and the second group was to be reviewed and discussed. The third group was to be reviewed and discussed.

How can we express what we felt? Words are inadequate to describe our joy, our humility, our gratitude. We had done so little and they were so appreciative. We felt sad to leave that day for we had made nine very precious new friends. It would be about three weeks before we would see them again. All the way back to our church (about thirty miles) we made plans for the next session. It would be a Christmas party with gifts and refreshments and a very special treat. One of the ladies would tell the Christmas story with the use of a lantern.

On the next trip six of us went. We were met by two additional young men who were interested in joining our class. We had wondered if they would remember us, having only seen us one time several weeks before. We should have known better, for one almost ran when he saw and recog-



MRS. JOE HUNTER

ized us. "I knew you'd come back!" I knew you wouldn't forget us," he kept repeating, hugging us at the same time. If we only knew. Forgetting them and the love and happiness they brought to us would be very hard indeed.

Each session we have tried to do something new and different that will help us emphasize our unit theme. Continuing the study of "Who Am I?" we used the tape recorder to interview each young man. This proved to be one of our most successful sessions. We talked to each one personally about himself and the things he liked to do. We asked such questions as: What is your name? Where do you live? What do you like to do? What do you like to play? Tell us something about yourself and your family. Tell us about your friends. Each interview was taped so that each could recognize himself. It was quite interesting and informative to note their responses both to the questions and to the play back of the tape. A couple of them told us about their girl friends; others named all their friends; another told in detail the work he did in the hospital. One told the story of Zacharias from his second time at the micro-

phone), another interviewed us by asking our names and repeating them.

An interesting feature of this session was the fact that they were timid and uncertain the first time they were interviewed but when their turn came again, they were as prepared as if they had been studying a week for this opportunity. This activity was to show the importance of each as an individual made and loved by God. It also helped us evaluate our pupils and their needs for future lessons and activities.

Later we began a study of God's world, as spring began to arrive and evidences of God's love were all around us. Our librarian went along with us and showed a filmstrip about God's creation and his plan for all things he made. Another session was devoted to making windmills to experience the wind. Of course, we spent time outside using them and discussing the wind. God blessed us that day with a delightful warm spring breeze. Another time we made a montage of "Things God Made," finding pictures in magazines. They love to tear, cut, and paste! We always follow our activities with a gospeline of singing, sharing, and talking about and to God.

Our special project was a picnic planned for our group and the others

in their cottage, about thirty in all. Some of the youth from our church went along to be a part of this experience. It was a day never to be forgotten with eating, lots of singing and games, and new friends made for all. It was a happy, successful day! Soon after this, our youth presented a folk musical for the entire school. As a result of our picnic, many of them were recognized and welcomed back. They were especially pleased to have been a part of our special project.

During the summer months we have also had some of our girls serving as "Volunteers" in various areas of the hospital and school. Hopefully we will be able to enlist more youth to give their summers in this type of service. Those working have expressed feelings of satisfaction and happiness from doing this volunteer work. One has even expressed the desire to "adopt" a child who has come to mean so much to her during her volunteer work.

We continue to make new plans and have yet to leave without enthusiasm and excitement, looking forward to the next visit.

Time on your hands? Bored with the everyday chores of life?

Feel that it's no use to even get up in the morning and face the same things day in, day out?

Never was there a better chance to get out of this rut than there was in getting involved by volunteering our services to such a task. They needed us so much and we seemed to have so little time to share. We were the first group to undertake this type of project at Arlington School. We are better women for our part in it and hopefully they are better and happier with the small part we play in their lives.

This is mission action—an effort to minister to persons of special need—taking Christian love into all situations of need—the work of dedicated Christians who expand their narrow circle of concern and become involved in love in action.



## IN OUR STATE

### Planning the Season of Prayer for State Missions

**G**O quickly, and tell "was the command given by the angel to the women of Galilee (Matt. 28:7). This command is just as timely for women today. The Master has said, "Pray ye... the Lord of the harvest that he will send forth laborers into his harvest" (Matt. 9:38). The Season of Prayer for State Missions is a special opportunity for women to carry out this command. States observe these seasons of prayer in various times throughout the year. The best publicity and planning possible must be used to get state missions emphasis before the people. Church bulletins, newspapers, bulletins, boards, posters, maps, postcards, and personal invitations may be used. The suggestions listed here are only to stimulate thinking and planning ways to promote the season of prayer. These ideas may be adapted to suit individual situations or stimulate original ideas.

One of the essentials of planning for the season of prayer for state missions is preparation. This includes advertising and a good build-up for the study and observance. Good publicity will lead to enthusiasm, greater participation, and gain the commendation of the Master. "Well done."

The suggestions listed below have been used in publicizing the season of prayer for state missions in churches in Oklahoma. No organization can possibly use all of the suggestions but

every organization can use some of them.

#### Poster Ideas

1. Mount a road map of your state on a poster board. Use black crayon or felt-tipped pen and write across the map, "Season of Prayer for State Missions" (include time and place of meetings).

2. Mount a road map of your state on a poster board and use an actual arrow to point the map. Print these words on the map: "Aim high for state missions."

3. Trace the outline of your state on poster board. Draw a large circle and a small circle inside the outline to represent a bull's eye. Label the small circle "Knowledge" and label the large circle "Ignorance." Across the top of the poster write these words: "Don't miss!" (include time and place of meetings).

4. Print on a poster board "Our gift for you is a grand program (time and place of meetings). All of us will present our gifts to state missions." (include time and place of your state's future). Fasten a small gift-wrapped box to the poster.

5. Glue an actual invitation to a poster board using this wording on the poster: "We do WSM you would come" (include time and place of meetings). Or draw a wishbone and make individual invitations to be wished or given out on Sunday School depart-

ments or during Training Union.

6. Place a harvest picture on a map of your state with the words: "Lift up your eyes, and look on the fields, for they are white already to harvest" (include time and place of meetings).

7. Use black crayon or felt-tipped pen to write on a double page of a newspaper these words: "Want every member of Baptist Women to attend the program on state missions" (include time and place of meetings).

8. Place on a poster board pictures or outlines of stars, rockets, and spaceships with these words: "The FUTURE of (name of state) is the SPACE AGE depends upon the woman you GIVE her in your heart and pocketbook." Add an invitation to attend meetings and to give to the offering.

9. Across the top of a piece of poster board write "Doors of opportunity are open in (name of state)." Mount open doors made of construction paper on the poster.

10. Use a road map of your state or draw the outline on poster board with these words on the left half of the map: "North, South, East, or West (name of state) is the very best." On the right portion of the map use these words: "We will give, we will pray (prayer picture), we will attend every day" (include time and place).

11. Mount a map of your state on

a piece of poster board. Make a crown from colored paper and place in the center of the map. Over the map write: "Christ gave him all for you; what will you give for him?" (Add name of state missions offering and goal for your state.)

12. Draw an outline of your state on poster board and place the "Praying hands" seal (8 1/2 x 2 1/2" size or 12 1/2 x 2 1/2" size, available from Baptist Book Store) inside the outline. The words "Season of Prayer for State Missions" and the date could be printed at the top of the poster.

13. Place a large calendar of the month you have your season of prayer on a poster board. Circle the dates of your meetings and print these words over the calendar: "We want a DATE with YOU!" (include time and place of meetings).

Ask your pastor to publicize state missions from the pulpit and in church publications. One church carried a few lines about the state missions offering in their bulletin each week during the month. (Example: Our goal for state missions \$\_\_\_\_\_. Amount given to date \$\_\_\_\_\_. This was placed inside the small sketch of the state map each week. The members knew about state missions.

Publicize the Season of Prayer for State Missions during Sunday School assemblies and in Training Union by using slides of different types of work done in your state through this offering. If any of the people working in any type of work supported by your state missions offering live near you and are available they could tell something about their work and stress the importance of the offering.

**Reaching the Goal**  
(One member of a Baptist Women Organization from View Acres

Abbie Louisa Green  
WMA Executive Secretary  
Oklahoma

Church, Tulsa, Oklahoma, wrote, "I think that simply knowing how the state missions offering is used is the key to getting people to see the need to give. State missions is taught in our church throughout the year."

"It has become a tradition in our church to use one day of the program material for the season of prayer for a prayer retreat. I wish I could express how wonderful these prayer retreats have been and what they have meant to our members. Our attendance at the meetings during the season of prayer is very good because the members look forward to the retreat. We are fortunate to have a park near our church which overlooks the city of Tulsa. This makes a perfect setting to consider our mission study or work in our own state. The time of the year is perfect for outdoor worship. The study material is presented and then we divide into small prayer groups. Women have been chosen ahead of time to serve as the group leaders for the day. In the small groups we have directed prayer for the various needs of our state. This retreat has become a high point of interest during our church year."

One member from a church in Oklahoma wrote, "Perhaps the thing that has helped us to reach our church goal for state missions is being able to visit some of our missions work. We have visited Indian churches and in this way our members know about the need firsthand. Many of us have worked in the Negro Baptist Educational Center and we communicate the needs there. Our pastor and other leaders of our church keep state missions before the people throughout the year."

One church reached its goal when it reproduced the flag of Oklahoma from a large blue poster board, complete to the gold staff and fringe.

Each item in the flag proper represented a portion of the offering goal—each letter, feather, center seal, peace pipe, etc. The poster was introduced to the church the Sunday following the season of prayer. Items were added to the flag each week as the offering came in until the goal was reached and the flag was completed with every letter.

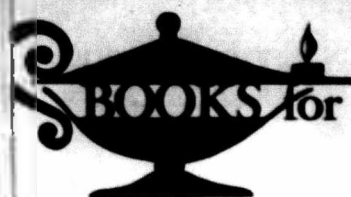
A poster which proved to be very effective in helping one church reach its goal had a place to attach an article representing each allocation. The goal was divided accordingly. Before the poster was displayed the items were used during programs to represent every phase of the work. Examples: tools were used to represent construction of a camp and an Indian doll represented the work with the Indians. When the poster was displayed in the church the articles were added to the poster as that amount was given.

Sometimes simple things serve as the most excellent reminders to the people to give to their state offering. A typed or printed notice calling attention to the offering and the goal could be attached on the back of the church pew the week the offering promotion begins.

On the last Sunday in the month of the promotion period all of the promotional material (envelopes, posters) should be removed from the church auditorium.

"Go quickly, and tell"—this is our task. It is going to take great personal interest, the best preparation, believing prayers, the enlistment of every mission-minded person, and the largest gift any of us have ever given to state missions.

Through God we shall do valiantly in this worthy cause! It is for Jesus' sake and the cause of missions that we undertake it.



## MISSIONS READING

Books recommended this month are for individual study. These books suggest ways that Baptist Women members may increase the quality of their discipleship through consistent living, stewardship, and prayerful concern for missions throughout the world.

in ten nations visiting the women of the Least Coin and the projects of the Least Coin. *In Quest of the Least Coin* is a report of what she found. From Hong Kong to Kenya to East Harlem the central truth of this movement is expressed: people need to give for their own sakes.

*In Quest of the Least Coin*, by Grace Mae Fletcher (New York: William Morrow and Company, Inc., 1968, \$3.95)\*

The Fellowship of the Least Coin is a movement originating in Asia whereby each member contributes the smallest coin of her country twelve times a year. The resulting fund of a half million dollars annually is contributed to some ninety projects around the world.

The Fellowship of the Least Coin originated in the mind of Shanti Solomon of India. In 1956, the Presbyterian Church organized an International Team of Reconciliation to counteract the bitterness between countries on opposite sides of World War II. Shanti was one of the six women on that team. While reading the Gospel of Mark with women in Manila, it suddenly occurred to Shanti, "The widow's mite! You have to give yourself along with your least coin."

Thus, small coins have become symbols of concern. Each represents a covenant of prayer and world fellowship. To capture the excitement of this movement, Mrs. Fletcher traveled

of bringing up children on the missions field.

The Seamands, missionaries of the Methodist Church, are veterans of twenty years in India. The Johnstons are nondenominational missionaries in France. They are engaged in youth work in Lyon.



*Please Don't Strike That Match*, by Fran Johnston (Grand Rapids, Michigan: Zondervan Publishing House, 1970, \$3.50)\*

*House by the Be Tree*, by Ruth Seamonds (Waco, Texas: Word Books, 1969, \$3.95)\*

Each of these two very readable books chronicles the life of an average missionary mother. Written autobiographically, each book reveals the trials and tribulations that are a part

*The Christian Women in the Working World*, by Martha Nelson (Nashville: Broadman Press, 1970, \$3.50)\*

The woman who works will find in Mrs. Nelson's book a source of encouragement for the task of living her faith day to day. Reading this book in the context of her own job, the working woman may formulate new goals for realistic ways she can share her faith.

"Christian women are out there where the people are, with opportunities unlimited for a worthy witness. They need the church, the church needs them! With mutual understandings of the church's purposes in the world and of woman's role in an increasingly complex society, there is no telling what great things can be accomplished for God!"

\*Available from Baptist Book Store

## PRAYER GROUPS

ROYAL SERVICE invited John A. Moore, Foreign Mission Board field representative for Europe, to share ten urgent prayer requests for Spain. Use these as a basis for prayer group experiences this month.

### Evangelistic work

Spanish Baptists number about 5,700 in a population of 33,000,000, almost all of whom are nominally Roman Catholic. This total membership in Baptist churches represents significant growth from 1,510 in 1948.

