

# ROYAL SERVICE





## NEVER SO FAR FROM HOME

Indy Whitten

The seat belt sign flashed on in Russian and in English. I felt excitement, anticipation, plus a little anxiety as the Soviet Union airliner touched down.

The first stop was Leningrad. Our guide, a young Russian woman of Korean descent, explained the history of the city, calling it the cradle of three revolutions.

Later, the three of us — my husband, our 15-year-old son, and I — looked out our window at the street behind the hotel. We became excited each time a Russian-looking person came into view, especially when we saw a family with a baby carriage and two children pulling at their mothers' skirts. We saw as much as we could in Leningrad on the planned tour, but when Sunday came we were determined to be in the Leningrad Baptist Church.

The church building was small and cathedral-like. Once belonging to the Russian Orthodox Church, it had been given to the Baptists. In the churchyard people were standing together in groups, rejoicing in each other's presence. We met the pastor and several other smiling, happy people. They spoke no English and we no Russian, but soon an interpreter was found.

The Christian people in the Soviet Union are truly a "colony of

heaven" in an atheistic society. Their appearance and actions are different, and they love differently. The church has 3,000 members and must hold three services each Sunday to accommodate the people. Each service lasts more than two hours.

During the singing, special music, and three sermons, the people pass forward written prayer requests. Twice I saw the pastor raise these pieces of paper above his head and ask God to respond as he knew best.

There was no aisle. The whole church, wall-to-wall, was full of people. The balcony was packed. People spilled over into the street. At first, I thought these standing must be tired, then I saw them rotate; with a smile and a nod these standing took a seat and those seated stood.

They didn't have enough Bibles and hymn books. Several were trying to keep up with the Scripture passage, writing it down as quickly as possible. When the choir director sang "Saved" in Russian, I wept to see a woman writing desperately to capture all the words.

The Moscow Baptist Church, with 5,000 members, also has several long services each Sunday and three services on weeknights, choir practices and youth activities. We were surprised but pleased to learn that 18 to 20 percent of the congregations are young people.

Sergei Nikolaev, associate pastor of the Leningrad church, told us there are 550,000 members in 5,000 churches in the USSR. Six officially recognized "house

churches" meet in Leningrad and 16 in Moscow.

We also spoke with Valentina Ryndina, interpreter of the international department of the Moscow Baptist Church. Miss Ryndina and Nikolaev said nothing about government restrictions. Officially registered churches in the USSR continue to operate under government regulations; however, so their proclamation of the gospel will not be hampered.

In theory Baptists are allowed to ask permission to print Bibles and hymn books, but there are many obstacles. "A tourist can bring in one Bible, one New Testament, and one hymn book with no complications," they said. "If they do this, we are always glad and thankful because we do not have enough."

Our tour guide in Moscow told us, "I am in the youth group of the USSR. We have no religion. I have no faith. If I want to do something of this type, I just go to the tombs of our national heroes."

Many others feel the same. Long lines waited to see the mausoleum of Lenin in Red Square. We saw many young couples come to that area to leave their wedding flowers at the tomb.

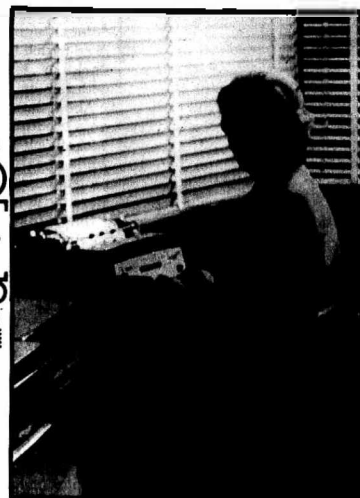
In philosophy and practice, I've never been so far from home. If we had not met and worshipped with the Baptists there, we would have come away under a heavy burden of sadness and pessimism.

My hope for the future is in the God many people in the USSR still love and serve. It may be only a remnant, but what a remnant.

Mrs. Charles Whitten is a Southern Baptist missionary to Spain.



## WHO IS THAT BEAUTIFUL SOPHISTICATE? MEET THE MISSIONARY



Catherine Allen

You notice her guiding her small car expertly in and out of the frantic Rome traffic.

Next you see her in a stunning black wool knit suit and turtleneck, sitting around a conference table of men.

Then she's strolling casually among Roman antiquities, chatting kindly with a grimy flower vendor, buying roses for a foreign visitor.

You are getting curious. You learn she has an apartment full of sculpture and oil paintings, and she is the artist. You are told she is a writer.

She bargains skillfully in the markets for kilos of lush fruits and vegetables. She sits regally in a restaurant, the Italian waiters at her command.

You trail her frequently to a Roman side street where she disappears into a church building.

Her husband appears. He matches her well — classic, handsome, polished. They have a wide circuit of international friends.

Who is this woman of Rome? A corporate executive? An actress who enjoys charitable work? An artist? A poverty-stricken aristocrat?

You're not going to believe this. She is an American. She is a missionary. She is a Southern Baptist. She is Helen Ruchti (pronounced RUCKT-ih).

And as of last year, she is president of the European Baptist Convention, made up of 44 English-speaking churches and missions in 11 European countries. She is the first woman to head the organization which is sometimes called "the Southern Baptist Convention of Europe."

Helen has been in Rome for more than 15 years. There she blends perfectly into the cosmopolitan culture and makes countless friends for Baptists.





Back to those first impressions. Yes, she is an expert in Italian defensive/offensive driving, but in a very ladylike way. But her driving skill is no match for the daring maneuvers of her husband, the Rev. William C. Ruchti, Jr., in an ancient Ford bus. Let's say the Ruchtis have learned to cope with Roman ways.

About that gorgeous suit. It fits the Italian scene beautifully, but it came from a bargain hunt in the USA. Italian clothes don't fit the missionary pocketbook. Don't tell anybody, but Helen is managing to look slim and trim while encased in three layers of wool, including long underwear. It's protection against classic looking but painfully unheated Italian buildings. More crafty coping, Ruchti-style.

She is taking secretary's notes at the conference table of the executive committee of the Baptist Mission in Italy. Marylu Moore is chairman of the Mission — one of the few women in the missionary Baptist world to earn such a role. Helen and Marylu don't seem at all surprised at themselves.

Ah, Roman antiquities. Helen and Dub (that's what people usually call W.C. Ruchti) are experts. They revel in the beauties of Rome. They are students of every painting, every weathered column, every level of landscape. Not just because they love it and believe themselves highly blessed to be called to Rome, but because they have learned to think cross-culturally in their attempt to minister and witness. Their talent as tour guides makes them beloved by international missionaries, and Southern Baptist travelers who just happen to drop by Rome and incidentally have time for a bit of sightseeing.

The flower vendors beautifully the Roman ways. Helen might withstand temptation to buy, although the price is reasonable, but she is a sucker for the hungry look in the small salesman's eyes.

It's true about her painting and sculpture. Helen and Dub have taken a few lessons to develop natural talent. Now gorgeous landscapes, seascapes, and architectural paintings adorn the walls of the tastefully decorated apartment. Books, odds and ends of antique furniture, curiosities all blend into a comfortable sophistication that give Dub and Helen a perfect setting. It has taken a lifetime of bargaining. Things look stylishly lived-in.

Back in the kitchen, housewifely clutter shares space with writers' equipment. Wonder of wonders, there's an Italian washing machine. But Helen must hang out the wash to dry on the balcony.

Yes, Helen is a writer, an excellent one. She has used her considerable way with words to report the mission scene in Europe for many years. You have often seen her by-line in WMU magazines. Now she is press representative for the Italian Mission.

It was Helen's writing that got the Ruchtis to the missions field. She is a native of Louisiana, he of Texas. Both are graduates of Southern Seminary (the women attended what was then the WMU Training School). Helen had harbored ideas about missions, but was living the life of pastor's wife in Rome, Georgia. She casually entered a "25 words or less" promotion writing contest for a local store.

Her entry won and the prize was a trip to Rome. (God does move in mysterious ways, Helen and Dub affirm.) This experience, plus encouragement from the Foreign Mission Board, convinced the couple that Rome was for them.

Rome is wonderful, the rewards are great, the Ruchtis know they are living out God's own plan. But there are trials and sacrifices. These settle in on Helen as she tries to run an orderly, economical household. Most people live in small apartments. Property is scarce and outrageously expensive. Automobiles must be used economically. Gasoline is almost beyond price.

Marketing traps time. Helen spends hours dashing to different small shops for hard-to-find items and bargains. While the produce selection is



beautiful, prices are usually higher than in the United States. Hamburger is never less than \$5.00 a kilo (2.2 lbs.). One American glibly advised, "Eat more cheese." Helen had to strain for a polite ha-ha. Cheese is more expensive than meat. Although the Foreign Mission Board support system for missionaries takes into account the local cost of living, it is hard to keep all things equal in an unstable economy.

Fortunately for the budget, but unfortunately for the figure, there are lots of little family-style Italian restaurants which specialize in delicious pasta. Dining out is a treat, and the charming couple always bring smiles to restaurants.

Homemaking, writing, painting, and tour guiding are all sidelines to the main feature: the Ruchtis' work with the Rome Baptist Church. Dub's assignment in 1960 was to establish an English-language church. After studying Italian, they began conducting services in 1962. The church was constituted in 1963, and Dub still serves as pastor, flower arranger, and janitor.

Helen's job is church secretary, Sunday School teacher, cook, women's worker, and other duties frequently delegated to the pastor's wife. Both excel in music. Dub is learning to play the beautiful pipe organ in the church, and Helen is a soprano in the choral group. Music is a high-appeal item in the church program. Their flock is filled with internationals. Many participants are temporary residents and transients. Usually the common denominator is that the congregation speaks English in preference to Italian. Of the 14 nationalities, many are from Third World countries. Bible study and a close fellowship are urgently stressed in order to make a deep impact in a short time. One new Asian convert was offered a job in another country. He said, "I do not want to leave Rome. My spiritual family is here."

Often international houseguests are bunked in the Ruchti apartment. Their home, their church, and their friendship is a crossroads of the world. Helen and Dub have many other duties as missionaries, such as writing and recording a twice-weekly radio program at the Baptist Radio Center in Rome. Its target is far away — India. The tapes are broadcast from Sri Lanka (Ceylon) for the Bangalore Baptist Hospital and the India Baptist Mission. Since February their program has also been broadcast daily in Rome for English-speaking people.

Many letters home are directed to Granville, Ohio, where their only daughter, Peggy, is a junior at Denison University.

Now you know about this multi-talented creature known as Helen Ruchti. You know her attractive image fronts for an even more attractive, engaging, committed Christian. You know she is an executive, a creative genius, a homemaker, a materially poor but culturally wealthy spiritual heiress who carries our banner high in one of the world's great capitals.

Upper left: Dub Ruchti overlooks the famous Forum. Roman ruins surround the Ruchtis daily, but never fail to thrill.

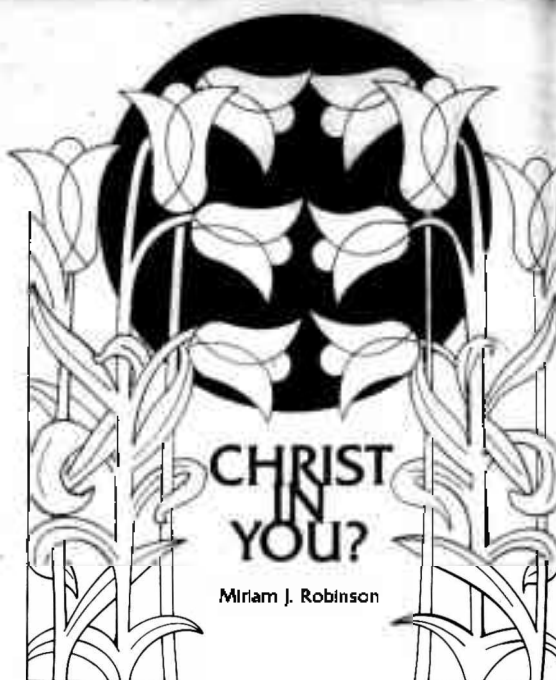
Left: Pondering a point of Mission business at the executive committee meeting of the Italian Baptist Mission are Helen, colleague Fred Anderson.

Right: Painting is a creative outlet for Helen.

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"God's plan is to make known his secret to his people, this rich and glorious secret which he has for all peoples. And the secret is that Christ is in you, which means that you will share in the glory of God" (Col. 1:27 TEV).

When I was in college our family shared a duplex with a dear couple of mature Christians who proudly called themselves "old folks." Mrs. Cates was almost totally deaf and her vision was equally impaired. Her face was wrinkled and her hair was often tousled.

The morning after we moved there, I was in the kitchen fixing a sandwich for lunch, when I heard a strange sound. From the window I

looked out onto our neighbors' covered porch. Mrs. Cates was having her morning communion with the Lord. A large Bible lay open on her lap. Her head leaned against the back of a cane rocking chair. Her face beamed with a divine radiance. She rocked slowly to the rhythm of the hymn she was softly singing and whose sound her ears could not hear. But I knew God could.

Several months later we had a violent thunderstorm. Mr. Cates knocked frantically at our door to ask if his wife was with us. Going with him in search of her, we soon found Mrs. Cates standing on the front porch, embracing a column for support, delighting in the heavenly fireworks. Putting his arm around her, Mr. Cates asked, "What in the world are you doing out here?" Calmly and eloquently she replied,

"Watching and listening to God!"

Mr. Cates stood by her and watched with her for a moment. As I closed our door, I saw them, arms around each other, walking into their apartment. "Sweet peace, the gift of God's love." Here was a portrait of true Christianity, vividly painted on the canvas of real life.

And what about you? What do your neighbors see in you from day to day?

Most people who read this are already professing Christians. Are you? Have you accepted Christ's gift of salvation and invited him to live in you daily? John translates the promise: "If you love me, you will obey my commandments. I will ask the Father, and he will give you another Helper, who will stay with you forever. He is the Spirit, who reveals the truth about God. The world cannot receive him, because it cannot see him or know him. But you know him, because he remains with you and is in you" (John 14:15-17 TEV). Are you making him welcome, telling your friends about him?

We will be thinking together through this series of 12 articles about these questions: How can you acknowledge God's presence? Can others see Christ in you? Do you want them to?

Spiritual growth emanates from the individual's desire to progress and mature in spirit. L.D. Johnson, chaplain of Furman University, remarked: "Robert Louis Stevenson once observed, 'Most people suffer from the malady of NOT WANTING.' He was entitled to an opinion about the crucial importance of desire; for by sheer determination he had risen above the limitations of disabling disease. God needs our will to get his will done in our lives. He cannot give us what we do not want. He will not condemn us to a disabling dependency by taking away our struggle. Indeed, many people suffer from the malady of not wanting." Many do not want Christ, and do not want people to see him in them.

The essential prerequisite of spiritual growth is the pushing down

into bedrock, anchoring the soul in Christ as Saviour and Lord. "My hope is built on nothing less than Jesus' blood and righteousness." Salvation is free to us, but it is not cheap. Christ paid the price for us. The use we make of salvation is our expression of gratitude. His promise is that the Christian who has pledged loyalty to him will never be allowed to suffer more than he can bear with God's help. This does not immunize us against death, which may be a glorious victory. Our Lord's chosen disciples were subjected to persecution and death. As their lives were firmly anchored in the Lord, so his disciples of today are enabled to endure and, with continued growth, even thank him for the hardships that strengthen their lives and increase their faith. How evident is your faith in him?

Are you giving Christ more room in your life each day? What is your spiritual pulse? You may agree with Joyce Landorf, who said, "My spiritual life has a tendency to go up and down like a yo-yo." Could it be steeled?

This month we will consider three keys, all on the same key ring, that will open doors to spiritual power that Christ has made available for his followers. They are: stillness, listening, silence. Other keys will be discussed in subsequent months.

The first key is stillness, almost an unknown quantity in this generation. God commands, "Be still, and know that I am God" (Psalm 46:10). Surely the sea was more obedient to his commands than humans are. "The earth feared, and was still" (Psalm 76:8). "He maketh the storm a calm" (Psalm 107:29). Our lives do not reflect his peaceful presence. We are a frenzied earthly family dashing madly from one activity to another. God said, "In returning and rest shall ye be saved" (Isa. 30:15). Much of our time is spent burning up the highways, clouding up the skies, cleaning up the house, cooking up rich foods, calling up committees, catching up on gossip, or sitting in front of TV watching crimes committed and homes broken up as

we do needlepoint or tap our fingers on the arms of the chair in which we are wiggling.

Young people are not the only offenders. Senior citizens are being duped into thinking that the more they keep on the go, attending this or that function, the longer they will live. Middle-agers are wearing themselves out keeping the young folk under control and the seniors involved. Some church members seem to think that their degree of spirituality is measured by the number of church meetings they attend with wearying regularity. A welder machine was demonstrated on a TV program. It was fabulous in the number of parts and the intricacy of their working. Upon inquiry, the designer admitted that its sole function was to run. A merry-go-round's destination is nowhere, and too many of us are riding it. How desperate is your soul's need for stillness?

The second key is listening, another foreign word to most Americans, especially (I hate to admit) women. For any oral communication to take place there must be both a speaker and a listener. Perhaps you met an acquaintance in the grocery. She stopped you with a greeting which extended into an interminable monologue including a detailed account of all she had seen and done since you last met. Finally, she closed with, "I enjoyed chatting with you!" All you had said was "Hello!" This forced muteness on your part could hardly be called listening. So neither of you communicated.

Or you may visit a patient who has been hospitalized for a long time. On the way there you think of all the sunny, clever things you might say, or the latest gossip you could share, or some of your problems you might talk over confidentially with her. Even though she remains quiet, smiles only once while you are there, and once or twice starts to say something, you keep up your friendly patter. On leaving you say a hurried prayer, and ask as you move toward the door, "Is there anything I



can do for you?" Is that a sigh you hear as you close the door on a lonely person who has not had anybody to talk to for weeks?

Is your praying a monologue rather than a conversation with God? After asking for his guidance, do you listen for an answer? When the children burst in to tell you something of vital importance to them, do you brush them off? Do you wonder why they stutter, and why they quit trying to tell you anything? "She won't listen!" A high percentage of stuttering is attributed to this cause.

