

# ROYAL SERVICE

SEPTEMBER 1971

## ROYAL SERVICE

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From a base in Switzerland, Baptists in Europe are structuring an international approach to missions. Munchiken, a small village near Zurich, is the site for four varied approaches designed to unite Baptists in a cooperative witness on the European continent.

**1** An international seminary provides advanced theological training for students from national Baptist seminaries or schools in Europe.

**2** The Baptist Center provides international conferences during the summer for pastors, lay leaders, students, and other interested Baptists.

**3** A recording studio produces programs for broadcast throughout Europe. The studio also trains European Baptists for local programming.

**4** The Baptist Press Service furnishes news releases for secular European newspapers as well as Baptist publications throughout the world.

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SWITZERLAND is a Tom Thumb nation. It is half the size of Maine. You could put it down in South Carolina and there would be so much space left over that the Alps might tilt the little nation on its side. Forty-one of the fifty states are larger than the entire nation of Switzerland. Indeed San Bernardino County in California is larger than all Switzerland by a fourth. Greater New York City, Los Angeles, and Chicago each have larger populations than this little republic that guards the rooftop of Europe.

But make no mistake. The Swiss do big things in this mini-nation. Why they even make and blow horns that are fifteen feet long! And, while this is about the only big horn blowing the Swiss do (they are not noted for "blowing their own horn"), they have notification for horn tooting in many realms.

For example, many international organizations that do business on behalf of the entire world had their origins here. The Swiss founded the International Red Cross, the International Postal Union, the International Telephone Union, and the International Railway Office. Numerous organizations once connected with the League of Nations and now with the United Nations first began to function here. More than one hundred and fifty international organizations have headquarters in Geneva alone. In fact, there are so many international organizations in Switzerland that there is a Union of International Organizations here! Big things in little places, indeed!

The Swiss disdain to speak a single

language. They have four official languages: German, French, Italian, and Romansch. Speeches in the Swiss Federal Assembly are made in German, French, and Italian. Only a few years ago was simultaneous translation introduced. Late figures give the following language picture: 603 persons out of every 1,000 Swiss speak German, 189 out of every 1,000 speak French, 95 out of every 1,000 speak Italian, 9 out of every 1,000 speak Romansch, while 14 out of 1,000 speak languages other than one of the four official languages. But, wait, that is not all. There is another language, or dialect, for the German-speaking population that takes precedence over all other languages. It is spoken by all classes without reference to social, economic, or cultural status. This speech is known as "Schweizerdeutsch." Even this varies from canton to canton, from valley

WINSTON and  
WINNIE PEARCE

to valley and mountain stronghold, but it is the mother tongue of the German-speaking Swiss. This language pattern is so firm that the German-speaking Swiss child has to study literary German in school as a foreign language.

From her lofty heights this little nation looks out upon—down upon—Germany, France, Austria, Italy, and Liechtenstein, each of these rugged Switzerland's borders. These and other nations profit from mighty rivers that have their origin in Switzerland. The Rhine begins here and flows on into the North Sea; the Rhone begins here and makes its way to the Mediterranean. The Inn, a tributary of the "blue Danube," empties into the Black Sea; while the Ticino becomes a tributary of the Po and makes its way to the Adriatic. Many of the big and good things that Switzerland does are made possible by the wealth of her waters. Over forty rivers and fifty lakes make their contribution to, and leave their mark upon, Switzerland.

Of course, the Alps, Switzerland's mighty mountains, are her chief attraction. This little country's main adversary has become her chief benefactor. Her barrenness is responsible for her beauty and from the source of her poverty comes her wealth. The Alps seriously limit the nation's production. These hoary, austere mountains that "shoulder out the sky," rising to 15,217 feet, represent two-thirds of the nation's land space. It is the Alps that make it necessary that Switzerland import many of her necessities.

But from the nations of the earth travelers come to view these awe-inspiring peaks. Those who cannot come in person dream. Here are names that work a magic spell on people in faraway places: the Matterhorn, the Jungfrau, Eiger, Moech, Monte Rosa, Pilatus. Here are mountain passes that weave a spell of magic at their mention: Furka, Grimsel, St. Bernard, and St. Gotthard. The sky lift has been responsible for opening these inspiring heights to the masses.



Until after the Second World War, Switzerland's mountains could be admired and deared from afar by the many, but they could be experienced only by a few, the mountain climbers. With the coming of the sky lift, however, the heights were brought within reach of the thousands. Yet, the beauty of the Alps was protected. With nothing more destructive than a few steel towers and a few stretched cables the tourist glides up, up, up the sheer mountain walls, over virgin forests, and across placid valleys flooded with the dulcet tones of bells on the grazing herds. These chair lifts carry from two to a hundred persons in silence, smoothness, ease, safety, and speed. As a recent magazine stated, the sky lift is "a great way to move up in the world." It is, and the tourists are grateful. One no longer needs to call on the great St. Bernard dogs for rescue.

Of course, more than a chair lift is needed to "move up in the world" of the Alps. Good railroads are also needed. The Swiss have these, too. Switzerland was the ninth country in the world to establish a railroad system. Today that system is surely one

of the best, most efficient and dense in the world. Switzerland has its highest railway station in Europe, the Jungfraujoch, 11,203 feet up. It was opened in 1912. The country's railroads are nearly 100 percent electric. The cost, at the time of construction for this tiny nation was astronomical—\$250,000,000. But even so, the lift proved to be a bright bargain. For when the Second World War came, the use of electricity was the only thing that kept the trains rolling; oil was nonexistent. These efficient electric trains cross 5,129 bridges and burrow through 672 tunnels. The Swiss pioneered in tunnels. The Gotthard tunnel was opened in 1882. It is nearly ten miles long and at the time of its opening was a feat almost beyond belief.

This Tom Thumb nation does great things, too, in industry. It is probably best known for its watches. The country's reputation as a watchmaker is well justified. It has been making watches for four hundred years. And today it makes almost half the watches of the entire world, about 67,000,000 annually. These timepieces are made in more than 500 watch factories

throughout the country. The average hand is taking its toll, but there are still many small watch establishments that have the traditional family pride in the trade. The quality and price range of the watches vary greatly, all the way from the common, ordinary commercial watch that can be bought for a few dollars to the world's most expensive watch, accurate to within one second per month.

Look further at Swiss industry. What is he banking on cheese? One is almost as well known throughout the world as the other, though evaluated by different classes of people. Americans buy much of the cheese that Switzerland produces. In the summer the herds of beautiful Brown Swiss cows are driven to the mountains. Along with the herd goes the cheese maker. Each day he curdles the rich milk with rennet, turning the milk into great cheese disks. His giant copper kettles used in the process are heated with wood. On the weekend the cheese maker carries the week's accumulation down the mountain

on his back to a modern cheese factory. There the cheese is melted and many ingredients are added. The cheese flows into small shaping containers and is prepared for shipping.

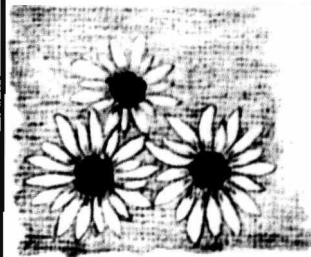
The Brown Swiss cow up on the mountain that started the process is one of the oldest breeds known; her line is native to the Swiss Alps. Here is a versatile breed. The same breed furnishes both beef and dairy products—steak and ribs, butter and cheese. Before the snows begin to fall the herds are brought down the mountain. This is an event. Last fall almost all of the animals were almost abandoned for the celebration. As the herds fill the roads and streets, blocking the traffic, a symphony rises from the hundreds of bells worn by the cows. The lead cow, the largest and finest product of the herd, wears the largest bell. It is a huge thing, almost the size of an old farm dinner bell. The cows become attached to the size and tone of their bells. Therefore, when a champion is surpassed in production by another cow and

has to forfeit the large bell, the deprived cow often goes into such a state of nervous frustration that for a few days her milk production is disturbed. On the trek down the mountains, in addition to the bells, the cows wear fancy decorative bandannas of flowers. The decorations sometimes resemble small festooned Christmas trees. When the snows begin to fall the herds are brought indoors, often under the same roof with their owners. Many of the homes and farms are joined.

Large agricultural estates, unknown for granted in America, are scarcely known in Switzerland. Only one farm in eight has more than fourteen acres. More than 57,000 farms have between one and seven acres; while 25,000 farms have less than one acre. The vast majority of farmers in Switzerland are of very modest circumstances.

The country impresses one as being very highly militarized. In some parts of Switzerland it was once illegal for a pastor to perform a wedding ceremony unless the groom could show his arms and ammunition. It was the assumption that the custom had some reference to the welfare of the nation, as well as the safety of the groom! For centuries the Swiss soldier was considered the best in Europe; he was his country's chief export. As a mercenary he fought the battles of neighboring nations. The only vestige of this system that is left is the Swiss Guard at the Vatican in Rome.

There is a story of the Kaiser's visit to Zurich years ago. The little Swiss





army marched proudly by, the German ruler was duly impressed. But he smiled condescendingly and said, "But what could your little Swiss army really do if our great German army were to invade your country? Our army would be twice the size of yours." "Well," responded his host, "in such an emergency, each of us would have to fire twice."

Every able-bodied man in Switzerland is called for military service when he reaches the age of twenty. If for health reasons he is rejected by the army, he is required to pay an additional tax every year until he reaches the age of forty-eight. If he is accepted by the army (rejections have never gone beyond 15 percent) he serves in a recruitment school and is then given

rifle and ammunition. There he is responsible for. He keeps them in his home until he retires and then they become his own. Until he is fifty years of age he trains with the militia several weeks each year. The authorities claim that Switzerland can put 600,000 men on the field in thirty-six hours. The leaders affirm that it is the responsibility of the army to keep the nation out of war.

One of the surprises of the Second World War was that Hitler did not attack Switzerland. There are many theories and suppositions as to why he did not. One of the most persistent is that Hitler's generals convinced the Führer that the cost of such an undertaking would be too great. Germany could capture the little nation, of

course, but it would take at least eighteen months and 500,000 Germans to do it. The Alps were fortified, the fields and railroads were booby-trapped, every bridge and tunnel was mined, and the Swiss would not hesitate to pull the switches. So, Hitler negotiated. It has been a hundred years since the Swiss have gone to war, but a had record when the conflicts of other nations are considered.

The Swiss believe in law and order. Their laws are obeyed and they do things in order, according to plan and system. This may, and it probably does, keep the Swiss years behind the ways things are done in other countries. The building trade, the grocery stores, the markets, the packaging of produce, charging, paying, and banking are examples of delayed modernization. But the Swiss have a system. That system works for them. They know it works. They stay with that



and gain simplicity and un-

At the railroad station in Ruschlikon, trains can be boarded from either side of the tracks. Going into Zurich, boarding is done on one side; returning from Zurich, exiting is on the opposite side of the tracks. Between the stations the tracks have been built up, and are perfectly level. A baby carriage could be pushed across the tracks from one station to the other without disturbing a sleeping child. But no one crosses those tracks. No one crosses because there is a sign reading "Do Not Cross the Tracks." And the Swiss obey the law. They go down the tracks a hundred yards, walk down a flight of stairs, cross under the tracks, walk up a flight of stairs on the opposite side, and walk the hundred yards back to the station. The Swiss obey the law. Could this be a sign of Swiss intelligence and maturity?

The people of this little nation are highly intelligent. Every child is required to attend school for eight years. In the primary grades there is one teacher for every thirty-four pupils. These figures do not include the 4,000 domestic science teachers and the 1,672 auxiliary teachers. Then, there are the secondary schools and the high schools. The nation has seven universities, plus the Federal Institute of Technology, the Institute of Agriculture, the School of Engineering,

and the graduate School of Economics and Administration. The Swiss people pride themselves on being well informed. Their public libraries acquire more than 1,500,000 volumes annually, while about 8,000,000 books are checked out of these libraries each year. A country with a population smaller than the population of any one of the three largest cities of the U.S., Switzerland has 400 newspapers. One hundred of these are dailies.

A part of the people's enlightenment comes from travel. Only Austria earns more per capita from the tourist trade. Switzerland is high on every rating chart as a desirable place to visit. But these people not only receive tourists, they are tourists. Since 1946 no other country in the world has spent more per head on foreign travel than Switzerland.

Religious freedom exists in this country. The population is about equally divided between Protestant and Catholic. About two thousand are Baptist. Anyone who is at all familiar with the history of the Protestant Reformation will be aware of the giant hours and efforts toiled and toiled in the heart of this little nation. The names of Zwingli and Calvin, of Felix Manz and Conrad Grebel will always be spoken with deep gratitude by those who are conscious of their religious heritage.

It was, then, in this little "high-rise republic" that Southern Baptists came

to establish their international seminary in the fall of 1949, just over twenty years ago. Ruschlikon, the home of the seminary, is a community seven miles out of Zurich, the largest city in Switzerland. The location of the seminary is, by general agreement, one of the loveliest settings that could be imagined. The grounds are expertly planned. The buildings are appropriate to the setting and adequate in function. The people love beauty and nowhere is this national characteristic more in evidence than at the seminary and in the surrounding community of Ruschlikon. Here the people cherish flowers to a degree seen nowhere else in the world. Give a Swiss six square inches of soil, he will plant a flower. That flower will respond to his tender loving care and become a thing of beauty. There are no actual statistics available, but it would be safe to affirm that 85 percent of the windows in Ruschlikon have flower boxes. From these boxes, the windows and sides of the houses are flooded with exquisite beauty and radiance. Almost every shop and grocery has a section for flowers, not to mention the great number of small and large florists. The flowers are economical and the people seem to feel that it is as natural and necessary to buy flowers as it is to buy bread—and the Swiss do eat bread. The music of the bells, carillons, in the churches of this community cannot be described, only experienced. The church bells chime on the quarter and half hour, play on the hour, and give a fifteen-minute concert before morning and evening hours of worship. The bells speak for the churches, celebrating the gospel of Christ and the Christian faith. Recently one of the students said that the bells were determined, by all that was holy, to make those not in church feel guilty for not going. In a world that is guiltily silent or caustically critical of the churches and the Christian faith, the bells sound a positive and joyous note.

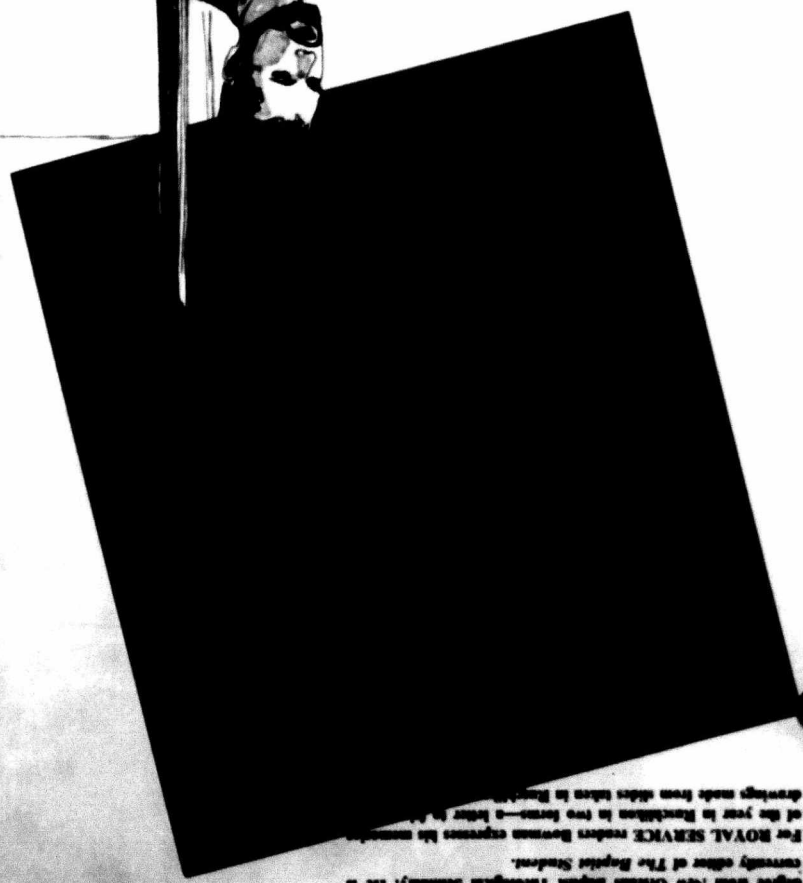
Aye, the Swiss do big and good things in small and high places. Indeed they do.

Norman Bowman, studying in the library of the Baptist seminary, Ruschlikon

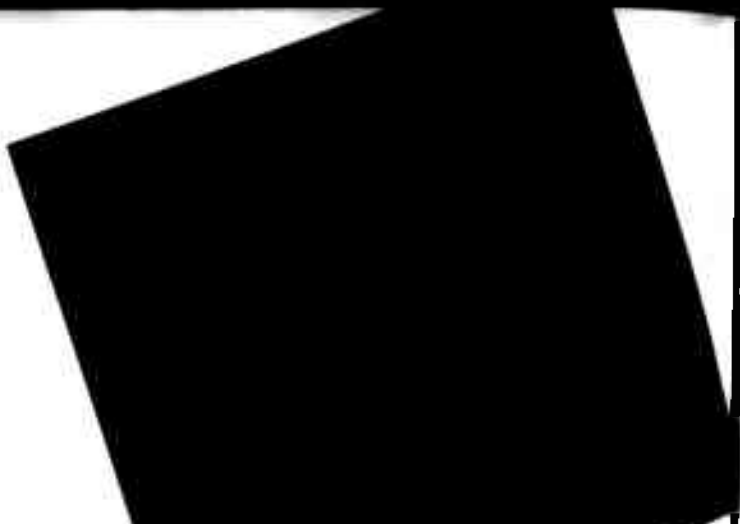


Norman Bowman studied at the International Theological Seminary in Ruschlikon, Switzerland, during the 1963-64 school year. A graduate of William Jewell College, Bowman received the BD degree from New Orleans Baptist Theological Seminary. He is currently editor of *The Baptist Student*.

For ROYAL SERVICE readers Bowman expresses his memories of the year in Ruschlikon in two forms—a letter to his mother, drawings made from slides taken in Ruschlikon.



On holiday from the seminary—a trip to Haarlem. Left to right: Landhuis van der Biek, student from the Netherlands, now a pastor in Bruggen, Belgium; Irene Postma, secretary at the seminary with Peruvian, English, and Swiss citizenship, now married and living in the USA; George Williams, an American student from Arizona, now a doctoral candidate in comparative religion at the University of Iowa.



The Grossmünster, Zurich, Switzerland; and the statue of Zwingli, leader of the Swiss Reformation. The Grossmünster was a Catholic church prior to the Reformation. Zwingli, a former priest, was leader of the influential city-state of Zurich. It was in the cathedral school under Zwingli that the early Swiss Anabaptists developed their convictions concerning believer's baptism. Several of these "radical" Anabaptists were martyred by drowning in the river near this spot.



The main classroom building of the Baptist seminary in Basel, Switzerland. Once the estate house of a wealthy Swiss merchant, the villa has been converted for use as classroom, office and living quarters.

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# THE Faces of INDIVIDUALITY

Yandall Woodfin



## An Impressionistic Sketch of Students at Ruschlikon

ANYONE WHO COMES to study at the Baptist seminary in Ruschlikon is almost sure to be an individualist, not only by virtue of his uniqueness before God, but also because of that spark of adventure and unrest that stirs him to move out beyond the womb of his own familiar patterns to explore the possibilities of international community. The pastoral, cultural, and emotional concerns here confront a student with the alternatives of either passive mediocrity or authentic Christian living. The impressionistic sketches that follow feature in outline strokes the faces of authenticity.

When one first meets Ellen Givland from Norway, he senses in her countenance a strong consciousness of personal worth. Her self-concept springs, no doubt, both from the heritage of her homeland and a clear conviction of God's concern for her life. The vitality of her conversation reflects not only the freshness and purity of Norway's streams and mountains but a wholeness and peace which one dares to call the "beauty of holiness."

She grew up on the soil which has for over five hundred years sustained her family and remained in their possession. Throughout her childhood she attended the Baptist church which was founded by her grandfather. The

time from which she comes bears her natural name. At the age of fourteen, Ellen realized that she could not live on the faith of her parents. One evening in church she felt intensely her distance from God and the blackness of her sin. Shortly thereafter, she knew surrender, conversion, and the peace which follows.