During the last year Baptists in Spain baptized more converts in proportion to membership (one to twelve) than any other Baptist group in Europe. But they are concerned to do more to strengthen existing churches and establish evangelical witness in areas not yet reached throughout the country. They have had effective nationwide evangelistic crusades, the last in 1970. Pray for evangelistic outreach.

### Baptist union ministries

Pray for pastors and lay leaders in the promotion of various activities in the churches by the Baptist Union under the leadership of Jose Borrás, president. A converted Roman Catholic, priest Borrás has taught for years in the Baptist seminary and has served the Union as a pastor and a

very effective evangelist. There are departments in the Baptist Union for the promotion among the churches of evangelism, social work, women's organizations, crafts and youth work, missions, old people's homes, pensions, church construction and home, legal questions, publications and bookshop, stewardship, music, and radio-television programs. Each of these activities seeks to contribute to Baptist witness and the extending of the kingdom of God.

### Mission in Basque country

Express a prayer of thanksgiving for the strengthening of Baptist witness and work in many areas. The mission in Bilbao in the northern Basque country has struggled under great handicaps while meeting in a rented hall. For one period it was closed by the authorities because permits were not quite in order. New outreach was reported recently. Each Monday evening meetings were being held in the room of a suburban restaurant, with ten to twelve persons in attendance. Other evangelistic services for people who do not normally attend church were being conducted in the homes of church members living in large centers of population surrounding the city of Bilbao one Tuesday night monthly in each place.

At the close of a recent letter, missionary Jesse Bryan wrote, "Please receive warmest greetings. . . then added later, 'I had to leave the type writer. A young lady who has been coming to the chapel for three weeks came to the house and has made a profession of faith, she wants to be baptized and become a member of the church. This is the fourth profession of faith in a month. God is blessing us!'"

### Church growth in Malaga

Malaga, a beautiful city of 333,000 on the southeast coast of Spain, is said to attract more tourists than any other city in the country. Just over three years ago Baptists made a new beginning there with two members. There are now more than eighty, with as many as one hundred persons at

ending Sunday school.

With help from an independent fund, the congregation was able to remodel an old building into a very attractive house of worship at a main boulevard of the city. There are eighty-two members in the congregation (more than baptisms membership). Harry and Dorothy Schreinerberg give missionary leadership, working closely with pastor and people.

Malaga, which had been a mission and became an organized church in April 1970, is the fastest growing Baptist work in Spain. This new church wishes to open a mission of its own in another part of the city. It is striving to secure the needed permits and raise funds for this outreach. Give prayer support in these efforts.

### New work in large cities

One significant effort in new work and evangelism is the beginning being made in the city of Vigo, seaport city of 200,000 on the northwestern edge of Spain. It had no Baptists and virtually no evangelical witness until missionaries Dennis and Judith Hale moved there in August 1970. They have secured a house for residence and missions work and started visitation, tract distribution, and services of worship.

A similar beginning is being made in the city of Pamplona. A new missionary family, the Robert Crideres, moved there in 1970 for language study and establishment of the work. A nearby church has adopted Pamplona as its mission station. The mission is advancing in an encouraging way.

Another prospering work is in Cordoba, a city of 220,000 in the south. Just over three years ago a young seminary graduate, Antonio Gomez, was asked to go there and begin work. He applied himself unstintingly and God blessed his efforts. This work has become, although still a mission, one of the fastest growing congregations in Spain.

### Training for future leaders

The Baptist seminary in Barcelona has a new class of students this year.

(1971-72) who are beginning their three-year course of study. There is a great need for trained workers in the expanding activities of Spanish Baptists and there is a considerable number of pastorless churches. In addition, several pastors need to retire but continue in service because of the great need for workers. Pray for missionary teachers, national teachers, staff, and students in the seminary who prepare to meet some of the needs for church leaders. Pray for right decisions in connection with the question of whether to move the seminary to a more central location in Spain.

#### Radio and music ministries

Spanish Baptists have a half-hour radio program, prepared by a committee of two missionaries and two nationals with the help of the Baptist broadcasting studio in Ruschlikon. A shortwave broadcast over Trans-World Radio in Monaco, 11 A.M. each Sunday, reaches some areas in Spain, but it is heard mainly by Spanish immigrants and migrant workers in other parts of Europe. This results, after follow-up ministries to listeners who respond, not only in work among those temporarily working abroad but also in new contacts and church beginnings in otherwise unreached areas of Spain when migrant workers return to their homes.

"We need prayer for improving follow-up techniques," says missionary Joe Mefford, of the radio committee. "Also we need to be able to broadcast from within Spain as well as from outside. At present this is legally impossible."

Pray for a series of "music clinics" being conducted in the churches under the direction of missionary Joe Mefford. It is hoped that these, along with music work being done in the seminary, will result in the discovery of music talent as well as a sharpening of interest in study in this field and a more effective music ministry in the churches.

#### Need for student work

One of the as yet unmet challenges felt by many Spanish Baptists and missionaries is need for work among the thousands of university students in Spain. No evangelical group in the country conducts a ministry and witness specifically among students and no workers are assigned to this task. Madrid alone has 50,000 university students, and the number in other cities is comparably large.

#### English-language church in Madrid

One of the strong English-language churches of Europe is Immanuel Baptist in Madrid. Missionary James M. Watson has been pastor for more than seven years. The church owns its

house of worship and has a full program of activities, including Sunday School, Training Union, women's work, and young people's groups. The church conducts an English-language mission in Seville and plans to open work in Zaragoza.

Immanuel is an active member of the Spanish Baptist Union, contributing much more to the Union budget than any other church. It is also active in the European Baptist Convention (English-language). Immanuel Church works hard in Christian stewardship and promotes tithing. For years it has, in addition to sizable monthly payments on building indebtedness, contributed house rent and car and travel expense for the pastor. Now it plans to undertake also the payment of the pastor's salary.

Growing membership calls for further building and the church hopes to meet these needs. It is desired also to add a worker to the church staff, perhaps a missionary journeyman, for music and youth programs.

#### Baptist efforts in the Canary Islands

The Canary Islands are just off the northwest African coast, but they are an integral part of Spain. Although Baptist work there has a brief history, there are now two churches (Santa Cruz de Tenerife and Las Palmas), and a mission station on the island of La Palma, where property has just been secured for remodeling as a house of worship. The Dan Whelan and Tony Anayas are the missionaries working with the churches in the Canary Islands.

The mission group on La Palma grows slowly, in spite of strong opposition from authorities of the dominant Roman Catholic Church. Opposition is not such a problem for the two churches which are in larger cities where there is encouraging progress.

The young people of the Santa Cruz de Tenerife church go from time to time to the beaches of Tenerife where they conduct worship and testimony services, distributing New Testament portions and tracts. Pray for them in their evangelistic efforts.

## BAPTIST WOMEN MEETING



Helen Falls

#### History—A Contrast

Because Spain is a land of contrasts, generalizations are difficult to make. Many examples of both the old and new exist in this country. Its history dates back to about 1000 B.C. when the Phoenicians established trading posts on the coasts of Spain. About 200 B.C. this territory became Rome's first overseas colony and the name Hispania was given to the peninsula.

In the latter part of the fifteenth century Spain began to appear as a modern nation. Spain sent armies and settlers to conquer and colonize new lands.

The great Spanish Empire began to disintegrate at the end of the sixteenth century. During the early part of the twentieth century, one unstable government after another was established only to be overthrown.

In the 1930's many Spaniards became disillusioned and turned against the church. Priests and nuns were murdered by the thousands, and church property was confiscated by the government or destroyed by angry mobs. Eventually there was all-out bitter civil war.

Finally General Francisco Franco was declared the victor and in 1939 he became dictator. Religious liberty along with almost all other liberties was abolished. The Roman Catholic Church became the official state church.

#### Geography—A Contrast

Spain is a contrast geographically. It is washed by the water of both the Atlantic Ocean and the Mediterranean Sea. In the north are mountains

bleak in winter and always cool and damp. In the south it is sunny and dry. Scattered all over the country are large mountain ranges; but, in contrast, there are also coastal plains which line her eastern shore.

The majority of the people live in 100,000 towns and villages. Only two cities, Barcelona and Madrid, have more than a million inhabitants. Many towns and villages have no roads to make them accessible. In southern Spain the streets in some towns are so narrow there are mirrors set up on corners to show whether any traffic is coming from side streets.

#### Economy—A Contrast

Most Spaniards are poor but some are fabulously wealthy. Most earn their living from the soil, growing wheat, olives, grapes, oranges, and cork trees. Such agriculture is possible in many places only because of irrigation.

In the past, few people had adequate food, clothes, or houses. A middle class was almost nonexistent. Now, however, changes in the economy are creating a middle class. Industry is growing in Spain and factories are beginning to dot the country. Tourism too is growing rapidly. These changes in economy change the lives of people.

#### Religion—A Contrast

Religion plays an important role in Spanish life, for Spain is said to be the most widely Catholic country in the world. There are many priests, nuns, and monks. Huge cathedrals, ancient and impressive, are everywhere. Religious festivals are spectacular.

# The Spanish Baptist Dilemma

## Changing Religious Liberty

Roman Catholicism is not only the official religion, claiming 99.99 percent of the population, but it is also state-supported. However, popular support of the Church is not so great as it once was. Many Spaniards are turning away from religion. Officials of the Church admit that only a small percentage are practicing Catholics.

For many years practically no religious freedom existed in Spain. Protestants had no legal existence until 1868 and most of the time since then there have been heavy restrictions on their freedom. When General Franco came to power, Protestant churches in most places were closed and the only services held were done secretly in private homes.

In 1945 Protestants were given official toleration under a law which read: "The profession and practice of the Catholic religion, which is that of the Spanish State, will enjoy official protection."

"No one will be molested for his religious beliefs, nor for the private practice of his cult. No external ceremonies or manifestations other than those of the Catholic religion will be permitted."

This was interpreted to mean that Protestants had the right to their places of worship provided there were no signs or other indications of their identity outside their chapels. Baptists quickly opened chapels or began services in private homes where there had been churches earlier. Response was enthusiastic. The average Sunday congregation was considerably larger than the church membership though.

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State

ZIP Code

the churches were handicapped by inadequate buildings.

Only two years later, however, an anti-Protestant campaign was begun in Catholic churches, in the press, and on the streets. Then the government refused permits to open new churches, closed some that were operating, and fined and imprisoned pastors and others accused of Protestant propaganda.

Between 1930 and 1960 thirty-five of the more than two hundred evangelical churches in Spain were closed by order of the Spanish government. Included in this number were twelve churches affiliated with the Spanish Baptist Union.

After Vatican Council II ruled on religious liberty, Spain adopted a new constitution in 1966 guaranteeing religious liberty for Spain. The guarantee reads "The State will assure the protection of religious liberty, which will be guaranteed by an effective legal guardianship which at the same time will safeguard morality and public order."

Elements covered by the law included religious belief, worship, instruction of children, theological education, publications, marriage and burial according to the rites of one's religion, equality of civil rights, church organization, and the right of churches to own property.

For the first time these legal rights were granted to Spanish evangelicals. Public worship was approved. Signs on churches listing times of services were authorized. Evangelicals could distribute books to members and have their own cemeteries. Protestant marriages were legally recognized.

This was very reassuring, but other statements were disturbing that religious liberty would be interpreted according to Roman Catholic doctrine, that the interpretation must be compatible with the Catholic character of the Spanish government, and that the practice of religious liberty would be subject to limitations imposed by the demands of community life and public order.

There were certain limitations set by the law:

1. Non-Catholic churches must register with the government as "religious organizations" and submit annually a complete list of members. Also, the financial records of each church must be inspected and stamped each year by government authorities. If the government inspector finds irregularities in these records, the church can be closed with thirty days' notice.

2. Places of worship must be approved by the government. That is, evangelicals must locate churches where the government says. Signs on churches and advertisements of services must be "on a scale adequate for their needs."

3. The Ministry of Justice will establish a register of non-Catholic ministers and non-Catholic confessional associations. Evangelical ministers are not exempted from military service, though Catholic priests are. No ordained priest can ever become a registered non-Catholic minister unless he obtains permission from Roman Catholic church authorities.

4. Charitable or cultural associations, such as children's homes and homes for the aged can be sponsored by non-Catholic groups, but are only for members of the sponsoring groups.

5. Non-Catholics in armed forces must attend church processions "as an act of service."

In summary, the law merely grants to non-Catholics the right to apply for permission to exercise their religion within these limits. It is really a law of increased religious tolerance and Baptists object to the loose use of the term "religious liberty." The main objection of all Protestants in the law is government supervision of churches.

#### Baptists—A Contrast

One of the most difficult places in the world to be a Baptist is in Spain. Any non-Catholic belongs to a small minority, but Baptists, with only 57 churches and 5,750 members, are a smaller portion of that minority. Only one of every 5,600 Spaniards is a Baptist! The churches are small compared to those in the States and

their influence in the community is not very significant. But, with a new feeling of freedom growing recently in today's Spain, Baptists are more open and have more potential for increase in numbers and witness.

Spanish Baptists do not have members or financial resources to operate expensive programs. However, with the help of Southern Baptists they are expanding their work to reach more people.

Several of the churches sponsor missions. In fact, in the country there are an equal number of mission points to churches. Some of these providing points have developed into churches in recent years. There are also several English-language congregations in addition to military and civilian people stationed in Spain. However, even with all this work there are no active provisions with no evangelist witness of any kind. According to Mrs. Charles Whitem, missionary in Madrid, there are more than 25 cities of over 100,000 people and more than half of them do not have a Baptist church.