In a beautiful hymn, we implore: "Speak to my heart, Lord Jesus, speak that my soul may hear." Do we listen? God does not always speak above the storm we create within and around us. The winds and the waves obey his will better than many of us do, because we don't wait to hear it. God's speaking is dependent on a soul that listens.

The third key is *silence*, perhaps, the most neglected key on the ring. Do you fear it, enjoy it, or shy away from it? Anne Morrow Lindbergh wrote about the controlling power of unceasing sound of the whipping wind and waves, whether in the air or on the seashore. Others agree with her that what is called motion sickness is induced as much by repetitious sounds as by rhythmic motion. The spirit longs for silence. What is the sound factor at your house?

The rare practice of silence indicates that both individuals and groups are appalled by it. Do you turn on TV as soon as you unlock the door? Congregations as well as individuals are afflicted with "noisemania." Do we think that a musical accompaniment is needed for our periods of so-called silent prayer at church? The Society of Friends (Quakers) discovered the thunderous power of silence many years ago. It is still the major portion of their individual and group worship.

A humorist punned that silence was an excellent way of heading off

trouble.

An authorhousewife had throat surgery that necessitated silence for six weeks. Afterwards she confessed that wit is refreshing; profound arguments are admirable; eloquence is an art; but that for daily living, silence tops them all.

It is an accepted fact that relaxed silence aids in problem solving. Haydn, the composer, found that when his work did not advance, he could withdraw into the silent chapel and immediately ideas would come to him. Great power comes from calm sources. It also requires power — divine power — to be calm. It pays to increase our word power. It pays even more to increase our silence power.

Howard Thurman, famed author, lecturer, preacher, was the speaker for a convention of Christian women meeting in a hotel ballroom. They proved that the hall has never been told about the chatter of women. At the time to begin, the thunderous organ ceased its competition. Dr. Thurman walked to the lectern. No bell rang. No gavel pounded. His black face was easily visible in the spotlight. For exactly ten minutes he stood there, focusing his piercing, placid eyes upon one person, then another, until complete, almost breathless silence was achieved. Dr. Thurman's first words were spoken quietly, deliberately as he continued letting his gaze wander over the entire group: "We do not understand each other yet, for we have not dared to be silent together."

In my notebook are other things he said. But in my heart this profound truth still lives. The tragedy of it haunts me.

Basic to the concept of the soul's growth there must be a regular, frequent, undisturbed time in which the human mind is centered on God. This may be called prayer, meditation, or communion. It is the purposeful reaching up of man toward God and the simultaneous bending down of God toward man. Without it, the human spirit starves

and God's divine plan for his people is foiled. The plan was designed by Holy God as a means of instilling part of himself into sinful human creation, to the cleansing of the creature and the glory of God. The more frequently it occurs, the greater the reward.

But the pressures and busyness of many of God's own children have so distorted their priorities that prayer is far down on their lists of things to do, and their souls are dying of spiritual malnutrition.

Is Christ trying to consult with you, assist you, guide you, abide in you? How much time have you spent in stillness, listening, and silence today?

Above the tumult and frenzy within and without, a voice is saying to you, "Peace!" Are you listening?

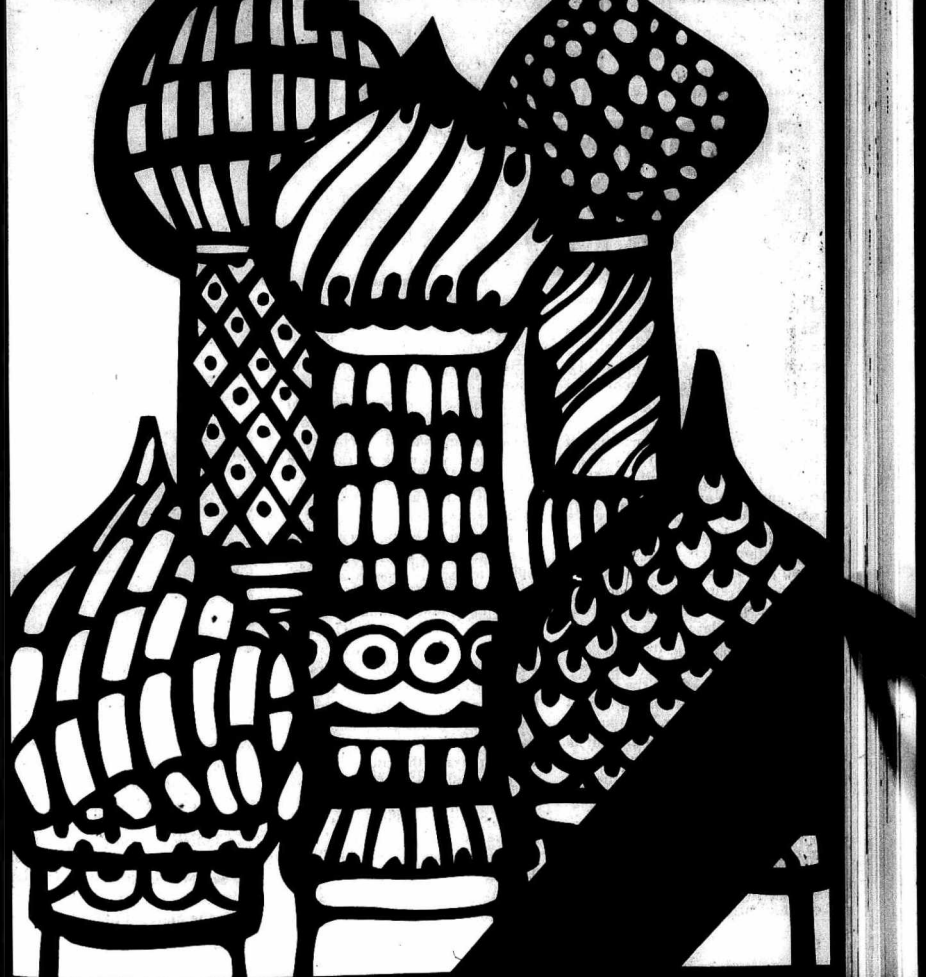


#### Know Your Writer

Miriam Robinson has spent most of her life in teaching and leadership positions in Southern Baptist life. Ten years a teacher in Carver School of Missions (now merged with Southern Seminary) in Louisville, 13 years executive secretary of North Carolina WMU, and seven years a teacher at Belmont College in Nashville, Tennessee, Miss Robinson is now retired in Black Mountain, North Carolina. She continues to be active in speaking and writing, and works on the Ridgcrest Baptist Conference Center staff during the summer.

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# Baptists





# FROM MOSCOW TO TALLINN

JOHN MERRITT

Snow and ice in Moscow accentuated our train's departure for Tallinn, capital of the Baltic state of Estonia. The trip of 680 miles was scheduled to take 14 hours. We arrived five minutes late!

I was in Russia at the invitation of Russian Baptists. We had just attended a three-day meeting in Moscow and were anticipating eight or ten days of visits to churches in other parts of the country. My travel companions were Rev. and Mrs. Theo van der Laan of Holland and our host, Walter Mitchenkovich, an associational missionary for Baptist churches in a large area of Russia.

The first hours on the train gave us an opportunity to get better acquainted. I have known the van der Laans for some time; they are wonderful people. Walter Mitchenkovich has a good command of English as well as a delightful and humorous personality. He was to become not only my guide but also a close friend and partner in prayer.

Our train was met by a delegation of Estonian Baptists. It was Sunday morning, and we had 40 minutes before church time. Typical of the order of priorities throughout the

entire trip was the allowance of time for a hearty breakfast but not time to shave before church.

Baptist work is quite strong in Estonia. There are about 75 Baptist pastors and a full-time associational missionary. About 20 of the pastors work full time with their churches, while the others work for the State and serve the churches on a part-time basis. Two wives of pastors in Tallinn are medical doctors.

Tallinn, on the Baltic Sea about 55 miles across the sea from Finland, will be the site of regatta competitions in the 1980 Olympics.

The dominant landmark of the city is the Church of St. Orlav, a Baptist church. The structure, about 700 years old, was first a Roman Catholic church. In 1525 it became a German Lutheran church, and in 1950 it was given for use by the Baptists. It is one of three Baptist churches in the city.

The steeple on St. Orlav's is the highest steeple in all the Baltic states. Since the building was being renovated, we worshipped and preached in two other churches in Tallinn.

Visiting St. Orlav's in the afternoon, we asked about ten elderly

women sitting in the church during a period when no service was scheduled. We learned that they come for the morning service; since it is inconvenient for them to return home in the afternoon, they bring such lunches and rest and pray in the afternoon while waiting for the 5:00 P.M. service to begin.

In Tallinn I met a young minister who had been a deep-sea diver for the Soviet government. In that job his income was more than three times the national average. Feeling

the call to the ministry, he left the diving profession and is now pastor of a small Baptist congregation.

Before World War II, the only Baptist seminary in Soviet territory was in Estonia. The director was Oswald Teesk, perhaps the most respected Baptist theologian in Russia. The government closed the school in the late forties. Since that time, ministers are trained either by correspondence courses or by going to other countries to study. Rev. Berk recently retired as pastor of St. Orlav's Church. Trained in the United States, he was an excellent translator for us.

Music was excellent in the churches in Tallinn. Along with many Russian hymns, they sang translated versions of "We Shall Overcome," "What a Friend," and "How Great Thou Art." The evening service closed with their words to the tune of "When the Roll Is Called Up Yonder I'll Be There." I sang with them heartily in English, convinced that what we were singing expressed a hope and a reality that we all shared.

John Merritt is a Southern Baptist missionary doing English-language work in Heidelberg, Germany.

## LETTER TO A FRIEND IN THE WEST

My dear brothers and sisters in the Lord Jesus Christ! Greetings in the name of him who was, who is, and who is to come. It is a great joy to be able to write you in the knowledge that though separated by many miles we are united through the Holy Spirit.

We are thankful for every good report we hear of you. Your missionary work is impressive. We often have African students in Moscow, Prague, or Warsaw who are Baptists and attend our services. They became Christians as a result of your missionary outreach in Africa. Praise be to the Lord!

In your last letter, you asked many questions about our churches: you asked about whether we had freedom to evangelize and to have Sunday school. You asked if we were persecuted by the police. You wanted to know if we had enough to eat, and whether our children needed clothes. Let me try to answer some of your questions, which I may not have understood properly.

As you know, most of our pastors never were able to go to seminary. This has always been true in Russia, especially during the Czarist days. We still do not have a seminary in Moscow, but are happy that we do have correspondence courses. More than 200 students are presently enrolled for a three-year course, but we don't have your theological libraries or journals. We look forward to the day when we can increase our theological education. Already our brethren in

Romania, Hungary, Poland, East Germany, Yugoslavia and Czechoslovakia attend seminaries outside their country or have their own.

Paul said, "We are weak, but you are strong." Thanks for a copy of the Baptist World, published by the Baptist World Alliance. It was interesting to see how strong you Baptists are in America. Almost 30 million! We Baptists in Eastern Europe are very thankful for the work of overseas Baptists and the Baptist World Alliance. A brother from Poland visited us and told of how you helped with that beautiful new building in Bialystok. Also a brother from Czechoslovakia related how you helped in Cheb and Prague.

When we didn't have money to come to the meeting of the European Baptist Federation in Zurich, how thankful our pastors were for your help. Also our brother wrote and said that he is feeling much better after taking the new medicine you sent. We pray for your churches and are thankful for what you have done for us. Please tell all of your congregations that we pray for them and are thankful that we are united in the Holy Spirit.

We were never strong in your sense. Maybe being weak makes us more aware of the cross. Yes, you are strong. But, is that always good for the soul? Many of our friends and relatives who have visited your country write us of how lukewarm your churches are. We even heard that you baptize children at 10 or 12 years old! Is that true? Have they been converted? Do they know what it means to follow Christ all the way, even unto separation from society, or the sacrifice of their jobs?

We were fascinated to read in one magazine you sent that you had attended a presidential prayer breakfast. The ideology of our country is atheistic and we have



never been invited to offer prayer at any function. It is not popular in our country to be a professing Christian and least of all a pastor. We are accused of being non-productive members of society. Sometimes wild cartoons are printed against us. Many pastors have secular jobs.

It makes us happy to think that in your country some Christian pastors can be close to your national leaders. We pray for our leaders, too! The Bible commands us to do that and we do pray that God will bless our country. We are thankful for the blessings that the revolution brought us. We remember when there was no bread or medical supplies, or even a doctor. Now we are thankful to God that our material needs have been met. Your questions about freedom are somewhat strange to us. We do not always understand what you mean.

Do we have freedom? was your question. I just re-read your letter and you mentioned how you sponsor radio and TV broadcasts. We are not allowed to broadcast our services as you do in the USA, but we are thankful that Baptists in Poland are able to broadcast over Trans World Radio and those in East Germany over the State radio.

We are also thankful that many churches in Eastern Europe are free to work with the elderly. Many of our Baptist unions have old people's homes, and some have hospitals for the mentally retarded, as in the German Democratic Republic. We cannot stand on the street corners and distribute tracts. But we have our House of Prayer where we meet once a week for prayer meetings, and conduct services three times on Sunday: from 9:00 to 11:00, 2:00 to 4:00, and 6:00 to 8:00. Also, the choir rehearses at different times during the week.

You ask, "Do you have freedom?" I wish you could have met

the young singing group that visited our church from Poznan, Poland. They were all teenagers. Their faces were aglow with the abundant life of Christ. One of them played a guitar and one wrote a song that went, "Two thousand years ago, Christ was born. But the world rejected him. How about you?" These teenagers certainly are free in Christ. Two of them decided to enter the ministry and will go to the seminary in Warsaw, Poland. The others want to be engineers and one wants to be a nurse.

A wonderful thing happened at one of our little churches in the suburbs of Moscow. A woman from the local government office was there and she had a wonderful conversion experience. Now, of all things, she is the leader of this village church. She considers her freedom to have begun when she confronted the Lord that evening.

Isn't this what the question of freedom is all about? Have we been confronted with the Liberator? Isn't this the real question: Have we met Christ?

Please know that we are praying for you and our Baptist brothers and sisters in America and around the world. We are thankful for the help you have given us. Greet all of your churches in the strong name of our Saviors.

In Christian love,  
Brother Stephen

This letter from "Brother Stephen" came by way of Denon Lotz, a frequent visitor to Eastern Europe, and was first printed in *Baptist World*, Journal of the Baptist World Alliance (\$4.00 per year, from 1628 16th St., NW, Washington, DC 20009).

The letter is imaginary to the extent that Dr. Lotz put the words on paper, but it is real in the sense that it is compiled from notes made in conversations with Baptist Christians in Socialist countries.

Dr. Lotz is a mutual representative of American Baptist Churches in the USA to Central and Eastern Europe.

David Wong, president of the Baptist World Alliance, visited Russia, Poland, Czechoslovakia, and Yugoslavia in the summer of 1976. He says: "What I report is from what I heard and saw during a very short time. The report is meant to be a personal observation and record."

#### USSR

My wife, Lillian, and I were invited by the All-Union Council of Evangelical Christians-Baptists of the USSR to visit the USSR. We visited Moscow, Leningrad, Kiev, and Tbilisi. Everywhere we went we were received with warmth and love. Russian hospitality cannot be excelled. The way they kiss and embrace each other in greeting is something an Asian has yet to learn.



## VISITOR'S NOTEBOOK

DAVID Y. K. WONG

accommodate about 1,200, including people standing. There are three communion services each month. During the service, many deacons sit on the platform to accompany the pastor and those who participate in the program.

There are not enough Bibles and hymn books. People listen to the reading of the Scriptures. The preaching person reads the words of each stanza before it is sung. There is a period of prayer by three or four persons in the congregation. They earnestly pray for the sick, for peace, for the country, and for the people of the world.

As I understand it, over 95 percent of the Baptist churches are registered to operate. Recently 30 other Baptist churches have been granted permission to register. These churches are independent and autonomous. Among these 30 Baptist churches is one in Kiev of which Georgi Vlas is a member. I visited that church, which was registered in May 1975, at No. 4 General Puchova Street. We met the deacon who lives in the church. Four young people were rehearsing their music for the next Sunday service.

As we left the airport at Tbilisi, Georgia, 19 Baptists, including pastors, leaders, and young people

#### Baptists in Eastern Europe

— because they were known to be honest — were allowed to pass the security area to come as close as the movable stairs for boarding the airplane, to give kisses and hugs to us.

We enjoyed and were moved by the warmth and love of these Baptist Christians who are our brothers and sisters in Christ. We were entertained in their churches, in big gatherings, and in private homes.

The Christians in the USSR do not have enough Bibles. The government allows them to print the New Testament in the Russian language in Moscow, and also to get Bibles through the Bible Society in Brussels, Belgium. I would encourage people to send contributions for Bibles for the USSR people through such channels as the Baptist World Alliance.

Baptist Christians in the USSR are active and enthusiastic about witnessing for Christ in daily life. God has many ways to use his people to witness for him. In Leningrad we hired two taxis to go to Lenin's hiding place, a place of historical significance. On our way our Baptist hosts witnessed to the taxi driver. Young people in the churches are so happy that they sing as they travel in cars, and at gatherings.

We found a "silent witness" at the national Hermitage museum. To the thousands who visit this public place annually guides explain the meaning and history of the Biblical paintings that hang in the large halls.

Much more of our visit with Baptists of the USSR — the 76-year-old pastor of a Tbilisi church now succeeded by his son after 29 years, and the church in the Ukraine that has doubled its membership in ten years — is forever in my memory.

#### Poland

During our stay in Poland we visited Warsaw and Bialystok.



## BAPTISTS IN EASTERN EUROPE

There are 52 Baptist churches in Poland, with almost 2,500 members, 100 preaching points, and a seminary in Warsaw with 11 students.

One outstanding characteristic of the Baptist churches is the fact that there are more young people than older folks. In the church in Białystok we met medical doctors, engineers, and businessmen. The pastor of the church, Peter Dylunick, is a young man of about 35. The assistant pastor is even younger.

There are about four Baptist camps for retreats and conferences. Each year some 300 young people go there for two to three weeks. Many young people were converted during the camping period. In 1975, 35 out of 100 baptisms were of young people who accepted Christ in the camp.

There seems to be no shortage of Bibles in Poland. You can buy them in most stores in Warsaw. The Bible Society in Warsaw printed a million Bibles in 1975.