One of the first glimpses of a broader Christian horizon came in a national conference of her Baptists a short time after her conversion. Surrounded by believers from other areas, she was constantly presented the need for trained pastors and Christian women. After one of the sessions she went alone to a park to pray. Soon a young woman, who was attending the conference, came and joined her. Opening her Bible to Isaiah, the young woman read: "Whom shall I send and who will go for us? Here am I, send me." Departing as silently as she had come, the new friend left. The impression remained. Recognizing need and desiring to help others, Ellen determined to prepare for Christian ministry.

At Ruschlikon, Ellen is pursuing the regular pastor's course. Invitations have already begun coming for her to become pastor of churches in Norway. She preaches in the largest, as well as the smallest, churches in the country.

Members of her home church have not yet fully recovered from their pleasant astonishment at the tender, yet firm confidence in the message of this girl who was once so timid and shy. Whether this attractive young woman enters the full-time pastorate vocationally, or becomes the wife and mother in a devoted Christian family, remains in the exciting and mysterious borderland between God's design and human possibilities yet to be seen. Nevertheless, one thing is certain. Wherever she goes for the rest of her life, many of her Ruschlikon friends are sure to remember her affectionately as "Pastor Ellen."

The most striking thing about Belgian student Joseph Doucet, a former Roman Catholic seminary student, is that he is the one most sought when there is special concern to share in prayer. The characteristic of evoking spiritual confidence in others is the one Joseph himself would choose supremely were it left to him. As those possessed of surplus inner strength believed before him, so Joseph believes that such strength is a gracious gift. Joseph's kinship with the great mystics and devotional men in the history of the church had its beginnings in his pious Roman Catholic family in rural Belgium and continued its course through his conversion and

contemplative life in the Catholic seminary.

Listening one day to a sermon from his Catholic superior, Joseph became aware that something dynamic and creative was taking place within him. "For the first time Christ appeared before me, not as an idea, something which forced me to pray and to go to Mass on Sundays, but he became a real, living person. I felt I had reached a peak of happiness unknown before."

What joy to know him and to be sure one is held in the palm of his hand, so gentle and so powerful.

Gradually, almost imperceptibly, Joseph began to realize that between his vital dependence upon the Scriptures for his very breath of life and the Catholic doctrinal stance on the authority of Church tradition, there was an ever-widening gulf which he would eventually no longer be able to accept. The theological dilemma came to the surface one day with unmistakable clarity when his spiritual advisor told him he would never make a good priest. When Joseph asked if he were not intellectual enough, the Monsigneur replied with a rather mischievous smile: "The difficulties do not lie there, but you are rather naive... not realistic enough in an age when we can no longer be sure that the Holy



Spirit will intervene as he did in the past."

Upon graduation from Ruschlikon, Joseph will assume the pastorate of neighboring Baptist churches in Lens and Bethune, France. For him it will be the continuation of his ministry rather than the beginning. Since his conversion Joseph has never lost the grand obsession of his heart to witness for Christ and live "not in the expectation of the triumph of one particular church, but look forward to the return of Jesus Christ, who will one day turn over the last page of the history of the world."

An academic community, even a Christian one, might easily become cold without people like Mrs. Fida Ramadan, who majors not in New Testament or theology, but in hospitality. Her home, though a modest student apartment, radiates a Christian joy which draws people into its warmth.

In her native Palestine, Fida was the child of Christian Arab parents. Her father, a goldsmith, was lay pastor of an Anglican congregation in Beisan. When the Israelis occupied the area in 1948, her family was among those given two hours to evacuate. They were sent on a bus in the Arab community of Nazareth with only a small bundle of clothing and whatever money and goods they could carry with them. All of Fida's family had to find jobs. It was very difficult for an Arab girl to obtain employment, but the Baptist orphanage needed someone to help care for small children. So Fida went to work. "My life really

began there," she says. "I saw a new way of life, a better way, as it was lived by the missionaries."

At a garden party for the Baptist high school in Nazareth, Fida met Suhail Ramadan, an Arab student. They immediately became friends. An Arab girl is not allowed to have dates because it is the custom for parents to choose the wife for a son. The missionaries provided social occasions in their homes so that Fida and Suhail might see each other. Finally, after nine years, Suhail, in an unheard of procedure, went alone to ask Fida's father for permission to marry her. The wedding took place in a Baptist church.

Suhail's parents had already become hostile toward him because he had become a Christian. Now that he had married a Christian girl not chosen by his father, he was excluded altogether from the family. Fida and Suhail prayed and waited a year and a half for reconciliation with his parents. Finally the opportunity came to give Christian witness to them. Now they are a very close family with the parents growing in Christian faith and understanding.

The Ramadans plan, after their studies at Ruschlikon, to go back to a village near Nazareth where Suhail will become pastor of a small Baptist congregation. Fida, while making a Christian home for her husband, two sons, and daughter, will soon, no doubt, open her home to everyone in the village. They will have opportunity to find it a place where Christ dwells and where all are welcome.

As a small boy during World War II, Thorwald Lorenzen was bombed out of his home in Hamburg, Germany. He fled with his family to the eastern section of the country. When the war ended, his mother brought the five children in a cattle car out of the Soviet occupied zone and took them back to Hamburg to rejoin their father. There, at the age of nine, Thorwald had his first contact with English-speaking people. British and American soldiers, under command to reestablish an orderly economy, were repeatedly obliged to confiscate the meager rations he had been able to collect for his family by trading all day with surrounding German farmers. Little did he suppose that one day he would marry Jill Thyrd of Australia, become pastor of an English-speaking church, and later study in a seminary largely supported by American churches.

At Ruschlikon the students have expressed their recognition of Thorwald's qualities of leadership by electing him president of the student body. The faculty has granted him two degrees with honors. They have encouraged him to pursue a doctoral program in New Testament at the University of Zurich and have requested that he teach in that area at Ruschlikon while completing his studies.

Endowed with apparently limitless energy and a German propensity, perhaps genius, for arranging and structuring his work effectively, he has found time to preach frequently, give instruction in the German language,



and be a good father to his two small children. His skill and precision in interpreting a passage from the Greek text of the New Testament is matched equally by the sensitivity with which he chooses the right word, giving himself to another. In Thorwald, God in his providence may have conceived for the future one of noble stature, possibly even a giant in the land.

Michal Stankiewicz from Warsaw, Poland, who came for a year of special study, has now returned to become president of the Polish Baptist Union. Michal's childhood and youth were spent enduring a war in which the Nazis devastated his country. During his young manhood, the Stalinist regime allowed little freedom in Poland. His early ministry found him with a few other Baptist leaders seek-

ing to find Baptists who had survived the war and to reestablish Baptist work in a nation traditionally Roman Catholic. In the beginning of Michal's stay in Ruschlikon, his limited use of English posed problems of communication. Nevertheless, his genial gracious manner conveyed the depth and serenity of his Christian character. He seemed to enjoy the freedom and abundance of a life he had not known before, yet always with the becoming restraint of one who knew his future did not lie here.

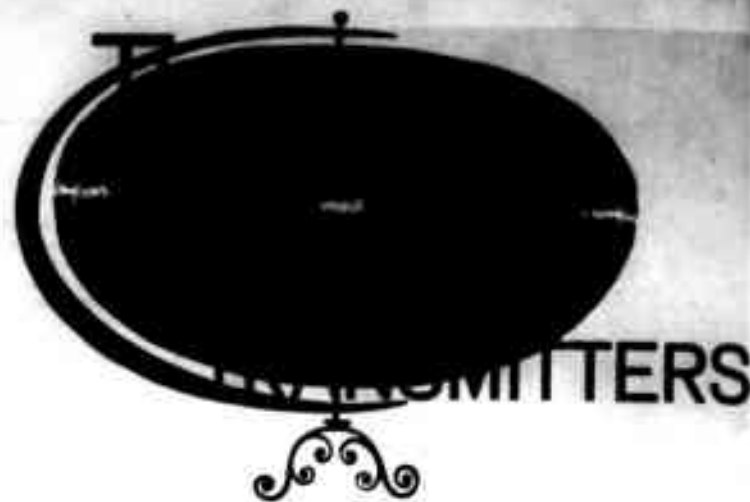
Upon his return to Poland, Michal, as president of the Baptist union, was instrumental in extending an invitation to three of his Ruschlikon professors to give lectures in the Baptist House in Warsaw to all the Baptist pastors of Poland. It was there that these professors saw in Michal what

could never have been believed in Ruschlikon. With quiet strength and efficiency, he directed the conference. He presided with the skill of a natural leader over discussion periods in which there were times of theological disagreements and tensions between older and younger generations. Doffly he assimilated the speakers from America and the various interest groups among his own people into a Christian brotherhood in which all felt the living presence of Christ.

Extensive contact with friends in the West is not advisable for Michal. Occasional exchanges of greeting indicate that the Baptists there, under his leadership, continue to work faithfully and with vision. This gives encouragement to those who remain in Ruschlikon and seek to contribute to the building of one Christian world where there is no East nor West.

Ever since those days in Galilee when Christ drew into his circle men as diverse in temperament and spiritual capacity as Simon the Zealot, Philip the timid one, John the beloved, and even Judas Iscariot, the call to Christian discipleship and training has sought in enable unique and irreplaceable individuals to grow into a spiritual unity deep enough in commitment to Christ and broad enough in human sympathy and Christian love to include not only those of one's immediate spiritual home, but through conquest in him all the kingdoms of this world. If Ruschlikon moves toward this goal, it is because faces of students of varied backgrounds are pointed toward him.





WES MILLER

**T**HIS afternoon just after your broadcast, my daughter gave her heart to the Lord," responded a mother living only twenty miles from the Russian border. Her letter came less than three months after a new Hungarian program had gone on the air. This was the first radio program produced in 1963 for the Baptists of Europe by the Foreign Mission Board's recording studio in Ruschlikon, Switzerland.

Of the many ways in which the religious broadcaster can measure the effectiveness of his broadcasts, the letters he receives from his listeners are the most revealing. To check up on the accuracy of estimates based on the mail received, we endeavor to visit the target areas of our broadcasts. Two years after receiving this letter we found the girl and her mother. The father was away on a work gang, coming home only every tenth day.

The girl had graduated from school and was now working in an office in the city. She and her mother are members of the local Baptist church (though we never say so on the program

that we are Baptists), and the girl is active in the youth group and the choir of the church. Since it was late Wednesday when we visited them, they invited us to go to church that night. Recognizing the voice of the preacher of the program, they extended the warmest of welcomes.

On another evening we knocked on the door of an apartment way down in the Serbian region of Yugoslavia. We had been receiving letters from a Hungarian who was working far from his fellow countrymen. The woman who answered the door did not believe strangers from Switzerland would be calling. She hesitated, then beamed. "Yes, it is the voice!" She was amazed that we would show up on a snowy night after they got home from work, just to visit them. Her husband is a chemical engineer and has a thrilling story to tell about searching for the kind of church that fitted the type of gospel he heard proclaimed on the radio. He was received gladly into a Holiness group, but he said he was not satisfied with them. Finally he was introduced to a young soldier from a

Baptist family. The soldier spent many evenings in the chemist's home where they studied the Bible together. The man decided he had found the right group. Since the soldier was to be transferred soon, he gave the man the name and address of the president of the Baptist seminary at Novi Sad, Yugoslavia, who visited him (over 100 miles away), bringing tracts and other literature. It is not hard to understand how the man and his wife would hardly let us leave that night.

Letters had been coming from Czechoslovakia where we found a once prosperous farm family. This family, spanning three generations, was living in two rooms. The state had taken their farm, assigning them to work it. Next, the state took the house, allowing the family to live in only two rooms. The rest was rented out with the state receiving the rent. Yet this family praised God that they were still together as a family in spite of the many hardships.

In communities after communities we found Christians clinging to every promise of the Lord, rejoicing in the

freedom of their soul. I began to notice that even after our arrival someone would slip from the group. Soon, others would arrive by two's or three's until the host's living room was packed with people of all ages whose faces were turned to the visiting radio preacher with expectation and joy. They would tell how they congregated in the homes of those who had good radios in order to hear every word of the program. They explained that they did not often have a church building where they might gather. The radio program provided the heart of their weekly worship service.

Farther east toward Russia, we visited a lady all the people in town seemed to know. Bedfast and in declining years, she had a good education, an alert mind, and a will to help others. She makes notes during the program and transcribes the messages in longhand. She passes these messages around to her many friends in the community. This is the only Christian literature available. Not all the believers have their own Bibles. Their booklets are notebooks with only the words copied by hand, often in

pencil. When they come together for worship, each brings his own notebook.

Religious broadcasting in the Communist countries is different from the radio ministry in countries in the West. Most often the people are allowed to worship in groups only on Saturday night and Sunday morning. Usually they must gather in homes for worship, since they have no church buildings. One group is allowed to meet only if they are celebrating some anniversary or religious holiday. They make the most of their occasions for worship. They study and worship for

three or four hours before lunch, which they bring with them. After lunch, Bible study continues. Many travel for hours to meetings. The young people often bring along violins or guitars to play the music informally between services.

Most of the Communist governments would like to eliminate all church life. They tolerate it because the common people hold to it so tenaciously. Officials often make church life as difficult as possible. Sometimes they close a larger church, saying there are too many, and require the congregation to meet with another,

smaller one. Sometimes the churches required to meet together represent different language groups, making it impossible to combine services successfully. Such action is designed to discourage Christians from continuing summer townships.

The governments have the power to remove a pastor from his place without explanation, forbidding him to pastor again. In one case the pastor was not allowed to do any work, and his family was kept from starving only because the members secretly shared their own meager fare. After nine months of near starvation, one pastor was allowed only to dig ditches; another had to go to work in a factory.

These governments remove the leader of a group when any rumor of suspicious activities on his part becomes known. Secretaries receiving visitors at home from the West is enough to cause official suspicion. Often no grounds for removal are stated. In other instances, authorities claim information from other pastors or church members. These pastors are not sure they can trust one another. When the radio preacher, who is from outside the country and not involved in internal affairs, arrives, he often becomes the confidant of many pastors. The responsibility to minister to people in the Communist countries by radio places extra demands upon Southern Baptists.

The work of the radio ministry is tied to the churches as much as possible. From one country in Western Europe where the names and addresses of converts are shared with a local pastor, a pastor wrote, "Please send me another convert (and like the last one). He is really on fire for the Lord." A doctor whose business takes him all over the country requested a list of addresses of people who had written the program wanting help. Carrying Bibles and tracts, he visits people who live hundreds of miles from the nearest church.

A construction foreman, having heard the broadcasts, was searching for someone who could tell him more about these "evangelists." Finding

that one of his workers was a Baptist, he accepted an invitation to church the next Sunday in spite of the strong class consciousness which would ordinarily prevent a manager from fraternizing with a worker.

The owner of a textile dye manufacturing plant, who is now a deacon in the local Baptist church, invited me to have coffee in his home. He showed me the many scrapbooks he had made with tracts, pictures, and names sent to him in response to his letters to the radio program. A friend had invited him home for lunch to hear the program during vacation time. He was so interested in what he heard that he bought a radio to listen every day. As a result, he became a believer.

Another man who had listened to the program on Monday wrote asking desperately for help. He said if he did not receive help by Saturday, he was going to kill himself. The letter arrived on Wednesday. On Thursday the missionary and a pastor called on the man. He was not at home. On Friday they found him and encouraged him to believe in the salvation of the Lord. His Catholic wife, impressed by the quick response to her husband's pleas, was won and now attends church services regularly.

Except for a few irregularly scheduled programs in the Low Countries and Scandinavia, Baptists in Europe were involved in no broadcasting before the 1960's. A conference on radio at Ruchlikon in the summer of 1962 aroused the interest of many of the leaders. Baptists in most of Europe had no long thought of themselves as a minority group overshadowed by state churches and Catholics, that they did not think they could do any broadcasting. A few began to see what might be done. Perhaps half the key people working in broadcast ministries today received their inspiration in those years of pioneering. The Foreign Mission Board built a studio at Ruchlikon which produced programs for the Hungarians, Spanish, Portuguese, French, and Italians. It was amazing to see how much taller some of these

Baptists stood after they had their own program on the air. Seminary students, who assisted by making up packages of tracts to mail to listeners, did summer service among groups of listeners far from any church. Some of these have gone back since their graduation from the seminary to establish successful churches from those beginnings.

One letter requested that someone be sent immediately to baptize five people. Now a church with a pastor exists in that community. Another letter asked, "Why don't we have a Baptist church in our city?" In another country twelve responses followed the first broadcast. Four were from non-Christians.

A letter from Poland said, "Last year two of my brothers visited the Szamotlanskaya Oblast in the Soviet Union. Originally we came from that area. While there, my brothers found a large group of believers who daily listen to your radio broadcasts. The answers are interesting too, and many of them have been converted to Christ."

From Komi, ASSR, northern part of Russia, "Dear brethren in Christ. This letter is written to you from a faraway northern land. Very often we listen to your broadcasts and we like them all. Praise the Lord that even here in this low, dense forest region we can hear the message of salvation and listen to such good teaching. Our small congregation sends you hearty greetings."

From Omsk, Siberia, 1,400 miles east of Moscow, "Peace to your house! A blind believer from Omsk is writing you. I regularly listen to your programs. The reception is good."

From Yugoslavia a listener wrote, "I am very enthusiastic about your faith, the fact that you always hold only to the Bible, and that you always expound from it. I'm prepared to be baptized into whichever denomination you belong to and give up the conventional belief I have had until now."

From southern Hungary, "We live in a village and I cannot go to all the worship services, but I can hear

the word of God every evening on the radio. This is my first letter to you because we only just bought a radio. I have always said that Christmas should not have a radio set. I bought one because I learned that there are Christmas programs. . . ."

Romania, "We know that hundreds of thousands of people here listen to you. We do not know how to thank you, but we pray for you as you work far from us faraway."

Norway, ". . . There are fifteen to twenty persons who listen with me regularly to your programs here 600 miles north of the Arctic circle."

In the United States, broadcasters consider that for every letter they receive, there are 999 others who intended to write but never got around to doing it. So many factors enter into the picture that one cannot use such a formula in other parts of the world. For instance, we have for years sent Arabic broadcasts to North Africa. We know the signal is good and are sure there are many listeners. Many who are listening probably have never written a letter. They live so faraway from mail service that even if they do have sufficient education, it is very unlikely that they will write. The few letters we get from those areas are precious. Indeed, one Muslim from Syria tuned in late and got the words, "Now is the accepted time; now is the day of salvation." It troubled him so much he was writing to find out what it meant. A listener from Iraq wrote, "After listening many times I feel that I should be one of you. What are the principles of Christianity which a new believer should know and follow? I will be grateful to have any book or printed page to teach me, in addition to what I am hearing from you every evening."

In December 1970, we began a series of daily radio broadcasts from Cyprus, Syria, Lebanon, Jordan, Israel, Egypt, Libya, and even more distant Arab states were within range. We hope we can contribute to peace and understanding among people of the area with broadcasts that can be received by the ordinary transistor

radio. For two years now at Christmas and Easter, Lebanon television has carried an hour program filmed in Arabic. The TV station in Jordan which can also be seen in Jerusalem used an hour and a half of this film during Christmas 1969.

From the studio in Ruchlikon, the Foreign Mission Board has assisted in the production of regularly scheduled programs for Spain, Hungary, Romania, Yugoslavia, Italy, Portugal, France, Russia, Poland, East Pakistan, and the Arabic-speaking countries. One of the goals of missionaries is to see the nationals handling all the responsibilities in connection with broadcasting. The Polish, Romanian, and Portuguese programs are almost completely produced by their own people. Studios have been built in Lebanon, Poland, Spain, Italy, and France, with still additional ones under construction.

One of the problems European Baptists faced when they decided to institute the broadcasts was that their people were not trained for this kind of work. Through conferences, semester-long courses at the Communications Center in Ruchlikon, and on-the-job training in the recording studio in their own countries, the nationals are learning through personal involvement.



Opportunities for live television programs almost never exist. There are many different TV systems in Europe, but Videotape is not compatible. In fact, some TV stations do not even use Videotape. Since all use the 16 mm. film, we have found it advantageous to have on hand films with the words lip-synched to the pictures in their language. Thus we are ready to offer programs immediately when there is an opening. For that reason, we are teaching the making of television programs on movie film at Ruchlikon.