Early Baptist leaders recognized the necessity for a trained leadership so they opened a seminary in 1922. Because of financial problems and later enforcement of laws it was closed from 1929 to 1944. Since then it has been opened and closed several times. Presently, it is being moved from Barcelona to Madrid.

There is an excellent Women's Missionary Union program which sponsors a home for senior citizens in a town not far from Barcelona. It also includes a far-reaching program of missionary education for young people including an effective camp program. A missionary team from Spain serves on the missionary staff of the Baptist hospital in Yemen. She is the special interest and concern of the Women's Missionary Union of Spain.

Spanish Baptists sponsor a daily radio program beamed from Madrid. These programs are produced by Spaniards with the help of the European Baptist Recording Studio in Switzerland.

#### Registration of Non-Spanish Baptists

Immediately when the new laws concerning religious liberty were proposed, a special committee of the Spanish Baptist Union pointed out that the legislation was contrary to Baptist principles and recommended that the churches not seek recognition at once, but wait until further interpretation was provided. Late in 1966 official instructions on how "religious associations" and their ministers should register were given. They pointed out that recognition should be sought by groups of twenty persons or more. No authorization would be needed for smaller groups meeting for worship in homes.

In the past two years there has been much discussion among Spanish Baptists as to whether they should register with the government or not. It was decided that the principle of the autonomy of the local church should be upheld and that each should therefore make its own decision. By the fall of 1966 five Baptist congregations of the fifty-six in Spain had registered with no pressure being put on them by the Union. By early 1970 five more had registered and others were considering registration. There were such strong differences of opinion among the registering and nonregistering churches that some missionaries feared the possibility of a split in the Spanish Baptist Union. The feeling now among the Spanish Baptist churches is that each church should have the right to register if it seems best in that particular situation. At present it appears that a government permit for building or other endeavor will not be granted unless the church is registered.

The new laws were tested in the summer of 1970 when the first court test of the rights of a Baptist church which had registered was made in Valencia. More than 250 revival announcement posters had been posted on walls in a section of Valencia to announce a forthcoming evangelistic meeting. The church had obtained the permission to put up the posters but they were torn down by police. Consequently, the Second Baptist

#### MEETING PLAN

Hymn: "A Mighty Fortress Is Our God," stanzas 1 and 2 (Baptist Hymnal, No. 40)  
Scripture: Isaiah 61:1; 1 Corinthians 8:9; 2 Corinthians 3:17; Galatians 3:1  
Call to Prayer  
Business  
Promotional Feature  
Study Session  
Mission Action Plans  
Hymn: "A Mighty Fortress Is Our God," stanzas 3 and 4  
Prayer



#### 1. Understanding the Bible

At the conclusion of the study each woman should be able to identify some of the problems of Spanish Baptists as they relate to religious liberty. There should be not only information gained but also resolution toward purposeful prayer for Spanish Baptists and thanksgiving for the religious liberty which Americans enjoy.

#### 2. Suggested Methods (choose one)

(1) Panel presentation followed by discussion. Ask several members to serve as a panel presenting Spain as a land of contrasts. Limit their presentation with open discussion involving all the members in their definition of "religious liberty." Choose one "expert" to summarize the panel discussion by interpreting the present dilemma which Spanish Baptists face in the new laws concerning religious liberty.

(2) Role Playing. Select several members to represent a small Baptist congregation in Spain. Using the material relating to the religious situation in Spain, role play a discussion among this congregation as they make their decision as to registration.

#### 3. Additional Resources

Use these resources to supplement the

study materials. Suggest that the panel members consult them in making their preparation. A pamphlet, "Spain Steps Into Tomorrow," is available from Foreign Mission Board Literature, Box 6597, Richmond, Virginia 23230. It has excellent current information on Spain. Chapter 6 in the new history of the Foreign Mission Board, *Advance: A History of Southern Baptist Foreign Missions* (\$4.95, available from Baptist Book Store), also has a fine section on Spain on pages 202-207.

#### 4. Using Learning Skills

Make a poster or flip chart giving the main facts to be covered—a sketch of the important historical dates, limitations of the new laws relating to religious liberty, the dilemma of Baptists in Spain, etc. Refer to it as the study period progresses.

#### 5. Evaluation

Ask each woman to review her own knowledge of laws relating to religious liberty in the United States. Is there any threat to this liberty? What can she do to preserve it?

#### 6. Plan for Follow-through

Arrange to have a member of the international group in your church who may have come from Cuba, Hungary or some other country where liberties are limited or nonexistent to share her experiences with you at your next meeting.

Church filed a legal complaint in the Valencia court charging violation of its rights under the registration law. The inconsistency of police actions was recognized by the police and they acknowledged their error in tearing down the posters. This same church was able to put in its own name the property it had bought for a building. This action of recognition by the government was a first for Spanish Baptist churches.

Spanish Baptist churches continue to work as in the past, unrecognized and yet known, uncertain as to the future. But they do have a measure of freedom and the time of closed churches, imprisoning of pastors, and denial of evangelical marriage is past.

While Spanish Baptists continue amid uncertainty, encouraging signs do exist. Missionaries have reason to hope for growing freedom for Baptists of Spain.

## A Heritage of Mission Support

Mrs. Ralph Gwin

### Cooperative Movement

The Baptist heritage of mission support did not just happen. But imagine the electrifying effect of news in 1812 that three Baptist missionaries were already on a foreign field! Luther Rice was one of the three. Rice left his friends, Ann and Adoniram Judson in India to return home to rally Baptist support for them. He arrived in New York in September 1813.

Luther Rice's story is thrilling. But more thrilling is his dedication to a task that prevented fulfillment of his personal dream to preach the gospel to the heathen.

Enroute to India as a missionary, Rice was disturbed about the practice of infant baptism. He prayed and studied his Bible for answers. Arriving in Calcutta he learned of the Judsons' similar experience. They were shortly to be immersed by William Carey, the English Baptist missionary. Fully convinced that believer's baptism was the only proper baptism, Rice soon followed the Judsons in membership with Baptists.

The missionaries were in a precarious position for they had been sent out by the Congregational Church. Someone must go home to rally Baptists to support the missionaries they did not know they had. Rice was chosen.

Dauntless as he was, Rice was not prepared for the rude treatment of his

former sponsors. They demanded the return of money paid for his passage to India—money he personally had raised before they agreed to send him! The missionary turned to interested Baptist pastors and people who were sympathetic.

As he crisscrossed the Eastern seaboard from New England to Georgia and back again, Rice envisioned many Baptist churches uniting in a great denomination to support missions. Pastors and leaders with whom he shared the dream encouraged him enthusiastically. Dr. Richard Furman, pastor of the First Baptist Church, Charleston, South Carolina, said, "We ought to combine for the sake of work in other areas than missions. I have long felt that Baptists should have a theological seminary, but no one church or association could found such a school. Perhaps this appeal of yours may be the thing we need."

Another pastor, W. H. Johnson of Savannah, urged, "Why postpone the initial step? Let a call be sent for a meeting in which a workable plan can be devised. Baptists of Philadelphia are respected by our brethren. Persuade them to invite interested delegates to meet with them next spring."

On May 17, 1814, thirty-three people from eleven states, twenty-six of them pastors, met in Philadelphia. A constitution was adopted and Rice's dream was reality. The General Mis-

sionary Convention of the Baptist Denomination in the United States of America for Foreign Missions was nicknamed the Triennial Convention. "Religious bodies" of Baptists who contributed \$100 per year could be represented.

Rice, official agent of the convention, preached in the churches and gathered support and gifts for missions. He organized many mission societies. But always he dreamed of returning to the missions field.

In spite of differences in the convention, Rice's vision enlarged. He saw publications, education, home and foreign missions all embraced in the organization. His proposal divided the convention, but he was not deterred in aiming for that goal. In 1820 the name of the convention was changed, indicating its broader scope. Now it was the General Convention of the Baptist Denomination in the United States of America for Foreign Missions and Other Important Objects Relating to the Redeemer's Kingdom.

Rice continued his travels far and wide, and he saw the need with others, to reshape the organization for better representation. But opposition developed to make the convention a foreign mission society solely. The opposing forces prevailed, even to voting a resolution of censure of Luther Rice.

The man who had given so much

including his own personal dream, to serve the Baptists in America, found himself without a job. Unquestionable as always, Rice still worked for the cause he loved and for Columbian College (George Washington University). Now his work would be easier, he told a friend, for without the burden of formal reports he would simply forward the funds he collected and "call that report enough."

Time has proved the influence of this missions-minded man in Baptist growth, and history is proving the statement: "The coming of Luther Rice was the most important event in Baptist history in the nineteenth century." Rice died some years before the Southern Convention organization in 1845. Had he lived he might have regretted the separation in the convention. On the other hand, he would have seen the ideals and principles of his dream incorporated into the constitution of the new convention. And he would have rejoiced.

### Cooperative Southern Baptists

By 1845 Baptists in the South had approximately 5,000 churches, 300 associations, and 10 state conventions. That May messengers met in Augusta, Georgia, for the purpose of carrying into effect the benevolent intention of our constituents by organizing a plan for eliciting, combining, and directing the energies of the denomination for the propagation of the gospel.

Only two boards, for home and foreign missions, were appointed then. They were in business speedily. The J. Lewis Shuck, already in China, became the first appointee for foreign missions. The next year John Day went to Liberia. His work opened the way into Nigeria in 1850. In that first year the home board appointed six missionaries to serve in five states.

Cooperation in raising funds to undertake more missions work and to expand in all directions was important. Giving was haphazard. Few churches had budgets. When money was short the pastor was apt to offer the short-ago. Church records show the ap-

pointment of members to the task of raising annual "subscriptions." "Apportionments" were common.

Agents of emulated causes were often in competition with one another. Some churches closed their doors to all agents. Rising expenses in churches and conventions required more and more money. Schools, hospitals, children's homes, and other institutions needed assistance. Dependable support was imperative.

The first big stewardship effort of the Convention was the Seventy-five Million Campaign (1919-1924). Members pledged over \$92 million to extend institutional programs and missions. Only \$58.5 million of the goal was paid. The denomination was deep in debt.

Two developments stemming directly from the Seventy-five Million Campaign turned its failure to success. The Executive Committee, as presently constituted, was established to correlate all work, and the Cooperative Program was devised to enlist systematic giving to all causes.

The Cooperative Program became operative in 1925. Modified from time to time, its basic features are the same. Churches divide undesignated funds according to church policy and send Cooperative Program funds regularly to the state headquarters. A portion is held for missions needs within the state, according to state plan, before the balance is remitted to the Executive Committee, Southern Baptist Convention. Here the pooled resources are apportioned to boards and agencies by percentages adopted annually in the Convention.

Another widespread stewardship venture inaugurated in 1933 was the Baptist Hundred Thousand Club. Its members pledged one dollar per month over and above regular offerings. The money went to debt retirement only, to avoid the use of missions funds for debt payment. The "Debt free in 43" slogan was fully realized.

### Cooperative Special Offerings

The Lottie Moon Christmas Offer-

ing and the Annie Armstrong Easter Offering were firmly established in denominational life before 1925. It was understood, in initiating the Cooperative Program, that these offerings would be continued.

Miss Lottie Moon went to China in 1873. Women of the South were stirred by letters concerning the needs. She urged them to organize to support missions. She begged for a week of prayer and an offering for both missions months. Three months after the organization of Woman's Missionary Union (May 1880) she asked specifically for two helpers.

In preparation for the first Christmas offering, handwritten letters went to 1,500 societies. The generous response overreached the \$2,000 goal. Three missionaries were sent instead of two.

Lottie Moon's name added to the offering makes it a noble monument to a noble missionary.

In 1894 the WMU adopted plans for a "Week of Self-Denial" to increase missions giving, but no debt was set for its observance. A few months later the Home Mission Board secretary shared with Miss Annie Armstrong, WMU corresponding secretary, his concern over the debt of the Board. Could the women help?

By previous action the WMU was ready before the call came. More than \$5,000 was given in the offering in 1895. The name later became "Thank Offering," and then the "Annie Armstrong Offering." Recently "Easter" has been inserted to make the name "Annie Armstrong Easter Offering."

### Cooperative Administration

The years of Southern Baptist cooperative effort have seen tremendous growth. With the celebration in 1970 of the 125th anniversary of the missions boards, the Convention had almost 2,500 foreign missionaries in 71 fields and 2,235 home missionaries were at work in all the states. Still the cooperative work must continue.

It is not possible for every Southern Baptist to increase the use of money given for missions. The missions

boards, composed of elected members from every state convention, are the agents for disbursing and investing missions money.

Foreign missions work affords a good example of cooperative action. The work is carried on by groups of missionaries in an area or nation. They organize themselves into a "mission" with officers, including a treasurer. The annual mission meeting is usually a week long and is anticipated by missionary families. The meeting provides inspiration, fellowship times, and activities to interest the children, as well as time for business and planning the work of the mission.

The missionaries bring requests to the meeting for the needs of their local work. Together, the mission will decide which requests will be made to the Foreign Mission Board, knowing well that all will not be granted.

At this point, the Foreign Mission Board must make decisions. How many missionaries are available to go? How much money is on hand to equip and put them on the field? How many homes for missionaries are needed? How many church buildings are imperative? What requests can wait on other years? How much equipment is required for schools? For radio and television work? Publication of books and literature? And the biggest question of all, Where is the money to meet the needs? Board members must decide where the greatest need lies, and where investment of funds will bear most fruit for the gospel and for the kingdom of Christ.