The Polish government allows two weekly broadcast programs of 15 minutes each. Many people record the programs and play them for friends. The programs are taped in Warsaw, and broadcast at Monte Carlo. Many Polish-speaking people outside of Poland listen to the broadcasts. Programmers have received letters from Polish-speaking people in the USSR, and from many others who say they have accepted Christ from this radio ministry.

We Baptists talked with the Polish government minister who is director of religious affairs for the country. He was open and courteous. I thanked him for the religious freedom and help in securing land for church building. I answered his question about my impression of Polish Baptists by saying that they are happy, patriotic, and cooperative people.

### Czechoslovakia

Prague is one of the most beautiful cities in Europe, with many church buildings and historic monuments. A big monument to two Catholic reformers stands in the center of the Old Town square. Our escort was Stanislav Svec, secretary of the national union of Baptist churches.

The Baptist population in Czechoslovakia is about 4,100 with 27 churches and 65 preaching points. The two Baptist churches in Prague have memberships of 135 and 65. Churches have to be registered as in the USSR. Pastors' salaries are paid by the government, perhaps the only country where this is so.

We attended a Sunday worship service at one of the Prague Baptist churches, and I gave greetings. A group sang and gave testimonies. In general, any program or performance has to be approved by the government. As far as conducting services is concerned, it seems to be more strict in Czechoslovakia than in the USSR and Poland. However, they have two services on Sunday, one on Friday evening, and Bible study in church on Thursday evening. There seem to be enough Bibles, some printed in the country and some sent from abroad.

### Yugoslavia

We had a communion service in the Zagreb downtown church at which Josip Horak served the Lord's Supper.

On Sunday morning we drove to the Severin na Kupi church in the mountain region. The attendance was 50 to 60, yet there were representatives from different areas of the country. Some came from 500 kilometers away, near the Bulgarian border. The family atmosphere was shown in the way the Baptists greeted each other and the informal standing up and expressing of opinions after the main

order of service. This is typical churches in Yugoslavia.

There are about 60 small churches and another 60 preaching points in the country. Home Bible study groups are the foundation of their churches. There are not enough pastors. About half the churches use lay preachers who have regular jobs to make their living. Baptist membership is about 3,500, as compared to a reported 6 million Serbian Orthodox, 5 million Roman Catholics, and 2 million Muslims in a country of 21 million people.

As in other socialist countries, however, the Baptist influence is strong. Billy Graham spoke in June 1967 in a town where Roman Catholics had 3,000 times as many people as the Baptists. The government allows them to register a church as soon as organized. In 1975 the increase in Baptist membership was 6 percent, one of the highest percentages in any country in Europe.

The costs of land and building are high. The Baptists need financial support.

There is a Baptist seminary in Novi Sad, and Baptists cooperate with other evangelical groups in operating a new seminary in Zagreb with Dr. Horak as dean.

My impressions of Baptists of Eastern Europe can be summarized as follows: Baptists in Eastern Europe are as individualistic as those of other countries; they believe in the Bible as the Word of God and the Holy Spirit as spiritual strength. Just as Christians of other countries face different conditions, Baptists of Eastern Europe struggle to keep their faith, and are eager to witness for Christ.

Christians in affluent and free societies can learn from the Christian dedication, faithfulness, and witness in the daily lives of Baptists in Eastern Europe.

\*Baptist World Alliance, 1628 Sutherland Street, NW, Washington, DC 20009.



PAULINE MOORE

## BAPTISTS WHO LIVE WITH RESTRICTIONS

Baptists and other Christians are restricted in their personal lives and in their work for the Lord in the communist countries of Eastern Europe. The limitations vary in extent and kind from one to another of the eight lands.\*

Perhaps the approximately 400 Baptists of Bulgaria, whittled to half their former number since Communists came to power, have the most severe hardships. Close behind is Czechoslovakia. At the other end of the spectrum are Yugoslavia and Poland where there are fewer restrictions. In between these two extremes are Hungary, East Germany, Romania, and the Soviet Union.

In a radio interview in Latvia, Soviet Union, John Allen Moore was asked what he felt the religious problems were there. Surprised by the inquiry, Dr. Moore replied that one problem was a good one—that many of the church buildings are overcrowded. People from the West who visit Moscow return home with glowing accounts of the overflowing service they attended at the church there.

Crowded churches are common to most of the east European countries. The situation can be partially accounted for by the fact that church properties have been government-confiscated. More than



one Baptist congregation may occupy the same building; and in at least two countries four church bodies of different denominations try to stagger the time of their meetings because they have to use the same facilities.

Officials may take over a church building so that it can be used for a museum (one is actually an atheistic museum) or a "Culture Center." Sometimes a small amount of money is given in compensation, sometimes another lot with or without a poor building on it, or sometimes the congregation is assigned

to share with another one the use of a place.

In one city, where there is the largest Baptist congregation in that country, services were held in an inadequate building which members tried to make attractive. Officials informed them that the structure would be pulled down because of urban renewal; the site would become a park. The pastor and leaders began immediately to prepare for this eventuality. Several sets of building designs were drawn, none of which were given official approval. The Baptists searched in vain for a lot; all were either prohibitive in cost or not approved for their use. Finally officials "encouraged" them to buy a former Lutheran chapel in a cemetery. Responding well to the situation, the pastor commented that the services can now be held in a quiet and peaceful place where members will have space for fellowship outside the building afterwards, and that among the place of the dead they will pray to have a living witness. It will be named The Church of the Resurrection.

Baptists in Poznan, Poland were given a Lutheran chapel on the grounds of a former Lutheran hospital, now State run, in exchange for their former church building. Those in Leningrad, Soviet Union, in-



## BAPTISTS IN EASTERN EUROPE

herited a former Orthodox church, complete with onion-style dome, far out on the edge of the city. It is the one Baptist meeting place in Leningrad.

For years 1,000 members and visitors have crowded into a church building which has a seating capacity of about 800. Since this building was to be torn down by the city (and perhaps already has been by the time this article appears), the congregation bought property elsewhere. Before construction began, a strip of the relatively small lot was taken to be used as a driveway. Construction was started but later stopped. A new law provides that any money from outside the country for religious purposes — in this case by Baptists who wished to help finance the building — must be deposited in a certain bank account and must remain there until legal permission is given for withdrawal. Lacking the permission, and hence the necessary funds, the church is meeting in a still unfinished building.

Hungary and Poland apparently provide greater freedom to construct churches. Southern Baptist gifts through the Foreign Mission Board have enabled several churches to be constructed or renovated.

In one country, not long after the Baptist youth camp had been completed, and before it had even been used, it was taken over as a camp for communist youth organizations.

A way of choking off the work in another country is by denying training to young men who feel called to be pastors. Not only is there no school for them to attend, but they are not even allowed to attend a seminary in another communist country. At present there are only three full-time pastors. When the minister of the church in the capital city died, another man was called. He lives in a city a hundred miles away. In the two years since he became pastor, he has been unable

to get permission to live there although there is an apartment in the church for him, and his son is a resident of the city. The only arrangement he has been allowed to make is to spend two Sundays a month there. This is working a severe hardship on the church.

In all other European communist countries except Czechoslovakia and the Soviet Union there are Baptist seminaries, although enrollment is sometimes curtailed. In Romania, before Communism came into power, 95 students were at the seminary; they were needed to serve the large number of Baptists in that country. For many years after it was finally allowed to reopen under the present government, the student number was limited to six. This has been gradually increased until there were 42 enrolled last year. The faculty is inadequate in number and training and experience.

In the Soviet Union, Baptists are allowed to have a correspondence course. Recently it was learned that 500 had applied but only 50 permitted in each class. In the final screening of those who are accepted the men appear before the Baptist convention officials in Moscow and preach a sermon in order to help the examiners decide.

A lack of Bibles and religious literature for these countries still remains one of the greatest hindrances to Baptist work. Part of the responsibility of the International Department of the Baptist Union in the USSR is to translate articles from Baptist magazines of other countries. The law says that only six copies may be made of the translations, and these are all kept for use by the leaders in Moscow. Pastors throughout the country have little resource material. In a church service in Riga, Latvia, my husband and I noticed a man holding a tattered Bible with many loose pages, and a hymnal in which each song had been hand-copied. He probably considered himself blessed to own

these. The pastor of a church in the same city told of having two Bibles within a few months of each other. Both times there were 16 candidates, yet the pastor had no Bibles or any other kind of religious material to put into their hands.

In one country law forbids the distribution of printed religious materials, including Bibles, unless they are published within the country, and of course permission has to be secured for that. At least one man has been sentenced to prison for several years and his car confiscated because he used the automobile to distribute tracts printed elsewhere.

In another country a woman translated and typed a number of religious articles, making copies to share with others. Here, too, it is forbidden to make copies; so when the police discovered what she had done, the typewriter was taken away and she was warned that if she did it again she would be severely punished.

In Bulgaria and Czechoslovakia there is no Baptist paper. In most of the other countries they come out monthly.

When we asked a pastor in one city about his need for Bibles, he lowered his voice and assured us that at the moment he had a sufficient stock because someone had brought him a supply from outside the country. In two other countries, Baptist leaders told of regular visits of people who bring publications. One of these, a pastor, did not even know who his visitors were; they simply came about once a month, rang his bell, gave him material, asked whether he wished them to come again, then were off into the night.

In Poland and Yugoslavia there are Bible stores. Formerly officially connected with the United Bible Society, they now are independent. In East Germany, Baptists have permission for a religious bookstore with stock similar to that in our

Baptist stores but very limited in supply and selections. In Poland and Yugoslavia, Baptists are able to prepare tapes for their own radio programs; these are sent to Radio Monte Carlo for broadcasting.

Countless restrictions have been placed on Christian work throughout the years since communism came into power. Restrictions are based on the whims of officials, not on the countries' constitutions, which provide religious freedom.

In some cases Baptist leaders decide to do everything within the allowed framework rather than attempt anything else and perhaps antagonize officials who would then restrict them even more severely. In a few instances compromising of leaders may have gone beyond what was necessary and in the best interest of the members.

On the other hand, many people are willing to take a stand for what they feel is right. In one country Baptists constructed a fine building. In addition to the headquarters

office of the convention, the four-story structure housed a seminary, printing office, and living quarters for the students and leaders. When the president of the convention refused to hand over the building to the new Communist leaders, he was exiled.

The permit for a minister to preach and to serve his church can be taken away at any time and for an indefinite length of time. In one country police came to the homes of eight pastors for a thorough search of several hours and deprived them of books, tapes, and correspondence. Later, we learned these were returned.

Southern Baptists have given the greatest amount of help to Yugoslavia where money is provided for a seminary and church buildings and to help with the salaries of pastors. Money goes to Hungary for the seminary and to aid in the construction of churches, Bibles, concordances, hymnals, and other religious books have gone to the Soviet Union. As-

stance was started last year to Poland also for the seminary they were able to reopen. It is impossible to give any substantial help in Bulgaria, just personal gifts to individuals.

We can pierce the Iron Curtain. Baptists there welcome the visits of fellow Christians if they are discreet. It means a great deal to them to realize they are not forgotten. But the tool with the sharpest cutting edge is prayer.

"Albania, a ninth, is not treated in this article; it is very difficult to visit and officials claim it is completely atheistic."

"How to help get Bibles into Eastern Europe: see pages 11-12."

Mrs. Moore and her husband, John Allen Moore (formerly Foreign Mission Board field representative in Europe), have recently retired from missionary service.



## A MINISTRY OF MAIL

GLENN IGLEHEART

Some Baptists and Jews in the Soviet Union have suffered for their convictions. Although the Soviet constitution guarantees freedom of religious observance, in practice many restrictions are placed on religious groups.

There are two kinds of Soviet Baptists: the registered and the reform. The All-Union Council of Evangelical Christians and Baptists

includes about 500,000 Baptists, Pentecostals, and Mennonites. This group is registered with the government, and may have as many as 5,000 churches altogether.

Another 1,000 churches are called the reform Baptists. They have refused to register with the government or to abide by the government restrictions on publishing or open evangelistic activity.

This latter group has had continual skirmishes with the governmental powers, and several of their ministers are in prison. They are among the "prisoners of conscience," persons who have been placed in prison because of their political or religious beliefs.

Another group whose freedom has been curtailed are the "refuseniks," most of them Jews who have asked to emigrate from the Soviet Union but whose requests have been refused by the government.

Some of the refuseniks have been waiting for emigration visas for several years. In the meantime, "because you're leaving soon," their phone is taken out, they are dismissed from their jobs, or drafted into the army. Some have been put into prison, and others sent to mental institutions for "observation."

You may want to join a growing ministry of communicating by mail



with "prisoners of conscience" and "refuseniks" and their families.

This ministry of mail is one part of a worldwide campaign of concern for human rights in which Baptists can join heartily.

The Soviet Union has shown itself sensitive to world opinion at this point. It has often responded to the pressure of public outcries by permitting the emigration of those who desire to leave the Soviet Union, and by granting more liberties for those who desire to stay. Here is a difference between the Baptists and the Jews in Russia. For the most part, Baptists have not requested emigration, but many Jews have.

Writing letters to such persons has two effects: it lets the persons know you are thinking of them, and gives them courage. "A total stranger who knows my name, and writes to me."

Second, it lets the Soviet government know of your interest. Some people say that letters provide the only insurance policy they have; when someone is getting 100 cards a

day, he will be missed if he disappears, so mail provides a kind of security. A high volume of mail can be one way world opinion is expressed, and the Soviets are not insensitive to these concerns.

Various organizations have been set up to advance the cause of human rights in the Soviet Union. They have collected the names of "prisoners of conscience" and others who suffer harassment for their beliefs. They also provide up-to-date information about events in the Soviet Union as they relate to human rights.

Many of these organizations exist on the local and state level, and you can look for them in the yellow pages or phone the local Jewish synagogue for information. Others are national and international. You may wish to write for their materials, and tell of your interest of writing persons in the Soviet Union. Three leading groups are listed below. They will give you the names of persons interested in receiving mail from the US. The postage on an airmail post card is 31 cents. Some people insure delivery by sending an airmail registered letter, with receipt requested (cost: about \$2.73).

Instructions on how to address your mail will come with the names, and can be either in the order we use here, or in reversed order as they do in the USSR. For example, mail to Georgi Vins, an imprisoned reform pastor from Kiev, should be addressed:

USSR  
Yakutskaya, ASSR  
Ukutsk Bolshaya Marka  
UsD 40/5 Zh  
VINS, GEORGI

Let your message be warm and non-political in nature. Do not criticize the Soviet government in

any way, or brag on your own. You may send a commercial Christmas card or Easter greeting to a Christian, or write something like:

Dear Georgi Vins:

As a fellow Baptist believer from the United States, I want you to know that I am praying for you. May God's help be yours.

Your name and address.

Your letters and cards will not only be a witness to Jews and Baptists in the Soviet Union, but also to American Jews as you link yourself with them in a project of mutual concern. Offer to pray with and for your Jewish friends in their efforts to enable fellow Jews to emigrate from the Soviet Union.

Good luck in your ministry by mail!

National Conference on Soviet Jewry  
11 West 42nd Street  
New York, NY 10036

National Interracial Task Force on Soviet Jewry  
1307 South Wabash  
Chicago, IL 60605

Centre for the Study of Religion and Communism  
P.O. Box 601  
Elgin, IL 60120

Dr. Iglehart directs the department of Interfaith Witness, Home Missions Board, Atlanta, Georgia.

# BAPTIST WOMEN MEETING IN SECULAR EUROPE

RUTH WAGNER MILLER

How does secularism affect Baptist work in Belgium, France, Austria, and West Germany? How can Baptist women witness to the growing secularism of the United States? These are the questions we will discuss this month.

Does religion matter any more? Do the words of the Bible have any influence on the social, cultural, and political life of Europeans?

If we were to look only at the statistics, our answer would be yes. More than 95 percent of Belgium's 9.75 million people claim to be Catholic. France, with her 52 million people, is 80 percent Catholic. Ninety percent of tiny Austria's 7.5 million are numbered as Catholics and another 4 percent are claimed for the Lutheran church. West Germans divide their church memberships with 45 percent going Catholic and 49 percent Lutheran.

When we look closer, however, we see that the church membership is on paper only. Belgium's Catholics admit that only about 10 percent of their members could be called active — meaning they attend mass at least once a year. Someone has referred to the French as a nation of "baptized heathens." In Germany, only about 14 percent of the Catholics attend church; nor do the Protestants compile a better record, for the Lutherans' attendance is only 9 percent.

To find out how this decline in religious influence has affected Baptist work, ROYAL SERVICE asked missionaries to the four countries mentioned above the following questions: How does secularism affect your work? What are some of the approaches you are trying and

how are they working? How can we pray for you? Here are their answers:

## Helen Wood, Belgium

Helen's husband, Rudy, pastors the French-speaking Baptist Church at Nivelles (nee-VELL), chairs the Home Missions Committee of the Belgian Baptist Union, tries to initiate new work, and oversees mission points where people aren't able to support a pastor of their own. In addition to home responsibilities, Helen works with preschoolers, does some of the programs for the women of her church, and fills in where needed. Last winter, she taught an English class as an outreach ministry of the nearby English-language church.

Helen says, "When we were on furlough, we often heard people saying, 'Europe? What are we doing with missionaries in Europe?' This is the attitude of many people — that those not living in underdeveloped nations don't need missionaries."

Belgium is a difficult spot. Unlike most countries where Southern Baptists have been able to offer medical help, or vocational training,

or education to those who don't have it, in Belgium there's nothing to offer except the gospel. Not that the gospel isn't powerful and attractive; but people with physical needs are ready to hear about the other side of life when they see someone has an interest in their physical needs. In Belgium, people don't feel they have a need.

Social Security completely takes care of the people — their insurance, medical expenses, retirement. The school system provides education from the diaper set straight through the university crew. There is no area Helen and Rudolph Wood have found they can contribute something other than the gospel, and people simply do not feel their need of it. There is a void, but Belgians don't turn to religion as a possible means for filling the void.

As they work side by side with Belgian Baptists, the Woods have to be careful not to give the impression that they're trying to take over. Often they must be content to plant the seed of an idea and pray that it will grow.

The Woods have tried to organize an all-age Sunday School, something unusual in Europe. Normally,



## BAPTIST WOMEN MEETING

children have Sunday School during the worship services, but the Woods have tried to arrange for an adult Sunday School. It hasn't been totally accepted yet, but some members are grateful for the chance to study.