When a project moves successfully, other persons become interested. Recently in Italy a man who owns a private commercial recording studio in the center of Rome has offered the use of his facilities for the production of additional material for broadcasting. Another man from the same Baptist church teaches film-making at the state film and television training school. He is anxious to use his skill as a producer to make films that Baptists can use on television. A friend from an independent Christian group in Rome hopes soon to have a new standard broadcast radio station on the air there. He has asked Baptists to be ready to help produce the programs which will be transmitted from that capital city.



# Dining Chair JOURNEYS

MIRIAM and Lydia raced to see who could open the door before Daddy could get his key into the lock. Fourth grade Miriam got there first, but five-year-old Lydia ran a close second. Anxiously they shouted, "Daddy, can we eat at the table with you tonight? Please!"

Daddy was not a grouch who insisted on dinner without children around. This unusual request from his little girls came because the Steinkuehler family had planned an authentic Egyptian dinner. In Egypt the men eat first, while the ladies and girls wait tables.

"Sure, you can eat with me," Daddy replied. The girls responded with sighs of happy relief and big hugs. The girls were delighted Daddy was a Christian man who considered his girls more important than dogs.

Mrs. M. D. Steinkuehler

Gangly eight-year-old John joined the cluster at the door and grabbed one of Daddy's hands, dragging him to the table.

"Don't step on the table, Daddy," John warned, laughing in his infectious way.

Looking down, Daddy saw his table was to be the floor. The white cloth spread on the dining room floor already had some interesting looking goodies on it.

"I see we're sitting on the floor again," Daddy commented not too

happily to Mother as she placed another dish on the tablecloth.

"I'm sorry, dear," she laughed. "I know it's hard for you to fold your long legs under you. This time you need to sit so none of us see the soles of your feet. For to the Arab seeing soles of another's feet is as bad as having a dog in the house."

"When in Egypt, do as the Egyptians do," he replied with a good-natured chuckle, trying to crutch into position.

"Wait a minute, Daddy," Miriam stopped him. "You've got to wash—Egyptian style."

With a girl on either hand and a boy leading the way, Daddy was led to the Egyptian washbasin borrowed from neighbors who had bought it in Tripoli.

John grabbed a towel while Miriam poured warm water from the long-necked brass pitcher over Daddy's outstretched hands.

"We just wash your right hand, Daddy. Egyptians think it's bad to eat with the left hand. That hand is unclean."

"Well, let's wash it then," Daddy teased.



"No, Daddy. That's part of their religion."

"Most Egyptians are Muslims, Daddy," John informed as he dried his dripping hand.

Again Dwan Steinkuehler was amazed at how much his children had learned about other people and their religions since their family had begun their dining chair visits around the world.

These unusual meals have evolved from a self-gift from Pearl, his wife. Christmas a year ago, she had given the family a promise of one special "candlelight dinner" each month. Enthusiasm grew as the idea developed into exciting monthly missions ventures.

Mexico was the first country the family decided to visit. Mother and children selected the menu. They were delighted to discover most of Mother's recipe books had some foreign recipes in them. Decorations, maps, and curran came from Mother's teaching file and the closet of missions treasures that was off limits for the children. Daddy's Mexican money, collected in a brief visit across the border during high school days, was displayed. The encyclopedia was consulted. Mission study books provided

vocabulary help for the family to learn a few words in Spanish. A trip to the public library provided Latin music from their record collection of folk songs. Missions books provided information on the spiritual condition of the people of Mexico. Consuming was easy with full skirts, lacy blouses, and mantillas for the girls and jeans, blanket sarapes, and straw hat sun-breton for the boys. All was done in an effort to make the "visit" authentic.

Was it worth the effort? The family emphatically agreed that it was. Daddy was surprised that Lydia (then only four years old) knew that the Mayan Indians of Mexico were the first to make rubber boots. The food was good. Learning about the major religion of the land, Catholicism, helped the children understand the religious habits of their next door neighbors. And the fun time dinner gave the older children something interesting to share and tell at school.

That night the Steinkuehlers decided on some countries they would like to "visit" in the months to come. The two newest states, Hawaii and Alaska, seemed foreign to John and

Miriam so they too were included in the tour plans.

Each dinner seemed better than the last. Hawaii was a colorful sit-on-the-floor luau complete with children-made leis, flowers everywhere, and even a flaming volcano (chunks of tropical fruits on toothpicks were inserted in chipped ice, forming the volcano. Flames came from a tiny cup of pure lemon extract imbedded in the cone of the volcano). Oriental lanterns aglow with Christmas tree lights added atmosphere. Delicious foods with strange sounding names like kwele pake, King Kamehameha salad, ash chey, banana poi, chicken sename, and island shrimp curry with steamed rice were the culinary delights. More delicacies from the islands were enjoyed as the family cleaned their meal with a trip to a local supermarket having a moonlight Hawaiian sale that very night.

The Alaskan family travel dinner was enriched as John and Miriam shared their learning experiences from the Home Mission Graded Series book *Jud's Alaskan Adventure*. Food-



wise, it corrected the impression that one had to like blubber to survive in Alaska. From a friend who had lived in Alaska, a recipe for potato doughnuts (a great way to use leftover mashed potatoes) was obtained. The mission study teaching guide yielded the recipe for sourdough hot cakes and the story of their origin. A tasty combination dish of salmon, potatoes, and cheese completed the dinner. Games played by Eskimos proved fun for people in "the lower 48" too.

China, France, Brazil, Spain, India, Germany, Egypt, Nigeria, Switzerland, and Portugal were toured in the following months. Each country provided something special. Besides having fun, the family grew in their zeal for trying new foods, in knowledge of and appreciation for all peoples, in awareness of the world beyond their doors, and in genuine concern for the spiritual needs. Prayers for the missionaries meant more when the countries were more familiar. Piano practice became exciting when John noticed that the song he was working on was a French round that could be

played when the family visited France. Even Miriam's grades in social studies improved at school.

Have the Steinkuehlers experienced any difficulties in their unique project? Yes, a few. Most foreign recipes provide generous portions, so ingredients had to be reduced. Some ingredients were difficult to locate even though two local stores have sizeable import counters. Finding time to make the meals learning experiences was the biggest difficulty to surmount. Actual cooking time rarely takes more than two hours. But locating costumes, curios, music, games, pictures, missionary information, and maps and decorating the dining room takes a few hours more. With the whole family working on it, however, the Steinkuehlers find the preparation time as enjoyable as the actual dining chair journey.

One problem-ridden dinner proved to be the most rewarding spiritually. An overcrowded schedule forced the Steinkuehlers into having the dinner without adequate time for detailed planning. As Pearl rushed about the

kitchen she was tempted to forget it. The children's enthusiasm saved the day. Soon the dining room became a little China with the table low on the floor, pillows for seats, and chopsticks by each plate. Miriam printed stand-up cards for each dish while John and Lydia taped pictures and maps on the walls and set up a Chinese village scene. Many "made in Hong Kong" articles were gathered up around the house even on short notice. In less than two hours the family was transported to China and was deeply engrossed in learning of China and her needs. Was it worth the strain? The answer came at bedtime prayers when genuine concern for the suffering Chinese was voiced to God by the children. Wee Lydia prayed, "Please take care of the Christians in China who can't have churches and preachers. Help them live for Jesus anyway."

This family plans to "travel abroad" for many years to come. If they run out of countries, they might just revisit some they have especially enjoyed.

## WOMAN AWARE

Beth Hayworth

### Proposed Rights Amendment May Affect Churches and Agencies

male counterparts; limited their rights relating to marriage, dependents, property, and business ownership.

The aim of the amendment is to restrict only governmental action, and would not apply to purely private action. Even so, the effect on churches and church institutions is bound to be felt, and may even be considerable.

If the amendment is ratified, is the time near when women employees in various structures of the denomination will seek the strength of the law to receive equal access to jobs and assignments, equal pay for equal work, and the same privileges as their male counterparts concerning ministerial retirement benefits and tax deductions?

How much effect will the law have on local church practices concerning ordination of ministers? If a woman asks for ordination and is refused because of her sex, will the law have a right to overrule the decision of the local church governing body?

Already churches and denominational institutions are subject to the law concerning social security, employment practices and conditions, deduction of income taxes, to mention only a few of the more obvious ones.

Since most churches are incorporated, will this tie with legal structures make them vulnerable to certain other requirements of the law?

One change foreseen by both proponents and enemies of the amendment will be that women would become equally subject to military service.

The prime mover in the house, Rep. Martha W. Griffiths (D., Mich.) explained that this should be no handicap since "women would not be

required to serve . . . in the armed forces . . . where they are not fitted any more than men are required to no serve."

The Republican leader in the House of Representatives, Rep. Gerald R. Ford, also from Michigan, said the amendment should really be unnecessary.

"But it clearly is mandatory," Ford said, "because women today do not have equal rights."

"This amendment will give them those most valued of rights—the rights to a job, to a promotion, to a pension, to equal security benefits, to all the fringe benefits of any job. There is no denying that these rights are different for women than for men," the Republican leader declared.

Mrs. Henry M. Mirra

The equal rights movement has far to go, in many areas, before women have equal rights with men granted to them. However, progress is being made.

In 1959, a woman was nominated for membership on the Executive Board of the Louisiana Baptist Convention. She was not elected due to the fact that the majority did not feel it timely for a woman to serve in that capacity. In 1970, the same woman was again nominated, elected, and is serving as the first woman member of the Executive Board of the Louisiana Baptist Convention.

In accordance with recommendations following a study made in 1958,

at the request of the Louisiana Baptist Convention, women employees, along with men, received salary adjustments upward in consideration of training, job requirements, and various situations involved.

Baptist student programs place emphasis upon preparation, adaptability, capability, and equal consideration in selection and provision for job performance. This practice will undoubtedly influence many just decisions in the future.

Justice calls for action. Women should be alert to needs, decide what should be done, and act to meet those needs. Too often, women have hesitated to make their opinions known. This should not be, for worthwhile things do not just happen. They must be brought about.

It is naturally assumed, especially by men, that men need more financial consideration because they have families to support. Most likely the women counterparts also may have as many or more family responsibilities. All jobs held by men, in my opinion, are not for women. However, there are many in which they are serving and others which they are capable of filling. When in such positions, with the same job requirements, they should receive the same benefits.

Women who are aware have the responsibility to become involved in bringing about a general awareness of the need and justice involved in granting women equal consideration with men, when job requirements, preparation, and training are equal.

Sometimes the lack of equal consideration may be the outgrowth or the influence of local culture. Here in Louisiana the Napoleonic Laws under which we operate reflect protection of women from public responsibilities. For instance, no woman can be impaneled for jury duty unless the first presents a personal application. However, if and when she serves, she must serve with the same dedication—justice for all.

More and more there is an awareness that women, also, are people welcoming the opportunity to express

Christian stewardship in acknowledging the lordship of Christ in the use of their possessions.

Val Harvey

I have a "trifocal" problem when it comes to a clear opinion of the proposed rights amendment. On one level, I see women seeking authority. The Women's Liberation Movement comes into focus . . . not very clear, but I see it. My information concerning this movement comes from the newspapers, television, and magazine articles.

Authority . . . is that what women are seeking? . . . to assume the male role in life? . . . to lose the identity of the sexes? . . . to take on the habits of men? . . . No, this is not for me. I have too much respect for being a female.

Another view of this amendment brings equality into focus, women having the same rights, privileges, and abilities as men. Social legislation to ensure that any woman who must work can do so and be equally compensated according to her ability is only fair. I agree with Congressman Gerald R. Ford's statement that inequality currently exists at this point.

To educate a woman for professional mobility and freedom and then deny her the right to use her education and training, if she chooses, can only lead to frustration.

Christianity has elevated women more than any other religion. The teachings of Jesus brought a new awareness and concern for others: the sick, those who mourned, the orphaned . . . and women assumed these roles of ministry. Today men have taken over. Woman no longer serves as midwife, the professional doctor does the job . . . she no longer prepares the body for burial, the mortician handles this . . . she no longer provides care for the sorrowing, the

insurance agent . . . get the picture!

Here's another view. The Industrial Revolution put an end to woman's economic role when the factory took over her home responsibilities. Clothing, food, and other products were produced more cheaply than she could do it herself.

So, men, in a sense, raised role problems in the lives of women: the torment of loneliness and the lack of intellectual stimulation. I don't think women have changed so much, but men have. They have changed the central pattern of woman's role in the world and she is now challenging them for equality. She is no longer content to stay in and care for the young children and prepare the food while the man goes out to promote, to conquer, to explore.

The last trifocal view is liberty, or freedom from the usual rules and patterns, liberty from the control of some person or power.

There was a time when women could not look to an active life that would last much beyond her child-bearing years. Today, however, the children are out of the home for a major part of the day, leaving the mother with time and energy—to do what?

By the time a woman is thirty-two to thirty-five years old, she has sent her last child to school. Because of the increased life expectancy, she may have forty more years—to do what?

Authority, equality, liberty—the pressure is on to redefine social attitudes about woman and her role in the world.

The woman of the past knew what was expected of her; the woman of today must decide for herself. This freedom of choice has resulted in much conflict. Women need to have a clearer image of themselves, of their needs and goals as individuals.

My choice was to stay at home. I find being a homemaker a rewarding and even exciting experience because I approach it in a creative way. For the women who choose professional careers, I feel the overall purpose of the amendment is the only fair way.



# PREVIEW 1971-72

## Baptist Women Meetings

Every member of Baptist Women has the opportunity of sharing in her organization's monthly study of missions. Studies are designed to keep members up-to-date on the progress of Southern Baptist home and foreign missions.

### OCTOBER

#### Potential for Mission

Some vocations are converted to Christian missions vocations when persons respond to God's call to missionary service. Korea is the setting for an introduction to several new missionaries who have recently changed their state-side vocations to missions vocations.

### NOVEMBER

#### International Witness

Special methods are used in Israel to communicate the gospel. The Dugith Art Center and Bookshop, the Baptist

Village at Pnash Tigra, and the translation of the New Testament to Modern Hebrew are examples of such methods.

### JANUARY

#### Family Crisis

The Home Mission Board provides a Christian response to the needs of families in crises through youth and family ministries, the Division of Chaplaincy, and disaster relief.

### FEBRUARY

#### Utilizing Ability and Need

The Home Mission Board provides materials in Spanish designed to meet the special needs of WMU organizations in Spanish-language churches. Field servicing, mail consultations, and a summer conference provide leadership training for Spanish women using the materials.

### APRIL

#### Home Missions: An Extension of the Church

A church conducts associational, state and home missions through representative agents. Mission examples from Florida will dramatize the missionary imperative as it is fulfilled by churches in the association, state, and nation.

### MAY

#### Foreign Missions: An Extension of the Church

A church conducts foreign missions through its representative agent, the Foreign Mission Board. Illustrations from Southern Baptist missions in Portugal show how Southern Baptist churches fulfil the missionary imperative outside the United States.

### JUNE

#### Supporting Missions Through the Cooperative Program

The Cooperative Program is a means by which churches support missions.

Indonesia is the setting for exploration of what Cooperative Program funds accomplish.

### JULY

#### The Family in Missions

Families need to be involved in the missions tasks of the church. Using Malawi as a focus area, suggestions for study, praying, giving, and follow-through in mission action are suggested for use by families.

### AUGUST

#### Firm Foundations

Opportunities in Brazil can be traced to lives of missionaries who laid the foundations.

### SEPTEMBER

#### Needed Now

The contemporary missions challenge in the Caribbean can be met only by the prayer, financial, and personnel support of Baptist Women members.

## Special Projects

Baptist Women members participate in special study and support activities each year.

### Graded Series Book Study

#### November *New Drums Over Africa*

Milton Cunningham, the Foreign Mission Board's radio-television representative for Africa, acquaints readers with Baptists in Central and East Africa and the use they are making of mass communication methods.

#### February *Catalyst in Missions*

Helen Fling, wife of a home missionary in New York and former WMU, SBC, president, acquaints readers with the various types of vocational home missions

involvement available to Southern Baptists.

### Woods of Prayer

December: Week of Prayer for Foreign Missions  
Learning from the example of William Carey, early missionaries to India, Baptist Women will pray around the world, expecting great things from God.

### March Week of Prayer for Home Missions

Reviewing the mission programs that home missionaries have attempted for God, Baptist Women will express their expectation for future expansion to God.

### Mission Groups

Baptist Women members have the opportunity of choosing membership in a mission study group, mission action group, or mission prayer group. Mission groups afford members opportunity to pursue special interest in small personalized groups.

personal mission responsibility through a study of the requirements and challenges of overseas missionary service. Sessions will explore the requirements, preparation, and orientation for service as a career missionary; specific opportunities in career missions overseas; and specific opportunities in volunteer service overseas sponsored by the Foreign Mission Board.

- Session 1 Preparation for Service
- Session 2 Career Opportunities in Missions
- Session 3 Short-term Opportunities Abroad

### JANUARY-MARCH

#### Missions and Cities of the City

Aware of the stresses of urbanized modern life, home missionaries structure programs to meet the needs of alcoholics, drug abusers, prostitutes, juvenile delinquents, and unwed parents.

- Session 1 Alcoholics and Drug Dependents
- Session 2 Prisoners and Juvenile Delinquents
- Session 3 Unwed Parents

### APRIL-JUNE

#### Missions and Cities of Affluence

Compared to much of the world, America has an abundance of wealth and physical resources. This affluence has enabled men to have more leisure time and to retire at earlier ages. Indirectly, this affluence has provoked youthful rebellion and changing moral codes.

- Session 1 Time on Their Hands
- Session 2 Men Without Motive
- Session 3 Shifting Mores

### JULY-SEPTEMBER

#### Missions and Cities of Population Change

- Session 1 Population Changes
- Session 2 A study of missions response to population problems in East Asia
- Session 3 Poverty
- Session 4 A National Image
- Session 5 A study of the effects of emerging national images on the articulation and reception of the gospel in Southeast Asia

### OCTOBER-DECEMBER

#### The Missionary Vocation

Members will discover the meaning of

### Bible Study Groups

Members may choose to join a mission Bible study group. Mission Bible Study groups study the Bible from a mission point of view. Each study keeps God's plan for world redemption before members. The study contemporary missions emphasize keeps members aware of the relationship between the mission perspective of the Bible and the work of home and foreign missionaries.

### The Mission of the Church

The mission of the church is the presentation of the gospel of Jesus Christ to all the peoples of the world, both at home and abroad, with the purpose of leading them to personal faith in Christ and obedience to his will. Mission refers to the church's essential nature and reason for being.

Missions refers to certain specific actions of the church toward the achieving of her mission. A church group operates in missions when it assumes a role to promote faith in Christ. Missions is one means by which a church accomplishes her mission.

Bible study for 1971-72 will show the relationship of Southern Baptist home and foreign missions and the WAFU-Baptist program of mission action to the total mission of the church.

### OCTOBER

#### The Church: Made for Missions

The church is created in God's plan for saving the world.

Scripture passage: Matthew 16:13-30

### NOVEMBER

#### The Meaning of Missions

The Great Commission defines the meaning of mission.

Scripture passages: Matthew 28:16-20; Luke 24:47-48; John 20:19-23; Acts 1:4-8

### DECEMBER

#### Ministry to Missions

The birth, life, death, and resurrection of Jesus Christ motivate the Christian to mission.

Scripture passages: Philippians 2:5-11, 1 Corinthians 5:17-21

### JANUARY

#### Prepared for Missions

The Holy Spirit provides the power by which the church participates in mission.

Scripture passage: Acts 2:1-47

### FEBRUARY

#### Ministry to Missions

The Christian ministry is a basic element in the church's mission in the world.

Scripture passages: Matthew 25:31-46, Luke 5:18-26, Acts 2:1-11

### MARCH

#### Witnessing to Missions

During the gospel of Jesus Christ is an integral part of the church's mission.

Scripture passages: Luke 10:1-16, Acts 14:1-40; 17:1-34; 18:26-40

### APRIL

#### Fellowship to Missions

The fellowship of Christians is no unique and attractive that it is an inseparable element in the church's living the life of Christ in the world.

Scripture passages: John 13:31-35, 15:1-17; 1 John 1:1-7; 2 Corinthians 13:1-5; Philommon 4:11-19

### MAY

#### Using Various Gifts to Missions

God gives to Christians various spiritual gifts that are to be used in the church's mission.

Scripture passages: 2 Corinthians 4:1-7; 1 Corinthians 12:1-31; Ephesians 4:11-16, 5:22-27; Luke 13:6-9

### JUNE

#### Involved in Missions

All believers are intended by God to be involved in the mission of the church.