From beginning to end, Southern Baptist missions enterprise is a cooperative business for Christ in which every member and every church is involved and in which every member and every church is cooperatively dependent upon the other. In a mighty commitment to spread the gospel, Baptists can do together voluntarily what a church or a state convention cannot do alone.

#### MEETING PLAN

Announcement of Baptist Women projects and plans  
Preview of Baptist Women meeting plans for August  
Group planning for next month  
Study session  
Call to Prayer

#### PLANNING LEARNING

##### 1. Understanding the Aim

At the end of this unit, members should be able to analyze their resources in mission support and adopt personal guides for future support. At the end of this session, each member should be able to describe briefly one event in Southern Baptist history that influenced the growth of cooperation among churches and to state her belief about the need for increased cooperative efforts today.

##### 2. Choosing Methods (choose one)

(1) Ask four members to play the following roles, giving facts from study material in first person:

- a. Luther Rice (Cooperative Movement)
- b. A Southern Baptist (Cooperative Southern Baptists)
- c. Miss Annie Armstrong (Cooperative Special Offerings)
- d. A missionary (Cooperative Administration)

Simple costumeing may be used; or speakers may hold placards indicating role.

(2) Ask four members to tell information from study, building a poster to show significant dates.

Poster: Head the poster "Cooperative Blossom." Draw on poster (or chalkboard) large, simple flower outline. Label center "Cooperation." If poster board is used, make center yellow and add petals of another color. Petals are lettered: Luther Rice: Triennial Convention 1814; "Southern Baptist Convention 1845"; "\$75 Million 1919-1924"; "Coopera-

tive Program 1925"; "WMU and Lottie Moon Offering 1888"; "Annie Armstrong Offering 1895"; "125th Anniversary 1970."

(3) Much of the study information is familiar. Ask members to advance to read the study. Let leader ask questions to bring out the pertinent facts.

##### 3. Using Learning Aids

Duplicate list of dates from poster suggestions to be used in evaluation.

##### 4. Evaluation

Let teams of two or three members work together to identify dates. Ask questions: Do you think our cooperative process has worked well? Do you think we need to continue this process?

##### 5. Plans for Follow-through

Ask members to inquire of their friends in other denominations how other churches carry out their missions activities.

Arrange with church librarian to check out books about Baptist history and missions to members. Some of them are:

*Southern Baptist Convention, 1845-1954* W. W. Barnes  
*Luther Rice: Believer in Tomorrow* Evelyn Wingo Thompson, \$3.95

*Advance: A History of Southern Baptist Foreign Missions* Robert J. Caution, \$4.95  
*Mission in America* Arthur B. Rutledge, \$5.95

\*Available from Baptist Book Store

#### BIBLE STUDY GROUP



## The Barren Fig Tree

Passage for Study: Luke 13:6-9

G. Avery Lee

ONE of the big disappointments of life is the person who promises, but does not deliver, who has the potential, but does not live up to it, who begins well, but finishes poorly.

If today is a normal day, some 9,800 babies will be born in our country. Fond parents, and even fonder grandparents, will have far-reaching ambitions for their success. The thought of the possibilities wrapped up in those tiny lives is unlimited. Will another Israh, Lincoln, Napoleon, Hitler, or Schweitzer be among them?

These babies will start out with a life expectancy of some seventy years, but only one-half of them will reach that age. Perhaps only forty percent will ever get to college and only half of that number will graduate. Many will end up on welfare rolls, and some will be in prison or mental institutions. The thought of the pitfalls facing these babies as well as the possibilities is staggering.

The Bible is full of stories of those who began well but could not or did not live up to their promise. Jesus parable portrays a fig tree that had the potential for production, but was not producing.

#### The Parable

Background for Understanding the Parable: In Palestine, vineyards were generally planted along with fruit trees and therefore could be called orchards. The first three years of a fig tree's growth were allowed to elapse before its fruit became "clean"

(Leviticus 19:23). So, six years had gone by since the tree in this story had been planted, it was hopelessly barren. Why should it be allowed to continue using up the ground? A fig tree absorbs an unusually large amount of nourishment and so takes away sustenance needed by the surrounding trees and vines. The request of the gardener "to put on manure"—fertilizer—is unusual, since a fig tree does not ordinarily require this. The gardener is proposing something different, the taking of desperate measures, to give the tree another chance.

The request is not refused, but the reader is not told whether it was granted. An announcement of judgment becomes a call to repentance. God's mercy seems to grant a reprieve from a sentence already pronounced.

The parable seems to have been addressed to Israel as a whole, indicating that Israel had only a short time for repentance. Perhaps the story was told to illustrate what Jesus was talking about in the first five verses of chapter 13. Twice he had said, "Unless you repent you will perish." His hearers could scarcely have missed the reference. Jesus was speaking to them about their own nation. Jesus often spoke in tones of judgment about his own land and people, but there was always an undertone of poignant love.

Israel was privileged like a fig tree in a vineyard. It had a sunny slope and rose high above the vines. Israel

had the covenant of God, the lineage of the prophets, and the commission to make the ways of God known to the people of the earth. This was privilege—a sunny vineyard.

That privilege spelled responsibility, as it always does. The purpose of a fig tree is to bear figs. Leaves and shade are no substitute for figs. Laws for daily conduct and sacrifice in the temple are no substitute for "fruit worthy of repentance." Israel had run to leaf. Still God was patient.

The startling thing in life is not that judgment overtakes transgression, but that it is so long delayed. Despite man's sin, Israel's disobedience, God is still patient. God has always said that man could make a new start. From Eden that is the biblical story. When Jesus said, "Repent ye, and believe the gospel," he meant it. A man, or a nation, can turn again, and by an act of faith receive power for a creative new life.

The parable does not say if the year of grace asked for by the gardener resulted in figs on the part of the tree. In fact, it does not even say if the request was granted. The open ending of the story gives it more meaning, mystery, and possibility. Yet the clear warning must not be overlooked: "He will not always chide; neither will he keep his anger forever" (Psalm 103:9).

In looking at the frustration of the vineyard owner and the unproductive fig tree, there is a tendency to overlook the patience of the gardener who asked that the fig tree be given an-



other chance. It is certainly true that a basic teaching of Christian faith is: "There is another chance to do something with your life." This is the essence of repentance. It is characteristic of Jesus that he gave people another chance.

**The Message of the Parable.** Three basic facts are evident to the reader of this parable.

(1) *The fig tree had the potential necessary for production.* Apparently it was a healthy tree growing in the fulness of its life. It was situated in an ideal environment. Since its roots went deeper than those of the vines surrounding it, there was no competition for moisture and sustenance. Nor did it face competition for sunlight. All of its needs had been met. The person to whom it owed responsibility demonstrated confidence in its ability to produce. The man who had requested its planting came regularly expecting figs.

(2) *The fig tree was not producing.* After three years of possible production, it still remained barren. The logical assumption was that it would not be likely to produce in the future. Thus its future seemed to hold the inevitable consequences of unproductivity; it would no longer be allowed to live. Its space must be given to productive plant life.

(3) *The gardener wanted to give the fig tree another chance.* Not only did the gardener intercede for the tree, asking for another year, but also the gardener suggested a positive remedy. In addition he pledged his personal support to effect that remedy.

What possible message does this parable have for Christians of today? Many persons are living lives similar to the life of the fig tree. They have the potential for production, but for various reasons they are not leading productive lives. They have not fulfilled the purposes for which they were created or given life. Having identified persons whose productivity has been stifled, the modern day Christian disciple should follow the example of the gardener. Not only

should she desire a second chance for these persons, but also she should be prepared to offer positive assistance to them.

#### Applying the Parable to the Twentieth Century

While there are many Americans who are failing to lead productive, purposeful lives, this study will focus on those persons in two categories: alcoholics and drug abusers.

**Alcoholics.** An estimated five million alcoholics live in the US. Victims of a self-inflicted disease, these persons cannot stop drinking simply by resolving to do so. They are people who have reached a point at which they must have outside help in order to live productive lives again.

Marshall is one of these persons. He was a vice-president in an advertising firm, in charge of one of the company's most important accounts. He was thought to be one of the best persons in his field. His wife Sharon was an asset to his profession. They seemed destined for continual success when things began to change. Consumers were no longer responding to the same kinds of advertising. Both clients and the firm president were pushing Marshall to think along new lines. While Marshall could recognize the new trends in the work of some of the other ad men, he seemed totally unable to change his own work.

Sharon began to notice that he increased his usual number of cocktails before dinner. Knowing that he was under heavy pressure at the office, she reasoned that this was only a temporary change. She had not known the quantity of alcohol he had begun to consume late each night, as he struggled for new advertising ideas. Things climaxed when he was taken off the major account he had successfully worked for five years. Gradually the accounts given him became less and less important. Drinking heavily through the day now, Marshall was almost oblivious to the decline in his productivity. When told that his services were no longer needed by the firm, he assured himself that there

were other jobs. And then he tried to get one.

Marshall's growing dependency on alcohol gradually reduced his ability to live a productive life.

**Drug Addicts.** There are over 60,000 drug addicts in the United States. No longer is drug dependency limited to the ghetto or certain subcultures. Drug addiction has become a nationwide problem, touching the affluent suburb and the small town.

A senior at the university, Rob was a conscientious student, ranking high in all of his classes. Eager to become a teacher, he had already signed a contract for the coming year with the small town high school from which he had graduated. As graduation neared, he grew restless. He had worked hard during his years at the university. The money he made during the summer with the state highway department had paid his tuition and dorm rent. It had been necessary for him to work at a local sporting goods store to earn money for additional expenses.

One night near the end of school Rob's roommates persuaded him to go with them to a party in town. At the party, Rob felt awkward and out of place. Wanting to be one of the group, he agreed to try marijuana. Later reviewing the drug-filled evening, Rob realized that he had enjoyed the experience. When his friends suggested another party, he was eager to join them.

By graduation, Rob had concluded that he had missed something at college by being too busy to play. At the urging of his friends, he decided to move with them into an apartment and work full-time in the sporting goods store during the summer.

As the summer progressed, Rob's parents began to sense a change in him. As contact and communication decreased, they consulted themselves with the fact that in September he would be close to home and busy with his new career.

And then September came. Rob did not begin his term as teacher at the local high school. Nor could he

family locate him. Rob's search for freedom had led to stronger and stronger drugs. His productive, purposeful life ceased as he dropped out of society.

**Understandings for Increased Concern.** (1) Drug addicts and alcoholics are people with the same basic needs as Baptist Women members. They come from all professions, geographical areas, and educational levels. (2) They are men and women created by God to lead purposeful lives. (3) They are men and women who have learned to handle the pressures of their lives by escape through drugs and alcohol rather than by more constructive means. (4) A new life will begin for these persons only when they are able to rid themselves of their demoralizing habits and readjust to nondrug and nonalcohol lives. (5) Baptist Women members have the resources to give these persons opportunities to become productive.

**What Can Members Do?** The church has a dual responsibility for ministry in the area of alcohol and drug abuse. A preventive ministry should be structured in areas of potential abuse. A healing ministry should be structured to help the abuser.

The following suggestions are designed to stimulate thought. *Mission Action Group Guide: Alcohol and Drug Abusers* (available June 1) provides complete suggestions.

- (1) Seminars on the nature of drug abuse may be held for young people in the community.
- (2) A counseling service may be initiated and advertised for persons whose drinking is increasing.
- (3) Seminars may be instituted to provide counsel and understanding to families of drug dependents and alcoholics.
- (4) A free lunch program may be established in areas where drug addicts or alcoholics congregate.
- (5) A free medical clinic may also be provided.
- (6) Churches within an association may wish to institute a rehabilitation center.

- (7) Members may provide support to the rehabilitated through friendship, job recommendations, and meaningful church activities.

#### PLANNING AND LEARNING

##### 1. Understanding the Aim

At the end of this study, members should have understood four important facts about the parable of the fig tree: (1) The fig tree had the potential necessary for production. (2) The fig tree was not producing. (3) The gardener wanted to give the fig tree another opportunity for production. (4) The gardener was prepared to offer positive assistance to the fig tree.

Understanding the facts presented in this parable, members should be able to identify persons who have the potential for productive lives but who are not living productively. Following the example of the gardener, members should desire a second chance for these persons and should be prepared to offer positive assistance to them.

##### 2. Choosing Methods

Use a question answer approach. The questions suggested are organized into three categories: questions concerning the parable, questions concerning possible application of the parable's message, and questions concerning the church community. Members should be instructed to read silently the appropriate material before each set of questions is discussed.

##### The Parable

1. Where was the fig tree growing?
2. What was the relationship of the fig tree to plants surrounding it?
3. What responsibility did the fig tree have?
4. What was its failure?
5. What do you know about the owner? the dresser of the vineyard (gardener)?
6. After reading verses 1-4 of chapter 11, what conclusions can you draw about the meaning of this parable to Israel?
7. What message does this parable have for Christians today?

##### Applying the Parable to the Twentieth Century

1. How many alcoholics and drug

abusers are there in the United States?

2. Describe those factors which rendered Marshall and Rob unproductive.
3. How can Baptist Women members increase the concern they feel for alcoholics and drug abusers?
4. How can concern be expressed?
5. What can be done to stimulate to these persons?

##### Applying the Parable to Your Community

1. Are there drug abusers or alcoholics in your community? How many?
2. Are they limited to a geographical region of a subculture?
3. What resources are available for ministry to these persons?
4. Are these resources adequate?
5. What could a mission action group in your church do?