For four or five years the Baptist church at Nivelles has held a music festival during Pentecost Week, a big federal holiday when most of the businesses close. The church brings in singers and Christian pop groups from throughout Europe and the United States to present Jesus Christ in an appealing way to those who would never attend a church service. Although no decisions are called for, need is pleaded.

"Pray for us," Helen asks, "that we can establish a coffee-bar ministry as a follow-up to our music festival, because the majority of those attracted to the festival are young people."

Helen adds, "Pray that the Holy Spirit will give a vision to our Belgian Baptists. We number only 350 in a population of 10 million, and we suffer from a minority complex. Belgian Baptists are untrained in concepts of stewardship, Bible knowledge, and personal witnessing. Pray that women's work will develop. We have few women who are interested in or capable of leadership. As a result of the lack of women's work, we have no missions organizations for the young people. Pray that God will raise up Belgian workers and make it possible for them to be trained."

Jackie Phillips, France

Much of the French Baptist effort centers around Paris. In this city are located Emmanuel Baptist Church (English-speaking), a pastors' school, a radio studio, and the Baptist Publications Society which fur-

nishes Christian literature to the French-speaking world.

Away from Paris, at Bordeaux (bor-DOUGH), Gene and Jackie Phillips are beginning a work at the



## WHY EUROPE'S SECULARISM?

Ruth Wagner Miller

What has caused such a great falling away from God in Europe, once known as the cradle of Christendom? The answers aren't simple.

We could say that Europeans are caught up in materialism, the accumulation of things, because two costly wars destroyed so much of their property. This is partially true.

We could take the easy way out and blame it all on the communists—but what about the countries that don't have communist governments?

Or we could suppose that the church-state relationship, where the state churches are supported by a church tax, has removed the burden of responsibility from the members and in the process relieved members of involvement in church affairs. This theory, too, has some basis in fact.

But the issues go back farther in time and are buried deeper in the total structure of the Catholic and Lutheran churches. For too long the

Pope, the cardinals, and the bishops reserved all the leadership of the church to themselves. This resulted in an untrained, uninvolved laity; but it also resulted in a church hierarchy which was and often still is out of touch with people and their everyday problems.

During the late Middle Ages, monasteries and religious orders took over public health, welfare, and education. This relieved congregations and individuals from a sense of personal responsibility to the less fortunate. Later, after the Reformation, many of these same church responsibilities became the work of civil authorities; and social ministries moved a step further away from the laity.

Nor can we discount the backlash which occurred when religious freedom finally became a constitutional ideal, if not a reality. Many Europeans, freed from the domination of the church, never intend to let it influence their lives again. People

are leaving the churches in large numbers. This shows that they belong to the church out of tradition, cultural conditioning, and perhaps fear, rather than because of a personal faith commitment.

Yet, it's dangerous to generalize. Even as we see the falling away from the traditional church, the loss of religious influence in politics, education, social welfare, we must not lump all Europeans into this category. There are those, both inside and outside the church, with depths of faith that most of us churchgoing Americans can never appreciate, for our faith has never been tested in the way theirs has.

And some Europeans have found that material success doesn't fill the deep longing in their lives, doesn't give the answers to Why am I here? and What's after death? They are searching. Tragically, they refuse to turn to the church for answers because they do not trust the church as they know it.

invitation of the French Baptist Moderation.

In an old sausage shop, the Phillipses have opened an outreach center that includes a small bookstore, an office for studying and counseling, and a meeting room where they have Bible studies and hope eventually to hold worship services.

Jackie describes the French people she's met. "The men appear to be chauvinistic, intellectual, domineering, proud, and very materialistic. The women are terribly energetic, domineering, ambitious, and family-oriented even though many of them work. The French

live at the beach; and on the weekends they're on their way out of town. This fact affects church attendance. In addition, Sunday is the day for ball games, races, going to the beach, and grocery shopping (stores are open Sunday, beginning at 9 A.M. and closed on Monday).

Living is expensive in France. Many men have two jobs. More and more women are going to work. Because work takes up so much time in the French person's life, he hasn't time for religion.

French people consider education terribly important. Many young people spend seven or eight years in university at government expense, for college is free. Religion seldom interests students.

Gene and Jackie Phillips try varied programs to reach the secular French. They provide games and table tennis for the young people. With coffee bars they've successfully reached out to university students and international students from all over the world. Jackie says, "You don't just come in, get a building and say, 'Hey, look, we're having church.'"

Pray for Gene and Jackie Phillips. Ask God to show them imaginative ways to present the good news to the French people of Bordeaux.

Bill Wagner, Austria

Bill Wagner tells how being in the minority affects free-church members. (A free church is one that doesn't accept support from the state.) Because they are a minority, free-church members have built up invisible, psychological, defensive walls against a world that looks down on them. They then become trapped in their own walls. Not only do they fail to grasp opportunities outside their walls, they do not easily welcome inside their walls those who would join their fellowships.

Bill Wagner also explains that the socialist state, where an individual has taken care of from cradle to grave, has influenced the Baptist Union in that it doesn't accept a young person to go into the ministry unless it can

guarantee him a lifelong position and take care of his pension. The idea of an individual living by faith is totally foreign to Austrian Baptists.

Two needs of Austrians through which evangelists may be able to reach them are the need for fellowship and the need for assurance of life after death. Bill talks of elaborate graveyards and the pilgrimages that most Austrians make to take flowers to gravesites. For the Austrian, death seems to be a breaking point, the end of something; for the evangelical Christian, death becomes a beginning. "I feel," says Bill, "this is one way we're going to reach people. Is there a life after death? If there is, where are you going to spend it?"

Working side by side with Austrian Baptists, Southern Baptists have had most of their success working with young people of the Salzburg area who are actively looking for answers. (See current missions group study on youth work in Austria, pp. 22-25, for more information.)

Bill Wagner asks that we pray for a department of home missions in Austria. "We would like to start Baptist work in three cities—Klagenfurt, Innsbruck, and Bregenz. If we could ever get a home missions board going I feel we could get the personnel and finances to start."

Isam Ballenger, West Germany

Isam Ballenger has recently been named field representative for Europe, a job in which he will keep in touch with Southern Baptist representatives (appointees and others sent out by the Foreign Mission Board). Before taking this new position, he and his wife worked with an English-language church at Hamm and then with a German-speaking congregation at Offenbach in Germany.

Dr. Ballenger reminds us that West Germany is an affluent country. Secularism can be seen in the government, the economy, and the educational system. Germans want to be thought of as enlightened,



people seem to be private and hard to know. They appear to think only of eating, drinking, and going on vacations. I see the young people as generally non-sportive, passive (they'd rather watch a soccer game on TV than go out and play it), unimaginative, and immature—probably because of the close family ties."

Secularism affects the religious life of the people in many ways. Many families own second homes in the mountains, in the country, or at



## BAPTIST WOMEN MEETING

modern in their thinking. Many have the attitude that Christianity is outdated, that the Bible contains nothing but old stories and tales and is no longer appropriate for our time.

Dr. Ballenger reports, "In visiting the people of Offenbach, we heard time and time again from people that they expected the church to baptize and confirm their children, to marry and bury them — and more than this they did not expect. For these services, they paid their church taxes." Religious faith and church membership for the German Catholic or Lutheran simply does not involve him personally.

"In our witnessing," says Ilean Ballenger, "we had to be careful not to ask people to have a relationship with the church, because they felt that they already had that. This is the pertinent question not only in Germany but in all of Europe. Not: do you belong to the church, but do you belong to Christ?"

Although in the minority (67,000 Baptists in 340 churches and 278 missions out of a total population of 61 million), German Baptists are strong and have good leadership. Most of our Southern Baptist efforts there involve the English-language churches which cooperate in many ways with the German Baptist Union.

The major thrust of German Baptists is to offer an alternative to the state church. They distribute a pamphlet entitled "A Free Church in a Free Society" which explains that a free church means free believers, giving out of free will, having decided out of free will to become a member of the church.

German Baptists realize they have a missions field at home, that Germans need Christ. They want to increase their own efforts in missions, personal witnessing, having their people reach out. Pray for German Baptists as they seek to reach their country for Christ.

## A Message for United States Baptists

What have Southern Baptists in Europe learned about coping with secularism? Here's what they reported during a conference of workers from traditionally Catholic countries:

"Secularism is a problem for all churches, since most people are not interested in religion... (but) it also poses an opportunity since so many people do not have a form of religion to fall back on and may be prepared for personal religious experience." — J. D. Hughey, Foreign Mission Board Secretary for Europe, Middle East, and South Asia.

"Secularized people, especially young people, are in search of community. The church should be this type of community.... Our caring must be disinterested, not a means to an end, not just to gain new converts — we must be a serving church.... In a secular world, first of all, what we do must be Christ-centered and not church-centered.... He (secular man) is called to decide for Christ and not for the church.... He will be suspicious if he hears the message only from professional people, pastor or evangelist.... People will be suspicious and feel that the message may be more church-centered than Christ-centered if they hear it only in religious buildings.... where we lay down the rules of the game.... Our evangelism... must never be out of touch with real life.... We should listen to people, learn to know them... start with people's questions.... Evangelism must be modern, not in its theology, but in its language.... We are not in a position to compel people to learn our 'language of Zion.'" — Robert Sommerville, director of Centre Evangelique and Pastors' School, Maesy, France.

"Preaching becomes more speaking with than speaking to.... If the Christian experience is relegated to a building, the harm comes not in what occurs within these particular walls but in the consequent easing of conscience about what goes on

elsewhere. Religious experience need not be racial only but can be temporal and spatial." — Ilean Ballenger, Foreign Mission Board field representative for Europe.

In a Methods Committee Report to this same conference, four themes to evangelical church outreach were cited: the minority complex — "We are small and can do nothing"; the superiority complex — "We have the truth; everyone else is wrong"; the impossibility attitude — "It won't work here"; the indifference syndrome — "After all, we in the different churches believe the same things now; it makes no difference."

Can we Christians of the US learn from what our missionaries have found? As we face our own future and see the increasing influence of the godless society all around us, the answer comes imperatively through — we must.

## KNOW YOUR WINTER

Ruth Wagner Miller prepared this month's study and prayer materials on

Europe. A member of Marietta, Georgia, First Baptist Church, she directs The English School, a ministry to the international community. "When I'm not out with the pulpits committee," she says, "I'm in the church choir and act as secretary for an adult Sunday School department." She is married to Charles Miller, a salesman for Lockheed Aircraft. She and her two teenagers are all involved musically in church and school. Outside interests include organic gardening, sewing, needlework, and travel.

## PLANNING THE MEETING

### PLAN 1

Hold a press conference. Choose four women to represent the four missionaries, and answer questions from the press corps (the rest of your members). Provide several questions to members of the audience to start the discussion. For example: 1. I would like to ask Helen Wood how their ministry in secular Belgium differs from that of missionaries to underdeveloped nations. 2. Ilean Ballenger, how do you spread information about Baptists to the German people? 3. Jackie Phillips, tell us about the French people and your work in Bordeaux. 4. Bill Wagner, tell us some of the problems you have found that the socialist state adds to Baptist attitudes in Austria.

When the audience has finished questioning the "missionaries," the moderator may sum up, adding comments from material in the article which was not covered in the questioning.

Call attention to the list of suggested follow-through activities (below) and ask each individual to choose one to carry out. Close with Call to Prayer (below).

### PLAN 2

Put on a European fair. Before the meeting, enlist a hostess for each country, who will be prepared to give a brief summary of the problems of secularism in that country. Invite members to bring for display any curios they may have from these countries. Use information in Know Your Baptist Missions\* to make posters giving missions facts about the four countries. Plan to serve simple foods representative of each country, for example: Germany — sausage and rye bread; France — assorted cheeses; Belgium — crepes filled with preserves; Austria — hot chocolate garnished with whipped cream. Set up four corners of your meeting room with the booths of the four countries.

During the meeting, divide into four groups, one group going to each country (booth). After five to

ten minutes, ring a bell and have groups progress to the next booth. After the "tour" is completed, reassemble. Read the list of follow-through activities (below) and ask each member to choose one. Close with Call to Prayer (below).

### PLAN 3

Use a debate forum by dividing the group into two teams. Introduce the topic. Ask teams to choose two debaters and to coach them on what to say as they debate the question: Resolved — The secularism that has affected Europe will not happen in the United States. One team will take the affirmative, the other the negative. Allow about 15 minutes for preparation, then present the debate. Sum up by reading the list of follow-through activities, commenting that each of us must do our part to see that it doesn't happen here. Close with Call to Prayer (below).

## CALL TO PRAYER

Remind members of the prayer requests listed in the article. Ask them to pray silently as you read the

names of missionaries on the prayer calendar. Read Luke 17:11-18 from the Phillips translation. State that one cause of secularism is the failure to acknowledge God's presence in situations, the failure to cultivate a grateful spirit. Ask members to tell in one or two words things for which they are thankful, addressing their thanks to God. Let this be a quiet, free-flowing time of praise as members enter into it.

## FOLLOW-THROUGH TO STUDY

1. Take a personal inventory this month of the things you have allowed to come between you and your commitment to God.

2. Make a list of the social ministries of your community that rightfully should be the responsibility of individual Christians.

3. Choose one of the countries studied about today. Make it your special prayer burden for the month.

\*Check your church media center (library). Or order one copy only from Foreign Mission Board, Literature, P.O. Box 6597, Richmond, VA 23230.

What can you do with one little ole quarter? Add it to 3 others and you will have a dollar. You can add it to 9 others and you have \$25.00 — to 99 others and you have \$250.00. You can add it to 9,999 other quarters to have \$2500. That could be the sum WMU magazines will have to pay the US Postal Service next year to notify us if you move. OR, that could be the sum used to make WMU magazines even better for you — if, when you move you send an address label from a recent ROYAL SERVICE and your complete new address.

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# CURRENT MISSIONS GROUP

## YOUTH WORK IN AUSTRIA

RUTH WAGNER MILLER

How do you meet the needs of someone who has no apparent needs? First, you look beyond the surface (just because a person is well cared for physically and has a high standard of living doesn't mean he has no needs). This is what Southern Baptist missionaries are doing among the young people of Austria. Our study this month takes a look at this ministry.

Austria — fabled land of the Alps, waltzes, rich food, Mozart and Brahms, culture, and *The Sound of Music*. A tiny country the size of South Carolina giving to its 7.5 million people one of the highest standards of living in the world. The cradle of Christendom where imposing cathedrals cast their shadows and nine out of every ten persons belong to the Catholic Church. A socialist state guaranteeing its citizens jobs, pensions, and good medical care.

What more could anyone want? "Nothing," say many of the older people. "We have our baptismal certificates; what more do we need?"

"Something," reply Austria's young people. "We need something, but we're not sure what. We need our basic questions about life answered. Why are we here? What should we do with our lives? Where will we go when we die? We seek answers."

It was into this climate of awareness of "something more" in life that Bill and Sally Wagner went as fraternal representatives to Austrian Baptists in 1965. They were later joined by Tom and Joyce Cleary. Bill says, "I felt that if our work was going to have lasting effect it would have to reach the youth of the nation who are the receptive group."

### The Austrian Young People

Who are these open, questioning young people?

By education they may be denied much chance for advancement. Their marks at the end of fourth grade usually determine if they will go on for college preparatory work or pursue a trade. This leaves little hope for the slow starter or the immature. Only 15 percent of the young people attend "gymnasium" (college preparatory school) and only about 8 percent go to the university. This limited opportunity for advancement beyond a certain level causes a listless attitude — a "live and let live, let's get out of life what we can" philosophy.

Young people who don't attend college may go to trade school for a total of nine years' schooling, but advancement is difficult. Once trained for a specific skill and on the job, they're stereotyped for that kind

of work. Moving to another field of work, or moving up, rarely comes their way.

Although Austria has historically been a religious nation, the institutional church has little influence in the lives of Austria's young people. The youth have to take religion classes, but the experience only serves to immunize them.

To understand Austria's situation today requires a short history lesson. During the Reformation in Europe, some areas now part of Austria were Protestant. During the Counter-Reformation launched by the Catholic Church, many people were cruelly forced back into Catholicism. The established church could not wipe out all non-Catholics, however. Today, the 10 percent of the population not Catholic belong to the Lutheran Church (4 percent) and other small minorities, or claim no religious preference.

Baptists are considered a sect, along with Mormons, Methodists, Jehovah's Witnesses, and others. It has only been in the past 100 years that legislation was passed tolerating these groups. "Even then," writes Bill Wagner, "their houses of worship could not have the front door on a main street, so they put their chapels on back streets. This helped produce a sort of 'backdoor philosophy.' Baptists are timid about pushing too much for recognition."

Yet, Austria's young people offer the hope of turning the situation around. They aren't concerned about the past and its problems;

they don't care about petty doctrines that have divided Christians. God's Spirit is working, and the young people want answers.

Bill Wagner was invited to speak to the religion classes in a Catholic school (the religion teacher had given his life to the Lord but chose to remain a Catholic). Bill conducted discussions around the questions: What is a Christian? Where do people go when they die? Where will you go? The students, after eight years of religious instruction, couldn't give adequate answers. Although they knew something about religion, they knew nothing about the claims of Jesus Christ.

### How Do They Minister?

God has changed the lives of many young people in Austria. In the 20 years prior to the Wagners' arrival there, only one young man had surrendered his life to preach. Now seven young people are training for various ministries. Four attend seminary, preparing for work in Austria. The others, although Bible-school trained, will perform lay ministries. Considering that there are only 780 Baptists in Austria, that's a pretty good percentage.

The Wagners and other Southern Baptist missionaries, Tom and Joyce Cleary, work side by side with Austrian Baptist churches rather than starting independent ministries. Most of the youth work centers around Salzburg; it is an outreach effort of the Salzburg Baptist churches — one German-speaking, the other English-speaking.

The youth center of Salzburg offers afternoon recreation periods and informal youth-oriented evangelistic programs. One Austrian touched by this ministry was the Catholic religion teacher just mentioned. When a person accepts Jesus as Lord and Saviour, the missionaries don't insist on his becoming a Baptist. Sometimes the convert decides to stay in his own church, for he sees it as his mission field. Others go back to their own churches, but don't find the fellowship and caring that they need. Then they come asking for membership in a Baptist church. But when they come, they come because they want to and not because of any pressure put on them by the workers.