ROMA, ST. PIERRE • SEPTEMBER 1971

Scripture passages: Acts 4:32-37, 5:1-42, 6:1-40

### JULY

#### Brotherhood Concepts in Missions

Various experiences in the lives of early Christians led to brotherhood concepts of missions.

Scripture passages: Acts 10:41, 13:1-3, 1 Corinthians 9:18-27, 16:9

### AUGUST

#### Metaphors of Missions

The mission of the church is described through phrases and words that express comparison with objects and concepts familiar to most readers. These comparisons provide additional understanding of the mission of the church.

Scripture passages: 1 Peter 2:9-11; Ephesians 4:4, 21-22, 5:21-23; Romans 12:4-21, 8:15; 2 Corinthians 13:14; Philommon 2:1; Acts 1:5; 1 Corinthians 6:10; Revelation 19:7-9; Galatians 4:21-31, 6:10; John 1:12; Mark 10:45

### SEPTEMBER

#### The Measure of Missions

A church can measure its effectiveness in carrying out its mission by an examination of the effectiveness of early churches.

Scripture passage: Revelation 2-3

### MISSION BOOKS GROUPS

Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Store, "Books for Mission Reading" in Royal Servers supplements this guide each month with additional books and procedures.

**Royal Table Groups**  
Baptist Women members joining Royal Table Groups will have opportunity to read, review, and discuss books that furnish background for mission understanding. Books are grouped around related themes or main ideas. The Royal Table Group Guide 1970-72 (\$1.00, available from Women's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203), or Baptist Book Store) is provided to assist groups in tracking for missionary prayer and in planning prayer experiences. Detailed material for prayer experiences is provided each month in Royal Servers.

During 1971-72, dated material for prayer groups will focus on the mission-ary vocation. An effort will be made to discover critical prayer needs con-

### Mission Prayer Group

Baptist Women members may choose to join a mission prayer group. The purpose of the mission prayer group is to sustain missionary prayer for the associate and their work and for the church's program of mission action.

A Prayer Group Guide (\$1.00, available from Women's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203), or Baptist Book Store) is provided to assist groups in tracking for missionary prayer and in planning prayer experiences. Detailed material for prayer experiences is provided each month in Royal Servers.

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mon to home and foreign career missions categories.

October	The Missionary Calling
November	The Missionary
December	The Missionary Homemaker
January	Preaching
February	Youth and Student Work
March	Social Work
April	Publications
May	Music
June	Business Administration
July	Medicine
August	Religious Education
September	Women's and Men's Work



**Mission Action Group**

Baptist Women members may choose to join mission action groups. Mission action groups sustain organized efforts in behalf of the church to minister and witness to persons of special need or circumstance. Mission action group guides are available for group members to use in planning their work. Members may choose to belong to a group ministering to one of the following groups. A guide has been prepared for each group.

The Aging  
Combating Moral Problems  
Economically Disadvantaged  
Headliners  
Internationals  
Juvenile Rehabilitation  
Language Groups  
Military  
Nonreaders  
Prisoner Rehabilitation  
Resort Areas  
The Sick  
Alcohol and Drug Abusers

To constantly improve the quality of their ministry, mission action groups

participate in regular in-service training.

Suggestions are given in mission action group guides for specific training necessary to the ministry of each group. Dated in-service training suggestions are given each month in **ROYAL SERVICE**. These are designed to train members in the skills common to all forms of ministry and witness.

#### OCTOBER

##### **The Role of the Missioning Person**

The purpose of mission action and the minimum skills necessary in ministry will be discussed.

#### NOVEMBER

##### **Authenticity in Mission**

A person is an authentic minister when he is who he says he is, when he acts out of genuine concern for the target person, and when his actions ring true to his beliefs. Authentic ministry exists when the actual needs of the community are met. Authenticity in mission implies mission in terms of real issues rather than contrived issues. Authenticity requires answers to the world's questions rather than monologues on questions no longer asked.

#### DECEMBER

##### **Combining Prayer with Missions**

Mission action participants will find that their prayer experiences complement their mission action experiences. Verbalizing personal petitions for sensitivity, authenticity, skill, and understanding will complement experiences in in-service training. Earnest concern for the target persons will emerge in intercessory prayer.

#### JANUARY

##### **Eliminating Barriers to Communication**

Those factors that are the most common barriers in communication between the mission action participant and the target person will be considered. Ways will then be suggested to eliminate these barriers.

#### FEBRUARY

##### **Learning to Listen**

Definite ways that group members can improve their abilities to listen will be examined.

#### MARCH

##### **Establishing Meaningful Dialogue**

Since members have overcome some barriers in communication and have improved their listening skills, they are ready to improve the nature of their dialogue. The easy give and take of normal communication will be the goal.

#### APRIL

##### **Encouraging Trust**

Group members should understand the importance of building trust in their relationships with target persons.

#### MAY

##### **Teaching the Concept of Sharing**

Group members should understand the dynamics of sharing in human relationships. With this understanding they should be able to teach target persons the Christian concept of sharing.

#### JUNE

##### **Avoiding Dependency**

Group members should understand unhealthy dependence and be able to avoid the development of such a situation in their relationships with target persons.

#### JULY

##### **Understanding the Gospel's Love Mandate**

Group members should have a deeper understanding of the Christian concept of love and should see this concept in relationship to mission action.

#### AUGUST

##### **Introducing the Christ**

Group members should be able to determine the right time in their relationships with target persons to introduce a verbal expression of the gospel.

#### SEPTEMBER

##### **Sharing Personal Faith**

Having been motivated to share their faith and having learned the appropriate times, members now need practice in natural sharing. The natural communication of an experience is important.

# IN OUR STATE

Eula Mae Henderson  
WMU Executive Secretary  
Texas

## Really Belong

"NOW I really belong" are choice and satisfying words which Baptist Women members long to hear from new members in their organization. And many Baptist Women organizations are working to orient new members with the hope they will hear "now I really belong" from each one who is new. Though the words may not actually be spoken, they will be revealed in various attitudes and automatic reactions.

Baptist Women are asking, "How can we help them feel that they really belong?" Mrs. Ivyloy Bishop of the First Baptist Church in Plainsview says orientation should work two ways: getting the new member acquainted with Baptist Women and getting the old members acquainted with the new member. Members need to learn to appreciate new members as persons and co-laborers. They need to find ways to utilize the new member's particular capabilities or talents in the organization. Three basic goals should guide new member orientation: (1) Make the new member feel at home, at once; (2) Help the new member catch a true vision (as opposed to a hazy or snatch-a-look vision) of the purpose of the organization; and (3) Help the new member see how she is needed in the work. She is needed from two standpoints: what she can do for the organization and what the organization can do for her in self-fulfillment in regard to missions.

If a new member feels at home and understands the organization and its purpose, she will see how she fits into the organization. Remember, every woman has something to contribute to missions.

Mrs. C. W. Coy of the Broadway Temple Baptist Church in Houston advocates the preparation of a small folder that defines WMU terminology as simply as possible for the new member. Personalized for each church, such a folder should describe the organization of the group and the magazine. General and group meeting dates and special plans should be included.

Broadway gives new Baptist Women members subscriptions to ROYAL SERVICE. New members are given responsibility as experience in the organization deepens—small ones at first, larger ones as they grow. Broadway has also found that taking new members to an associational meeting helps.

Mrs. Bill Beard of Calvary Baptist Church in Garland believes that women may be involved more easily in groups with like interests. "New members feel more at ease in gatherings of this kind," she says, "and when gatherings are held in homes, as many are, this adds to the informality and helps overcome the 'new' feeling." Putting the new member to work helps her feel a part of the group sooner. Mrs. Beard says, "This does not have to be a full-time job or elected office. It may mean making a pointer, reading a Bible passage, or taking part in a study session. No one could feel like an outsider while serving coffee to the rest of the members."

She adds, "In the case of a prayer group where the prayermate idea is used, certain prayermates might be assigned or chosen at the beginning

of the year with the plan that they would be reassigned as new members come into the group. This would involve the new member immediately without having to wait for another new member. Such involvement would place the new member in close contact with someone already familiar with needs and group procedures."

Mrs. Ed Miller of the First Baptist Church in Belton was led to Baptist Women through involvement in a Round Table group. For years she had been interested in people, particularly students, and her reading had always included books revealing a wide area of interest. Involvement in a Round Table group as a leader led her into Baptist Women. Through her efforts, a clever plan for reading and sharing has been devised for each member of the group. From different colors of construction paper two circles were made; one three inches in diameter, the other six inches in diameter. On the large circle the names of the books being read were placed in marked-off sections as spokes of a wheel. The smaller circle was likewise marked off into sections as spokes of a wheel, using the last name of the members. The smaller circle was placed on top of the larger circle with a brad through the center. For the first meeting each member's name coincided with or paralleled her first book. Then the books were rotated as the top circle was moved. Mrs. Miller's enthusiasm and work are reflected in the almost perfect attendance at their group meetings and her participation in the general meetings of Baptist Women. She laugh-

ingly says, "I was finally caught by WMU!" And her attitude says immediately, "Now I really belong."

In the First Baptist Church of El Paso, Mrs. Gerald McMath reports two annual occasions when new members are honored. An annual membership tea is held in the fall to which each new member during the past year receives a printed invitation. An annual birthday luncheon is also held to recognize all new members. The birthday luncheon is held in the spring, complete with a theme and decorations. At this luncheon, a birthday offering is taken. This offering needs children who otherwise would be unable to attend summer camp. Comments about birthdays and the various months of the year help those present to become better acquainted and to know more about each other.

After fourteen years in Woman's Missionary Union, Mrs. James Morton of the First Baptist Church of Katy refers to Anne Armstrong's motto, "Go Forward." She frequently lists the Anne Armstrongs in her life. "There must be other women waiting for Anne Armstrongs to encourage them to go forward in contemporary mission service," Mrs. Morton insists, indicating that enthusiasm is the key word in organization success.

A marked copy of *Changes and Choices* may be given to a woman who is new to Woman's Missionary Union. To say to a new member, "Here is a book which has been especially helpful to me" causes the woman to want to read. For example: underline this sentence on page 36: "When a woman comes to terms with the great issues of life, establishes her priorities, and makes important choices, she saves the wear and tear of daily decisions." And on page 37: "The present 'doesn't live here anymore.' Tomorrow has already come." As her eyes catch the marked phrases and sentences she will find herself reading the entire book. And the reading of *Changes and Choices* will help the new member feel, "I know what this missionary organization is all about! Now I really belong."

One organization reported that they invited their WMU director to answer technical WMU questions. This proved to be a learning experience for the WMU director as well as both old and new members of Baptist Women. The meeting was held at the beginning of the new WMU year. Some of the questions related to organization; other questions concerned unfamiliar WMU terms. Questions such as these were used:

1. What do we mean by the words *mission support*?
2. Tell us how the allocations of the Lotter Moon Christmas Offering are determined.
3. Where can we find suggestions for teaching both the Foreign Mission and the Home Mission Graded Series books?
4. What do we mean by Margaret Fund students?
5. What does the Baptist Women emblem signify?
6. How are the missions offering goals set in our church?
7. Tell us about the WMU council and when it meets and who attends.
8. What book or books would be good to read for background information on the work of Woman's Missionary Union?
9. What is meant by Burney Gifts?
10. What do we need to do as Baptist Women to help reach WMU goals for this year?

An experienced Baptist Women ask, "How can we orient our new members?" they might ask themselves, "What would cause you to feel at home if you were a new member in this missionary organization called Baptist Women?"

Here are some answers Baptist Women have given:

- "I would like for at least one person to call me by my first name! That would help me think, 'I'm beginning to get in with them.'"
  - "I would prefer to be recognized as a new member just once or twice and then I would like for them to refer to me as a member and not always our 'new member!'"
  - "After having a meeting in my home, I felt that I was one of them. They knew me better and I knew them better, too."
  - "I joined when we had WMS (and there were only ten members) but I remember that the president had the ability to see that we all had some kind of a responsibility. My first job was the floral arrangement and table decorations for our monthly meeting."
  - "As I led in the Season of Prayer for State Missions in September and saw the results of the involvement of people in our own state, I felt I had found a place of real mission service."
- Members of Baptist Women can involve others in missions.



## BOOKS for MISSIONS READING

"The early Christians did not say in dismay: 'Look what the world has come to'; but in delight, 'Look what has come to the world.' They saw not merely the ruin, but the resources for the reconstruction of that ruin. They saw not merely that sin did abound, but that grace did much more abound. . . . The whole secret of abundant living can be summed up in this sentence: 'Not your responsibility, but your response to God's ability.'"

### Reconstruction Amid Ruin

Alas! How may Baptist Women members tap the resources available to them to reconstruct the ruin of the times and proclaim the grace under which they live?

The books listed this month provide opportunity for the exploration of this question. These books may be used as a Round Table unit of study. Mission books groups may wish to choose any one of these books for in-depth study.

*Victims of the Long March, John Pollock (Waco, Texas: Word Books, 1970, \$2.95)\**

What can a dozen people do to change the world in a century and a half, especially if they do not have the most exceptional gifts and training? William Carey translated the whole Bible into five Indian languages. James Ramsay began the movement that eventually abolished slavery in the British Empire. Hudson Taylor opened up the entire continent of China to the good news of God's love. These and nine other stories show how ordinary men have led extraordinary lives.

*God Ventures, Irene Ruth Harrell, compiler (Waco, Texas: Word Books, 1970, \$3.95)\**

How is God's creative force expressing itself in the lives of individ-

uals in contemporary society? Prison cell, burning hotel, slum streets, African jungle—these suggest the varied settings for stories compiled to show the power of the transcending love of God in human life.

*Ten Muslims Meet Christ, William McElwain Miller (Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1969, \$1.95)\**

How is the power of the gospel illustrated in the hostile environment of a deeply rooted national faith? A veteran missionary to Iran shares the stories of ten Muslims who were converted to Christianity. Inviting mockery and hatred, these chose Christ, turning their backs on a heritage based not only on Islam as a religion but also on Islam as a total way of life.

*The Liberty of Obadiah, Elizabeth Elliot (Waco, Texas: Word Books, 1968, \$2.95)\**

How does an individual attain the liberty of obedience necessary to respond to God's ability?

Living among the Auka Indians "a silent year" in language study, Elizabeth Elliot realized that she must commit a grave error if she merely superimposed upon this primitive culture her staid ideas of good and evil. She noted a turning point when she had to choose between subervience to man-made custom and full trust in God, believing that he re-

interpret his word to his people in his own way through her.

*The Gutter and the Ghetto, Don Wilkerson (Waco, Texas: Word Books, 1969, \$4.95)\**

How does one living amid the extraordinary miracle of God's continual creation keep from becoming immune to miracles?

The story of Don Wilkerson, brother to David Wilkerson of *The Cross and the Switchblade*, this book also describes the daily miracles that come to those working with troubled teenagers in New York City. Don Wilkerson urges the staff of *Teen Challenge* to continually set new goals and undertake new burdens so that they will remain vigorous in their work and outlook.

*Don't Sleep through the Revolution, Paul S. Rees (Waco, Texas: Word Books, 1969, \$2.95)\**

How can we rediscover the meaning and fervor of the faith we claim?

Writing from a broad perspective of world travel and missions involvement, Dr. Rees analyzes trends in world missions. The articles in this book, compiled from editorials in *World Vision* magazine, place missions in the context of current revolutions in culture, politics, sociology, and economics. Dr. Rees asserts that Christianity has a revolutionary message designed by these times.

\*Available from Baptist Book Store

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## PRAYER GROUPS

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

1. The Southern Baptist Mission in Portugal comprises three missionary couples and is related to 36 churches with a total membership of just over 2,000. This is a small minority in a predominantly Roman Catholic population of 9,560,000. But Baptist church membership has doubled in the past decade. Baptists have had three simultaneous crusades in this period. The last one was in May 1971.

Pray for continuing evangelism and for the new believers resulting from recent crusades. Pray for the theological school, for the book store, and for radio broadcasts presented each week.

2. "Operation 77" is a program in evangelism and church development sponsored by the home mission board of the French Baptist Federation (whose churches have a total membership of 2,390), looking toward the establishment of Baptist witness in the 77 provinces of France where there is no federation-related church or mission.

"The Cedars" is a new Baptist center in a suburb of Paris which was provided in part by Southern Baptist missions help. It includes a primary school, a boarding department for stu-

dents, a library, printing facilities, and a radio recording studio under the direction of missionary John M. Wilkin. Pray for these efforts.

3. In Belgium, with a population of almost 10 million, there are eight Baptist churches with a total membership of about 300. Most of the churches are French-speaking; two are Polish and one is German. In the Flemish (Dutch) speaking area (half the population of Belgium), there is no church-related Baptist work. A mobile chapel, provided by gifts of European English-language Baptist churches, is working to establish the needed Baptist witness. Pray for present work and the beginning of new churches in Belgium.

4. West German Baptists, numbering 67,000, carry on a full program of denominational activities. These include the Hamburg seminary with approximately 55 students, several hospitals, homes for deaconesses (mostly nurses, also church workers), publications, student work, and tent evangelism.

There are eight Southern Baptist missionaries. One of these, Isaac Ballenger, is fraternal representative to German Baptists. He serves as pastor of a German congregation in Offenbach. Pray for the total ministry of German Baptists.

5. In Switzerland the Baptist union comprises 14 churches with a total membership of 1,500. Its missions projects include a new station in Bern; and several congregations of Baptists among the hundreds of thousands of Italians working in Switzerland. The International Baptist Seminary in Rorschach, established by the Foreign Mission Board in 1949, cooperates with the union in these projects.

Pray for Swiss Baptist work. Pray also for the 47 students from 18 countries at the seminary and the seminary's summer conferences for pastors, laymen, young people, women, deaconesses, and other groups.

6. American Baptists, whose eight

churches total 750 in membership, hope to extend their witness into parts of the country now without Baptist work. Missions are requested for three new centers—Innsbruck, Bozen, and Klagenfurt. There are at present two missionary couples and three journeymen located in Salzburg.

Pray for the youth center in Salzburg, where thirty to fifty young people meet two or three times a week for Bible study, music, and discussion groups.

Missionaries ask prayer for efforts to get Christian films on state-controlled television. Another request is for the Baptist lay training mission soon to be opened in Salzburg. It is to offer a one-year course in Bible and church work for young people who will return afterward to their trades in various parts of the country, giving themselves also to evangelism and church development.

7. In many countries of Western Europe where there are no resident Southern Baptist missionaries, help is given in various ways. Funds were provided for establishing an evangelism center in Manchester, England, and for the employment of an instructor in evangelism at Spurgeon's College, London. A small yearly appropriation goes for evangelistic work in the Netherlands. Danish Baptists received funds for literature, a theological school, and church construction. Join in prayer for these projects.

8. The European Baptist Convention (English language) is an association of 36 churches with a total membership of about 5,000. Twenty-six of the churches are in Germany, serving mainly American military families. There are four EBC congregations in England, two each in Belgium and Spain, one in France, and one in Italy.

A Southern Baptist missionary (continued on page 38)



## Zurich, Switzerland

### Center for European Outreach

#### Helen Falls

Switzerland is a small country in the heart of Europe. The Southern Baptist missions work located there is not designed specifically for the evangelism of the people of that country. Rather, Switzerland is a base for international outreach. There are two types of ministry that have their headquarters in the village of Rorschach, about five miles from Zurich. The study material will show the international aspects of this work as it reaches out to many nations of Europe and beyond continental bounds.

#### International Baptist Theological Seminary

Some people say that the most significant single action of Southern Baptists with reference to Europe was the founding of an international theological seminary at Rorschach, Switzerland. The need for such an institution had been recognized for almost half a century before it was finally established in 1949. Dr. George W. Sadler and Dr. M. Theron Rankin are credited with implementing this plan, believing that such an institution would be a significant contribution to the evangelization of Europe, the strengthening of the Baptist denomination, and the achievement of international understanding and world peace.

Since we're considered in Geneva and Zurich but Rorschach, a village near Zurich, was chosen because of the availability of a large forty-room mansion which could be purchased for \$240,000 and adapted for use by the seminary. Switzerland was chosen

also because it was believed that the seminary could become international more easily in a country that has remained neutral through generations.

From its beginning the seminary has been directed by a board of trustees composed of Baptists from many different European countries. Most of these men are the best qualified from each country with experience in education and/or denominational administration. These trustees act as a liaison between the seminary and national Baptist groups, help in the selection of students for study at the seminary, advise the seminary about needs in their various countries and ways in which needs may be met, and serve as advocates in other ways. In 1970 the trustees represented eighteen countries.