##### 3. Using Learning Aids

Make posters interpreting the alcohol-drug situation in your community. Before posters can be made, your community must be surveyed. Use questions 1-4 above on the community as a guide to your research. Answers to these questions may be found by researching community agencies or talking with local police, doctors, teachers, and pastors. If you live in a rural community, find out what resources are available at the nearest town or through county agencies.

##### 4. Planning for Follow-through

Encourage members to consider starting a mission action group in your church to meet the needs of drug abusers and alcoholics.

##### 5. Evaluating the Study

Read the following description to members. Mark dropped out of high school last spring. Somehow the things his teachers said had seemed pointless. They seemed so far from the reality for which he searched. Taking to the road he had sought meaning. Now he was wandering from state to state. He sat on a park bench in a town whose name he did not know. Totally unconscious of time, his drugged expression denied the reality he was given life to find.

Ask members to compare Mark's life to the life of the fig tree. Next, ask them to suggest positive ways they could minister to Mark if he were sitting in their park.

# FORECASTER

MARGARET BRUCH

## PRESIDENT

### The Month of July

This month is a very significant one. It is significant for many reasons but here are three:

1. On July 4 the people of the United States observe one of the most significant events in the history of mankind, the signing of the Declaration of Independence 193 years ago.
2. On July 22-28 women from all parts of our nation will gather at Glorieta, New Mexico, for the WML Conference. It is hoped that you and other members of your Baptist Women organization have made plans to attend. Send your reservations to Reservations, Glorieta Baptist Assembly, Glorieta, New Mexico 87535.
3. On July 11 the Southern Baptist Convention will observe Christian Literature Day. The purpose of this day is to point up the importance of Christian literature. Take this opportunity to help Baptist Women members become better acquainted with *Royal Service: The Commission and Home Missions*. Subscriptions to these magazines may be secured as follows:

*Royal Service* \$2.00 a year  
 Woman's Missionary Union  
 600 North Twentieth Street  
 Birmingham, Alabama 35203

*The Commission* \$1.50 a year \$3.50 for three years

Foreign Mission Board  
 P. O. Box 6549

Richmond, Virginia 23230

*Home Missions* \$1.00 a year \$2.00 for three years

Home Mission Board  
 1340 Spring Street, N.W.  
 Atlanta, Georgia 30309

### Officers Council

Meetings of the Baptist Women officers council enable officers to relate effectively one with another and build a spirit of togetherness. The officers council affords an opportunity for the study chairman to relate to the study

group leaders and their work. It provides a time for the mission action chairman to meet with mission action group leaders and to correlate their work. It allows time for the mission support chairman to assist prayer group leaders with their work.

Does your officers council meet regularly? If so, then you are helping to build good working relationships among your officers. You are also leading the officers to plan their work, correlate it, and evaluate what is being done by the organization.

### Planning for 1971-72

This is the last quarter in the 1970-71 WML year. What progress has your organization made on the achievement guide? What recognition will you attain? Medals? Advanced? Distinguished?

Check the achievements carefully. Perhaps there are those that you can achieve even yet. An example is "new members enlisted during the year unless there were no prospects."

In addition to completing the 1970-71 year's work in an acceptable manner lead the officers council to begin preparation for the 1971-72 WML year. This of course will be done by the 1971-72 officers council. It is hoped that you will have the same officers serving again in that way you will have the same council. As you know it takes time for an officer to be trained and to learn how to do her work effectively. A constant change in leaders weakens the work. Encourage leaders to have the kind of loyalty and commitment to the Lord's work that will keep them on the job.

Planning for 1971-72 will include annual planning based on the WML Year Book 1971-72 (available July 1, 1971). The special emphases for this year are mission action and family missions activities. Resources for these emphases are *Mission Action Projects Guide for Baptist Women and Baptist Young Women* (\$1.00), mission action group guides (\$1.00) each, and the *Family Missions Guide* (\$1.00).

### Publishers

You will want to file this month's *Royal Service* or

clip the article "In Our State, Planning the Season of Prayer for State Missions." This article has thirteen excellent ideas for publicizing the Week of Prayer for State Missions. These ideas may also be used for getting the word around about other Baptist Women activities.

## CHAIRMAN

### Related Activities in Mission Groups

Mission groups are responsible for activities related to the major functions of the group. For example, a mission action group has responsibilities other than mission action. Some of these related activities are use of Call to Prayer in Royal Service, preview of the general meeting study topic for the next month, and enlistment activities. Study groups do more than study and prayer groups do more than pray. This says again that the total program of a Baptist Women organization is built into each mission group through its primary and related activities. Help group leaders to understand this plan and refer them to pages 47, 67, and 80 in the *Baptist Women Leader Manual* (75¢).

### Christian Literature Day

July 11 has been designated as Christian Literature Day by our denomination. Call this significant date to the attention of group leaders. Suggest that they prepare a display of Royal Service: *The Commission and Home Missions* for their July group meeting. They may want to ask a member to give a brief report on an article in each periodical. Someone may be prepared to secure subscriptions. Subscription blanks for Royal Service are available free from state WML offices. Addresses for subscriptions and subscription rates are given in the president's section of this Forecaster.

### Study Chairman

Spain—A Land of Contrasts

This month's study is an interesting one and will lead Baptist Women members to look at contrasts in Spain related to history, geography, economy, religion, and Baptists. Members will be especially interested in learning about religious liberty in Spain today as this has been a vital concern of theirs in recent years.

What will your aim be for this study? The ones suggested in Royal Service are: (1) to identify some of the problems which Spanish Baptists have had in lead members to pray for them; and (2) to express gratitude for the religious liberty which Americans enjoy. Are there other aims needed in your situation?

What follow-through will you recommend for this study? Planning the number of Southern Baptist missionaries in Spain and the names of some of these is one suggestion. *Learning Missions by Countries and Areas* available from the Foreign Mission Board, SW, P. O. Box 6549.

Richmond, Virginia 23230, is a resource for this information. (For addresses, birthdays, and funeral dates ask for the *Directory of Missionary Personnel*.) Recommendation of books for reading is another possible follow-through. In addition to the two books suggested in the meeting plans, here are two others, *The Land and People of Spain*, D. H. Loder (\$3.39) and *Let's Travel in Spain*, Darlene Geis (\$4.50). Another follow-through might be to study religious liberty in the United States and today's threats to this liberty. A study of the separation of church and state is another closely related subject which may be explored.

Surely you will call to the attention of members these articles in July Royal Service: "To Be Continued," "Opportunity for Maria," "Building a Radio Congregation," and "Cosmopolitan Worship in Madrid." Encouraging members to read Royal Service is one way to call attention to the denominational emphasis, Christian Literature Day, July 11. The purpose of this day is to help Baptists recognize the importance of reading Christian literature and to become better acquainted with the denomination's periodicals.

This study of Spain may encourage you to create an interesting atmosphere in your meeting room. Travel posters often can be secured from airlines and travel agents. This month's study allows for developing many members through their participation in the presentation of "Spain—A Land of Contrasts."

### Mission Action Chairman

Mission Action Survey

How long has it been since a mission action survey has been conducted in your church? One way to locate need is through church and community surveys arranged by the church council. Another way is a mission action survey conducted by WML and of Brotherhood. The *Mission Action Survey Guide* (75¢) is a helpful tool to use in conducting a survey.

If a survey has been taken in your community you will use its findings to determine what needs your Baptist Women organization can meet. Are there language persons in your community who need your help? If so, this would be a possible mission action project this month.

Some of the projects suggested in the *Mission Action Projects Guide for Baptist Women and Baptist Young Women* (\$1.00) for ministry to language groups are classes in prenatal and child care, cooking classes, health and first aid classes, citizenship classes, Bible classes, job skill classes, reading clubs and tutoring. Detailed information is given in the guide for conducting these mission action projects.

Encourage Baptist Women members to read the article "Expanding the Circle of Concern" in Royal Service this month. It may cause some to volunteer for work in a hospital or school for the mentally retarded if there is such a need in your community.

## Mission Support Chairman State Missions

It is not too early to begin planning for the state mission season of prayer and offering if your state has this activity scheduled for September. Read the article, "In Our State, Planning the Season of Prayer for State Missions." It will give you ideas of how you can publicize the season of prayer and promote giving for the support of state missions work. You may want to file the article and use some of the ideas for promoting other mission support activities in your church.

## Books on Stewardship

Summer is a time when many women are free to read. Here are some books on the stewardship of possessions which you may want to suggest for summer reading:

- My Money and God*, Robert J. Hastings, 85¢
- A Christian and His Money*, John R. Crawford, \$3.75
- Witness Beyond Barriers*, Jack A. Sutton, \$4.95
- Christianity and the Affluent Society*, Reginald H. Fuller and Brian K. Rice, \$2.45 paper, \$3.95 cloth
- The Cooperative Program at Work*, James V. Lackey, 25¢

## Varying Use of Calendar of Prayer

Since we are flag-conscious this month, you may want to emphasize flags in the use of Call to Prayer at your general meeting. Mount or draw a flag of the United States and underneath it print the names of the home missionaries whose names appear on the calendar of prayer on the day of your general meeting. Print the name(s) of overseas missionaries underneath the flag of the country in which they serve. Encyclopedias and world almanacs supply information concerning flags of other countries.

## Preview August Study Topic

The study topic for Baptist Women in August is "Italian Creativity—Response to a Changing Society." To preview the study fold a piece of butcher paper into four folds as you did when you used to cut paper dolls holding hands. Now, draw a boot on the top fold. Cut along lines and when unfolded you will have four boots hooked together.

At the top of each boot print one of the letters in the word BOOT. As you display the boots at your group meeting say: "At the August Baptist Women meeting we will learn about the Italian boot." Point to the letters and say: "The study will show some of the ways Baptists in Italy are responding to a changing society. Some of these ways are the:

bible/Talk (a mobile evangelism unit which places technology at the service of the biblical faith. The unit is equipped with amplifiers, projectors, musical instru-

ments, books, and pamphlets and serves either as an isolated communion.)

Orphanage (located in Rome is the O. B. Taylor Orphanage)

Outpatient clinics (in Milan and in Rome)

Teaching high school students (in Rivoli)."

Stress the importance of group members taking advantage of this study. Group members will be encouraged through relationships with other members of the organization in the Baptist Women meeting. Organization experiences make members aware of the common goals held by all components of the organization.

## Study Group Leader

### Use of ROYAL SERVICE

Current missions groups and Bible study groups receive their study materials regularly in ROYAL SERVICE. Round Table group leaders and mission books group leaders also find helpful resources in the magazine. Book reviews and additional teaching aids are given periodically for these groups. Articles and study resources in ROYAL SERVICE each month give every study group leader a reservoir of information which enables her to be a more effective leader. Form the habit of reading every section of the magazine and calling to the attention of group members sections they need to read.

The material provided for current missions groups this month is information every member of Baptist Women needs. It will help them know how Baptists give financial support to world missions.

Does every member of your study group receive ROYAL SERVICE? If not, what can you do? (1) Encourage individual subscriptions, \$2.00 a year, or (2) suggest that the WMU and/or the church provide ROYAL SERVICE for each member, or (3) suggest that the WMU and/or the church pay \$1.00 and members pay \$1.00.

Every member of Baptist Women needs her own subscription to ROYAL SERVICE and needs to read it regularly!

## Mission Action Group Leader

### Sharing Mission Action Experiences

Do you encourage members to share their mission action experiences with other group members, with the Baptist Women organization, and with the church?

Sharing can be a very meaningful experience to the one who shares and to those who listen. Encourage members to tell of their ministry and of their witness. Sometimes their experiences may have been discouraging and they need the encouragement which group members can give. Sometimes the experiences may indicate that additional training is needed and the group can plan for in-service training.

Sharing mission action experiences at general Baptist Women meetings and at midweek prayer services or at other congregational meetings may be the means of enlisting other women in mission action groups.

Each mission action group guide (\$1.00 each) gives

guidelines for sharing. The guide also suggests ways of sharing within the group and ways of sharing outside the group. You will want to consider these as you plan for sharing mission action experiences.

Members are often encouraged by the mission action experiences of other churches. Mission Action: WMU Ministry and Witness 1971-72 (available June 1 for \$0.50 each) provides a stimulating compilation of the mission action experiences of churches from all parts of the Convention.

## Prayer Group Leader

### Prayer Requests

Members of prayer groups will have an unusual concern for the ten urgent prayer requests on page 29. This interest and concern will follow naturally the Baptist Women study of Spain. You may want to assign these requests to members before the prayer group meeting. This will enable them to present the requests without reading them. By printing each request on a placard or card, members can see the request as well as hear it.

## Outline for Meeting

Pray for missionaries listed in Call to Prayer on the day of your meeting.  
Review definition of intercessory prayer, page 3, Prayer Group Guide (\$1.00)  
Present prayer requests for Spain, page 29, ROYAL SERVICE  
Prayer period  
Group planning for next month, page 80, Baptist Women Leader Manual (75¢)

# OFFICERS COUNCIL

The Baptist Women president leads in planning and conducting the officers council meeting. Before each meeting officers will consider what activities need to be planned and bring tentative plans for the work related to their office.