The Salzburg church (German-speaking) holds weekly fellowships and Bible studies for university students (over 10,000 of them in the city) who have few other Christian student organizations. Although the group is interdenominational in make-up, its members seem willing to attend Baptist worship and evangelistic services.

The English-speaking Baptist church reaches out to international students and tourists through an informal "share group." Christians from various national and cultural backgrounds experience being "one in the Spirit" through these fellowships. In addition, retreats at a ski lodge give further contact and witnessing opportunities.

Southern Baptist missionaries also consider their homes as mission points. It's not unusual for





## CURRENT MISSIONS GROUP

Billy Wagner or Joyce Cleary, on an average day, to minister 15 people in large or small groups, sharing with them the claims of Jesus Christ.

Typical of persons reached in this manner are Herwig Auschitz and Gerda Geiger. Herwig first came to the Wagner home to attend a Christmas party. He found a warmth, and returned with his questions over and over again. Over a period of time he saw the reality of Christ and yielded to him. Today, although he keeps his job as a customs agent he is Bible-school trained, active in youth work both at the Baptist center and the church, and may become lay pastor of a mission station.

Herwig's parents are dead, and he has helped his younger brother. He faces difficulties with his relatives who cannot understand why he would want to be a Baptist, yet they see something in his life that they don't see in the lives of others. In due time, he will have a great influence on his relatives and friends.

Gerda Geiger knew the Wagners, first, as their babysitter. She surrendered her married life to

Christ and found direction. At first, her parents couldn't understand why she would want to be a Baptist. She met a young man at one of the old retreats. When they decided to marry, her parents insisted that it be in the Lutheran church even though both bride and groom are Baptist.

Today, Gerda and her husband are active in the Baptist church, bringing new young blood into the congregation. They have won another couple; the man, once an atheist, is a fervent and vibrant Christian. They have started Bible studies for young married couples in their home and in other parts of the city.

Today, the church at Salzburg has many fine young couples as a result of the youth center. Probably two-thirds of all the young married Baptist couples belong to the church at Salzburg as an outgrowth of their contact with the center.

What is the need of Austrian young people that brings them to the place where they can be confronted by the claim of Jesus Christ and their personal response to him? They need fellowship. They need warm acceptance and

understanding. They need love, they need to find answers.

Some Austrian young people traveled with Bill Wagner to the Baptist World Youth Congress in Portland, Oregon. Bill Wagner says, "We stayed with families everywhere we went. One couple who were not Christians when we started the trip, gave their lives to Jesus Christ. The main reason was that they were simply taken aback by the love shown them by the Baptists with whom they stayed." The Austrian told Bill they were impressed with this deep feeling of hospitality, a readiness to help, a sharing, a wanting to give. "This love," continued Bill, "is what led many of the young people to the Lord."

Baptists everywhere have a part in this ministry to the young people of Austria. Our gifts through the Cooperative Program and the Lott's Moon Christmas Offering help support the youth center, the old lodge, the churches. More Baptists could also have a part (and a blessing) by extending the hospitality of their homes to young visitors from abroad.

## PLANNING THE MEETING

To the leader: This is your first meeting of the new church year. Make it worthwhile. Your reputation as a dynamic group will bring in more members; and after all, that's the name of the game — getting more women involved in mission study. Whichever plan you choose, be enthusiastic and help your members get excited over what they're learning.

Aim: As a result of this study, Baptist Women should have a better understanding of the needs of young people in Austria and how Southern Baptist missionaries work to meet those needs.

### PLAN 1

Introduce the topic. Divide members by forming small buzz groups of not less than four, not more than six, members each. Ask

them to discuss the following questions, using ROYAL SERVICE as a source of information: 1. In what ways are Austrian young people like American young people? In what ways different? 2. Compare the ministries of Southern Baptist missionaries to Austrian young people with the ministries our churches have for American young people. How are they alike? How different?

After allowing sufficient time for discussion, reassemble the group and ask for reports. Summarize the study and motivate the group to do something specific for the cause of Christ among Austrian young people (see follow-through ideas below).

Close with the Call to Prayer (see below).

### PLAN 2

Before the Meeting: 1. Gather ingredients and equipment to serve Austrian-style coffee (a prepared mix is obtainable at grocery stores, usually on the coffee shelf). 2. Obtain a recording of the soundtrack from *The Sound of Music*, and arrange for a record player. 3. Ask two members to prepare to act out an interview. One member will act as Bill Wagner, missionary; the other as a newspaper reporter from the US asking questions about Austrian young people and his work among them. Use information presented in the study.

In the Meeting: 1. Play background music and serve the coffee as members gather. Use these devices to introduce the topic



of study. 2. Introduce members acting as reporter and missionary. Allow them plenty of time to present their material, but reserve enough time at the end for a discussion of follow-through activities (below). 3. Vote on a specific follow-through activity and assign one or more members to see it through. 4. Close with Call to Prayer (below).

### PLAN 3

1. If members have not read the study material, give them time to read it, or summarize it for them. 2. Choose two members to engage in role-playing. One will play the part of an Austrian young person who has found Christ and wants to join a Baptist church. The other member will play the part of his parent who is opposed to his leaving his family church. Before they begin playing their roles, divide the rest of the group and ask one half to coach the "young person" and the other half to coach the "parent" on possible feelings and arguments he might use. After the players have exhausted their arguments ask them to tell the group how they felt

as the persons they played. Comment that sometimes we have more sympathy for others when we try to feel what they're feeling. 3. If time permits, lead the group in a discussion of the question: Is it a good idea to let converts go back to their own churches, or should they be encouraged to join a Baptist church? Why? 4. Choose a specific activity from the follow-through study suggestions below. Ask members to report next meeting on the activity and its results. 5. Close with Call to Prayer (below).

## CALL TO PRAYER

Using *The Living Bible*, read Romans 12:13 and Hebrews 13:2 aloud. State that today, even as you meet, missionaries around the world are obeying these words. Because they do, the unsaved learn of God's love and Christians are built up in the faith. We, too, can apply these commandments to our own homes.

Ask members to bow their heads and close their eyes. In a time of silent prayer, ask them to picture their homes in their minds and in an act of faith and will, silently give their homes to God, that he may use them as missions points. Read the names on the prayer calendar (pp. 42-48). Pray that God will provide each missionary a home into which (s)he will be able to welcome those whom God sends.

## FOLLOW-THROUGH TO STUDY

Consider doing one of the following: 1. Write a note from the group to the people who go to the Salzburg Baptist Youth Center. (Send it in care of William Wagner, Austrian Baptist Mission,

Weberhardweg 14, A-5026 Salzburg, Austria.) Tell them you have studied about them and pray for them. 2. As a group, become pen pals to an Austrian young person. Do this by writing to the Salzburg Baptist Youth Center (care of William Wagner, address above), asking them to post your letter in their bulletin board. Have one or two members sign up for each month. They will correspond with any young people who respond. Don't worry about the language problem; most European young people study English in school and welcome the chance to practice it. 3. Consider enlisting church families who would be willing to act as hosts for Austrian young people visiting in your area. Compile a list of names and addresses of those willing and send it to William Wagner (address above). 4. As individuals, analyze your home and ask God to show you how you can make it a missions point. 5. Share with your family what you have learned through this study.

Want more information about Baptist work in Europe? Find the April, June, and August 1977 issues of *The Commission*, the journal of the Foreign Mission Board. Borrow them from your church media center (library), your pastor, or another missions-minded person in your church. Subscribing to *The Commission* yourself and reading it regularly will guarantee you excellent resource material for individual, family, and organization mission study and praying. One-year subscription is \$3.50; write *The Commission*, Box 6597, Richmond, VA 23230.



## JUST A MEMBER?



## BEGIN A GROUP!



BOBBIE SORRILL

So you are not a group leader or one of the other Baptist Women officers. You are "just a member." That may put you in a unique position to begin a mission study group on an informal basis.

Your new, informal group could have only a few members, maybe even just three. It could meet once a month.

Consider yourself a "key" woman and think of the possibilities. Are there women in your neighborhood who might get together once a month as a study group? Are there some life circumstances they have in common which might help them want to be a group? Such as the fact they work

outside the home, or have husbands that travel during the week or who are gone at night, or have children about the same age?

Are there women in your office who might meet during the lunch hour?

Are there women you know who have a common interest in the biblical basis of missions, missions-related books, or in learning more about Southern Baptist missions work?

The group need not be highly structured. It simply needs someone to keep things going in an informal way from month to month (the "leader"), a purpose, and the study material.

There is a choice of study material, and it is easy to find and use. Look now at the three options in ROYAL SERVICE as examples of material available each month for use by mission study groups:

1. Bible study group material, pages 31 through 34.

2. Current missions group material, pages 22 through 25.

3. Round Table group material, pages 29 and 30.

If later you want to know more about how a group functions, consult Baptist Women Manual and Working in a Missions Group (see order form, p. 48).



Pastor Ray Reynolds stands at the door of his church, greeting members after the morning worship service. A small church with Sunday School attendance running about 110, it offers the usual Southern Baptist programs. It could be located anywhere in Georgia, or Alabama, or the Carolinas, but it's not. Instead, it stands at the edge of the SHAPE (Supreme Headquarters Allied Powers Europe — NATO) community in Jurbise (Jur-BEEZ), Belgium. It is one of the 42 churches of the European Baptist Convention which ministers to the needs of English-speaking people.

### A Ministry to Americans

It seems that wherever in the world dedicated Southern Baptists find themselves, they soon realize their need for fellowship, Bible study, and worship with people of like minds. Out of this need an English-language church is sometimes born.

These churches provide spiritual nourishment for Christians abroad; but they also have an evangelistic outreach, baptizing one person for every ten members — about three

times the Southern Baptist average.

One Christian writer has said that the twentieth-century scattering of Christians around the world because of military and business reasons may be as important to the cause of missions today as the scattering by persecution of the first-century Christians.

Stop right now and give thanks to God for the faithfulness of those who share Christ no matter where they "pitch their tents."

A good example of this outreach is the Baptist Church at Jurbise. It has started a French-speaking work, held Vacation Bible Schools, started a bus ministry, and even established a day-care center.

Ray Reynolds' wife, Helen, tells the touchingly beautiful story of how two British families came to the Lord through the church's GA organizations. The Reynoldses' eight-year-old daughter, Ruth, invited some of her school friends to GA. Two of them who came were sisters. As they began to learn about missions, they shared their excitement with their parents until one Sunday the parents showed up at church saying, "Our little girls know

# PRAYER GROUP ENGLISH- LANGUAGE CHURCHES IN EUROPE

RUTH WAGNER MILLER

more about the Bible than we do. We want to come and learn." Before long, this family decided to follow Christ. They, in turn, became burdened for their next-door neighbors, another English family. Now the neighbors, too, belong to the family of God.

Many churches have a watch-care ministry which extends membership to born-again believers of other denominations who don't wish to change denominations but who do want to affiliate.

Pastors of English-language churches provide counseling services for troubled marriages, disturbed parent-child relationships, and the many problems that come with adjusting to different cultures, with pulling up roots and moving on every few years as military people often do.

Pray for wisdom and guidance for these pastors.

**A Help to European Baptists**  
English - language Baptist churches in Europe establish good relationships with European Baptist churches. For example, they help financially with missions work at



## PRAYER GROUP

tempted by the Baptist Unions of the various countries.

English-language churches in Europe have a unique opportunity to show, by their example, the best of the workable methods that Southern Baptists have learned. Our missionaries who work with the individual European churches cannot just go in and say, Look, we have a better way. But the English-language churches, and their individual members, can show by living example the power of prayer, the joy of sharing, the fruit of being faithful to Jesus' command to "Go ye into all the world."

Helen Wood, whose husband, Rudy, pastors the French-speaking Baptist church at Nivelles (near-VELL), Belgium, says about the English-language churches: "They've had a real influence on the Belgian Baptist Union. We've seen small groups of Americans come in and build up a church in very little time. We've seen enormous amounts of sacrificial work given by these (English-language) members for all sorts of building repair and construction in the places where they meet. Belgian Baptists have also seen members give liberally of their financial resources. Nothing is something few people here would

do. So that's been a good influence on our Belgian Baptist Union."

Helen goes on to tell how much these churches mean in the lives of Americans who meet Jesus Christ in Europe or those who arrive as nominal Christians and go back to the States rededicated. Some have even heard the call to preach and have gone home to attend seminary.

*Pray for the influence that these English-language churches can have among European Baptists. Ask God to send to their fellowship, not only the faithful, but also the unevangelized and those who have lost the spark of their commitment.*

### A Vision of Missions

Most English-language churches hold membership in the European Baptist Convention. This relationship helps them channel their money into worthwhile missions projects (including the Cooperative Program of the Southern Baptist Convention). In December 1976 the European Baptist Convention held its first conference on world missions and set its Little Moon Christmas offering goal at \$29,000, one-thousandth of the Southern Baptist Convention's \$29 million goal.

*Thank God for the generosity of*

these Baptists. *Pray for their thrilling vision of missions.*

The European Baptist Convention also includes churches in secular pastures and by sponsoring retreats, assemblies, youth work, and Christian training. The convention put out its own interesting monthly newsletter, chock-full of information on the work and needs of individual churches as well as of the convention. A Southern Baptist missionary, John W. Merritt, serves as executive secretary for the European Baptist Convention. Another Southern Baptist missionary, Hal Ruchti, is president (see pp. 1-3).

*Pray for those who lead the European Baptist Convention and pastors whom the churches call in service.*

A Foreign Mission Board leader has said, "The greatest potential lay force in foreign missions is made up of Southern Baptists who live abroad." There are 2.5 million Americans living overseas in business, industry, education, government foreign service, military service, or retirement. It's estimated that 100,000 of these, not including tourists, are Southern Baptists.

*Pray that Southern Baptists will be Christians abroad as well as at home.*

Box 6597, Richmond, Virginia 23230, and ask that each family be sent the Foreign Mission Board packet of material for their area. Include in your request: name, address, employer, family members, and ages of children for each family.

### FOLLOW-THROUGH

1. Order a few copies of the booklet *Unofficial Missionaries — Christians Traveling Overseas* (free from Foreign Mission Board Literature, Box 6597, Richmond, Virginia 23230) to keep on hand. Appoint someone in your group to be responsible for presenting a copy to members of your congregation who are planning a trip abroad.

2. Make a list of church families who are stationed abroad. Write to: Consultant for Laymen Overseas,

\*See order form, page 41.

## ROUND TABLE GROUP

## EUROPE: FAITH UNDER TRIAL

*Under the SS Shadow* by Traugott Vogel with Shirley Stephens (Broadman Press \$6.95)\*

To be an SS officer, one of Hitler's personal bodyguards, like his father, was all that Traugott Vogel wanted. As part of the Hitler Youth Movement he played war games, marched in parades, and believed the propaganda. Yet his world crumbled around him and Vogel filled his heart with hateful vengeance the day he watched his father die at his feet, machine-gunned down by Austrian resistors.

How does a young man overcome childhood conditioning, bitter memories, and the postwar stigma of being the son of an SS officer? Man changes his outward circumstances, but only God changes the heart.

*Under the SS Shadow* chronicles the life of Traugott Vogel from his Hitler Youth days, through his postwar search for meaning in life, to his present life as pastor of a Southern Baptist church in Texas.

*East Wind: the Story of Maria Zeitner Linke* as written by Ruth Hunt (Zondervan \$6.95)\*

Born in Russia of German parents, Maria Zeitner Linke lived as the "enemy" through two world wars and the Russian Revolution. Her Baptist parents knew persecution both for their faith and for their nationality. This book gives good insight into what it was like to live in pre-communist Russia and to experience World War II from the German side.

Surviving the war was not enough; upon cessation of hostilities, Maria was imprisoned — first by the Russians because she

was German, then by the East Germans because she came from Russia. Through nine years of intermittent her Christian faith and witness enabled her to go on living when dying would have been easier.

These two books, *Under the SS Shadow* and *East Wind*, will interest older teenagers. Encourage members to share and discuss the books with members of their families. One way to ask family members to evaluate the books for recommendation to others.

*Discretion and Valour* by Trevor Beeson (Fountain Books, Collins and World \$2.95)\*

Here is a comprehensive and objective look at religious conditions in the Iron Curtain countries of Eastern Europe. Just as the communist form of government varies from one country to another, so does the church and the treatment it receives. This book is not easy reading, for it deals with historical facts; nevertheless, it is a must for those seeking to understand how God's church can survive under persecution.

*L'Abri* by Edith Schaeffer (Tyndale \$2.95)\*

In 1940, Francis and Edith Schaeffer answered God's call to leave their evangelical Presbyterian pastorate in St. Louis and go to Switzerland. They were to minister to the generation growing up under a theology and philosophy that claims there is no absolute truth, that all is "relative." The word *L'Abri*, French for shelter, aptly describes the Schaeffers' ministry, for they provide spiritual shelter to those who come seeking answers to questions about life.

Edith Schaeffer's book tells of the home they've created, the people who have come to it, and the wonderful stories of answered prayer and changed lives. Besides giving a good picture of postwar Switzerland and the problems of evangelicals in a supposedly free country, she inspires the readers to have a look at

## PLANNING THE MEETING

Prayer requests have been written into the material. Ask three members to present the information as it appears under the various headings, pausing when they reach a prayer request so the group may deal with it at that time.

During the meeting, use conversational prayer techniques (see p. 25, *Missions Prayer Guide*) to deal with the requests as they are mentioned. Pray each one through before moving on to the next one.

After presentation of material and conversational prayers, ask members to choose one or more activities from the follow-through section (below) which they will carry out as a group.



their own spiritual purposes when compared with that of L'Abri: "To show forth by demonstration, in our life and work, the existence of God."

The name Baroness Marie von Trapp immediately brings to mind pictures of Julie Andrews bickering and

### BEFORE THE MEETING

Before the meeting assign four books, *Under the SS Shadow*, *East Wind*, *L'Abri*, and *Marta*, to individual members, asking each to give a five-minute review. Each reviewer should include some interesting factual information from the book and tell how God spoke to her through the book.

**Study Discretion and Uniqueness.**

This is your first meeting of the new year. Start it off right by getting members excited about reading books. Be excited and enthusiastic yourself.