When the first classes were held in September 1949, there were twenty-eight students enrolled from sixteen countries. There were four faculty members, two of whom were Southern Baptists. One of these, Dr. John D. W. Watts and John Allen Moore, are still related to the work in Zurich.

In the twenty-two years of its history the seminary has had three elected presidents—the late Dr. Israel Nardenghaug who resigned to become general secretary of the Baptist World Alliance, Dr. J. D. Hughes, who resigned in 1964 to become secretary for Europe and the Middle East of the Foreign Mission Board, and Dr. John D. W. Watts who resigned in 1970 to return to the classroom as a professor. Dr. John Allen Moore was appointed as acting president in 1970.

Since the small countries of Europe

where there are few Baptists cannot assume much financial responsibility, the Foreign Mission Board of the Southern Baptist Convention has provided most of the support of the seminary. The final responsibility for the institution is in the hands of the Board. The president and American faculty members are elected by the Foreign Mission Board and ratified by the trustees.

Prerequisites for entrance to the seminary is eligibility for admission to university theological education in a student's own country (instruction in English and a necessary for students to have some knowledge of English before they are admitted). The standard bachelor of divinity degree is granted to those completing the four-year course. In addition, the master of theology, a research degree, is offered for one year's work beyond the B.D. During the 1970-71 session there were fifty-three students enrolled from nineteen countries. The library at the seminary is considered to be the best Baptist theological library on the continent of Europe.

In addition to the original mansion which serves as administration building and library, other buildings have been added. They include a dormitory, apartment buildings for married students, a president's home, and a chapel. The latter is a very interesting building in the form of an octagonal tent seating 223. It is equipped with translation booths and headphones which plug in at the pews. This enables members of the congregation to receive the message simultaneously in several different languages. Com-

nected to the chapel by a stone wall is a bell tower. This marks the main entrance to the seminary campus. The chapel honors Mrs. George R. Martin who served as president of the Woman's Missionary Union of the Southern Baptist Convention from 1945-56. It was built with funds from the Lottie Moon Christmas Offering.

The arrangement of the pews speaks of the gathered church in which the worshiper is a participant rather than a mere spectator. The pulpit is central. The communion table is on the floor level in the midst of the congregation. The baptistry is shaped like an open grave. The four doors point east, south, west, and north to indicate that the gospel must not remain within the walls of a building, but must be carried to all nations. The building is used not only as a chapel and assembly hall for the seminary but also serves as the meeting place for the Ruschlikon Baptist Church, a bilingual congregation.

Students and members of the faculty at the seminary participate regularly in youth work and worship services in the churches of Switzerland and southern Germany. Many alumni serve as pastors of churches in the cities of Europe. Several teach in European Baptist seminaries and others have gone to foreign missions fields. Still others serve as editors and denominational officers all over Europe and on several other continents as well. This Southern Baptist investment has helped European Baptists to know each other better and to find more ways of cooperating than the Baptists of any other continent.

#### Summer Conferences

The facilities at Ruschlikon are used for activities other than theological education. Almost from the first year, summer conferences have been a part of the schedule. These are for international groups and include meetings for pastors, laymen, women, young people, Sunday School workers, church musicians, seminary teachers, people interested in mass media of communication, leaders in evangelism, and chaplains. The purpose of these conferences is threefold: inspiration, education, and fellowship.

In 1970 seven main meetings were held. Representatives for these conferences came from almost all of the twenty-two members of the European Baptist Federation. The conference staff was composed of European and American students who worked long, hard hours to create an atmosphere of Christian fellowship and service for those who came to the conferences.

A new feature of the conference program began in the summer of 1971 when a program of Continuing Theological Education was initiated. It was held for German-speaking ministers in collaboration with the Hamburg seminary in 1972, students, pastors, and qualified laymen will be invited to a special course in clinical pastoral education. This course will last six weeks and will give opportunity for highly specialized training in this area.

The aim of the conference program in Ruschlikon is to provide opportunity for workshops and clinics that can deal with small, specialized groups of people.

Mr. Virgil Moorefield, Southern Baptist missionary, who is the director of the conference program, has remarked that the Youth Conference of 1969 was especially memorable. It created music and Christian witness at the same time. Qualified young musicians came from many nations to seek new musical expressions for the Christian faith. Since it was an experiment, the leaders wondered just what could be done with twelve tone music and electronic instrumentation. At the end of the conference a concert was held and prizes were awarded for the original compositions that had been written during the week. Three months later, in Mr. Moorefield was attending an international meeting in Germany, he was surprised when the meeting began with a modern composition—one that had been written at Ruschlikon during the conference. Then one of the two German representatives who had been at the conference came forward and introduced

a group of twenty-five young people who had been reached through musical efforts.

Those who attend conferences at Ruschlikon have their horizons lifted, their insights strengthened, and have formed international friendships that will be lasting. Mr. Moorefield says they do not often see the result of their work in the churches but do feel it in the quickening pulse of Baptist life in Europe.

#### European Baptist Press Service

Each day's mail addressed to European Baptist Press Service is like a small United Nations. There may be letters written in Czech, Hungarian, Swedish, English, French, Italian, Spanish, or Arabic.

The press service tries to report Baptist news from as many European countries as possible. This means about thirty countries and almost as many different languages, not counting dialects. Students at the seminary where the press service is located are hired on an hourly basis to translate correspondence. The purpose of the press service is to provide European Baptists with news inside their continent. It also sends European Baptist news to Baptist papers in the United States and other continents. The European Baptist press service is an agency of the European Baptist Federation. The Foreign Mission Board provides a stipend to direct this service. John Gray, FMB International Writer-Editor, is currently acting director.

Contacts with other religious press services make this job interesting. A typical news service mailout from the European Baptist Press Service contains a variety of stories. Features might include a story about European Baptist leaders visiting the Canadian Baptist Union and their comments on prospects for growth of the denomination there, or about a new English language Baptist group formed somewhere in Spain or about a parachurch in the eastern-most world who has been converted and now wage the gospel.

The director of the press service goes through piles of reprints and papers, glancing from these bits of news, tips, or background. He screens correspondence, reads proof, checks facts, and spends time with his translating aids. He travels and phone calls across the continent of Europe to let people everywhere know what Baptists are doing.

#### Baptist Recording Studio

One of the best-equipped recording studios of any religious group in Europe is found in Ruschlikon. The European Baptist Recording Studio, owned and supported by the Foreign Mission Board, was begun in 1964. The purpose of the studio is threefold: (1) produce programs for broadcasting in Europe; (2) train European Baptists in making programs which can be broadcast in their own countries when they have opportunity to use national networks; (3) train pastors, church leaders, and students in the various techniques of program production. It actively produces or sponsors broadcasts in twelve languages in 1970 twenty-one programs were transmitted each week. They were carried over eight national plan networks during twenty-two-and-a-half hours each week. Thirteen of the programs were completely Baptist. The others were shared. Since most radio outlets in Europe are limited by state ownership, it is necessary in most instances to use the facilities of short-wave radio.

Mr. Wesley Miller, director of the studio, visits countries to which these broadcasts are beamed. Along with the producer of the program, he checks the program. When possible, he records the best church choir and band in order to have authentic music. Preaching is done by men fluent in the particular language to avoid foreign accents in messages. The policy of the studio is to use pastors and choirs of the people's own churches in producing the programs. The Italians hear interviews made with believers from all parts of Italy. Seminary students visit with

MEETING PLAN  
Hymn: "The Church's One Foundation"  
Scripture: 1 Corinthians 9:19-22 (TEV)  
with emphasis on v. 22  
Call to Prayer  
Benediction  
Prayer: (see Forecaster, p. 43)  
Closing prayer

## PLANNING LEARNING

### 1. Understanding the Aim

At the end of the session, each member should be able to identify the four activities centered in Ruschlikon/Zürich, Switzerland, through which Baptists serve all of Europe.

### 2. Choosing Methods (choose one)

(1) Informal Conversation. Ask four members to impersonate missionaries serving in Ruschlikon: one to represent Dr. John Albee Moore, acting president of the International Baptist Theological Seminary; one to represent Mr. Wesley Miller, director of the Radio Recording Studio; another to impersonate Mr. Virgil Moorefield, director of conference, and the fourth to represent Miss Jean Gray, acting director of the European Baptist Press Service.

Arrange a seating around a conference table and present the material as if these persons were talking with Baptists who are visiting from the United States. Members of Baptist Women will be the "visitors" listening to the conversation.

(2) Lecture. Rewrite the study material presented here in the form of letters to be read to Baptist women in

the absence of those missionaries who are on the field. Do not emphasize the history of the work but what is currently being done.

(3) Lecture. If this method is used, make a classroom atmosphere with the study leader being the "professor" and teaching the group. Be sure that the one presenting the material has a pleasant voice and is well prepared. Lectures can be terribly boring if they are not well prepared and pleasantly presented.

For supplementary material the study leader may consult the new history of the Foreign Mission Board, *Advance: A History of Southern Baptist Foreign Missions*, by Baker J. Coulter and others (\$4.95, available from Baptist Book Store), pp. 223-227. Also, your church library should have a copy of the 1961 adult Foreign Mission Graded Series book, *Hands Across the Sea*, by H. Cornell Gieseler. Pages 83-88 would be useful for this study.

### 3. Plan for Follow-Through

(1) Lead members to be prayerfully concerned about the various means for witness in Europe. Ask them to put these leaders on their prayer list.

(2) Make a further study of the use of mass media, especially the press and radio and television, on missions fields. Articles in *The Commission* and other periodicals will supply additional information.

people who have written in response to the program. They are contacts for new work which may eventually result in a new church. Once a man wrote from a village in northern Spain which is so small that it is not even indicated on the maps. He begged for a pastor to visit them soon. He said, "I already have five others ready for baptism."

In 1967, Mr. Miller's work was enlarged when he was named the Foreign Mission Board's radio and television representative for Europe and the Middle East. This means that he

gives advice and assistance to missionaries and nationals in many countries. Assistance is given to nationals in many places where there are no missionaries. He also conducts workshops or conferences for elected radio-television representatives of European Baptist unions, cultivates relationships with broadcasters, and teaches courses on broadcasting in the Ruschlikon seminary.

As a result of this work the largest radio station in Portugal has accepted

[Continued on page 48]





## CURRENT MISSIONS GROUP

# Giving:

## My Part in Our Missions Task

Mrs. Ralph Gwin

COOPERATIVE DOLLAR: Hello! I am a Cooperative Program Dollar and I came to tell you how you support Southern Baptist missions by giving your dollars through your church.

I have the privilege of going into all the world to carry the gospel. Actually, it is you who go. You worked to send me, then put me in a church offering envelope. Because you earned me, I am a part of your physical self—brain and muscle power. Your concern for missions makes me part of your spiritual self.

My sisters will join me to share this discussion. We are a family of giving channels through which the gospel is preached. Here is one of them now. (Enter LOTTIE DOLLAR.) Welcome, Lottie Moon Dollar. Good to see you! LOTTIE DOLLAR: And you too! But who are all these people?

COOPERATIVE DOLLAR: This is a Baptist Women's current missions group. They want to review the facts of missions giving. Here comes Anne Dollar too. (Greetings.)

ANNE DOLLAR: What a mission this is. We stay too busy to visit much. COOPERATIVE DOLLAR: That's right, Lottie Dollar, while Anne catches her breath, tell these ladies about yourself. LOTTIE DOLLAR: Glad to! I am a representative dollar, one of more than sixteen million given by Southern Baptists last year in the Lottie Moon Christmas Offering for Foreign Missions. I get around I go to approximately 75 countries where you support approximately 2,500 missions sites. Every cent is used for overseas

work.

I am named for Miss Lottie Moon, an esteemed early missionary to China. She urged Baptist women to organize, to hold a week of prayer, and to take an offering for missions.

COOPERATIVE DOLLAR: Now, Anne Dollar.

ANNE DOLLAR: I appreciate this opportunity. I am one of the dollars given in the last Annie Armstrong Easter Offering for home missions. I am a busy, stay-at-home member of this family I work at our fifty states, Panama, and Puerto Rico. But I am not conscious of my world traveling nature. A sister in Home Missions said, "The quality of Christianity in our own land determines the extent of our effectiveness in other lands."

The first special offering for home missions was taken by the WMU in 1895 and was called "Self-Denial Offering." Later the name was changed to remembrance of Miss Annie Armstrong, first executive secretary of WMU.

COOPERATIVE DOLLAR: My sisters here do not have a "split personality," like mine. If someone will lend me a dollar in change, I can demonstrate the way I am divided. (Someone is ready with two quarters, four dimes, and ten pennies or better, large-size coin epidemic.)

These coins are me—a Cooperative Program Dollar. One point to remember is that before any money from your church reaches the Nashville headquarters, more than half is held in your state to underwrite state mis-

sions. The monies that reach the Executive Committee office in Nashville are divided like this.

Here are two quarters. They go to the Foreign Missions Board, plus almost a half-cent more. But support, for convenience, we keep the figure even.

These two dimes go to the Home Missions Board. Next, two more dimes go to six Southern Baptist seminaries and the American Sanitary Commission (National Baptist).

Then nearly five pennies go to the Radio and Television Commission. That leaves the five pennies for the other objects, in amounts of one-quarter to nearly one cent out of every dollar.

Cooperative Program receipts in 1970 totaled \$27,925,302. With the donations you have just seen, foreign missions received more than \$14 million, and nearly \$5.5 million went to home missions.

New Lotties and Anne Dollars, you tell how your offerings are used.

LOTTIE DOLLAR: I can barely skim the surface by listing some of the big expenditures. Basically, half the Foreign Missions Board's annual income is provided by the Christian offering. If we stopped the offering we would cut the work in half.

Salaries for three hundred missionaries come directly from the offering. In addition \$450,000 was used to send new missionaries in 1971. They receive salary from the time of appointment, plus outfit and freight allowances, travel to the field, and

housing upon arrival.

Missionaries on the field must be maintained. This means expense for rent, housing upkeep, travel on the field and for furloughs, schooling for children, language study, and the missionary journeyman program.

Then we have expenses directly related to mission work. "Field work" can include cost for new chapels and preaching points, new work support, evangelism campaigns, radio-television, retreats, assemblies, schools, student work, training of ministers, publications and book work, good will centers, clinics, and hospitals.

Missions work must have buildings, so capital funds from the offering buy land and build churches and chapels, schools, and other permanent facilities.

This gives you an idea of the broad scope of the offering.

ANNE DOLLAR: In 1945 three missionaries assigned to the new Board for home missions were: work among Negroes, work among Indians, and work in New Orleans. The Board now operates twelve programs employing more than 2,200 missionaries. Of the \$6,000,000 in last year's goal, \$4,900,000 was allocated to these twelve ongoing works.

In 1970, 368,863 new members were baptized into churches. The Home Missions Board stimulates evangelism through clinics and conferences, and provides material for district leaders.

A young church in a western area needs a place of worship. Church leaders help meet the need.

Here is an area with no Baptist women. The Home Missions Board provides help in purchasing property and securing pastoral aid to start new work. For thirty years, an average of two churches per week have been established in the new areas.

Missionaries serve in large cities where the gospel meets all forms of human need and helps combat crime. They serve smaller cities and rural and mountain communities, which have special needs. A recent ministry is hav-

ing good response from vacationers. More than 1,000 missionaries serve in language missions working with 35 million people of language backgrounds other than English. About 10 percent have been reached for Christ.

Christian Social Ministries provide helpful services to juveniles, migrants, alcoholism, addiction, ex-prisoners, and others. Disaster relief is also provided.

In addition approximately 700 student missionaries are sent out each year for ten weeks, and several U.S. men are sent for two years. COOPERATIVE DOLLAR: You will agree these dollars know their business!

I heard about a child rushed into emergency at the Baptist Hospital, Anaheim, Paraguay. He was not breathing and had no heartbeat. A finger cleared his airway of obstruction and he received artificial respiration, external heart massage, and oxygen. He gasped for breath but did not continue. A tracheotomy was quickly performed and a manual resuscitator put in action. As the boy's eyes opened he gazed fearfully at the doctor and five nurses in attendance. He went home after three weeks of tender, loving care—minus the bean he had tried to eat. The trained personnel and all the expensive equipment used to save the child's life had been provided by the Cooperative Program and the Lottie Moon Christmas Offering.

Mission work, whether on home or foreign fields, must have buildings. With Lottie Moon funds, the First Baptist Church, Merida, Yucatan, bought and converted a big, old home into an auditorium, offices, and classroom to accommodate 250 people who attend. During the week theological classes help prepare ministers for work in that distant part of Mexico.

Then, may I add, because you gave your money last year, 250,000 young people were helped toward a Christian education as more than 1,300 Baptist schools around the world, 900,000 sick people were cared for and many

were won to Christ; more than 6,000 states, homes, and foreign missionaries preach, teach, visit, medical staff, and orphan and widow, plus many other services.

Now I will ask Anne and Lottie Dollar to answer a two-part question: What do you consider one good motive for giving, and what needs do you foresee that will make increased giving necessary?

ANNE DOLLAR: Surely, love is the prime motive. God loves and cares for us, and gave his Son for us. Our love in turn will be expressed in generous gifts that others may know that same loving care.

The number of lost people makes increased giving necessary to keep up present services and expand into new areas and new programs.

It is said that if all unevangelized people lined up single file at your front door, the line would go around the world 30 times! And it would grow by 20 miles a day. If you drove your car 500 miles a day, it would take you four years and 40 days to arrive at the end—and then the line would have stretched another 30,000 miles!

The Annie Armstrong Easter Offering joins the Cooperative Program to proclaim the gospel of Christ, beginning at our own front doors.

LOTTIE DOLLAR: (Hesitates in excitement.) A good motive (find supplies everything we have. He tells us to return a portion to him. But giving the minimum required is not enough for the concerned Christian, who will add special gifts to what he owns. Southern Baptists have opportunity for extra offerings at the most meaningful seasons of the calendar, Christmas and Easter.

Daily increase in world population averages 180,000, which will double population in 39 years. Already too much of the world suffers hunger, disease, disaster, and despair.

By 1985, the population of the U.S. will reach 240 to 250 million, while average family income is expected to rise to \$15,000. The missions should meet increased missions needs.

The Lottie Moon Christmas Offer-

ing join the Cooperative Program in going into all the world, beginning where every church member stands.

**COOPERATIVE DOLLAR:** The final question—What will you and other Baptist women do about foreseeable needs in missions work? Will you give more? Will your church step up Cooperative Program percentage? What percentage goes from your church budget to mission causes? (Have someone ready to answer.) Is it enough? Your church must decide.

Southern Baptists' commitment to missions is reflected in the growing programs you have heard about.

Won't you let more of your dollars join us to become home or foreign missionaries for you? Then, pray that every dollar will be used to the greatest advantage for God's glory in saving lost people.



## PRAYER GROUPS (Continued from page 30)

serves as executive secretary of the convention and seven of the churches have missionaries as pastors. Others call their pastors directly from the US. The EBC cooperates with national churches. Pray for the English-language work.

9. Since it is impossible to have missionaries in Communist-controlled countries, the Foreign Mission Board named John Allen Moore as fraternal representative to Baptists of Eastern Europe. Visits are made regularly in these countries and requests for help in various projects are presented to the Foreign Mission Board.

In Yugoslavia support is given for pastors, publications, a theological

school, youth activities, women's work, and church building. In Romania aid was given for flood victims and money has been appropriated to help rebuild the 1,000-member First Baptist Church in Arad, when the long-delayed permit can be secured.

Pray for all fellow-believers who seek, often under difficult circumstances, to witness for Christ in these countries.

10. The European Baptist Federation seeks to coordinate the work of Baptists throughout Europe. One of its agencies is the European Baptist Press Service in Rorschach, Switzerland, which is largely supported by the Foreign Mission Board. The Eu-

ropean Baptist Missionary Society channels foreign missions efforts for ten European countries which do not have national Baptist mission societies. This society supports fifty-five missionaries in Cameroon and Sierra Leone, Africa.

The Baptist Communication Center in Rorschach, Switzerland, is a radio recording studio that helps prepare programs in many European languages. The center is directed by missionary Wes Miller, radio and television representative of the Foreign Mission Board for Europe and the Middle East.

Pray for these far-reaching mis-

## MEETING PLAN

Announcement of Baptist Women projects and plans.  
Preview of Baptist Women meeting plans for October.  
1980 Forecast, p. 42.  
Group planning for next month.  
Study session.  
Call to Prayer.