Here is a suggested agenda for the meeting of the July officers council:

- Pre-council meeting
- mission study chairman with study group leaders (if you have study groups), mission action chairman with mission action group leaders (if you have mission action groups), mission support chairman with prayer group leaders (if you have prayer groups)
- Call officers council to order
- Pray using Call to Prayer
- Share information from the WMU council or from the Baptist Women council (in churches having more than one Baptist Women organization)
- Officers reports and evaluation of last month's work
- Complete plans for this month's work
- enlistment activities
- mission action projects

general and group meetings  
attendance at Glorieta or Ridgecrest WMU Conferences

- Look ahead
- state mission season of prayer (if held in September)
- association and state leader conferences

# PROMOTIONAL FEATURE

## A Summer Happening

Arrange for a time in your general meeting schedule when members who have attended a Glorieta or Ridgecrest WMU Conference can give testimonies of what the week meant to them. Follow these testimonies with a period of prayer for the 1971 conferences. You may want to give an opportunity for the women to kneel during this prayer-time. Impress upon them the significance of these "summer happenings."

Suggest what could happen as a result of their praying for these two summer conferences:

- rededication of leaders and members to the cause of Christ
- a concerned, expectant nucleus for revival and renewal in our Convention
- trained workers to lead more effectively in the church and in the WMU organizations
- a new vision of missions opportunities here at home and overseas

If none of your members have attended the conferences, ask someone to give information regarding the location of Ridgecrest and Glorieta, dates of the WMU conferences, and information regarding the daily schedules. Follow this presentation with prayer for the conferences.

Glorieta, New Mexico is 18 miles east of

Santa Fe

WMU Conference July 22-28

Ridgecrest, North Carolina, is 18 miles east of

Asheville

WMU Conference, August 12-18

The schedules include methods conferences, conferences with missionaries, mission action workshops, manual study; special conferences on mission study, weeks of prayer, enlistment and enlargement, group techniques, missionary messages, and Bible study

## Sources of Materials Listed in Foreword

\*Available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Store. When ordering from Woman's Missionary Union, please remit by check or money order (cash sent at customer's risk). On all orders please add 25 cents for handling charge. Alabama customers add necessary sales tax.

\*Available from Baptist Book Store only.

\*Available from Stewardship Commission, 460 James Robertson Parkway Nashville, Tennessee 37219

\*Available from Woman's Missionary Union only

# Listen to the world CALL to PRA YER

## 1 THURSDAY Acts 4:31-37

In 1963 Mt Agung erupted on the island of Bali. The priests told the people not to run, but to play music and dance and the mountain gods would not kill them. Nearly 3,000 people died. Some still playing their drums. Pray that Southern Baptists will send a missionary couple to witness to the more than two million Balinese who are without Christ, request Warren Rice. As of yet, there are no Baptist missionaries on the island.

**Paul B. Adams**, Christian social ministries, Louisiana.

**Mrs. A. V. Alvarado**, Spanish, Arizona.  
**Doris Diaz**, Spanish, Georgia.  
**Mrs. Ann I. Jones**, National Baptists, Mississippi.

**Mrs. J. H. Barnett**, home and church work, Equatorial Brazil.

**Mrs. J. E. Jaeger**, home and church work, Hong Kong.

**Mrs. G. B. Reese**, home and church work, Chile.

**Warren Rice**, preaching ministry, Indonesia.

**W. C. Bucher**, English language church, Italy.

**Mrs. B. E. Bailey**, furlough, Hong Kong.

**Mrs. W. H. Warren**, furlough, South Brazil.

**Earl Parker**, retired, China, Korea.

## 2 FRIDAY Acts 8:1-8

Nineteen seniors in the Baptist High School in Nazareth, all Arabs who were preparing for a national English exam, participated in three days of intensive English study at the high school of Baptist Village, Beth Tabor. The program held during the Christmas holidays, was arranged to give the students greater facility in oral-aural English through living, studying, working, and playing together. The daily schedule included Bible study, group discussions, dramatics, singing, choral reading, and viewing films. Each student spent two hours a day performing duties around

the Baptist Village school or farm. Pray for these students.

**Mrs. Robin J. Cones**, Spanish, Texas.

**Judith E. Dodd**, Baptist center, Louisiana.

**Jack T. Moritt**, weekday ministries, New York.

**Harold Clark**, preaching ministry, Malaysia.

**John Featherer**, preaching ministry, Rhodesia.

**Mrs. C. L. Fox**, home and church work, Philippines.

**Mrs. G. E. Hickey**, home and church work, North Brazil.

**Wayne Madden**, music work, Okinawa.

**Gilbert Ross**, preaching ministry, Mexico.

**Wayne Saunders**, field representative, East and Central Africa.

**Mrs. J. E. Young**, home and church work, Pakistan.

**Allen Mead**, furlough, Thailand.

## 3 SATURDAY Luke 4:16-23

Morris Elliott serves as chaplain for the Department of Youth Services, Dade County, Florida. He ministers to hundreds of troubled children each year who are placed on probation or in the Home for Delinquent Children. Elliott works through the churches to get sponsors who will minister to these children and their families. Pray for Elliott and the children of Dade County, Florida.

**F. B. Reese**, National Baptists, Mississippi.

**Martha H. Blum**, youth and family services, Florida.

**Leanne H. Gardner**, superintendent of missions, Ohio.

**Mrs. Larry Henry**, Spanish, Texas.

**Ronald L. Rogers**, superintendent of missions, Illinois.

**Vivian Bishop**, educational work, Tanzania.

**Joseph Lechman**, educational work, Kenya.

**Mrs. J. I. Stanley**, home and church work, Philippines.

**Robert Worley**, preaching ministry, Spain.

## 4 SUNDAY Proverbs 14:26-35

Baptists in Francistown, Botswana, recently held a two week revival during which church attendance averaged 75, compared to the general average of 40. A pastor

and a young men's sextet from a Baptist church in Lusaka, Zambia, preached and sang during the two weeks. Revival services were also held in the street and the local prison, police camp, and hospital. Southern Baptist missionary Marvin R. Reynolds reported that several policemen made Christian commitments and the officer in charge of the camp agreed to allow regular Bible studies there. Besides 32 professions of faith made during church services, 22 were made outside the church. Pray for those making professions of faith.

**Candida Gonzalez**, Spanish, Texas.

**Lyndon W. Collins**, superintendent of missions, Indiana.

**Rene Lee Francis**, weekday ministries, Florida.

**Mrs. Rafael Arriaga**, Spanish, Texas.

**Mrs. Donald J. Ballins**, Eskimo, Alaska.

**Andrew Villarroel**, Spanish, Texas.

**Mrs. A. E. Paris**, home and church work, South Brazil.

**Mrs. B. W. Fuller**, home and church work, Vietnam.

**Mrs. R. M. Holland**, home and church work, Japan.

**John Mills**, field representative, West Africa.

**Dorell Mack**, religious education, Japan.

**Mrs. S. P. Schmidt**, home and church work, Malaysia.

**Emmie Smith**, secretarial work, Nigeria.

**James Stiles**, preaching ministry, Colombia.

**Mary Alice Dismore**, furlough, Indonesia.

**Mrs. C. C. Medders**, furlough, China.

**Mrs. C. D. Treat**, furlough, Uruguay.

**George T. Martin**, retired, Florida.

**Mrs. I. N. Robertson**, retired, Nigeria.

**Mrs. M. C. Robertson**, retired, Nigeria.

Missionaries are listed on their birthdays. Addresses in DIRECTORY OF MISSIONARY PERSONNEL. Write from foreign mission board P. O. Box 6597, Richmond, Virginia 23230, or in HOME MISSION BOARD PERSONNEL DIRECTORY, 101 North Home Mission Board, 1390 Spring Street, N.W., Atlanta, Georgia 30309.

## 5 MONDAY Proverbs 28:1-10

Mrs. Bertha Wallis Ellis, home missionary emerita, tells of her joy in that Southern Baptists are remembering their retired missionaries. Join her in prayer today requesting God for all Southern Baptist missionaries, pray that retired missionaries who have physical strength to continue witnessing for Christ where they are.

**Mrs. Evelyn Garcia**, Spanish, Texas.

**Martha S. Judson**, Christian social ministries, Kentucky.

**Mrs. D. E. Elliott**, home and church work, Thailand.

**Mrs. J. C. Mills**, educational work, Liberia.

**Mrs. C. L. Thompson**, home and church work, Argentina.

**Mrs. D. K. Laing**, furlough, South Brazil.

**Mrs. E. C. Wilson**, furlough, South Brazil.

**Mrs. Thomas E. Lee**, retired, Alabama.

**F. N. Marshall**, retired, Texas.

**Ann Lester**, retired, Chile.

**Paul Porter**, retired, Brazil.

**Paul D. Hale**, superintendent of missions, Illinois.

**Mrs. Larry Ortega**, Spanish, Texas.

**Justine Suarez**, Spanish, Florida.

**Mrs. J. A. Amey**, home and church work, Spain.

**Serie Greaves**, work with women, South Brazil.

**Mrs. B. D. Hale**, home and church work, South Brazil.

**Elis Hardwick**, medical work, Nigeria.

**Robert Hensley**, preaching ministry, South Brazil.

**Chandler Lanier**, publication work, Israel.

**Frank Patterson**, publication work, Spanish America.

**John Robson**, publication work, Hong Kong.

**William Robinson**, publication work, Vietnam.

**Bianche Graves**, retired, China, Hawaii, Hong Kong.

## 6 WEDNESDAY Psalm 11

David Jeremiah, a pastor of the Patmos Baptist Church in the Harlem section of New York City, says his church urgently needs all types of equipment, supplies, and trained persons willing to attempt meeting the needs of Harlem's youth. Forced to the streets by overcrowded conditions, these underprivileged youth have few opportunities for constructive activity. Pray for missionaries like Jeremiah as he leads his flock to dynamic encounter with the youth of Harlem.

**Mrs. Frances Chiles**, Spanish, Texas.

**John B. Cramer**, youth and family services, Kansas.

**Paul G. Davis**, superintendent of missions, Kansas.

**T. J. DuBois**, superintendent of missions, Kansas.

**Mrs. Frances Chiles**, Spanish, Texas.

**John B. Cramer**, youth and family services, Kansas.

**Paul G. Davis**, superintendent of missions, Kansas.

**T. J. DuBois**, superintendent of missions, Kansas.

## California

**Alberto Fernandez**, Spanish, California.

**David Johnson**, West Indians, New York.

**A. Wilson Parker**, superintendent of missions, South Dakota.

**Joe L. Prichard**, Spanish, Puerto Rico.

**Boris Bosh**, Slavic, Pennsylvania.

**Jose Sanchez**, Spanish, Texas.

**Samuel Smith**, Italian, Pennsylvania.

**Samuel Smith**, radio-television, Italy.

**Mrs. Milton Murphy**, educational work, Israel.

**Alma Grayson**, retired, China, Hawaii.

**A. E. Hayes**, retired, Brazil.

## 7 THURSDAY Proverbs 10:9-25

Anne Dwyer, nurse at the Baptist hospital in Gaza, requests prayer for the ministry of a new reading room and lending library, the Center of Culture and Life. Since this is the only library in Gaza (the narrow strip of land between Israel and Egypt), patrons are willing to stand in the limited space in order to read. The center also offers courses in English, first aid, photography, and a correspondence course on the life of Christ.

**Mrs. Edwin Armitage**, youth and family services, Ohio.

**C. Marshall Durham**, language missions, Canal Zone.

**Mrs. Eduardo Hernandez**, Spanish, Maryland.

**John McDaniel**, Spanish, Colorado.

**Mrs. David Munoz**, Spanish, Texas.

**James A. Reid**, pioneer missions, Nevada.

**Anne Dwyer**, medical work, Gaza.

**Ray Fleet**, religious education, North Brazil.

**Mrs. R. B. Fryer**, home and church work, Indonesia.

**Kenneth Glenn**, preaching ministry, Germany.

**Harriett Pike**, preaching ministry, Angola.

**Garland Threlkeld**, educational work, Ethiopia.

**Mrs. C. G. Newell**, furlough, Honduras.

**Mrs. G. E. Robinson**, furlough, Nigeria.

**Antoni Rodywinski**, retired, Florida.

## 8 FRIDAY Luke 6:39-49

Dan McMinn teaches at the Baptist seminary in Taeyon, Korea, where approximately eighty students are enrolled. Pray that these students may make the most of their study and witness opportunities. Pray also that McMinn and the other professors may have God's wisdom and leadership in teaching students. Pray for a growing spiritual life for both teachers and students.

**Mrs. Humberto Cruz**, Spanish, Florida.

**A. C. Daniels**, National Baptists, Louisiana.

**Mrs. M. A. Lopez**, Spanish, New Mexico.

**Mrs. Allen Muskele**, Indiana, New Mexico.

**James E. Norman**, superintendent of missions, Illinois.

**Enoch Ortega**, Spanish, Arizona.

**Moses Vaca**, Spanish, Texas.

**Charles Compton**, preaching ministry, South Brazil.

**Billy Fallow**, preaching ministry, North Brazil.

**Mrs. M. D. Moore**, home and church work, Gaza.

**Mrs. J. E. Musgrave**, home and church work, South Brazil.

**Mrs. A. M. Dyson**, furlough, Nigeria.

## Don McMinn, furlough, Korea.

**Sam Thompson**, furlough, Nigeria.

## 10 SATURDAY 2 Timothy 2:7-19

Oil and other natural riches seem to be foremost in the thoughts of most Venezuelans as they seek to gain their share of these treasures. Pray that the Richard Hurrells, along with other missionaries, will be able to share their spiritual riches with these people, and that Jesus Christ is the only hope for the emptiness in their lives.