1. Have members review books assigned.

2. In preparation for a study of church conditions in Russia, ask members to list ministries and activities of Southern Baptist churches in the US. Record their answers on the chalkboard.

3. Read aloud to the group the list (in *Discretion and Valour*, p. 42) of restrictions placed on churches in Russia.

Add other restrictions and harassments which you have learned about from your reading.

4. Lead members in a discussion of how such restrictions might affect

singing her way over the Austrian Alps. Yet, Maria von Trapp is a living, breathing woman. *The Sound of Music*, although a delightful family film, covers only one chapter in the life of this devout Catholic woman. In the book *Maria* we read of her early life, her activities in the Catholic Youth Movement, her disenchantment with religion, her days

**Southern Baptist work.** Discuss how church work is hampered in the USSR.

5. Briefly point out how church life differs in other Eastern European countries; i.e. strong Catholic church in Poland, the Lutheran traditions of East Germany, etc.

6. If time allows ask members to react to the question: when faced with government restrictions on the practices and obligations of religious faith (i.e., evangelization, missions, Christian education, children, social ministries), should the church (or an individual) submit to the authorities or resist? Why?

**Read aloud Matthew 5:11-44. Is this not the position of Christians in communist countries today?**

Ask members to pray that Christians under persecution will be strong in their faith. Challenge them to thank God every day for the religious freedoms available to churches in the United States. Read the prayer calendar and ask members to pray for each person listed — that he/she will have spiritual discernment in dealing with government regulations.

**Books for November**  
*Peace Child* by Don Richardson  
 (Regal Books \$3.95)\*

**At the Foot of Dragon Hill** by Florence J. Murray, M.D. (Dutton \$7.95)\*\*

**Books for December**  
**Jonl by Jonl Enrickson (Zander-**  
**van \$2.95)\***

In Austria, and her family's emigration to the United States. The last chapter deals with her involvement in the neo-pentecostal movement of the Catholic church.

Baptist women should enjoy reading the true story of Maria and learning of the similarities and differences between their faith and Maria's "new" Catholicism.

**An Open Book to the Christian Divorcee** by Roger H. Crook (Broadman \$2.95)\*\*  
**It Hurts So Bad, Lord!** by Andrew D. Lester (Broadman \$3.95)\*\*

**The Single Parent** by Virginia  
Watts (Revell \$5.95)\*  
**Woman Alone: Eye Without Adam**  
by Sarah F. Anders (Broadman  
\$3.25)\*\*

\*Available through Baptist Book Stores

During the next 12 months the Bible study will concentrate on spiritual growth. This is a subject that is frequently discussed, but it is not always clearly understood. What does it mean to "grow spiritually"? Is it something like growing physically or mentally, or is it something altogether different? What are the marks of spiritual growth? How can a Christian know she is growing spiritually?

These questions indicate the importance of deciding, first, what it means to be a Christian. It is generally easier to explain how a person becomes a Christian than to explain what it means to be a Christian. But spiritual growth involves spiritual life. And the clearer we are about the meaning of spiritual life, the more we can grow in our Christian lives.

**Romans 8 is a concentrated statement of what being a Christian involves. This chapter shows how the Christian moves from death to life, from being an outcast to being a child of God, from aimlessness to purpose in living, and from futility to victory.**

"There is therefore now no condemnation" is one of the most reassuring statements in the Bible. The "condemnation" means a death sentence. Throughout the first seven chapters of Romans, Paul has been stressing that the wages of sin are death. The spiritual death is complete separation from God.

Those who rebel against God are separated from him in this life, but not totally. The sun still shines on the just and unjust, and his seeking love is reaching out to his estranged children. But this estrangement is the beginning of death.

Christ has freed his people from this death sentence. Christians have eternal life now. Just as eternal death begins in this world, so does eternal life. For eternal life means relationship with God. This is what it means to be "in Christ" to have relationship with God through His Son.

This relation brings not only freedom from death in the hereafter, but freedom from sin in the here and now (v.2). We may not be actually sinning, but we are

# THE CHRISTIAN'S RELATIONSHIP TO GOD

VELMA DARBO BROWN



## BIBLE STUDY GROUP

from the power of sin over us. The paralyzing power of sin is seen when we say "I can't" about our lives. We do not recognize our own powers of growth, creativity, love, greatness. Why do so many people fall in courage, in overcoming difficulties, while others rise to the heights? It is because the first group gives in to the circumstances that surround them, while the second group rises above circumstances.

Paul explained this principle in verse 13. Paul's terms "flesh" and "spirit" are often misunderstood. The "spirit" obviously means the Holy Spirit. But the "flesh" does not mean our bodies. The Spirit stands for all that is life and power — for Godlikeness. The flesh stands for weakness and unlikeness to God.

Paul explained how the Christian could escape from the bonds of living the way of the flesh. He said that the Christian must "mortify the deeds of the body." Phillips puts it more clearly for us: "If . . . you cut the nerve of your instinctive actions by obeying the Spirit, you are on the way to real living."<sup>1</sup>

This then is the secret: We get out of the rat race of living by our instincts and our weaknesses as we obey the Spirit. And this makes good sense. People who want to break bad habits often make the mistake of concentrating on those habits. But concentrating on a habit only strengthens it. Finding a different way to react — positively instead of negatively — will weaken the old responses. And this is what Paul meant for Christians to do.

This is the basis for spiritual growth. "Where there is life, there is growth," and there is no growth without life. And we know that we have life because we are "in Christ," and we walk by the Spirit of eternal life.

**From Outcast to Child (Rom. 8:14-17)**

Paul did not dwell much on the "from" part of this contrast. He had spent most of the early part of his letter dealing with the fact that

human beings were out of relationship with God. They were children of God by creation, made in his image (Gen. 1:26-27). But, like the Prodigal Son, they had all chosen to go their own ways. They had decided to live in a far country, out of relationship with their Creator and Father. So, although by creation they could not escape being God's children, by their willfulness they had become children of wrath.

A person who departs totally from his parents' teachings and way of life is still their child by birth. But he is out of relationship. By his own will

**Christians have eternal life NOW. We are free from the paralyzing power of sin which makes us say "I can't" or fail to recognize our powers of growth, creativity, love, greatness.**

he is an outcast. If he continues in this path throughout his life, he will die an outcast, no longer part of his family. This is a picture of the condition of persons without Christ.

But those who are in Christ have a renewed — and even a new — relationship with God. Paul gave three criteria by which Christians can know they are in a relation of sonship with God.

The first evidence is that we Christians "are led by the Spirit of God" (v.14). This bears out the fact that it is the relationship with God that counts. When we are living as children of God, we desire above all things to do the will of the Father. We are sensitive to the leading of the Spirit. We may not always do the will of God, and never perfectly. But our wish is to live as his children, in obedience to his good will for us.

The second evidence is that we have the "Spirit of adoption" rather than the "spirit of bondage." These expressions again remind us of the Prodigal Son. When he came home, he felt unworthy to have again the status of son. He wished to live out to his father as a servant. To put his feet under the servants' table in his father's house, to work in the familiar fields, to see his father's face — these were the highest ambitions he had.

But this was not the way his father saw him. This was his beloved son, come back from the dead! His son had been as good as dead because the relationship between them was dead. Now the father was willing to restore the son to a place of honor as his son and heir. He did this symbolically by putting shoes on the son's feet (showing that he did not have to work), a robe on his back (to indicate the dignity of his family), and a signet ring on his finger (to show his authority as one of the master's sons).

Jesus described this new relation of father and son in terms of the way a Jewish father would have acted. But Paul looked at this situation from the viewpoint of a Roman. And the highest position a son in a Roman household could have was not that of natural son, but of adopted son!

In the Roman family the father's will was supreme. His minor children had no more status than his slaves did (see Gal. 4:1-2; read also for servant). The father could mistreat his sons, disinherit them, even have them killed. And no law would touch him.

But if he should adopt a child, the situation was different. Now the child's status was protected by Roman law. If the law said that this was the father's son, he could not be disinherited or disowned. No matter what he might do, or what problems might arise between him and his adoptive father, his place as a son was secure.

Paul used this powerful figure to impress on his readers their security

as children of God. They had been children of God through creation. Now they were children of God through his deliberate choice and will: they were adopted!

So Christians need not feel in "bondage" or "fear" God. Instead, they can boldly call God "Abba, Father."

We are so used to thinking of God as Father that it is hard for us to realize the full power of the word Father for God. It was Jesus who first used this term, first for himself and then for his disciples. For those who first realized they could relate personally to God as Father, the thought was staggeringly glorious.

The third evidence Paul gave was internal — heart to heart. He said that the Spirit "beareth witness with our spirit, that we are the children of God." Notice two things in the statement.

One is that Paul switched from *sons* to *children*. *Sons* speaks of the formal relation — having the status of a son and heir. *Children* speaks of the personal relation, the warm feeling of closeness between parent and child.

The second thing to notice is that Paul stressed the inward character of this witness. Often this is the most important. When all outward signs and assurances fail, the word that is spoken within our hearts is the best. When we hear an inner assurance that we belong to God as his children, we can believe that assurance. It comes from God through his Spirit.

And so all of us who had wandered in a far country and have come home can revel in the thought that we are God's beloved children. We are children of his just as Christ is his child (see v.29). And he loves us just as much as he loves that only-

begotten Son. More, he shows his love through giving Christ up for us all (v.32). With this relationship we have a secure base from which to grow and a great ideal toward which to grow — our Elder Brother (v.29).

**From Aimlessness to Purpose (Rom. 8:13, 17-18)**

An important theme in present-day novels is aimlessness. Instead of having heroes who have problems to solve or difficulties to overcome, these novels present "non-heroes." These are persons with no aim in life, who are overwhelmed by cir-

**"If God had a face, it would be the face of Jesus Christ." We, too, are the faces of God. To glorify God is to show who he is to the rest of humankind.**

cumstances. The novels generally end in frustration or simply stop.

As often happens, art imitates life. Aimlessness is a prime problem of many persons in our society. But Christians, whether or not they clearly recognize the fact, have a vital purpose in living. This purpose is "to glorify God and enjoy him forever."

What does it mean to "glorify" God? There are a lot of possible meanings, but perhaps it is best to get back to the original meaning of "glory" as related to God.

Exodus 33:17-23; 34:29 gives the account of the way Moses experienced God's glory. Glory there was the splendor of God so far as man could comprehend it. And this glory, God said, was so excruciatingly bright that no one could experience it and live. It might be compared to

looking full into the sun — and being struck blind.

Paul commented on this Old Testament experience in 2 Corinthians 4:5. Two verses in these chapters shed light on our purpose in glorifying God. Paul said in 2 Corinthians 4:6 that we have "the light of the knowledge of the glory of God in the face of Jesus Christ." In other words, Jesus shows us what God is like — his glory. Someone has said, "If God had a face, it would be the face of Jesus Christ."<sup>2</sup>

In 2 Corinthians 3:18, Paul made it clear that we, too, are the faces of God. Phillips puts it this way: We "reflect like mirrors the glory of the Lord."<sup>3</sup> And as we mirror what we have experienced of God in Jesus Christ, we "are changed into the same image from glory to glory." We move from one degree of glory, of showing God to the world, to ever-higher degrees as we grow into the likeness of Jesus Christ. So, to glorify God is to show who he is to the rest of humankind.

This is the purpose of the Christian as he grows toward "the image of his [God's] Son" (Rom. 8:29). And our glorifying of God becomes our own glorification (v.17). Is there a small child who does not harbor the ambition to grow up to be "just like my daddy," or "just like my mommy"? This is the prospect in front of us. And this is the purpose of our living.

How is this purpose carried out? Paul made it clear that being glorified involves suffering (Rom. 8:17). What kind of suffering? Do we seek out trouble or inflict pain on ourselves? Not at all. We suffer with Christ. This means we suffer as he did and for the same reasons.

Jesus lived his whole life in the context of doing the will of God. Carrying out this purpose brought him continually into conflict with the different standards and expectations of people around him. And the tensions that were created caused him suffering.

It is the same for his disciples. In following the leading of the Spirit,

<sup>1</sup>Romans 8:13 from *The New Testament in Modern English*, © J. B. Phillips, 1958. Used with permission of the Macmillan Company.

<sup>2</sup>2 Corinthians 3:18 from *The New Testament in Modern English*, © J. B. Phillips, 1958. Used with permission of the Macmillan Company.



## BIBLE STUDY GROUP

They came into conflict with the world. The tension causes suffering. But Paul assured his readers that the suffering they would undergo in this life would be as nothing compared to the glory they would have at the end of time (v.18). And this is a great part of the Christian's victory.

**From Futility to Victory (Rom. 8:18, 35-39)**

The end of a life lived in rebellion against God is death (Rom. 8:13). This is the ultimate in futility: to put in a whole lifetime with nothing to show for it in the end.

But the end of earthly life for the Christian is the glory which is her inheritance from her Father (Rom. 8:17-18). This is the ultimate. It will

## PLANNING THE MEETING

**Aim:** As a result of this study, each member should be able to state clearly what makes a person a Christian.

### PLAN 1

At the beginning of the meeting, ask each woman to write out a statement of what it means to be a Christian. Urge the members to state their own ideas in their own words.

Then ask members to study individually or in small groups the four parts of the Bible study. Ask the women to volunteer to study each of the parts. At the close of the study (about ten minutes), call on individual volunteers or spokeswomen from the groups to summarize what they have learned.

Then ask the members to revise, in the light of their study, their statements of what it means to be a Christian. Call on members to share their statements if they will.

### CALL TO PRAYER

Incorporate into the prayer time these ideas about the meaning of being a Christian. Call on three members in advance to be ready to pray for these things in the lives of the missionaries: (1) ability to lead

be discussed as part of the last Bible study in this series. But what of the meantime? Do we have to wait till the end of time to gain the victory which God has promised?

By no means! The end of chapter 8 is a shout of victory. God has already won the victory over all the forces of evil. And we share now in that victory. See Romans 8:37.

This victory comes to us in the form of God's love in Christ Jesus. His love is unconquerable. Paul piled up all kinds of catastrophes and troubles that might befall the followers of Christ. He spoke of the persecutions that might well be the lot of those who suffered with Christ. He himself had gone through many of these trials. And he declared that in these experiences Christians are

now Christians into better understanding of their relationship with God; (2) power to suffer with Christ as they face non-Christian environments; (3) awareness of the love of God in their lives.

After the names of missionaries have been read, call on these three members to voice brief prayers.

### PLAN 2

Many other Scripture passages deal with the same themes as Romans 8. Members may wish to do comparison Bible study, using other Bible passages along with the Bible study material. They may do this in small groups and then share insights with the total group, as suggested in Plan 1. Also, use from Plan 1 the opening and closing sections and the Call to Prayer.

Possible Scripture passages are:

1. From Death to Life: Romans 5:17-21; Ephesians 2:4-10.
2. From Outcast to Son: Luke 15:11-24; Galatians 4:3-7.
3. From Aimlessness to Purpose: Ephesians 4:17-24; 1 Thessalonians 5:5-10.

4. From Futility to Victory: Romans 2:5-10; Revelation 21:2-8.

### PLAN 3

Members may wish to go deeper

more than conquerors.

Then Paul went on to rack his brain for other disasters which might strike fear to the hearts of men: death, unseen spiritual powers, the unknown future. At last, and in desperation, he threw in "any other creature." He seemed to want to be sure that he included all the created universe. Nothing in the universe, which includes everything except the uncreated One, God himself, will be able to separate God's children from God's love.

This is the ultimate victory — not the victory which we shall have at the end of time, but the victory we can know right now. For if we are secure in God's love, who or what can defeat us? "If God be for us, who can be against us?" (Rom. 8:31).

into the theological truths relating to what it means to be a Christian. If so, a number of books would be helpful. Many such books may be found in the church media center (library) or the pastor's library. Others may be bought from your Baptist Book Store.

Name  
Year  
Writer

Writer for Bible study materials this year is Velma Darbo Brown of Fort Worth, Texas. She also is a conference leader and teacher specializing in religious education. As an editor in the Sunday School Department of the Baptist Sunday School Board for a number of years, she edited and wrote Bible study materials for adults. With her late husband, H.C. Brown, Jr., she coauthored a book for Sunday School teachers, *Preparing for Effective Bible Study*. She is the author of *Adult Bible Study materials on the Gospel of John for October-December 1977*.

# MISSION ACTION GROUP

## INVOLVED WITH ONE ANOTHER



STUART CALVERT

Welcome to an exciting year of ministry and witness through mission action!

Ten years ago John Osborne, a chief probation officer, asked me a shattering question. He had spent the morning — between interruptions — showing me files of youthful first offenders. He explained that the teenagers had each made one serious mistake. Unless their ideals and energies could be channeled into worthwhile purposes, they would make the same mistakes again and again. Repetition would ultimately lead to a criminal way of life.

"They need someone like you, Mrs. Calvert, to take an interest in them. By the way, the interruptions made me forget to ask, Why did you wish to see me today?"

I stammered, "I came for a list of initials of some juvenile delinquents. A group of women in our church wants to pray for them as we go about our cooking and cleaning."

Then came the shattering question. "Have you ever thought about doing something after you prayed?"

The question made me know I could never again be only a spectator in a study session.

From the kitchen to the court is my own personal odyssey. It began in the warm acceptance of a Round Table group. Our group spent several months studying juvenile delinquency. The end of the study was the beginning of my involvement as a volunteer counselor with delinquent youth referred by youth courts.

Involvement emphasized my need to train. Continual personal preparation, I found, is necessary to minister and witness. As a learning woman I can say to other learning women that ministry takes discipline of your time, training of your mind, commitment of your will.

The mission action group material this coming year will provide help for every woman interested in mission action. Members of study and prayer groups involved in projects can use it. Members of mission action groups using the suggestions for ongoing activities in the



## MISSION ACTION GROUP

group guides will receive help for individual and group preparation. The material on these pages will also focus on one target area each month (beginning in November). The first several months will feature ministering and witnessing to persons in crisis situations such as suicide threat, unemployment, loss of health. The second group of studies will be on ministering and witnessing to persons in different life-styles such as unwed parents, non-readers, prisoners and their families.

One theme will give continuity to the monthly emphases. Lao-Tzu, a Chinese philosopher, made the observation: "Though I am different from you, we were born involved with one another."