## PLANNING for LEARNING

### 1. Understanding the Aids

This study completes a unit of education support. We studied first the historical background of the growth of education support in our denomination. Last month the study on prayer ended at strengthening belief in the value of prayer. Then we worked out specific objects of prayer concern. At the end of the present study, each member should be able to list personally satisfying reasons for giving to missions, and to identify activities in the US and overseas through which she may participate in this giving to missions.

### 2. Choosing Methods (choose one)

(1) Present the study as a conversation, using three members to rehearse together so that facts may be given in a spontaneous manner. Each participant wears a placard indicating her identity as COOPERATIVE DOLLAR, LOTTERY DOLLAR, or ANNUAL DOLLAR. Placards may also have a one dollar bill attached.

(2) Three members may give the facts about the offerings, outlining the conversational form.

(3) One very capable member may represent all three offerings by using the three identifying placards on a table. Then she stands behind the proper placard as she represents the three aspects of giving.

### 3. Using Learning Aids

Make coin replicas as suggested in study material. Ask speakers to use flash cards, posters, and/or chalkboard to visualize figures.

### 4. Evaluating the Study

Ask questions about the division of Cooperative Program funds as demonstrated in study. Give opportunity for recall about large items in the special offerings.

### 5. Planning for Fellow-Through

Discuss goals of your special offerings that have, or have not, been reached. Ask what can be done to assure meeting goals in December and March. Discuss what can be done to increase Cooperative Program percentage in your church. One possibility: present the cooperative programs play, *I'd Give Anything* (available for \$20 from Women's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203) on Baptist Book Store.



Socrates once said, "If I could get to the highest place in Athens I would sit up my voice and say: What mean ye fellow citizens, that ye turn every man to scrape wealth together, and take so little care of your children to whom ye must one day relinquish all?"

Like a game that challenges sportsmen, the struggle to acquire and possess is an exciting way to feed the fire of self-love. Of course, it is unwise to remain one in the white heat of success, or on the way to it, for there is small profit in gaining the whole world while losing one's life. Obviously, he is not losing, he is gaining. "This is the life! What more could you ask?" such a person cries. His strain of self-justification is quite unpardonable especially if he has included what he calls "service" in his picture of success. He is living the good life. What more could God want? Don't talk to the successful man about sin.

Such a man, however, does not reckon with the fact that self-love has the unfortunate habit of going bankrupt just at the wrong time. Just when in a series, when he has it all set up, all fixed, the whole world suddenly goes to pieces and threatens to destroy him. Or it may not be all of a sudden. It may be a slow process of increasing confusion and conflict. Loved ones or fellow workers get in the way. They may get sick and die. They may betray him and confidence just when they are most needed. The mock market may crash. There may be a heart attack. And the result of acquisitiveness is not the joy it was expected to be.

# The Passion to Possess

Passage for Study: Luke 12:16-21

G. Avery Lee

In Fort Lauderdale, Florida, there are many canals. Those canals are lined with luxurious homes owned by the wealthy from all across the United States. One guide with a sense of humor said of one such mansion: "Mr. \_\_\_\_\_ of Chicago lives here. He is president of this company and chairman of the board of that one. He has a swimming pool in the patio, a yacht in the backyard, Cadillacs in the front, and ulcers in his stomach."

The medieval church listed what it called the seven deadly sins. One of these was avarice—greediness, lust after things of the world which turns the natural joy in fulfilling the physical needs of life into a hell of insatiable craving for more. Avarice is one of the symptoms of the sin of man's misplaced self-love which rejects or neglects his relationship with God. Avarice is the inordinate self-love which seeks to ease oneself by the possession of things. If only we had another bathroom! If only we had another car! If only we had a new refrigerator! could keep up with the neighbors! afford to live as we are living.

So one breaks the Tenth Commandment only to be broken by the results of the passion to possess. One piles up more and more material possessions, forgetting that there comes the day when the final insecurity of sorrow, tragedy, and death which can neither be forestalled nor prevented must be faced. This is the irony of human life. No matter how much power and temporal goods a person may possess, he is tempted to add

more and more of what is called security against the day when that kind of security is inadequate.

A man, living in a semirural area, has a compulsion to keep at least a full year's supply of produce in his deep freezer. Why? Because he was often hungry as a child and does not want to be hungry in old age. But tornadic winds destroyed the power lines. A financially successful doctor must have one hundred pairs of shoes in his locker. Why? As a boy he stuffed newspapers in seldom shoes to keep his feet off the snow. What if he had an amputation?

A man in the Old Testament whose insights were keen was the writer of Ecclesiastes. Most of the inquiries of this wise man of the past had to do with a contemplation of human beings in their search for happiness or security. Most of what he found disillusioned him, so he appeared to be cynical and pessimistic. Each time he related some of the follies of this human pursuit, his mature judgment told him that these searches of man contribute little or nothing to his welfare because he is too much concerned about things that are unimportant.

The pursuit of wealth is one of the things that made a deep impression on the writer of Ecclesiastes. He devoted several sections to discussing it, pointing out that the love of wealth for its own sake was ridiculous. To desire wealth for the advantages it brings is only natural and, within limits, all right. But to set one's heart upon it so that the accumulation of possessions is the highest goal of life



is not only foolish; it is sinful.

Riches are of no value beyond this life. A man may spend his whole life and exhaust all of his energies in making a fortune, but no sooner is fortune gathered than it is required that a man leave life on this earth. But there are those whose attitude seems to say, "If I can't take it with me, I'm not going." Having brought nothing into this world, man takes nothing when he leaves; nothing, that is, but his soul.

Jesus' parable of the rich fool records a man's conversation with himself. The personal possessive pronoun is often used. This is not merely a story about wealth. It is a story implying that the degree to which one says my readers oneself increasingly incapable of saying our.

The man in the story is in the mad scramble of adding barns as life whirls along. He feels that he not only has "much goods" but also "many years." There is an intruder. Death stands on the threshold. Only his bare life goes on. The intruder asks only for that. The "things" are left behind.

Jesus often dealt with the subject of wealth, the possession of material things. He did not mean for man to live in poverty. Jesus did not say that poverty is not a virtue. There is as much danger of covetousness among the poor as the rich. Many condemn the rich merely because they wish to exchange positions.

Wealth is a relative term. There is a tendency to censure the millionaire for what is considered his waste. But what of the laborer who cashes his weekly paycheck, stops at the neighborhood bar for a few drinks, goes on to the racetrack to gamble, and finally arrives home with no money for the rent, food, and clothing for his family?

There is no evil in wealth itself. Jesus had some wealthy friends whom he did not condemn. The disciples had for the most part been successful businessmen. Wealth becomes an evil

when it is made the chief end of life. Then it binds men to material issues of life and blinds them to the spiritual. Something is fundamentally wrong with society's values when a movie star, a prize fighter, folk singer, or sports hero earns more money in a single appearance than a research scientist or teacher earns in ten years.

In Jesus' parable there is no condemnation of the man because of his possessions. The man appears to have come by his wealth honestly. His farm yielded good crops because he was a good farmer. Apparently he did not defraud others of their property. He did not cheat his laborers with miserly wages. Nor was he himself a miser. He did not oppress his fellow farmers. He was a hard worker, practical, and forthright. He had all the marks of a good businessman. When his harvest taxed the capacity of his barns, he built more barns. There was but one thing wrong: he failed to keep his possessions in proper perspective and he lost sight of God! The passion to possess overshadowed all else. He never did learn that life does not consist in the abundance of things one possesses.

The generations represented by those of age forty-five and above have for the most part lost Jesus' perspective as they have insisted on possessions. Having grown up during the deprivations of World War II, their preoccupation with things is understandable. They have not wanted their children to feel deprived. And most of them have not. But if there is anything the "new" generation is saying to its elders, it is this: "We are not concerned with possessions as such. There are facts of life and living that are more important things." Can they be said to be wrong?

Today's youth are saying some things about society that are worth hearing. At each point they are challenging an accepted standard of values. The prophet of the Old Testa-

ment issued a similar challenge and in this parable Jesus says the same thing: it is not possible to achieve security by accumulating possessions. One becomes secure by being rich toward God. Youth are not necessarily saying the latter, but they are saying the former.

First, the natural resources of the world are controlled by a small percent of the world's population. Then, the masses do not share the volume of life which these resources bring. As a result, "the lesser children" of the earth are asking for a share of the inheritance. (See Luke 12:13-15). Missionaries have said this for years, but no one has listened.

Second, the disparity of private possessions is too great. Wealth is concentrated among too few. The poverty statistics in the United States are appalling. Television and magazine advertising have allowed people to see the difference and become discontent. The poor are demoralized. Home missionaries have warned that there, too, want a share of the inheritance.

Third, material wealth is not the true end of life. The common devotees, like them or not, are saying this. Doctors who sacrifice human practices to become medical assistants say it, too, only in more meaningful ways. True, youth are, on the whole, affluent. They do not know deprivation. But their message can be a corrective of the preoccupation with things.

Jesus taught that life consists in the cultivation of the highest elements of living in order that the highest possibilities may be reached. In essence, Jesus taught that life consists of what a man knows, the things he does, the way he lives, the response he makes to God, not to the abundance of what he possesses.

Every person faces this problem of possessions, no matter how much of how little is possessed. Every Christian faces the problem of sharing what he has in the name of Christ. The individual Christian needs the spiritual

experience of sharing. One of the saddest parts of the lives of many church members is that, concerning the advancement of the cause of Christ, too many must say: "They have done it. I had no share in it." Then they must be blessed of being able to say: "We have labored together with God."

Remember, much of Jesus' teaching dealt with the stewardship of one's possessions. This is a basic biblical teaching. Baptists support a heritage of believing and practicing the Bible. The same Bible that teaches the sovereignty of God, the sinfulness of man, the priesthood of the believer, the fellowship of Christ, and a vigorous church membership also teaches the security of proper stewardship. The biblical name for the propagation of stewardship is tithing. Tithing has been a biblical practice since the days of Abraham, and the proportionate giving that was recognized was the tithe. The stewardship of tithing is not man's plan for raising money; it is God's plan for raising men.

Go back to the last phrase of Solomon's statement: "... to whom ye must one day relinquish all." Possessions are not condemned, but the use in which they are put must pass a close scrutiny.

When man leaves this life he leaves everything behind but his soul. The soul goes with him. The possessions remain behind to be used by others, wisely or foolishly. Others will in large measure determine how those possessions are used.

But what about relationship to God? That, of course, determines the destiny of souls. But it also helps to develop the kind of character and reputation that men possess. Men who well both here and hereafter. It is when men recognize themselves to be a vessel operated from God, and in the largeness of Jesus Christ reunited with God, that he recognizes that there is something more valuable than the power to possess an abundance of things.

#### MEETING PLAN

Call to Prayer  
Group planning led by leader  
Preview of Baptist Women's meeting plans for October (see Forecaster, p. 42)  
Advancement of Baptist Women projects and plans  
Study session  
Information and discussion of mission action projects  
Prayer for mission action and other causes in the community

#### PLANNING for LEARNING

##### 1. Understanding the Aim

At the end of this study women should understand four things about the parable: (1) The man possessed more goods than he needed to sustain his life. (2) The man made his decision to build greater barns without consultation with (and/or consideration of) the possible options for using the excess goods. (3) His decision reflected his own self-interest. (4) His daily conduct in his inability to accept the fact that man cannot see beyond his immediate situation. Members should be led to contrast their lives to the life of this man.

##### 2. Choosing Learning Methods

(1) Ask one woman to present a short lecture using Dr. Lee's comments on this parable.

(2) Review the four basic understandings listed in the aim.

(3) Use group discussion to apply the parable to life. What do we have in common with this man? What factors should be considered in determining use of personal finances? What needs are expressed in the September issue of *Baptist Women* that could be met by your excess funds? What is the best way to channel your money to meet these needs? What questions should your church consider in determining its budget? Preview the play, *I'd Give Anything* (available for 20¢ from Woman's Missionary Union, 400 North Twentieth Street, Birmingham, Alabama

35203 or Baptist Book Store). This play dramatically portrays the efforts of one woman to increase the Cooperative Program percentage in the budget of her church.

##### 3. Using Learning Aids

Order *The Cooperative Program at Work* (available for 25¢ from the SMC Stewardship Commission, 440 Jared Robertson Parkway, Nashville, Tennessee 37219) for resource information to be used in applying the parable to life.

##### 4. Evaluating the Study

Ask women to write answers to the following questions: What is my family's monthly income? What is the least amount necessary for us to finance the necessities of living? What do we ordinarily do with the remainder of our income? Have our decisions in the past been wise ones?

##### 5. Planning for Follow-Through

(1) Challenge members to experiment with an increase over the present amounts they are giving through the regular church offering.

(2) Lead members to consider urging their church to increase its offering percentage to the Cooperative Program Share. *The Cooperative Program at Work* with your pastor. Encourage him to make October Cooperative Program Month in his preaching. Ask him to allow your group to present the play, *I'd Give Anything*, to your church during a Wednesday evening or Sunday night service.

# FORECASTER

MARGARET BRUCE

## PRESIDENT

### Annual Report

By October 1 your Baptist Women annual report will be due. You will give it to the WMU director or to the Baptist Women director if you have two or more Baptist Women organizations in your church.

As you lead the officers council in filling in the information requested on the report forms, evaluate with care the work of your organization for the year 1970-71. What recognition will you achieve on the Baptist Women Achievement Guide—Merrit, Advanced, or Distinguished?

### Publicize 1971-72 Plans

Making the congregation and especially the women of the church aware of the opportunities available through your Baptist Women organization is most important.

1. Present the promotional feature on page 43 at the September Baptist Women meeting.
2. Place posters on church bulletin boards.
3. Write a series of short articles for the church paper.
4. Prepare an insert to be placed in the church bulletin.
5. Plan announcements to be made on Wednesday or Sunday evenings.

### Installation and Recognition

Recognize those who have served as officers of your Baptist Women organization and install those who are beginning new work for 1971-72.

### To Recognize Outgoing Officers

You may want to use the Baptist Women insignia in recognizing outgoing officers. This may be done by making a large insignia (Pattern, Baptist Women insignia, assorted sizes, 50¢) and giving its interpretation which is: The Baptist Women and Baptist Young Women insignia features the cross and the globe on a background of three outlines

of the WMU emblem. These symbols of world missions express women's response in evangelism, praying, giving, ministering, and winning.

After the interpretation has been given, tell how various officers have led the organization in fulfilling the tasks of Baptist Women.

### To Install Incoming Officers

One theme which may be used to install Baptist Women officers is "This is My Task." Make a flip chart or three posters and on each page of the flip chart or on each poster print one of the following tasks:

1. Teach missions.
2. Engage in mission action.
3. Support world missions through praying and giving.

Install the study chairman first. The installing officer will show the page of the flip chart or the poster which has Teach Missions printed on it and will speak of the duties of the study chairman to lead in the study program of the Baptist Women organization. She will speak of the various approaches used in the organization to teach missions. These are the general Baptist Women study missions, the study of books, efforts to lead in the reading of mission books and missions periodicals, and mission study groups. If the organization has Bible study groups, current missions groups, Round Table groups, or mission books groups, the mission study group leader will be installed at this time. Resources for each of these officers may be given to them. These are ROYAL SERVICE and the Round Table Group Guide (\$1.00) for the Round Table group leader and ROYAL SERVICE and the Mission Books Teaching Guide (\$1.00) for the mission books group leader.

The mission action chairman may be installed next in the second sheet of the flip chart is displayed or the poster on which Engage in Mission Action is printed. The installing officer will speak of the duty of the mission chairman to plan and direct the mission action work of the Baptist Women organization. If the organization has mission action groups, these group leaders will be installed at this time and their group guides and copies of ROYAL SERVICE may be

given to them. The Mission Action Projects Guide for Baptist Women and Baptist Young Women (\$1.00) along with ROYAL SERVICE may be given to the mission action chairman.

The mission support chairman may be installed next. The installing officer will display the printed task, Support Missions through Praying and Giving. She will speak to the mission support chairman and remind her of her duties. These are to lead in planning and directing the Weeks of Prayer for Foreign Missions and Home Missions and the Season of Prayer for State Missions, the use of Call to Prayer in meetings and the promotion of its use by members, and the promotion of the Cooperative Program and the mission offerings. If the organization has prayer groups, the prayer group leaders will be installed next. The Prayer Group Guide (\$1.00) and ROYAL SERVICE may be given to the prayer group leaders and ROYAL SERVICE and mission offering envelopes may be given to the mission support chairman.

Now the installing officer will review all three tasks and will ask the president to come forward. She will request the president of her duty to lead the officers council in planning, coordinating, and conducting work to accomplish their three tasks of the organization. She will speak to the president and the other officers of their responsibility for leading women in the organization and of their responsibility for leading women to do effective work. She will speak of the Baptist Women Achievement Guide and will challenge all officers to set as their goal a distinguished Baptist Women organization. The president may be given a WMU Year Book 1971-72 (60¢) a Baptist Women Officer Plan Book (\$1.25), and a copy of ROYAL SERVICE. The service may be closed by having someone sing "O Zion Haste" or "The Kingdom is Coming."

## CHAIRMEN

September is the last month of the 1970-71 WMU Year. As you evaluate the work of your Baptist Women organization for the last twelve months, what is your reaction? Is there satisfaction because of the missions knowledge gained by members as a result of effective teaching of missions? Have members become more involved in mission action? Have members grown in their support of world missions through praying and giving? As you check on Merrit and Advanced achievements, attempts to evaluate the in-depth experiences which Baptist Women activists have provided members. Have these experiences contributed to the building of Christ's kingdom around the world?

Encourage mission group leaders to evaluate the work done by their groups. How could their work have been improved? If some group leaders are moving to other parts of responsibility or are giving up the leadership of

their group, suggest that they confer with the new group leader and point out ways they may lead the group to improve its work.

It is most important to build on the work from one year to the next. Time and effort are lost when leaders and members have to begin work all over again.

### Study Chairman

This month's study can be one of the most interesting of the ten study missions you have planned this year. Read the content carefully on pages 31-33. Now read the aim and the suggestions on page 33 for ways to use the study material. Will you use the informal conversation plan or the letters? If you choose to use the study material as a lecture, be sure to keep in mind the cautions which are given when using this method.

### Mission Action Chairman

Jewish New Year (Rosh Hashanah) is September 20 and Yom Kippur (Day of Atonement) is September 29. You may want your mission action project this month to be a ministry and witness to Jewish people in your community.

This could be a fellowship period of some kind. Plan a get-together tea, a luncheon, or some kind of get-together which will enable Baptist women and Jewish women to share their faiths with one another. The Jewish women could be asked to give the meaning of these two significant seasons of the year. Baptist Women may witness of their beliefs concerning sinners.

The Mission Action Projects Guide for Baptist Women and Baptist Young Women (\$1.00) gives suggestions for Jewish missions and for meeting other needs your survey may have pointed up.

If a mission action survey has been taken in your community, study the information gathered. The mission action needs in your community should be the major consideration in the establishment of mission action groups for 1971-72. If you have not already done so, check the number and kinds of groups proposed against the information gathered by the survey. Double check to be certain that groups have been structured to meet existing needs. Report any additional suggestions that seem imperative to the Baptist Women officers council for consideration.

### Mission Support Chairman

September is the month in which most groups emphasize their state missions work. This is usually done through a season of prayer and offerings. State missions information and other materials such as guides for the season of prayer and offering envelopes are provided by state officers.

Plan carefully for this special emphasis. It is most important that Baptist Women members are informed about the mission work in their state. Churches which cooperate through a strong state missions program are the basic support for world missions. Lead the women in your organization to pray for and to give to state missions this month.

Did your organization have a prayer retreat during the summer months? If not, you may want to suggest to the officers council that a prayer retreat be held in connection with the observance of the Season of Prayer for State Missions.

The pamphlet, *Prayer Retreat 1970-71* (20¢), will be helpful in planning a retreat. Suggestions are given regarding places for having prayer retreats, schedules and program outlines.

## GROUP LEADERS

### Preview General Organization Plans for October

Charles and Betty Sands were happy in St. Petersburg, Florida. Both their families lived there and Charles and Betty had graduated from the city's Northeast High School. While engaged, the couple had been baptized into Fifth Avenue Baptist Church. Later they were married there.