**Julie Angeliene**, Spanish, Texas.

**Guadalupe Femenia**, Spanish, Texas.

**Maria M. Hernandez**, Spanish, New Mexico.

**Russell V. Kaufman**, migrant missions, Florida.

**Genere Ojeda**, Spanish, Texas.

**Isaac Perez**, Spanish, Canal Zone.

**Mrs. Jose S. Ramirez**, Spanish, Texas.

**Mrs. Maria Rodriguez**, Spanish, Texas.

**Mrs. Darrell Tapley**, rural-urban missions, New Mexico.

**Mrs. John Ward**, Christian social ministries, Texas.

**Richard Wuester**, preaching ministry, Vietnam.

**Ray Pearson**, English language church, Japan.

**Thames Lav**, preaching ministry, Spain.

**James Wilson**, religious education, Okinawa.

**Mrs. W. A. Pennell**, furlough, Indonesia.

**Mrs. L. C. Schochler**, furlough, North Brazil.

**Fabian H. Walters**, retired, North Korea.

**Grace Rankin**, retired, China, Malaysia, Hawaii.

**John Tumbler**, retired, Brazil.

## 11 SUNDAY Psalm 19:7-14

The University Baptist Church in San Jose, Costa Rica, has moved into its new building located a block from the campus of the University of Costa Rica. The congregation had previously met in the nearby Baptist center. Southern Baptist missionary S. D. Sprinkle, Jr. is pastor of the church. Pray for the ministry of this church.

**Mona Gail Menzies**, US 2 pioneer missions, Pennsylvania.

**William F. Kunst**, pioneer missions, Connecticut.

**Leroy Edgeman**, English language church, Okinawa.

**Samuel Reeves**, preaching ministry, Argentina.

**Charley Westbrook**, preaching ministry, Argentina.

**Ja Yates**, medical work, Paraguay.

**Gervin Martin**, furlough, Philippines.

## 12 MONDAY Titus 2:1-15

Missionaries in Chile are very much like people in a hurricane area. Comments Foreign Mission Board Executive Secretary Baker J. Cauthen: "They are watching the storm carefully, but they are going right on with their work and other activities. All of this says to us that we must regard work in today's world as being full of uncertainties. We cannot follow a straight path, based upon trying to discover secure places in the world to do our work. The Lord's witness is needed where the people are. If there is storm and crisis that is

Comments prepared by  
Grace Young/DHDD

where witness is needed." Pray for missionaries in Chile.

**Mrs. Maryn Borders**, pioneer missions, Venezuela.

**Mrs. John V. Newk**, Baptist center, Georgia.

**Ernest Webb Lee**, Chinese, Florida.

**Mr. Claude M. Ray**, metropolitan missions, Michigan.

**Beth Austin**, medical work, Indonesia.

**Mrs. S. G. Carwell**, home and church work, Equatorial Brazil.

**Marla Cassey**, work with women, Taiwan.

**Mrs. O. B. Martin**, home and church work, South Brazil.

**Mrs. J. B. Swendsberg**, home and church work, Kenya.

**Mrs. P. L. Lomax**, furlough, Nigeria.

**David Penson**, furlough, Kenya.

**William Webb**, retired, Mexico, Guatemala, Venezuela.

**13 TUESDAY** James 4:1-10

Pray that there may be a deepening in the spiritual life of Chilean Christians which will lead to nationwide revival.

**Mrs. E. B. Gaudin**, medical work, Thailand.

**Mrs. E. B. Hendrick**, home and church work, Nigeria.

**Howard Olive**, furlough, Philippines.

**Mrs. J. A. Parker**, furlough, Chile.

**Mrs. Jasper Swendsberg**, furlough, Argentina.

**14 WEDNESDAY** Psalm 24

In a meeting in San Jose, Costa Rica, thirty-three young people responded to an invitation by Southern Baptist missionaries Ben H. Weismann to manifest a willingness to follow God's call into Christian service.

Ten young men said they will preach the gospel; ten other individuals made professions of faith in Christ. In later meetings, five young persons said they plan to enter the International Baptist Theological Seminary in Cali, Colombia, next year. Pray for these young men.

**A. V. Alvarez**, Spanish, Arizona.

**Alma Baynes**, National Baptists, Mississippi.

**Henry W. Cross**, youth and family services, Georgia.

**Mrs. Cary Hardee**, rural-urban missions, Ohio.

**Joe J. Martinez**, Spanish, Arizona.

**Donald Kirkland**, preaching ministry, Ghana.

**Edward Nicholas**, preaching ministry, Gambia.

**Edna Oddy**, educational work, Liberia.

**John Deal**, furlough, Malaysia.

**Mrs. A. W. Sweeney**, furlough, Korea.

**E. V. Rodriguez**, retired, Texas.

**Mrs. W. W. Adams**, retired, China, Macedonia.

**15 THURSDAY** Hebrews 10:11-24

Seven young men made professions of faith in Christ two days after they were given tracts at a Baptist literature stand in San Jose, Costa Rica. The young men had joined a crowd at the Baptist booth on the last night of a ten-day Christmas and New Year's festival. More than 13,000

tracts containing Christmas passages of Scripture were handed out individually from the Baptist booth during the festivities, which included bullfights, carnival rides, gambling booths, and food concessions.

**Ernest Atkinson**, Spanish, Texas.

**Claire E. Garcia**, Spanish, Texas.

**Mrs. Daniel Meadows**, Spanish, Texas.

**Mrs. J. Floyd Sheehy**, Spanish, Illinois.

**Frances Greenway**, medical work, Rhodesia.

**John Hill**, educational work, Nigeria.

**Evelyn Owen**, religious education, Japan.

**Mrs. L. G. McKimsey**, furlough, Hong Kong.

**Mrs. N. J. Palmer**, furlough, Nigeria.

**James L. Henderson**, retired, Texas.

**Thelma Williams**, retired, China, Taiwan, Philippines, Hong Kong.

**16 FRIDAY** 2 Timothy 2:20-26

The Lanny Elinvoss, who have recently moved to Kampala, Uganda, request prayer for two new projects of the Uganda Mission. The Elinvosses are starting a Bible school for pastors, as well as a Bible school for women.

**Mrs. William I. Berkeley, Jr.**, rural-urban missions, Maryland.

**Mrs. Myrtice Beasman**, National Baptists, South Carolina.

**Lola F. Jackson**, Spanish, Arizona.

**Alma Marshall**, Indians, New Mexico.

**Mrs. Lesley Elmore**, home and church work, Uganda.

**Mrs. J. H. McIsaac**, home and church work, Argentina.

**Mrs. K. B. Miller**, home and church work, Indonesia.

**Mrs. J. L. Watson**, home and church work, Korea.

**Mrs. P. E. Miller**, furlough, Rhodesia.

**Barbara Jean Ray**, retired, China, Malaysia.

**Mrs. Maude Young**, retired, Nigeria.

**17 SATURDAY** 1 John 1

Kenneth Nicholson is involved in the educational ministry to approximately 500 students in kindergarten through high school of Ricks Institute, Managua, Liberia.

One of the greatest problems here in Liberia, comments Nicholson, "is that so few of the educated people are accepted back into their own homes and villages. Perhaps this is caused partially by the superior attitude with which some of them return, but more often it is caused by jealousy and superstition on the part of family and friends. Consequently, the educated are often afraid to return to help their own people."

**Mrs. Robert Gaudin**, Spanish, New Mexico.

**O. Bay Morris**, superintendent of missions, Washington.

**Malcolm Russell**, superintendent of missions, Ohio.

**Mrs. Robert A. Wall**, pioneer missions, Nevada.

**Mrs. C. T. Doughton**, home and church work, Malaysia.

**Mrs. O. H. Hansen**, home and church work, Indonesia.

**Mrs. B. G. McGinnis**, home and church work, Georgia.

**Donald Marshall**, preaching ministry, Vietnam.

**Mrs. J. C. Paul**, educational work, Nigeria.

**Mrs. E. F. McElroy**, furlough, South Brazil.

**Kenneth Nicholson**, furlough, Liberia.

**18 SUNDAY** Ecclesiastes 4:1-4

Mrs. Vernon Wickliffe, who works with her husband (superintendent of missions in Michigan), says that the critical need in their field of service is for dedicated people. Pray that dedicated Southern Baptists will move to the suburban communities of Michigan and invest their lives in the work. Both preachers and lay people are desperately needed.

**Mrs. Vernon C. Wickliffe**, metropolitan missions, Michigan.

**Jacqueline Subak**, medical work, Nigeria.

**Mrs. M. B. Goss**, home and church work, Tanzania.

**Mrs. P. H. Grossman**, home and church work, Senegal.

**Berry Nelson**, radio-television, Indonesia.

**Stanley Stamps**, preaching ministry, Ecuador.

**Mrs. E. C. Valerius**, home and church work, South Brazil.

**Dale Hooper**, furlough, Kenya.

**19 MONDAY** Isaiah 30:8-18

The popular Christian folk musical *God Moves* is now being performed by Chinese young people in Hong Kong. The twenty-four-member Sacred Singers group, directed by Yip Wei-Ming, has sung *God Moves* in three Hong Kong Baptist Churches and has presented excerpts from the program on television station HKTV.

To help Chinese speaking audiences understand the youth-oriented musical, Yip Wei-Ming and Southern Baptist missionaries Britt E. Goss, Jr. have developed an illustrated program booklet containing English and Chinese translations of each song. Future plans include performances of the musical in the nearby Portuguese province of Macao. Pray for the success of *God Moves*.

**Carrie L. Belsand**, Spanish, California.

**Margaret Meyer**, pioneer missions, Rhode Island.

**Mrs. Hazel Payne**, deaf, North Carolina.

**Mrs. Daniel H. Rupp**, Spanish, Texas.

**Robert Smith**, Spanish, Texas.

**William Mathews**, preaching ministry, Argentina.

**Mrs. B. L. Lindsay**, home and church work, Ireland.

**Veril Mansfield**, educational work, South Ireland.

**Frances Roberts**, work with women, Argentina.

**Jerry Sayre**, educational work, North Brazil.

**Frederick Spence**, music work, North Brazil.

**A. G. Garcia**, furlough, Tanzania.

**Mrs. McCollough**, furlough, Nigeria.

**20 TUESDAY** Isaiah 32:9-20

One of the tasks faced by the Home Mission Board is that of ministering to groups of people identified with a language group other than English in the United States. More than 50 percent of the population of Latin America, said Comp, are of the Latin race. Pray that the message of Christ will be communicated to persons of all language cultures in the US.

**Arvora M. Cases**, Spanish, Texas.

**Mrs. Mary Salgado**, Spanish, Texas.

**Mrs. Fred V. Bitts**, Spanish, New Mexico.

**Mrs. H. Fay Hughes**, Christian social ministries, Illinois.

**Max Malone**, Indians, Oklahoma.

**Mrs. Aloana C. Quess**, rural-urban missions, Oregon.

**Ivan M. Seuss**, Spanish, Alabama.

**Gregory Lee Whitlow**, US-2, Christian social ministries, Hawaii.

**Charles Buckner**, preaching ministry, Indonesia.

**Lesley Elmore**, preaching ministry, Uganda.

**Shel Herman**, religious education, Nigeria.

**Mrs. C. D. Mellins**, home and church work, Hawaii.

**Mrs. J. M. Philpot**, home and church work, Mexico.

**Mrs. B. A. Remoser**, home and church work, Argentina.

**Carl Ryther**, educational work, Pakistan.

**Ray Snell**, preaching ministry, Korea.

**Marion Anderson**, furlough, Hong Kong.

**Mrs. W. R. O'Brien**, furlough, Indonesia.

**21 WEDNESDAY** Luke 10:38-42

Prison Denton is superintendent of city missions of the Metropolitan Chicago Baptist Association. Denton requests Southern Baptists to pray that God's people will not only have an interest in but also a compassion for metropolitan missions. Churches in some of the large cities, comments Denton, are so overwhelmed with the increasing indifference and selfishness that they are becoming discouraged. Pray that God's people may have a renewed spirit and take new courage to proclaim the love of Christ.

**Paul L. Bond**, pioneer missions, New York.

**Mrs. J. D. Crosby**, Southern Baptist, Texas.

**Prison M. Dunham**, superintendent of city missions, Illinois.

**Ernest Rupp**, Indians, New Mexico.

**Mrs. W. B. Gardner**, Spanish, Texas.

**Mrs. Gaudin**, Spanish, Texas.

**James Parker**, US-2 student work, Iowa.

**Mrs. D. L. Orr**, music work, Colombia.

**John Hayward**, educational work, Japan.

**Mrs. J. W. Sells**, home and church work, Iowa.

**Mrs. D. C. Anderson**, furlough, Japan.

**Mrs. D. C. Reese**, furlough, Nigeria.

**Mrs. D. D. Williams**, furlough, Nigeria.

**Pauline Casabach**, retired, New Mexico.

**22 THURSDAY** Psalm 44

The Southern Baptist Foreign Mission Board has recently concluded a cooperative effort with the Moody Institute of Science in dubbing into Spanish their children's film series.

Missionary Alan W. Compton, the Board's radio and television representative for Latin America, supervised the dubbing. He reported that the films will be used in television, by permission of Moody, and in general field evangelism.

This is the first time specific materials have been produced for use with children, and it is hoped they will give us new opportunities to target evangelism with those who constitute well over 50 percent of the population of Latin America, said Compton. Pray for positive results to this venture in mass communication.