A woman hurries from one project to another, the rapid pace camouflaging her need to pause and become involved with herself. Each month a section entitled "Involved with Self" will suggest ideas for personal preparation for mission action. The emphasis will be on each woman's uniqueness. "Involved with Self" will supplement the personal preparation actions described in the Mission Action Group Guides.

A woman enthusiastically enters into a ministry but falters because of lack of training. Each month a section entitled "Involved with the Group" will encourage mission action group members to meet monthly for training, sharing, planning. The emphasis will be on similarities between people which help us identify with others. "Involved with the Group" will supplement the orientation actions in the group guides.

God gives each woman a talent or an ability for a purpose. "Involved with Self" makes us aware that the gift is not to edify self. "Involved with the Group" will equip us to use the gift. Even though we may be involved in different ministries, we all deal with feelings of fear, inferiority, inadequacy, loneliness. A section entitled "Involved with

Others" will suggest ways to share our gift through specific ministries.

### Involved with Self

(For individual study prior to the meeting)

Baptist women wear a variety of "hats." The hats identify us as taxi drivers, chefs, nurses, caretakers, volunteers, referees, teachers — to name a few. The hats only symbolize various tasks that we perform. They do not make the woman.

Take a moment to list all the "hats" you wear. Describe yourself — all the characteristics that make you. But who is the woman wearing the hats? We need to pause and say, Will the real (insert your name) stand up? Who am I? is a difficult question to answer. But the answer is necessary before we can become involved helpfully with others. Many forces, feelings, interactions shaped the traits that make a person different from everyone else.

Take time with this exercise that will help you recall the shaping

### experiences

1. Remember the house(s) you lived in as a child? What was your favorite room? Why? Try to recall what happened there — sights, smells, sounds, and people who came to that room.

2. What one thing did you miss most during childhood?

3. Which teacher influenced you most? Why?

4. Except for the Bible, what book has made the greatest impression on you?

5. Complete this statement: The best advice I ever received was

6. If you could relive one day in your life, which one would it be?

7. What about yourself do you joke about most frequently?

8. If you could take one day of next week, how would you spend it?

9. What possession do you feel most sentimental about?



10. Which material possession gives you the most pleasure?

11. Name the quality or characteristic you like best about yourself.

"I know who I am.

Not all I once supposed,

But more than I once feared,

Enough.

Enough for me  
to risk  
to love  
to feel  
to care  
to share  
to have the time of my life  
being me."

Billie Pate

### Involved with the Group

(At the meeting; to the mission action group leader)

Ask group members to be prepared to share the results of three questions in the "Involved with Self" section. If time permits or if the group is small, each member could discuss every question. The exercise will acquaint the group members with one another.

After completing the exercise, explain the material in the introduction: Involved with Self, Involved with the Group, Involved with Others. Allow time for questions and discussion. Emphasize that this will be a year of independent study as well as group training. Challenge members to accept the involvement. A warning: One member may not feel ready to accept the challenge to total involvement. She may need to belong to another type of group. Ask members to consider this possibility. Your remarks will help the woman who knows she needs to change groups. Making the transition now is better than becoming discouraged and dropping out later in the year.

### Calendar of Prayer

Write the names of the birthday missionaries (see pp. 42-48) on slips

of paper. Put the slips into a hat and ask each member to select a name from the hat. Talk about the missionaries' varied responsibilities. Missionaries need to pause and answer the question, Who am I? Pray that today they will find a quiet haven and time to be alone with God.

Close the meeting with a commissioning service. Form a circle and follow the instructions below. Each member will need a copy of the following.

Each member repeats: Lord, I recognize that my "hats" represent responsibilities. I thank you that I have the ability to fulfill various tasks. This year I will become involved with myself. I will seek to know the woman who wears the "hats."

Leader: Lord, we dedicate our abilities to you. Help each member strive to reach her potential in order to give glory to your name.

Member: I recognize the importance of being involved with other group members. I will support this group with my presence and my prayers.

Leader: Lord, we dedicate our training sessions to you. Equip us to be better ministers and witnesses.

Member: I commit myself to involvement with others. I thank God for the many ways he will use me this year to minister and witness.

Leader: Lord, we commit (name of your community) to you. Send us out, prepared pray-ers and doers, with the awareness that "Though I am different from you, we were born involved with one another."

"Do you know about the availability of these materials for mission action groups? Study the list and secure those your group will need this coming year. (All are available through Baptist Book Stores; see order form, p. 41.)

Mission Action Group Guides, one for each of the following target areas or groups: The Aging; Alcohol and Drug Abuse; Child Care; Combating Moral Problems; Disaster Relief; Economically Disadvantaged; Headliners; Internationals; Juvenile Rehabilitation; Language Groups; Military; Non-

readers; Prisoner Rehabilitation; Report Areas; The Sick.

Special Skills #3: Helping Persons Who Grieve  
Special Skills for Mission Action #1 (an individual study book)  
Special Skills for Mission Action #2: Witnessing Through Mission Action  
Persons, Not Things: Principles of Mission Action  
How to Use Community Resources in Mission Action  
Faith Sharing in Mission Action

"Poem "Enough" from Touch Life © copyright 1974 Broadman Press. All rights reserved. Used by permission.

### Know Your Woman



Stuart (Mrs. Robert) Calvert, Piedmont, Alabama, is preparing guides for mission action groups throughout the 1977-78 year. She says: "I am a pastor's wife, mother of three children, and a volunteer in probation with the juvenile court. I like to stare at sunsets and prepare fancy desserts. I enjoy music — from rock to Bachmaninoff."

A popular WMU conference leader and writer of the series "Personal Prisms," Stuart is known to many Southern Baptist women.



# FORECASTER

ALINE FUSELIER

## Officers Council Meeting

Plan for or complete plans for members' manual study.  
Plan for or complete plans for enlisting new members.  
Plan for continuous leader training.  
Plan for recognition of new members.  
Plan for member participation in individual reading plan.  
Plan prayer retreat for November.  
Plan Cooperative Program promotion.  
Promote Missions Night Out.  
Plan to start new study groups.  
Discuss the use of study Plans 1, 2, and 3.  
Discuss reporting and record keeping.  
Plan regular work of Baptist Women: Baptist Women meeting, mission action project, mission support activities; coordinate group activities.  
Use suggested meditation.

## Baptist Women's Day of Prayer

Participation in the Baptist Women's Day of Prayer, November 7, should not replace the regular Baptist Women meeting.

The day of prayer is an activity related to the Women's Department of the Baptist World Alliance. Baptist women around the world pray and give an offering for the work of the Women's Department.

Your plans for participation may include meeting with other Baptist groups; meeting as a Baptist Women organization; or meeting as a part of your church's total WMU participation (BW and BYW).

October, November, December

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'Dismissal' carries the program material as an insert.

## Records and Reports

Record and report forms are in the Baptist Women/BYW Record, Report, and Planning Forms.

If the Baptist Women secretary or president has not been instructed in setting up a master member roll (using Member Record Pad and Drop and Record Correction Pad), read an explanation in *Baptist Women Manual*, page 43.

Annual reports are due October 1. The president completes them and gives them to the Baptist Women director (or WMU director, if you have no Baptist Women director).

Reports are made by individual groups each month to the organization. These are in the Baptist Women/BYW Record, Report, and Planning Forms.

Monthly reports go from the organization to the Baptist Women or WMU director. Reports are based on the Baptist Women Achievement Guide. Organizations that achieve Merit, Advanced, or Distinguished ranking are recognized by the WMU council.

## Foreign Mission Graded Series

The suggested time to study the Foreign Mission Graded Series book, *Wonders of Faith*, is November 20-23. The study should always precede the Week of Prayer for Foreign Missions. WMU and Brotherhood will promote a churchwide study.

This book by Thomas W. Hill interprets the significance of publications as a tool for church development and evangelism.

Provide each Baptist Women member with a book for individual reading. This could be done through the church budget or the Baptist Women budget. Or each person could buy a book.

If too few Baptist Women attend the churchwide study or if one is not offered, plan for a Baptist Women study of the book. Choose an appropriate time and place and select a teacher. It is suggested that the pastor teach the churchwide study. Invite him to teach the Baptist Women study if you have one. Encourage the teacher, when secured, to attend the association.

Graded Series Institute. Provide the teacher with a book and teaching guide and Resource Booklet (one copy for teacher available free from Foreign Mission Board Literature, P.O. Box 6597, Richmond, VA 23230). Ask the teacher to follow the suggestions in the teaching guide.

Publicize the study with articles in the church bulletin, promotion in Baptist Women meetings and other church meetings. Send letters to church members. If you have a telephone committee ask them to contact prospects.

Make provisions for children. Include this information in publicity.

## Missions Readathon

Mission study chairman: Spend ten minutes in the October Baptist Women meeting promoting individual reading of missions books and magazines. Explain that Missions Readathon encourages everyone to read about missions and in areas that expand horizons about the possibilities and problems encountered in missions work. Begun last February during

WMU Focus Week, Missions Readathon also encourages persons to buy books and subscribe to WMU magazines. Missions Readathon will continue until Focus Week in February 1978. (Baptist Women participation in individual reading, however, will continue throughout the Teach Missions emphasis.) Ask your WMU director for details related to churchwide activities in which Baptist Women will participate.

Recognize persons who have been doing missions reading and encourage others (especially new members) to begin reading. Show members a sign-up chart like this:

NAME \_\_\_\_\_ MAGAZINES READ \_\_\_\_\_ PRINCIPLES \_\_\_\_\_ BOOKS READ \_\_\_\_\_  
(INITIALS) \_\_\_\_\_ READ \_\_\_\_\_ READ WITH COLLEAGUE \_\_\_\_\_

For a large organization, records of missions reading may be kept by groups. The mission study chairman could compile the records and make periodic reports to the organization.

If you have a church media center director (librarian) ask this person to help by supplying a reading list or taking books to meetings to be checked out. If the church does not have a media center (library), women who belong to Round Table Book Club could start a Baptist Women reading shelf in order to share books with others.



## Study Plans 1, 2, and 3

To mission study chairman, current missions group leader(s).

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and Bible study group leader(s): Three variations in study plans are suggested each month for Baptist Women meeting, current missions group, and Bible study group. These three plans are included in "Planning the Meeting" at the end of the study material.

After reading carefully all the study material and "Planning the Meeting," choose the plan that will provide the best learning situation for your Baptist Women.

Plan 1 calls for a minimum of outside resources or extra preparation. You can follow the materials in ROYAL SERVICE and have a good study session.

If you're interested in doing something extra — in going beyond the basic plan, consider Plan 2. This means planning in advance, because visuals or other materials may need to be ordered or made; a social occasion like a meal may need to be planned.

Plan 3 will appeal to your organization or group if it likes to get into in-depth discussion and analyze questions. Plan 3 does not usually call for a great deal of preparation time.

## Starting New Study Groups

As an officers council consider appropriate plans for starting new study groups. Choose a key Baptist woman who might take the initiative in starting such groups — a creative, qualified woman, one who is not already an officer, one who has a relationship with or who can relate to persons who will be group members. The president should approach the key Baptist woman and show her materials in ROYAL SERVICE which might be used by these groups. The key Baptist woman will not have an official

responsibility to the organization unless she becomes the group leader.

Possibilities for new study groups include:

• **Study groups in retirement homes and communities.** Women who represent several churches may belong. Let the group choose the person to represent them on the officers council of the organization. This might or might not be the same person who leads the group study. Emphasize a shared leader role. Schedule meetings weekly or biweekly. Use ROYAL SERVICE in the meetings. Guide members in the use of Call to Prayer. Point out interesting feature articles to read each month.

Involve group members in other activities of Baptist Women: Weeks of Prayer for Home and Foreign Missions, Baptist Women's Day of Prayer, prayer retreats, Home Mission Graded Series, Foreign Mission Graded Series, reading of *The Unfettered Woman I Am: Messages from God*, and mission action projects.

• **Additional study groups for women who are interested in belonging to more than one group.** For example, encourage women who are members of prayer groups and mission action groups to join a study group, too.

Ask women to join the group for just one year. (If interest persists, the group can continue.) Use an approach like this: Join this Bible study group because we will participate in an in-depth study of spiritual growth teachings in the Bible. Caution: Do not try to make this a permanent arrangement. Do not coerce women to join additional groups; let it be a choice because of interest.

• **Study groups for working women.** Form study groups to meet

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at times when working women can attend: before work, at lunch, or immediately after work. Meet in an office, a conference room, a lunchroom, or a convenient restaurant. The group will be small. A leader may emerge from the group rather than be formally elected by the organization. The leader will represent the group on the Baptist Women officers council. Emphasize a shared leader role, with various persons responsible for study sessions. Use ROYAL SERVICE groups can vary the study material used. Encourage members to do prior preparation for study so that the most can be accomplished in a limited time.

## What Happens in a Baptist Women Meeting?

A Baptist Women meeting (sometimes called a general meeting) is primarily for study, but other things happen. The agenda follows this pattern:

- Call to order and prayer (President presides.)
- Announcements and business (President presides. This part is brief. The real planning of activities is done beforehand by the officers council so that it does not take the time of the whole organization. It is not necessary to read minutes.)
- Study session (Mission study chairman is responsible, though she involves other members. Study takes the bulk of meeting time — never less than half of the time and preferably more.)
- Call to prayer (Mission support chairman is responsible. She leads the organization to pray for missionaries whose birthdays are that day and to pray for other concern.)
- Discussion of mission action and direct evangelism projects (Mission action chairman is responsible. If the mission action or direct evangelism project suggestion grows out of the study, it

is natural for the discussion to come after study, rather than with other announcements. The basic planning of the project is done ahead of time, so that necessary information can be presented. The project itself is done at a time other than the meeting.)

- Preview of next meeting (Mission study chairman is responsible. Anticipation of the next meeting is created by a brief preview. This is also a good time to make any study assignments that are for the whole membership.)

## Member Manual Study

This is an additional meeting. Since new officers have just completed Baptist Women Manual study, let them lead the member manual study. Members should study Part I of the manual.

Divide members into groups of four to five, and have an officer lead each small group. At the conclusion of study, join together for a time of group commitment.

Another suggestion: Each officer could invite a small group of members to her home for the study. Choose one week during which you will schedule all the studies.

## Officer Spiritual Development

Read the Scripture verse and the names of missionaries listed in Call to Prayer (pp. 42-48). Pray for the missionaries; include other prayer requests. Recommend for officers' individual use the article series "Christ In You" which begins this month (p. 4).

## Cooperative Program

Mission support chairman: Borrow the October issue of The Baptist Program from your pastor. Find an article in that publication related to the Cooperative Program. Read the article and share information in the Baptist Women meeting.

## Recognize New Members

Work through the Baptist Women director or WMU director to permission to recognize new Baptist Women members in Sunday or Wednesday evening worship service. If this is not possible, plan a brief ceremony for recognition of new members in the general meeting. Use five minutes. Give each Baptist Women member a Baptist Women pin, a copy of Baptist Women Manual, and a copy of ROYAL SERVICE (or subscription blank).

Challenge new members with the purpose of the organization. Make them feel a responsibility to the organization and its purpose. (See p. 5 in Baptist Women Manual.)

## Enlistment

Plan an enlistment activity related to the Baptist Women meeting.

Make two lists: (1) All women in the church 30 and over who are not members of Baptist Women. (2) All members of Baptist Women. Give each member as many names of non-members as necessary in order for every prospect to be personally invited to the Baptist Women meeting.

Read the October Baptist Women meeting study material in ROYAL SERVICE (pp. 17-21). Choose three challenging facts or intriguing questions to capture the interest of the prospect. Make an attractive invitation using this information, or use the information when inviting the prospect to the meeting.

Provide (through the budget) a copy of ROYAL SERVICE for each person.

Follow through by writing each prospect a note.

Mission study chairman: Use ROYAL SERVICE for the Baptist Women meeting. Follow the planning guide (see p. 39) for maximum participation. Plan follow-through involve guests in the meeting.

## Prayer Retreat

November ROYAL SERVICE will provide content for a prayer retreat. Use Missions Prayer Guide for administrative help. Administrative decisions to be made include publicity, time, place, leader, and length. Making good administrative decisions is as important to a prayer retreat as the content.

## Officer Training

Baptist women often ask, "What do we study?" Spend ten minutes in officers council meeting in this activity.

There are four areas of mission study. They are discussed on pages 6-7 of Baptist Women Manual. Find them and identify them. Using this issue of ROYAL SERVICE, identify materials for each of the four areas of study.

## Missions Night Out

Guessimate the total number of women, girls, men, and boys

enrolled in WMU and Brotherhood organizations in your church.

The national average is 10 to 15 percent of total church membership. Not too good if we're trying to provide missions education for the whole church.

One plan for involving more Southern Baptists in missions is Missions Night Out. This two-year plan will take many different forms.

Informal groups will form, based on lifestyles, interests, age groups, neighborhoods, or other factors which draw people together.

Discussions, studies, game nights, potluck suppers, mission action, missions vacations, and other ideas are suggested in Missions Night Out Resource Booklet (available after Sept. 1).

Your pastor, WMU director, and Brotherhood director are probably making plans now for launching Missions Night Out with a special banquet with a strong missions emphasis. People in your church who should be concerned for

missions but aren't — these folks should be prime targets for the banquet and for Missions Night Out.

Urge Baptist Women members to volunteer to help form Missions Night Out groups. Invite friends and associates who need the missions challenge. Influence "natural" leaders to take charge of groups and enlist their friendship, neighborhood, or business groupings in the church to share in Missions Night Out with them.

\*See order form below.