Charles was a pharmacist and Betty was a homemaker. They were the parents of two daughters. The young family was active in Fifth Avenue Baptist Church where Charles was elected Training Union director and then deacon. Gradually they became convinced that God wanted them to prepare for future Christian service. Enrolling in Southern Baptist Theological Seminary, they learned of foreign missions possibilities. Responding to God's call, they found that Charles' stateside vocation could be converted to a foreign missions vocation. Today Charles and Betty are in Korea where Charles is a pharmacist at Wallace Memorial Hospital.

Attend the October Baptist Women meeting and meet other missionaries who have converted stateside vocations to missions vocations in Korea.

### Evaluating Group Work

As members come to the close of the 1970-71 WMU year, lead them to evaluate the group's work of the past year. If you have used the Baptist Women Group Record and Report Book (30¢), it will recall the activities in which members have engaged. You may want to provide individual evaluation cards which may give greater insight into the real value of the group's activities. Adapt the following idea to your group.

	good	fair	poor
Have study sessions been . . .			
Have prayer periods been . . .			
Has the mission action work been . . .			
Has group planning been . . .			
Has member participation in missions giving been . . .			

The Baptist Women annual report is due October 1. Mission group reports should be given to Baptist Women chairmen soon after September group meetings.

### Study Group Leader

This month members of current missions groups will review the ways they support world missions through the Cooperative Program, the Lottie Moon Christmas Offering, and the Annie Armstrong Easter Offering. The methods suggested for presentation of the content may be just what you have been looking for or you may want to use your own idea. Whatever your decision, be sure to remember the aim of the study and the importance of results in such a study as this.

All study group leaders will profit by keeping their guides (aim and learning aids) in mind when planning for learning. You will recall other guides in planning for learning. Some of these are creating an atmosphere for learning, planning for follow-through to study, and evaluating the study session. See chapter four in the *Baptist Women Leader Manual* (75¢) for a discussion of guides in planning for learning.

### Mission Action Group Leader

Did the Woman's Missionary Union in your church engage in a mission action survey during June, July, and August as was suggested? If so, valuable information will have been secured which will be of help to your mission action group in its planning and its understandings of needs.

Secure a copy of the findings and study them with group members. How will your group use this information? How can you plan more effectively for meeting the needs of persons to whom your group is ministering and ministering regularly? Were mistakes made by your group during the past year? How will you avoid those during 1971-72? How you lost any group members during 1970-71? Why? How you gained new members during the year? What relationship activities will you plan for the new WMU year?

Has your group used the mission action group guide which is your own of work? There are now thirteen guides which are available for \$1.00 each. These are found in the WMU Year Book 1971-72 (40¢). As our members are enlisted encourage them to engage in the personal preparation period suggested in each group guide. The ongoing process of planning, conducting activities, sharing experiences, and in-service training is most essential to effective mission action group work.

### Prayer Group Leader

This month in Royal Service prayer requests have been given for Europe. These requests will have special meaning to prayer group members who attended the general meeting. They will have discovered that Baptists in Europe have structured an international approach to missions from a base in Switzerland.

Set a high goal for your group's attendance at the September Baptist Women meeting. Ask members to be alert in discovering prayer needs in the study content is presented. These may be added to the ones listed on page 30. You may want to use the following agenda at your September prayer group meeting.

- Call to Prayer
- Group discussion of 1970-71 prayer efforts
- Group planning for new 1971-72 WMU Year
- Planning enlistment activities
- Planning mission action work
- Presentation of prayer requests
- Meditation period, using suggestions given in the *Prayer Group Guide* (\$1.00)

## OFFICERS COUNCIL

Since this is the last month of the 1970-71 WMU year the September meeting of the officers council will be one of the most important ones of the entire year. It will be helpful for the 1970-71 council to meet with the 1971-72 council. This will enable the councils to look backward and forward. Here are items you may want to include on the agenda.

- Call to Prayer
- Evaluate 1970-71 Baptist Women work, using the Baptist Women Achievement Guide. Prepare the annual report to be given to the WMU director by October 1. In churches having a Baptist Women director the report will be given to her.
- Complete broad plan for the year 1971-72
- Check on Baptist Women materials ordered
- Make plans for the October meeting of Baptist Women

- Complete plans for informing women of the church of the mission study, mission action, and mission prayer groups to be formed or continued.
- Complete plans for enlistment sessions, leader and member training. This will include a study of the *Baptist Women Leader Manual* (75¢) and the booklets, *Understanding Adults* (\$1.25) and *Working Adults* (\$1.25) and plans for using *Changes and Choices*, the mission handbook (25¢).

## PROMOTIONAL FEATURE

In just one month, October 1, the 1971-72 WMU year will begin. Using the Information Section of the WMU Year Book 1971-72, present the denominational theme, the WMU, watchword and hymn, the WMU emphasis for 1971-72, and the Southern Baptist Convention critical issues. Printers will help members retain this information.

Using the Preview 1971-72, pages 23-26, present the curriculum plans for Baptist Women meetings, current missions groups, Bible study groups, book groups, prayer groups, and mission action groups. Also present the Gendered series and the weeks of prayer. Refer women to the preview section in their magazines as a part of your presentation.

Many missions groups will be forming with new group leaders. Present the work of the missions groups that members in your organization may join. This may be done by showing slides of the work being carried on. Narration may be taped or read. You may prefer having group members tell experiences in missions study groups, prayer groups, and mission action groups.

If your organization is not divided into missions groups, show how you accomplish the tasks of teaching missions, supporting world missions through praying and giving, and mission action.

### Sources of Materials Listed in Parentheses

Available from Woman's Missionary Union, 600 North Irontech 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. When ordering from Baptist Book Store, see Baptist Book Store catalog for instructions.

Available from Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

Available from Baptist Book Store only.



# Listen to the world CALL to PRA YER

## 1 WEDNESDAY Judges 8:1-9

The Colombian Baptist Convention, meeting in Medellin, elected its first executive secretary during its twentieth annual session. He is Ramiro Perez, pastor of First Baptist Church, Armenia. His wife was elected president of the Colombian Women's Missionary Union. Roman Medina of Cali succeeded Manuel Calderon as convention president. Pray for these new convention leaders.

- Gail H. Crumshaw**, Indiana, Florida
- Salma Machado**, Baptist center, Texas
- Ray Macey**, Indiana, New Mexico
- Frank Wheeler**, associational services, New Mexico
- Mona Kay Richman**, religious education, Bahamas
- Dana Marboe**, business administration, Venezuela
- Mrs. J. P. Kish**, home and church work, North Brazil
- Mrs. E. B. Mann**, home and church work, Rhodesia
- Eugene Troop**, preaching ministry, North Brazil
- Mrs. M. W. Ward**, home and church work, Zambia
- Sharon Hart**, furlough, Nigeria

## 2 THURSDAY Luke 13:31-35

The mayor of Jerusalem awarded to Antone Saleh, Baptist book store manager, a silver and bronze plaque for having "one of the best decorated windows in the city."

Comments prepared by  
Grace Youngblood

Missionaries are listed on their birthdays. Addresses in DIRECTORY OF MISSIONARY PERSONNEL, free from Foreign Mission Board P.O. Box 6597, Richmond, Virginia 23230, or in HOME MISSION BOARD PERSONNEL DIRECTORY free from Home Mission Board, 1350 Spring Street N.W., Atlanta, Georgia 30309.

**Mrs. J. Allison Bonds**, Southern Baptist missionary associate who works in the book store, received an award for "outstanding decorator." The book store is an outlet for Bibles, other Christian literature and religious articles and is a center of activity for various Christian groups in the city. In addition, it sponsors a reading room and lending library in Ramallah, north of Jerusalem. Pray for those who frequent this book store.

- A. Juan Janna**, unbaptized witness area director, Midwestern States
- Robert Poma**, Spanish, Texas
- Vernice Eubank**, Spanish, Texas
- Robert Bond**, English language church, Taiwan
- James Bain**, preaching ministry, Spain
- Mrs. T. H. Dowell**, home and church work, Korea
- Mrs. E. L. Morris**, home and church work, Bermuda
- Mrs. J. W. Markus**, home and church work, South Brazil
- Herman Hayes**, preaching ministry, Vietnam
- Mrs. W. B. Marmon**, home and church work, Ghana
- Mrs. J. A. Wilhoit**, home and church work, Argentina
- Bryan Brumington**, furlough, Spanish South America
- Benjamin Oliver**, furlough, South Brazil
- Mrs. B. C. Moore**, retired, Chile

## 3 FRIDAY Acts 12:1-16

Radney and Virginia Ivey arrived in Vina del Mar last December. First term missionaries, they are engaged in evangelism and church development. Pray for them as they adjust to the Chilean way of life.

- Gracie D. Collins**, church extension, Pennsylvania
- Mrs. Jane B. Garcia**, Spanish, Texas
- Mrs. J. Oscar Loughlin**, Christian social ministries, Florida
- Mrs. Valma Nichols**, Christian social ministries, Texas
- David Richardson**, deaf, Alabama
- Mrs. Manuel T. Rodriguez**, Spanish, Texas

**Mrs. Robert Thompson**, Christian social ministries, Alabama

**Mrs. J. B. Brown**, home and church work, Philippines

**Mrs. G. H. Clark**, home and church work, Malaysia

**Albert Gammage**, educational work, Korea

**Mrs. W. O. Hara**, home and church work, Egypt

**Radney Ivey**, preaching ministry, Chile

**Nancy Jones**, educational work, Hong Kong

**Julian King**, religious education, South Brazil

**B. P. Emanuel**, furlough, Japan.

## 4 SATURDAY Job 4:1-6

The Spanish Baptist Convention is being held this month in Dares, Spain. Charles W. Whitman, missionary living in Medellin, asks: "Pray that there may be unity of spirit among the missionaries and that the convention will bring about a new wave of working together to win Spain by starting new churches and missions in every province of the country."

- Manuel Alpala**, Spanish, Texas
- James A. Frazier**, US-2 Massachusetts
- Lorraine B. Martin**, National Baptists, Louisiana
- James Padilla**, Spanish, Texas
- Michael A. Roberts**, Spanish, California
- L. B. Saunders**, Spanish, New Mexico
- Mrs. M. L. Carter**, home and church work, Colombia
- Ralph Davis**, preaching ministry, Ghana
- Mrs. C. P. Lafferty**, home and church work, Argentina
- Samuel Petrovich**, educational work, Colombia
- Ernest Pajon**, preaching ministry, Argon
- Charles Whitman**, preaching ministry, Spain
- Walter Hunt**, furlough, Philippines

## 5 SUNDAY James 1:19-27

Pray for those who minister in Panama

and Puerto Rico and to the many Indian tribes in thirty-five states. Pray for those serving seventeen different language culture groups. Thank God for Southern Baptist zeal and faith in providing these missionaries.

- Bruce Conrad**, Indiana, Utah
- Mrs. Roddy Kersey**, associational services, Illinois
- Mrs. Milton Martinez**, Spanish, Texas
- Mrs. Miguel A. Soto**, Spanish, Puerto Rico
- Frederick Beck**, preaching ministry, Indonesia
- Leo Birn**, agricultural work, Israel
- Ralph Swain**, educational work, Rhodesia
- Rebecca Cherry**, medical work, Tanzania
- Mrs. R. V. Myers**, home and church work, Bahamas
- Mrs. J. G. Tidenberg**, home and church work, Kenya
- Mrs. E. F. Holmes**, furlough, Chile
- W. B. Sherwood**, retired, Brazil
- Pauline White**, retired, Brazil

## 6 MONDAY Proverbs 10:20-33

O. W. Shand, Jr., Kona Baptist Church, Hawaii, requests Baptist women to pray that our young church will have resources and vision to achieve self-support and to assist missionaries in the name of Christ to lost people and to many thousands.

- O. W. Shand, Jr.**, church extension, Hawaii
- Alta David Pava**, Spanish, Texas
- Art J. D. Malt**, Baptist center, Texas
- Mrs. Dora Macdon**, Spanish, Texas
- James E. Shakhum**, US-2, New York
- Blair C. Campbell**, home and church work, South Brazil
- Robert Hall**, educational work, Nigeria
- Virginia Allen**, medical work, Indonesia
- Mrs. W. E. Varcoe**, home and church work, Ghana
- James Garrett**, furlough, Ecuadorian Baptist
- Mrs. L. P. Markle**, furlough, Guah
- Edith Wap**, retired, Brazil

## 7 TUESDAY Proverbs 25:18-28

"We can anticipate a wholesome and desirable increase on the part of the Baptists of Nigeria, but there will be need and opportunity for assistance from Southern Baptists for some years to come, especially in the more highly specialized fields," comments H. Cornell Goerner, Foreign Mission Board secretary for Africa. Pray for Baptists in Nigeria.

- Mrs. Alberto Fernandez**, Spanish, Cali
- Luis Gomez**, Spanish, Florida
- Mrs. Wilfred Hsu**, Chinese, California
- Mrs. Bert Langdon**, associational services, California
- Eddie Olate**, US-2, Colorado
- Eddie Sanchez**, Spanish, Texas
- Mrs. J. L. Carter**, home and church work, Thailand
- Earl Jolley**, preaching ministry, Argentina
- Mrs. E. A. Moore**, home and church work, Tanzania
- Ben Masley**, preaching ministry, Liberia
- Robert Roberts**, preaching ministry, Honduras
- Emily Stewart**, educational work, Korea
- Ronald Matthews**, furlough, Philippines

**Paul Masteller**, furlough, Thailand

**Mrs. T. B. Stever**, furlough, South Brazil.

## 8 WEDNESDAY 1 Corinthians 9:19-27

Pray for women's work in Rhodesia. Mrs. Marion G. Gray writes that people in her area are highly illiterate. A key woman who can read is needed to lead each group of women. Pray also for the Christians among the Botswana people, for progress of the literacy program at Sessoni, for the expanding medical and evangelistic programs now existing, and for additional personnel for the Gokwe area.

- Mrs. David Garza**, Spanish, Texas
- Mrs. Kenneth R. Lyle**, associational services, New York
- Joe L. Terry**, Baptist center, Texas
- Mrs. L. B. Atkins**, home and church work, Taiwan
- Mrs. H. T. Blanton**, home and church work, Bahamas
- Mrs. C. W. Cole**, home and church work, Indonesia
- Urban Green**, preaching ministry, Nigeria
- Mrs. M. A. Lites**, home and church work, Taiwan
- Greaver Tyner**, educational work, Philippines
- Mrs. L. S. White**, home and church work, Argentina
- William Andrews**, furlough, Chile
- Mrs. M. G. Gray**, furlough, Rhodesia.

## 9 THURSDAY Proverbs 12:1-7

Charles Love, who works with national pastors in an advisory capacity in Guyana, says that one of his greatest needs is to be able to give more time in the training of national pastors. God has called some fine Guyanese men into the ministry. Pray that the missionaries in Guyana will be given wisdom to teach and to train these pastors.

- Mrs. James L. Davis**, weekday ministries, New York
- Mrs. Michael A. Roberts**, Spanish, Cali
- Mrs. William M. Smith**, church extension, Connecticut
- Midland Womack**, weekday ministries, Florida
- Mrs. J. M. Gayle**, home and church work, Vietnam
- Betty Hagel**, social work, Chile
- Betty Matthews**, preaching ministry, Kenya
- Charles Lyle**, preaching ministry, Guyana
- Mrs. C. W. Shirley**, home and church work, Argentina
- John Owens**, furlough, Argentina
- Mrs. Linda T. Barry**, retired, California
- Mrs. C. A. Leonard**, retired, China, Hawaii

## 10 FRIDAY 2 Corinthians 7:1-10

Pray that the Lord will give us strength, wisdom, and leadership in Dahomey, requests Mrs. Neville Cleson who with her husband opened Southern Baptist work there on October 24, 1970. She says, "The need for the gospel is great and the doors seem to be wide open to receive the Good News."

**James Beck**, Indians, Alaska

**Mrs. Leonard Gallegos**, Spanish, Texas

**Wynne O. Harvey**, US-2, Connecticut

**Edith P. Lawrence**, church extension, Massachusetts

**W. E. Parker, Jr.**, Spanish, Texas

**Jose Reyes**, Spanish, Florida

**Leiland Warren**, Spanish, Indiana

**Neville Cleson**, preaching ministry, home

**Mrs. T. A. Janna**, home and church work, home

**Mrs. B. V. Lindholm**, home and church work, Ethiopia

**Ruth Graham**, preaching ministry, Tanzania

**Donald Pannam**, furlough, Ecuador

## 11 SATURDAY Galatians 5:13-26

Two churches begun by Southern Baptist missionaries in Trinidad were unintentionally accepted into the Baptist Union of Trinidad and Tobago during its recent annual assembly. It was planned that Southern Baptist work in Trinidad, since its beginnings in 1962, should become part of the national Baptist body said John C. Sanderson, missionary press representative. Last year the Valley Baptist Church and the Monte Grande Baptist Church applied for membership in the union. Their acceptance is a partial fulfillment of the missionaries' objective of Baptist work under the control and direction of nationals. Pray for these two churches.

- Mrs. Abraham Alpala**, Spanish, Texas
- Mrs. Lester Porterson**, Indians, Oklahoma
- Robert Crider**, preaching ministry, Spain
- Mrs. M. A. Turner**, home and church work, Ecuador
- Harvey Hendrick**, furlough, South Brazil
- Mrs. S. L. Simpson**, furlough, Ecuador
- Chloe Hart**, retired, Arkansas

## 12 SUNDAY Isaiah 55:1-13

Churches in Japan have small memberships. Mrs. Darway Mercer asks that Baptists pray for a greater response to the gospel and for special encouragement to the Christians. Pray especially for young people. Many of them drop out of church because of heavy academic pressures. Often they do not return until after they have established a home.

- Mrs. C. E. Garcia, Jr.**, Spanish, Texas
- Mrs. Marlene E. Moore**, church extension, New Jersey
- Mrs. Harold MM**, language missions, Oregon
- Mrs. Eugene Krigger**, Christian social ministries, Louisiana
- Mrs. Ruth Mandula**, Spanish, Texas
- Mrs. Candace Budd**, National Baptists, Mississippi
- D. E. Brooker**, associational services, Illinois
- Mrs. B. B. Brady**, home and church work, Rhodesia
- Mrs. L. B. Brady**, home and church work, North Brazil
- Ralph Calabala**, preaching ministry, Japan
- Richard Komey**, business administration, Switzerland

**Mr. D. L. Moore**, home and church work, Japan.  
**Thomas Buelmer**, preaching ministry, Dominican Republic.  
**Adelaide Yada**, medical work, Nigeria.  
**Arthur Rogers**, furlough, Colombia.  
**Herald Souge**, retired, China.  
**Frank Woodward**, retired, China, Hawaii.

**17 MONDAY 2 Chronicles 7:4-14**  
 Four ministerial students were graduated recently from the African Baptist Theological Seminary near Gambia. They had satisfactorily completed a three-year course for preparation as pastors. Three will take permanent places of service in Rhodesia, while the fourth returns to his alma mater. Pray for these four men as they assume pastoral duties. Pray also for the students at the seminary.

**David Beroe**, Christian social ministry, Georgia.  
**Mr. J. T. Burdick**, associational services, North Dakota.  
**John V. Hawn**, Baptist center, Georgia.  
**Clifford Hayes**, Baptist center, Tennessee.  
**Mr. Wesley Anderson**, associational services, Mississippi.  
**Mr. O. P. Boeb**, home and church work, Indonesia.  
**David Burt**, medical work, Yemen.  
**Mr. T. B. Babbity**, home and church work, Uruguay.  
**Thomas Graham**, music work, Japan.  
**Richard Greer**, preaching ministry, South Brazil.  
**William Gray**, publication work, Mexico.  
**Mr. J. B. Harris**, home and church work, Philippines.  
**Albin Cunningham**, furlough, Africa.  
**William Scherer**, furlough, Indonesia.

**14 TUESDAY Psalm 103:1-13**  
 When some inhabitants of a village in the Zambesi River Valley expressed interest in Baptist work, the Kanyema Baptist Church in Lusaka sent its pastor Beardsley Phiri to help the villagers. A member of the Kanyema church, Murembwa Lubisi, who was a native of the village, had written letters telling of the people's interest. Pastor Phiri arrived in the area and was introduced to Chief Nambumba. The chief took Phiri to the local court, which was about to open in session, and invited him to preach in four days of preaching, eleven persons made professions of faith in Christ, including Chief Nambumba and Joseph Mutoto, the clerk of the court. Pray for these villagers.