**Joe Corrieles**, Spanish, Florida.

**Larry White**, home and church work, Nigeria.

**E. V. May**, English-language church, Dominican Republic.

**Mrs. Jo Randall**, religious education, Japan.

**Mrs. J. M. Watson**, home and church work, Spain.

**23 FRIDAY** 1 Kings 19:1-8

The International Baptist Church in Casteau, Belgium, completed the purchase of property for the construction of a building in the near future.

The 16½-acre property is in close proximity to the military headquarters for NATO in Europe and is located on an access road from the military housing areas. The total cost was \$8,000, of which \$5,000 was contributed by the Southern Baptist Foreign Mission Board and the remainder raised by the members locally.

Southern Baptist missionary George W. Poulos is pastor of the congregation. The membership is composed of Baptists from several nations who are stationed in Belgium for military or military-related service. Pray for the ministry of this church.

**Mrs. Richard B. Ashler**, rural-urban missions, Washington.

**Mrs. H. Paul Smith**, rural-urban missions, California.

**Charles Culppeper, Jr.**, educational work, Taiwan.

**Mrs. V. L. Gross**, home and church work, Ethiopia.

**Alvin Spencer**, English-language church, Okinawa.

**Lamar Cole**, furlough, Mexico.

**24 SATURDAY** Matthew 11:25-30

William W. Graves, Southern Baptist missionary to Argentina, recently became field representative for the Caribbean area.

As field representative Graves is a personal link between the Board and its missionaries in the Bahamas, Bermuda, Dominican Republic, French West Indies, Guyana, Jamaica, Surinam, and Trinidad. Seventy-nine missionaries are currently under assignment to those countries. Pray for Graves and the missionaries in the Caribbean.

**Mrs. Pansy Gaudin**, home and church work, Michigan.

**William Morris**, superintendent of missions, Michigan.

**Joan Rine**, Spanish, California.

**Clarence Griffin**, preaching ministry, Indonesia.

**W. M. Marston**, medical work, Ghana.

**John Sanderson**, religious education, Trinidad.

**James Anna**, furlough, Ghana.

**William Roberts**, furlough, Paraguay.

**I. E. Smith**, retired, Texas.

**25 SUNDAY** Psalm 42

A total of forty-five young persons publicly expressed a desire to seek God's will for their lives following Christmas concerts by the girls' sextet from the International Baptist Theological Seminary in Cali, Colombia. In addition, several youths professed faith in Christ as Saviour. The sextet appeared in seven churches and missions and in a public park in Bogota, Colombia. Pray for each of the girls in

this sextet as they express their faith through music.

**Mrs. W. Hugh Foster**, weekday ministries, Kentucky.

**Samuel S. Galindo**, Spanish, Texas.

**Russ L. Hughes**, superintendent of missions, Ohio.

**Bob Kippenich, Jr.**, youth and family services, Colorado.

**J. B. Shepherd**, Indians, Oklahoma.

**Flora Miller**, religious education, Japan.

**Donald Spiegel**, preaching ministry, Equatorial Brazil.

**Mrs. C. F. Whitley**, furlough, Nigeria.

**26 MONDAY** Psalm 73:14-28

The review, quoting again of today's youth, according to a report from Arthur B. Rutledge, executive secretary-treasurer, Home Mission Board, has led to new evangelistic efforts on campuses, in college communities and other youth clusters. Church colleges, mission centers, and recent missions are proving effective in reaching young people. Pray for the leaders of these ministries and their concentrated efforts.

**Gary Butler**, Baptist center, New Mexico.

**Bob Wayne Broadway**, Christian social ministries, Pennsylvania.

**John S. Gaudin**, Spanish, Texas.

**John S. Gaudin**, Spanish, Texas.

**Charles Smith**, preaching ministry, Togo.

**Mrs. B. D. Campbell**, home and church work, Colombia.

**Mrs. E. C. Henderson**, home and church work, Philippines.

**Mrs. B. B. Magat**, home and church work, South Brazil.

**James Hixson**, English language church, Liberia.

**Mrs. J. B. Sayers**, music work, South Brazil.

**Michael Wilson**, educational work, Taiwan.

**Edgar Mellick**, furlough, South Brazil.

**Oliver Henderson**, furlough, Liberia.

**Alma Oddy**, furlough, South Brazil.

**Albert Bayly**, retired, Brazil.

**Paul Jackson**, retired, China, Taiwan.

**27 TUESDAY** Isaiah 42:1-12

The first Baptist Church of Mapulaca, Honduras, has dedicated a new sanctuary. Most of the \$350 cost of the structure came from the 1969 Lenten Moon Christ mas Offering. After the dedication ceremony, the congregation observed the Lord's Supper, using glasses borrowed from families in the community and unleavened bread made from flour imported for the occasion. Sixteen persons were baptized during the first worship services held in the new sanctuary. Pray for the continued ministry of this church.

**Mary Etheridge**, Chinese, Arizona.

**Pamela Malone**, Spanish, Texas.

**Mrs. Maude Parker**, Spanish, Texas.

**Mrs. B. E. Allen**, home and church work, Liberia.

**Elphie Betham**, medical work, India.

**John Freeman**, medical work, Thailand.

**James Gayle**, preaching ministry, Vietnam.

**James Latham**, publication work, Thailand.

**Boris Lawrence**, preaching ministry, Japan.

**Mrs. J. D. McMurtry**, publication work, Baptist Spanish Publishing House, El Salvador.

**Garold Pinkard**, publication work, Indonesia.



Mrs. W. L. Richardson, home and church work, South Brazil  
 Mrs. D. A. Bennett, furlough, Zambia  
 Mrs. G. F. Cox, furlough, Japan  
 Stephen Davidson, furlough, Argentina  
 William Berry, retired, Brazil.

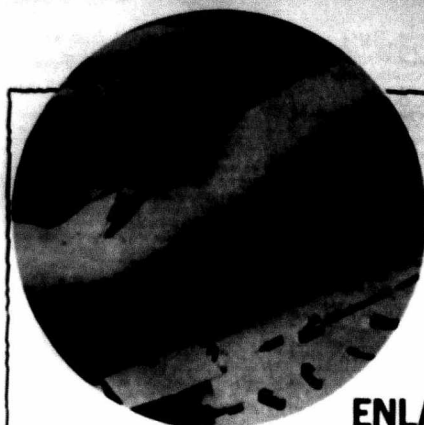
**28 WEDNESDAY** Ephesians 6:10-18  
 The foreign mission board of the Brazilian Baptist Convention appointed nine missionaries in 1970. Four missionaries will go to Bolivia, three to Paraguay, one to Portugal, and one to Mozambique. Brazilian Baptists are starting work in Mozambique in the same year as the Southern Baptist Foreign Mission Board is sending its first couple to that African country. Pray for these new missionaries.

Eugene C. Branch, Indians, New Mexico  
 Miss Robert Richardson, pioneer missions, Connecticut  
 Mrs. R. L. Bivins, home and church work, Israel  
 James Hill, publication work, Kenya  
 Mrs. M. T. Linberger, home and church work, Argentina  
 Sarah Wilson, social work, Argentina  
 Mrs. J. R. Cheyne, furlough, Ethiopia  
 Carlton Whitley, furlough, Nigeria  
 Fernando Garcia, retired, Texas  
 Mrs. W. E. Nelson, retired, Bahamas

**29 THURSDAY** Psalm 34:1-10  
 Senhor Luiz Maia was taking his bath on the banks of the Amazon River just about dark. The Richard Walkers stopped the mission launch and asked permission to dock there for the night. Permission granted, they offered to come to Luiz's home and read the Bible and study it with him and his family. He seemed overjoyed that they would show this interest. Luiz asked many questions as he heard the gospel for the very first time. His joy was apparent as he surrendered his life to the Saviour. He immediately turned to his family and led them to trust in Christ also. There is no church there and seldom will a pastor visit the Maia home. How very much they need the prayers of Southern Baptists as they grow in their new life.

Clarence Lee Bennett, Jr., Baptist center, Texas  
 Mrs. James A. Frazier, US-2, pioneer missions, Massachusetts  
 Mrs. Kenneth Prickett, Indians, New Mexico  
 Joseph A. Quintana, Spanish, New York  
 Clyde Dutton, preaching ministry, Rhodesia  
 Jerry Kay, educational work, South Brazil  
 Mrs. G. E. Kingley, home and church work, Malawi  
 James Short, preaching ministry, Mexico  
 Mrs. R. E. Walker, furlough, Equatorial Brazil  
 Barbara Wilson, furlough, Tanzania  
 Bob Stewart, retired, China, Manchuria

**30 FRIDAY** 2 Corinthians 1:1-10  
 Vernon Moore, missionary to Malaysia requests prayer for the Christians of Malaysia and Singapore. Many of them are young people who face great opposition when they follow Christ. These young people have a great challenge as they express Christ in this country.



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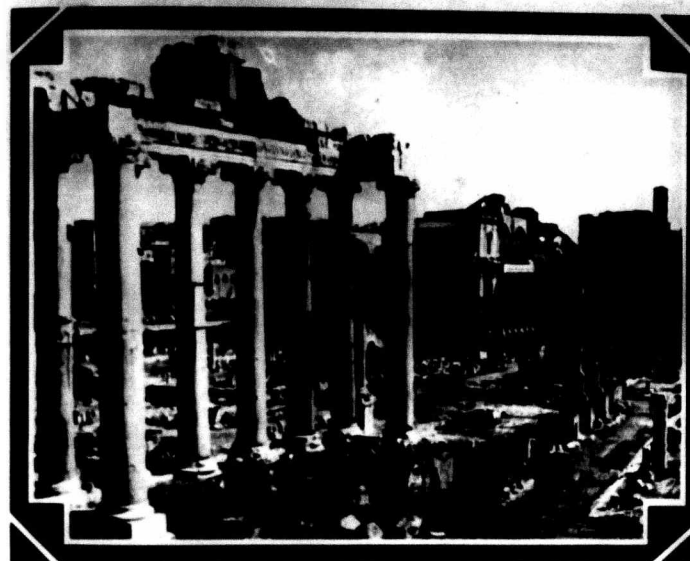
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Mrs. Charles H. Crawford, pioneer missions, Minnesota  
 Mrs. Omar E. Hyde, metropolitan missions, Washington  
 Mrs. Ethel Wilson, National Baptists, South Carolina  
 Mrs. Cordell Akke, home and church work, Tanzania  
 Mariel Densford, educational work, Italy  
 Mrs. H. N. Lindwell, home and church work, Guatemala  
 Mrs. B. L. Lynch, home and church work, Taiwan  
 Mrs. W. W. Marshall, home and church work, Middle East  
 Vernon Moore, English language, church, Malawi  
 W. R. Buchanan, retired, New Mexico

**31 SATURDAY** Luke 9:49-56  
 More than ninety messengers to the fifth annual meeting of the Evangelical Baptist Convention of Peru elected the convention's first lay president. Santiago Mallo, deacon in the First Baptist Church of Lima and manager of the Baptist book store there. Membership in the convention's

15 churches passed 1,000 last year, and offerings exceeded one million soles (about \$23,750), it was reported. Also, the Baptist Theological Institute of Peru, Trujillo has employed its first Peruvian full-time professor. He is Fernando Cardenas, immediate past president of the convention and a pastor in Peru for 10 years. Convention goals for the current decade include having 30 organized churches, 20 of them self-supporting, and a trained pastor for every church. Pray for the leaders of the Evangelical Baptist Convention of Peru.

Antonio C. Castilla, Spanish, Texas  
 David Corso, Spanish, Texas  
 Patricia Lynn McArthur, US-2, student work, California  
 Mrs. R. W. Perry, National Baptists, North Carolina  
 Mrs. Wayne Randolph, metropolitan missions, Colorado  
 Jennifer Elkins, medical work, Nigeria  
 Mrs. J. E. Giles, educational work, Colombia  
 Ronald Hill, radio-television, Thailand  
 Eugene Milby, furlough, Rhodesia  
 Mrs. Minnie Graves, retired, Arizona  
 Mrs. W. W. Enote, retired, Brazil



Surely in this city, sometimes called "the Eternal City," in this place where the past always comes up to touch us and to inspire us, in this place where past and future meet in a kind of timeless present, surely here in this city of all cities we can catch a vision of the City which is truly eternal, the City which hath foundations, whose builder and maker is God

—Wayne Ward, preaching  
at Rome Baptist Church

## VISIT ROME

Next Month in ROYAL SERVICE



071 2 07 34570146 12  
BAPT SUNDAY SCH BOARD  
127 9TH AV N-DARGAN CARVER LID  
NASHVILLE TN 37203

## Dear Pastor,

You have received or will receive very shortly a special brochure from Woman's Missionary Union entitled *Mission Action: WMU Ministry and Witness 1971-72*. This attractive and helpful brochure was released at the Southern Baptist Convention in St. Louis and at the same time a copy was mailed to every pastor.

Knowing that the pastor is very vital to the Woman's Missionary Union program in a church, we have mailed you a complimentary copy. Additional copies are available for \$06 from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, and Baptist Book Store. WMU members are encouraged to buy a brochure which will inspire them to become involved in their church's program of ministry and witness. Mission action is one of WMU's programming emphases for 1971-72 and this brochure has been written to support this endeavor.

The book is designed to show pastors and WMU members what mission action can do in a church, to give help and inspiration to get started, and to point to resources that can give more help.

We know you are a busy person, but we like to have our materials fall into the hands of busy people. We have found that busy people are people who are where the action is. It is our hope that you will read the entire brochure and that you will work with the WMU director and the WMU mission action chairman to strengthen the mission action program in your church.

Sincerely,

**WMU Staff**