**Mr. Martha Sue Belding**, weekday ministries, Kentucky.  
**Mr. Richard DeLeon**, Spanish, Texas.  
**Barbara Pasa**, Spanish, Florida.  
**Jack Gentry**, preaching ministry, Taiwan.  
**Gleason Huxley**, educational work, North Brazil.  
**Otto Lindstrom**, agricultural work, Venezuela.  
**Harold Brown**, educational work, Mexico.  
**Peter Tebranski**, preaching ministry, South Brazil.  
**Carol Votaw**, preaching ministry, Bahamas.

**Lowell Schochler**, furlough, North Brazil.  
**Virginia Terry**, furlough, South Brazil.  
**Minnie McElroy**, retired, Argentina.

**15 WEDNESDAY Luke 18:9-14**  
 Miss Frances Knight, Girls' Auxiliary Director in Nigeria, requests Baptist women to pray that a capable Nigerian young woman may be found to assume the position of Girls' Auxiliary Director for the Nigerian Baptist Convention.

**Mr. Lorne B. Amos**, associational services, Michigan.  
**Mr. James C. Brinkley**, Baptist center, Maryland.  
**Miss Tracy Cunningham**, Christian social ministry, Virginia.  
**Charles A. Tomlinson**, deaf, Georgia.  
**Mr. Jerry B. Graham**, associational services, Maryland.  
**Dorothy Y. Moore**, Spanish, Puerto Rico.  
**George M. Olvera**, Spanish, Texas.  
**Robt. John Otto**, Christian social ministry, Maine.  
**William Carter**, educational work, Chile.  
**Lawrence Rogers**, religious education, Costa Rica.  
**Frances Knight**, work with women, Nigeria.  
**Betty Smith**, educational work, Ecuador.  
**Mr. H. G. Hawk**, dormitory parent, Singapore.  
**Olav Henningsen**, construction work, North Brazil.  
**William Brown**, furlough, Caribbean.  
**Mr. B. M. Perkins**, furlough, Nigeria.  
**Mr. J. B. Parker**, retired, Texas.

**16 THURSDAY Luke 7:40-50**  
 Pray that Filipino pastors in Manila will have more opportunities for training. "These pastors are doing a good work in a city of 3,500,000 people," states Eugene M. Cross. There are twenty Southern Baptist churches and missions in Manila.  
**Samuel Delgado**, Spanish, Texas.  
**Mr. Audley Hamrick**, Indians, New Mexico.  
**Pedro Hernandez**, Spanish, New Mexico.  
**James R. Warren**, associational services, California.  
**Eugene Cross**, preaching ministry, Philippines.  
**Shelly Smith**, student work, Indonesia.  
**Shelly Smith**, preaching ministry, Leeward Islands.  
**Jack Toler**, medical work, Nigeria.  
**Wilma Weeks**, furlough, Indonesia.

**17 FRIDAY Ephesians 4:26-32**  
 A missionary in Japan states: "Never have I found myself longing for opportunities equal to my gifts, but again and again I have had to pray for strength equal to my opportunities. Pray that all Southern Baptist missionaries will have strength equal to their opportunities."  
**Frank M. Alston**, Spanish, Texas.  
**Carol De Olvera**, Spanish, California.  
**Donna Edwards**, Indiana, New Mexico.  
**Mr. Hector Hernandez**, Spanish, Texas.  
**Mr. Jose Moreno**, Spanish, Texas.  
**Isabel Brown**, Spanish, Louisiana.

**Claudia Cooney**, educational work, Kenya.  
**Darrell Cooney**, preaching ministry, North Brazil.  
**Pauline Parrish**, educational work, Peru.  
**James Regland**, furlough, Lebanon.  
**Mrs. Leonard Siple**, retired, Washington.  
**James R. Wyatt**, retired, Texas.

**18 SATURDAY Matthew 18:21-35**  
 Charles Worthy requests, "As you pray for peace in the Middle East, pray for peace and understanding between Jews, Christians, and Muslims in this area. Pray that Christians in the Middle East shall be part of the solution to the problem of gaining peace, and not a part of the trouble."

**Mrs. Pastor Camara**, Spanish, California.  
**Galen Irby**, associational services, Washington.  
**David Matthews**, National Baptists, Louisiana.  
**Mrs. Rafael Miranda**, Spanish, California.  
**Mrs. Jose F. Rojas**, Spanish, Texas.  
**H. Duane Ivey**, church extension, Massachusetts.  
**Mrs. J. C. Anderson**, home and church work, Argentina.  
**Mrs. K. W. Balyeat**, home and church work, Argentina.  
**Mrs. M. F. Dodson**, home and church work, Mexico.  
**J. B. Durham**, preaching ministry, Upper Volta.  
**Mrs. E. E. Jolley**, home and church work, Argentina.  
**Marylo Moore**, social work, Italy.  
**Edward Nelson**, publication work, Baptist Mission Publishing House, Texas.  
**Mrs. J. W. Ross**, publication work, Baptist Mission Publishing House, Texas.  
**Cecil Thompson**, educational work, Argentina.  
**Charles Worthy**, preaching ministry, Israel.  
**Mrs. R. D. Clement**, furlough, Ecuador.  
**Elden Sturgeon**, furlough, Mexico.  
**Wiley Henton**, retired, Arizona.  
**Walter Craighead**, retired, Romania, Paraguay.  
**Mrs. M. B. Dozier**, retired, Japan, Hawaii.

**19 SUNDAY Jeremiah 17:1-8**  
 An additional couple is urgently needed in Botswana in evangelism, states Marvin Reynolds. Pray that a qualified preacher in the United States will feel compelled to answer that need. Pray that the training and direction given members in the young church in Botswana will prepare them for future leadership responsibilities.

**Robert A. Couch**, Christian social ministries, Alabama.  
**Mrs. James Dyer**, Indians, Oklahoma.  
**Mrs. Pablo Lorenz**, Spanish, Texas.  
**Mrs. S. L. Richmond**, National Baptists, Mississippi.  
**Mrs. Gordon D. Thomas**, church extension, Kenya.  
**Mrs. L. E. Brown**, home and church work, Kenya.  
**Mrs. O. E. Gilliland**, home and church work, Indonesia.  
**Mrs. R. S. Hodges**, home and church work, Korea.  
**Mrs. M. F. Nunnally**, educational work, Nigeria.

**Wayne Wheeler**, preaching ministry, Honduras.  
**Ivita Northcutt**, furlough, Peru.  
**Mrs. E. A. Owen**, furlough, South Brazil.  
**Maria Reynolds**, furlough, Botswana.  
**Mrs. L. E. Smith**, furlough, Hong Kong.

**20 MONDAY Psalm 119:105-117**  
 Mr. and Mrs. Wendell C. Parker have begun work with the Kekchi Indians in Guatemala. Pray that the 200,000 Kekchi Indians in the Coban area of northern Guatemala may hear and respond to the gospel. Pray for the Parkers as they study the Kekchi dialect and begin witness in a new language.

**Mrs. Frank Flores**, Spanish, Texas.  
**Leonard Gallager**, Spanish, Texas.  
**C. B. Lewis**, National Baptists, Mississippi.  
**Byron Lutz**, Polish, New York.  
**Floyd Tidworth, Jr.**, church extension, West Virginia.  
**James Anderson**, preaching ministry, Philippines.  
**Joan Kidd**, preaching ministry, South Brazil.  
**Mrs. F. B. Owen**, home and church work, Indonesia.  
**Wendell Parker**, preaching ministry, Guatemala.  
**Frank Wells**, student work, Indonesia.  
**Vernon Dietrich**, furlough, Thailand.  
**H. M. Luechy**, retired, California.

**21 TUESDAY Zechariah 9:9-17**  
 "That the Christian community would understand that God wants to give through our lives a kind of preview of the love and peace and justice that will mark his eternal kingdom," writes Walker Knight, editor of Home Missions. Pray that Christ's love, peace, and justice will be reflected through the efforts of Baptist Women members involved in mission action.

**Thomas P. Bunkelman**, US-2, West Virginia.  
**Mr. Paul A. Martz**, director of social services, Indiana.  
**Mr. Michael Odysko**, Polish, New York.  
**Bobby Allen**, preaching ministry, Indonesia.  
**Mrs. W. M. Burris**, home and church work, Singapore.  
**Mrs. C. W. McClelland**, home and church work, Rhodesia.  
**Irene Jeffers**, retired, China, Taiwan.

**22 WEDNESDAY Romans 4:14-25**  
 Mr. J. D. Crane is a missionary in Guatemala, Mexico. If 1 percent of Guatemala's 1,400,000 people could be baptized, Christ's church would gain 14,000 members. Pray that all 200 members of the church in Guatemala may be baptized.  
**Mr. James C. Allison**, Spanish, Texas.  
**Harold D. Black**, Sr., Christian social ministries, Georgia.  
**L. Lee Clay**, Spanish, Louisiana.  
**Mr. L. Lee Clay**, Spanish, Louisiana.  
**Mrs. James Landrum**, US-2, California.  
**Mrs. Herman Martinez**, Spanish, Texas.

**Mrs. J. D. Crane**, home and church work, Mexico.  
**I. E. Montgomery**, construction work, Kenya.  
**Karl Myers**, medical work, Nigeria.  
**Mrs. K. H. Watkins**, furlough, Paraguay.

**23 THURSDAY 1 Corinthians 15:12-26**  
 Dr. and Mrs. William M. Hilburn, Jr., of Amory, Mississippi, were employed last March for a one-year term in Nigeria. Dr. Hilburn will serve as a special project physician. Pray for the Hilburns as they work in Nigeria.

**J. T. Burdick, Jr.**, associational services, North Dakota.  
**Frank Claiborne**, associational services, Kansas.  
**David Daniels**, US-2, Pennsylvania.  
**Paul Whiteaker**, Indians, Oklahoma.  
**Glenn Hix**, English-language church, Taiwan.  
**Mr. W. C. Hughes**, home and church work, Venezuela.  
**Mrs. A. V. Jones**, educational work, Ecuador.

**24 FRIDAY 2 Thessalonians 2:13-17**  
 By February 1, Southern Baptist missionaries had sunk 204 tube wells to provide water for victims of the cyclone and tidal waves that hit the Ganges Delta area last November. Also, they had distributed 2,300 blankets to people in one district and tin roofing sheets to 200 families in another district. Pray for the persons in Pakistan to whom Southern Baptist missionaries minister.  
**Armando Girard**, Spanish, Florida.  
**James Hess**, Indians, New Mexico.  
**Mrs. Pedro Jaffe**, Spanish, Texas.  
**Charles Coward**, preaching ministry, Hong Kong.  
**Edith Vaughn**, social work, North Brazil.  
**Lucy Smith**, retired, China, Japan, Hong Kong.

**25 SATURDAY 1 Peter 1:1-9**  
 "We could use one hundred missionaries today in the interior of Liberia," states W. R. Tolbert, vice-president of Liberia. "A great vacuum is there; if we do not put Christ in the vacuum, something else will fill it." Pray for additional personnel for Liberia.  
**Mrs. Milton Leach**, Spanish, Puerto Rico.  
**Mrs. Jess L. Ramirez**, Spanish, Texas.  
**Mrs. T. A. Rase**, home and church work, Liberia.  
**John Cobb**, retired, Texas.  
**Little Mae Hundley**, retired, China, Hawaii, Lebanon.

**26 SUNDAY Luke 16:13-14**  
 Ken Parker who began work in Senegal in summer 1971 requests prayer.

"for thousands of Baptist people who attempt to carry the gospel against great odds. Pray for the unique missions ministry of the seminary as it trains pastors to serve in two dozen cultures."

**Mrs. Elliott Laake**, Indians, Oklahoma.  
**Mrs. Isela Longoria**, Spanish, Texas.  
**Mrs. David McKenzie**, Indians, New Mexico.  
**Mrs. E. Fernandez Martinez**, Spanish, New Mexico.  
**Mrs. Ronald L. Rogers**, associational services, Illinois.  
**C. F. Smith**, National Baptists, Louisiana.  
**Malcolm Rodney Webb, Jr.**, deaf, New York.  
**Billy Bullington**, preaching ministry, Togo.  
**Mrs. S. L. Bullington**, home and church work, Togo.  
**Daniel Burt**, preaching ministry, South Brazil.  
**Mrs. H. J. Harper**, home and church work, Colombia.  
**Hazel Moon**, medical work, Nigeria.  
**Keith Parker**, educational work, Switzerland.  
**Mrs. W. E. Pearce**, home and church work, Kenya.  
**Paul Sanderson**, educational work, Ecuador.  
**Hencie Wingo**, educational work, Lebanon.  
**Martha Tanner**, furlough, Nigeria.  
**William Warren**, furlough, South Brazil.  
**Mrs. D. D. Cooper**, retired, Oklahoma.

**27 MONDAY Deuteronomy 8:7-18**  
 Nine Kanyema Baptist churches are erecting new buildings or enlarging existing facilities with \$40,000 loaned to them under a new program jointly sponsored by the Kanyema Baptist Mission (an organization of Southern Baptist missionaries) and the Kanyema Baptist Convention. Administered by a new Church Property Committee of four nationals and four missionaries, the initial loan funds were provided by Southern Baptists through the Foreign Mission Board. The new loans range in amounts from \$1,600 to more than \$11,000, and they are repayable within a ten-year period. As loan funds are repaid by the churches they go into a revolving fund to be loaned to other churches. The rate of interest on the loans is only a fraction of that charged by local banks and commercial agencies. Pray for the churches assisted through this loan fund.

**Mr. E. McKelvey Adams**, church extension, Puerto Rico.  
**Ramona Amador**, Spanish, Texas.  
**Mr. Crispian Barre**, Spanish, California.  
**Gregory Gomez**, Spanish, Texas.  
**Mr. O. B. Nabhan**, home and church work, Argentina.  
**Mrs. W. P. Martin**, home and church work, Ecuador.  
**Hugh McEntire**, educational work, Rhodesia.  
**William Marjoe**, preaching ministry, South Brazil.  
**John Williams**, medical work, India.  
**Mrs. J. D. Stivers**, furlough, Argentina.  
**Dorinda Newham**, furlough, South Brazil.  
**Mrs. Paul C. Bell, Jr.**, retired, South Carolina.

**Adelle Moore**, retired, Texas.  
**Mr. J. C. Reuell**, retired, Nigeria.  
**Mrs. D. F. Stoupe**, retired, China, Hawaii.

# 28 TUESDAY Matthew 6:24-34

Mrs. W. W. Lee requests that Baptist women pray "that missionaries and national leaders of Mexico will not only strive to win others, but will also build strong, healthy, independent and places of leadership in the local church, association, and national convention."

W. E. Canessa, Spanish, Texas  
Rafael M. West, Spanish, Texas  
J. B. Bell, Spanish, Texas

Mrs. Agatha Beckwith, Spanish, Texas  
Mrs. David E. Warner, Spanish, Oklahoma  
Mrs. C. F. Clark, Spanish and English, Texas

David Cobb, preaching ministry, Thailand  
John Reed, preaching ministry, Philippines  
Merle Peep, furlough, Rhodesia  
Mrs. M. W. Lee, furlough, Mexico

# 29 WEDNESDAY 1 Corinthians 16:1-14

Philadelphia Baptist Church in Caracas, Sweden, is the largest and oldest church

in the Caracas Mission, second largest Baptist denomination in that country. It has 974 members. When the church built its new downtown facilities ten years ago, city authorities required it to build the adjoining Gen. Roger Huel in order to fill the entire plot of ground. The Caracas Mission, which has its headquarters in the city of Caracas, in central Sweden, has 238 congregations scattered throughout the nation. Last year, they baptized a record 455 converts and nationwide membership increased to 19,580, a net gain of 350. Pray for Baptists in Sweden.

Don Domingo Harris, Spanish, Texas  
B. E. Piles, Jr., administrative services, Oregon

Arlo Watson, associational services, Maryland

Mr. W. E. Byrd, home and church work, Guatemala

Mr. W. B. Davis, home and church work, Ghana

John Williams, medical work, Costa Rica

Robert Mangum, preaching ministry, North Brazil

Mr. B. A. Hill, home and church work, Trinidad

Mrs. M. E. Braggins, furlough, Mexico

# 30 THURSDAY 1 Peter 4:1-10

Mrs. E. E. Langley requests prayer for the work in the Morrison Academy in Taichung, Taiwan. Her husband is supervisor of the Boarding Division, which includes four dorms, a dining room, a laundry, and a dispensary. Mrs. Langley is secretary to the superintendent of the school, in addition to these responsibilities, the Langleys are dorm parents. Both of them teach English Bible classes throughout the city of Taichung, also.

S. A. Candel, Italian, Pennsylvania

Herman S. Ray, church extension, Hawaii

Billy Wells, weekday ministries, Washington

Mrs. Gregory L. Whitree, U.S.S. Navy

Mrs. G. A. Clark, home and church work, Japan

Arthur Haylock, preaching ministry, Dominican Republic

Mrs. J. B. Hill, medical work, Nigeria

Mrs. E. E. Langley, dormitory duties, Taiwan

Mrs. E. E. Langley, home and church work, Taiwan

Mrs. J. B. Hill, home and church work, Nigeria

Robert Harris, furlough, Lebanon



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in more than 70 countries.



# BAPTIST WOMEN MEETING [Continued from page 33]

for regular broadcast a program made with the help of missionaries and pastors in Portugal. There are actually more opportunities for broadcasting than there are Baptists with the skill and time to prepare the programs, so the greatest need is for trained personnel.

In the summer of 1970, floods swept through Romania and eastern Hungary. German Baptists collected boxes of clothing for relief to the victims. When they sent the two truckloads of relief supplies, they chose the speaker of the Hungarian radio program to represent the German Baptists. He had visited his listeners in that area regularly. He had escaped Hungary in 1956 and had gone to Ruchlikon for theological training. Since his graduation he has been pastor of a German church.

When he arrived in Romania, the pastor was given the "red carpet" treatment by the government. He was

met by a government official, entertained in a fine hotel, and taken to a state dinner with other officials and the president of Romanian Baptists. After the supplies had been distributed, the government official said, "Since you are here, you must go around and speak in the Baptist churches." Normally, no visitor is allowed to speak in an assembly in the country without special permission, so the pastor accepted that invitation quickly.

There was one community where the floods had washed away everything, including the Baptist church. The congregation feared they would not get permission to rebuild their building. The local official who was taking the pastor around was grateful for the interest the German people showed and asked him to come again. Putting a bit of oblique pressure on the official toward approving the building permit, the pastor answered,

"I will be glad to come again—for the dedication of the new church building." This is just one example of how opportunities to minister to the needs of people often come rather indirectly related to the main work of broadcasting.

# Summary

These varied activities in Switzerland are referred to as "A Baptist Center in the Center of Europe." They represent an international approach to missions. This approach is relevant in the times. It strengthens the spirit of cooperation and makes possible things which either cannot be duplicated in each country or which would be foolish to duplicate in every European country where there are Baptists. Instruction, information, inspiration, and encouragement for European Baptists continues to be the task of the Baptist center. Ruchlikon has become a symbol of Baptist unity and cooperation for all of Europe.



Read about some of them



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## Dear Pastor,

This has been a thrilling year and a very successful one for Woman's Missionary Union. Since October 1970, of necessity we have concentrated on the new grouping-grading plans, new names for organizations, and new periodicals. There were certain adjustments that had to be made, but we have discovered that the majority of persons have had little difficulty in making these adjustments. Exciting churchwide mission studies, meaningful weeks of prayer activities, increased giving to the Cooperative Program and special missions offerings, and more involvement in mission action have been reported by WMU directors. For this we are grateful.

Now that the organization adjustments have been made, WMU will focus attention on two special emphases in 1971-72: training for mission action and family missions. WMU curriculum, materials, and conferences will support these two emphases.

Mission action workshops will be conducted by WMU in cooperation with the Home Mission Board during 1972 in various cities in the Convention. The WMU director will receive information from the state WMU office and from the state Baptist paper informing her of the one most convenient to her area. Plan to support this conference. It will strengthen the existing mission action program in your church and it will be a source of encouragement and inspiration for the beginning of new mission action work, should there be such a need in your community.

At various times during the year, the *Family Missions Guide* will be promoted and special missions activities involving families will be suggested through WMU materials. Realizing that families need to engage in some kinds of missions activities as family units, WMU chose to major in this area of work in 1972.

With these things in mind, won't you lend your support to Woman's Missionary Union in your church. Together you will be able to teach missions, to lead persons to engage in mission action, and to lead persons to support missions through praying and giving.

Sincerely,

**WMU Staff**