\*Order from Women's Missionary Union, 600 North 20th Street, Birmingham, AL 35203. Price: \$3.50 per year, single copy 90¢. Please enclose remittance. For subscriptions outside the US, add \$1.50 for postage and handling. Subscriptions accepted for one or two years. Alabama subscribers add necessary sales tax. \*Order from Women's Missionary Union, 600 North 20th Street, Birmingham, AL 35203. Price: \$4.00 per year, single copy 45¢. Please enclose remittance. For subscriptions outside the US, add \$1.50 for postage and handling. Subscriptions accepted for one or two years. Alabama subscribers add necessary sales tax. \*Free on request from state WMU offices

# Order Form for WMU Materials

Order from your Baptist Book Store

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
I enclose \_\_\_\_\_  
Charge \_\_\_\_\_ Book Store Credit Card # \_\_\_\_\_  
BankAmericard # \_\_\_\_\_ Exp. Date \_\_\_\_\_  
Master Charge # \_\_\_\_\_ Exp. Date \_\_\_\_\_  
4-digit bank # \_\_\_\_\_ (if Master Charge)  
(Number in lower left corner of card MUST be supplied)

Name	Item	Quantity	Unit Price	Total
Baptist Women Manual			\$1.50	
Baptist Women/BYW Record, Report, and Planning Forms			1.50	
Drop and Record Correction Pad			.65	
Faith Sharing in Mission Action			.30	
How Use Community Resources			.75	
The Listening Woman I Am:				
Messages from God			1.50	
Member Record Pad			.65	
Mission Action Group Guide:				
The Aging			1.50	
Alcohol and Drug Abusers			1.50	
Child Care			1.50	
Combating Moral Problems			1.50	
Disaster Relief			1.50	
Economically Disadvantaged			1.50	
Headlines			1.50	
Internationals			1.50	
Juvenile Rehabilitation			1.50	
Language Groups			1.50	
Military			1.50	
Nonreaders			1.50	
Prisoner Rehabilitation			1.50	
Resort Areas			1.50	
The Sick			1.50	
Missions Night Out Resource Booklet			1.00	
Missions Prayer Guide			2.00	
Persons, Not Things			.75	
Rivers of Ink			1.10	
Teaching Guide			1.00	
Special Skills for Mission Action #1			1.00	
Special Skills for Mission Action #2			1.00	
Special Skills #3: Helping Women Who Grieve			1.50	
Working in 2 Missions Group			.35	
Other Items:				

On each order, figure delivery and handling as follows:  
\$2.00 to \$5.00 add 75¢  
\$5.01 to \$10.00 add 75¢  
over \$10.00 add \$1.00  
Sub total \_\_\_\_\_  
Sales tax \_\_\_\_\_  
Delivery and handling \_\_\_\_\_  
TOTAL \_\_\_\_\_  
On all orders shipped by freight or express, customer will be billed for charges.





Missionaries are listed on their birthdays. An asterisk (\*) indicates missionaries on furlough. Addresses of missionaries are listed in *Missionary Directory*, free from Foreign Mission Board Literature, P.O. Box 6597, Richmond, VA 23230, or in *Home Mission Board Personnel Directory*, free from Home Mission Board Literature Service, 1350 Spring St., NW, Atlanta, GA 30309.

#### 1 Saturday Acts 11:19-26

"Prayer is the greatest untapped resource of our Baptist churches," said a foreign missionary. "We are grateful to Woman's Missionary Union for the biggest effort of all in getting people to pray." Let's remember these words all through 1977-1978.

**Mrs. David Claybrook**, evangelist, Illinois

**Mrs. Elbert T. Davis**, church extension, California  
**Gladys Larue Farrar**, Baptist center, Texas

**Daniel M. Hernandez**, Spanish, Texas

**Mrs. Robert L. Smith**, retired, Texas  
**Max N. Alexander**, business administration, Thailand

**Rodney E. Batie**, agriculture, Ivory Coast

**Mrs. Ronald N. Boswell**, music, South Brazil

**D. Fredrick Harner**, preaching, North Brazil

**Robert D. Hazzard**, business administration, Indonesia

**Mrs. Richard H. Kinney**, home and church, Switzerland

**Helen McCullough**, retired, China, Hawaii

**Mrs. Don J. McMinn**, home and church, Korea

**Gerald H. Milligan**, medical, Gaza  
**Lillie Rogers**, student work, Singapore

**C. Lamar Tribble**, preaching, Chile  
**Teddy E. Yarbrough**, preaching, Guatemala

#### 2 Sunday Ephesians 4:11-16

Samuel and Marian Longbottom served almost 14 years in Vietnam. Now in Taiwan, they write: "Our special prayer request is for each of the missionaries who formerly served in Vietnam and are now in other missions fields—that God will enable them to share his great love with many others. Pray for the Vietnamese Christians. Pray for the churches of Taiwan and evangelistic

efforts to reach great numbers of people."

**Richard Lee Ashworth**, director of rural-urban missions, Utah

**Mrs. T. J. DuBoise**, retired, California  
**Mrs. H. M. Kim**, Korean, New York

**Mrs. T. Howard Potts**, church extension, Colorado

**Harold Rutledge**, Sellers Home, Louisiana

**Mrs. Lowell Wright**, rural-urban missions, Pennsylvania

**Olyan R. Evans**, religious education, Liberia

**Archie V. Jones**, preaching, Ecuador  
**Colvin H. King**, journeyman, preaching, Ghana

**Samuel F. Longbottom, Jr.**, business administration, Taiwan

**Mrs. Samuel F. Longbottom, Jr.**, home and church, Taiwan

**Donald L. Orr**, music, Colombia  
**Mrs. Larry D. Phillips**, home and church, Hong Kong

**Mrs. Hugh H. Young**, home and church, Japan

#### 3 Monday Acts 8:26-39

William T. and Patricia Dunn write from Lebanon, where he works with Baptist Recording Studio, Beirut: "In 1978-1979, we will launch a thrust of Arabic programming into every Arabic country in the Middle East, the Arabian Peninsula, and North Africa. We hope that the broadcasts will be instrumental in starting at least 15 house churches in at least five of the major countries of this region. Pray that God will bless the Arabic people whom we have been called to serve."

**Mrs. Fleet Belle**, National Baptist, Alabama

**Mrs. Vernon Meeks**, retired, New Mexico

**Candido Rangel**, Spanish, Texas  
**Mrs. Frank J. Baker**, home and church, Zambia

**Mrs. J. Franklin Baugh, Jr.**, \*home and church, Tanzania

**Joe W. Bruce**, preaching, Honduras  
**Larry E. Davis**, education, Nigeria

**Mrs. William T. Dunn**, home and church, Lebanon

**Mrs. Ray W. Eitelman**, home and church, Upper Volta

**Jerold E. Golston**, \*preaching, Equatorial Brazil

**William L. Jester**, retired, Nigeria

#### 4 Tuesday Isaiah 6:1-8

A teenager named Mike has been helped by a volunteer called in by his probation officer. He has begun to believe that someone really cares about what happens to him. "Mike needs your

prayers, but adults in Baptist churches in New Orleans need your prayers, also," says Bill Sumner, youth and family services director. "God can speak to them and then the Holy Spirit can urge them to share their life and love with the Mikes and Marys of this great city."

**F. M. Caseldy**, retired, Virginia  
**Mrs. Bertie Fair**, retired, North Carolina

**Mrs. Jack Lee Heath**, rural-urban missions, Kansas

**William E. Sumner**, director of youth and family services, Louisiana

**Frank W. Sutton**, retired, Arizona  
**Jimmy L. Barrentine**, preaching, Paraguay

**Mrs. Ralph T. Bowlin**, home and church, Rhodesia

**Everett H. Croxton**, English language, France

**Hubert A. Fox**, \*preaching, Thailand  
**Mrs. Jimmy J. Hartfield**, Baptist Spanish Publishing House, El Paso, Texas

**Russell B. Hilliard**, preaching, Spain  
**Mrs. Charles M. Hobson**, \*home and church, Argentina

**Mrs. Glen L. Johnson**, home and church, Argentina

**Mrs. Franklin A. Kilpatrick**, home and church, Zambia

**Linda Phillips**, education, Taiwan  
**Mrs. J. Wendell Smith**, home and church, Indonesia

**Mrs. Edward B. Trott**, music, North Brazil

**H. Von Worten**, preaching, Indonesia

**5 Wednesday 1 Samuel 3:1-10**

"There is speculation and rumor that in the next few years the door to missionaries may be closed in Indonesia," writes Yvonne (Mrs. C. T.) Stephens, Jr. "Please pray that Baptist missionaries in Indonesia will be more diligent and faithful than ever in witnessing and training."

**James L. Benson**, language missions, New York

**Susan Brock**, US-2, church extension, New York

**Johnnie P. Coffey**, retired, Oklahoma

**Herchel H. Henkel**, director of rural-urban missions, Arizona

**Thomas Lowe**, retired, California  
**Mrs. Abdias Mora**, Spanish, Texas

**Mrs. Lillian Robertson**, retired, Louisiana

**Mrs. C. Ray Frye**, home and church, Malaysia

**Mrs. A. Amelia Giannetta**, music, South Brazil

**Mrs. John D. Hopper**, home and church, Austria

**J. Donald Mason**, education, Zambia

**Mrs. Donald H. Redmon**, home and church, Costa Rica  
**Mrs. C. T. Stephens, Jr.**, \*home and church, Indonesia

#### 6 Thursday Matthew 25:31-40

Deaver M. and Dorothy Lawton served in China, Thailand, and Taiwan. Now retired, they live in Ridgecrest, North Carolina. Wesley and Geraldine Lawton served in China, Hawaii, and Taiwan. They now live in Dallas, Texas. The two men are brothers; the two women have October 6 birthdays! Pray a prayer of thanksgiving for these two couples.

**Jerry Potter**, deaf, North Carolina  
**Mrs. Boris Rock**, Slavic, Pennsylvania

**Helen Stuart**, secretary, Panama Canal Zone

**Mrs. Ellis Turner**, metropolitan missions, New York

**Isam E. Ballenger**, field representative, Europe

**C. Donald Doyle**, preaching, Costa Rica

**Marcus L. Driggers**, \*business administration, Chile

**Ruth Ann Hall**, medical, Nigeria  
**Mrs. D. Leslie Hill**, home and church, Philippines

**Mrs. Deaver M. Lawton**, retired, China, Thailand, Taiwan

**Mrs. Wesley W. Lawton**, retired, China, Hawaii, Taiwan

**Janice Parker**, journeyman, student work, Japan

**Gerald F. Riddell**, \*preaching, Chile  
**Mrs. James A. Williams, Jr.**, home and church, Mexico

#### 7 Friday Matthew 28:16-20

"Malaga, Spain, with about 400,000 inhabitants, has one Baptist church," says Dorothy (Mrs. H.W.) Schweinsberg. "In June a new mission was inaugurated. Thousands of families live in high-rise buildings in the section where it is located. Pray that the mission may prove to be a place where many people come to know Christ as a personal Saviour, and that a new Baptist church may be established for the glory of God."

**Donald Julian Brown**, director of rural-urban missions, Maryland

**Mrs. Clarence Bule**, Indian, New Mexico

**S. L. Faulkenberry**, center director, Virginia

**Joseph Clifford Harris**, director of metropolitan missions, California

**Mrs. Lowell F. Lawson**, Christian social ministries, Michigan

**Donald Justin Rollins**, Eskimo, Alaska



Mrs. Jerry M. Stubbinsfield, Christian social ministries, South Carolina  
C. Ballard White, Indian, South Dakota  
Mrs. Michael J. Ledbetter, home and church, Mexico  
J. Marvin Louch, education, Indonesia  
James A. Lunsford, retired, Brazil  
Harold E. Mendenhall, preaching, South Brazil  
Mrs. Henry W. Schwabach, home and church, Spain  
Mrs. Bobby C. Spangle, home and church, Liberia  
Mrs. H. Thomas Sutton, home and church, Colombia  
Marie Van Leer, education, Nigeria

**8 Saturday 2 Timothy 4:1-5**  
"I work mainly with mothers," Ellen (Mrs. Dickson) Yagi, Japan, begins. "I meet them in kindergartens which our son attends and at elementary school where our daughter is a third-grader. Japanese mothers are left in charge of households for long hours while fathers are away working. Their heaviest responsibility is the children's education. The race for the best schools begins early. These mothers need prayer, but so do the children who are sometimes pressured to perform beyond their abilities."  
Mrs. Claude Henningsen, retired, Texas  
Mrs. John E. Hubbard, Indian, Oklahoma  
Mrs. William M. Rutledge, Spanish, New Mexico  
Mrs. J. Frederick Spain, home and church, North Brazil  
Mrs. Jack E. Talar, Jr., home and church, Nigeria  
Mrs. Dickson M. Yagi, home and church, Japan

**9 Sunday Romans 5:1-3**  
Lloyd K. Spencer, retired home missionary in Rockford, Illinois, explored the need for a chaplain program in health-care centers and nursing homes in that city. No chaplain was available. "During recent months a program has been developed. Pray that this ministry may be enlarged and established in other centers."  
Mrs. Thomas Robert Soloto, Christian social ministries, California  
Joe L. Sudman, deaf, Kentucky  
Anthony Espinoza, Spanish, Florida  
Mrs. Victor Lugo, retired, Texas  
Dorothy E. Mayfield, Christian social ministries director, Alabama  
Mrs. Pablo Nieto, Spanish, Texas  
Mrs. Eugene Stearns, Spanish, Oklahoma

Lloyd R. Spencer, retired, Illinois  
Sheldon D. Hooten, preaching, Kenya  
Mrs. William H. Humber, home and church, Japan  
Dorothy Latham, social work, Equatorial Brazil  
Mrs. Jerry W. McAtee, home and church, Jordan  
John Nichols, journeyman, education, Mexico  
Mrs. Dudley A. Pifer, home and church, Malawi  
Robert V. Roberts, preaching, Panama

**10 Monday Colossians 1:3-8**  
Just last month James Newell arrived in Orlando, Florida, to begin Christian ministries in resort areas, including Disney World. Pray for this young man who as a US-2er undertakes a two-year prime mission assignment.  
Mrs. Ricardo B. Alvarez, retired, Texas  
Frank M. Chase, retired, Massachusetts  
Mrs. Aulhal Espinoza, Spanish, Florida  
Mrs. Mildred F. Kelly, retired, Georgia  
James O. Newell, US-2, special mission ministries, Florida  
B. Clyde Rockert, pastor-director, Massachusetts  
Rodolfo Rodriguez, Spanish, Texas  
Mrs. Conrado Romero, Spanish, Texas

Tjeon An Thio, Indonesian, California  
David Turner, Spanish, Wisconsin  
James W. Cecil, general administration, Hong Kong  
Mrs. H. Jackson Day, home and church, North Brazil  
Dorothy Garrett, education, Japan  
J. Franklin Mitchell, preaching, Chile  
J. Lloyd Moore, education, Equatorial Brazil  
Mrs. Daniel B. Ray, home and church, Korea  
Mrs. Robert M. Sharer, home and church, Japan  
Mrs. James S. Slack, home and church, Philippines

**11 Tuesday Hebrews 6:13-20**  
Margaret (Mrs. Archie) Dunaway is teaching and directing the first class of maternity assistants at Sanyat Baptist Hospital, Rhode Island. After one year training these nurses will take government examinations for registration in midwifery. "Oh, how I need the power of the Lord in this endeavor!" writes Mrs. Dunaway. "Pray also that this school will eventually expand into a training program in basic nursing. Another mis-

sionary nurse, qualified in nursing education, will be needed to start a school of nursing. Who will answer the last call?"  
Jana Doe Conko, director of rural urban missions, Indiana  
Mrs. LeVern Luster, mountain, North Carolina  
Mrs. Peter Nung, Chinese, California  
Mrs. Frank R. Mendez, Spanish, Colorado  
Lola E. Quile, Spanish, California  
Mrs. B. J. Williamson, chaplain, Minnesota  
Mrs. John T. Adams, home and church, Kenya  
Robert B. Barker, education, Venezuela  
James D. Bryan, publication, Spain  
V. Walker Chambers, Baptist Spanish Publishing House, El Paso, Texas  
Mrs. Richard C. Dickerman, home and church, Ecuador  
Mrs. Arlene G. Dunaway, Jr., son, Rhode Island  
Oble B. Dykes, preaching, Chile  
Todd C. Hamilton, education, Philippines  
Mrs. Dennis P. McEntire, music, Paraguay  
Oran C. Robinson, Jr., preaching, Liberia  
Mrs. Robert C. Shores, home and church, Japan

**12 Wednesday Psalm 31:17-24**  
"We have grown to love the people here," writes Dorothy Dell (Mrs. Howard) Shoemaker, Dominican Republic. "In our church we have a medical center, where patients can come and pay just one dollar (piso) to see the doctor and receive medicine free. We also have two primary schools and a bookstore." Pray for the Shoemakers.  
Kenneth Frychett, field work, Missouri  
Mrs. Robert H. Dawling, home and church, Chile  
Harriet C. Edmister, education, Rhode Island  
Robert A. Hallfield, preaching, Italy  
Mrs. Alton L. Hood, home and church, Thailand  
Paul D. Lee, Jr., radio-TV, Spain  
Mrs. Dore W. Moore, home and church, Philippines  
Mrs. Beane L. Morris, home and church, Singapore  
Donald W. Purcell, preaching, Thailand  
Mrs. Howard L. Shoemaker, home and church, Dominican Republic  
Mrs. Lenette Turner, home and church, Zambia  
Mrs. Grover F. Tynar, Jr., home and church, Philippines

**13 Thursday Psalm 31:12-17**  
Debra has been described as creating a glass wall which cuts out people of her own. Southern Baptists have over a dozen missionaries working with the deaf, including Jerry and Erle St. John who serve in Columbia, South Carolina. They need our prayers.  
Lorraine Handren, kindergarten, Texas  
Amy St. John, deaf, South Carolina  
Lester C. Boyd, English language, Turkey  
Mrs. Robert T. Gidnes, home and church, Philippines  
Mrs. James D. Henseler, home and church, Paraguay  
E. Carter Morgan, education, Hong Kong  
Mrs. Richard L. Nichols, retired, China, Indonesia  
Mrs. Dennis B. Parthen, home and church, Equatorial Brazil  
Mrs. Os J. Quile, home and church, Taiwan  
Mrs. Jerry A. Rankin, home and church, Indonesia  
Evelyn Schwartz, religious education, Indonesia  
Robert W. Sims, business administration, Ghana  
Mrs. Robert M. Stuebing, home and church, Indonesia  
Mrs. Pete J. Teberneschoff, home and church, South Brazil  
Elizabeth Truly, education, Nigeria  
Mrs. G. Kenneth Verner, home and church, Taiwan  
Mrs. Guy S. Williamson, home and church, Mexico

**14 Friday 1 Peter 3:6-16**  
"Last year my husband's prayer request was for more missionaries for the Gola field. A couple and a single missionary came," rejoices Hilda (Mrs. George) Cowart, Brazil. "The Espírito Santo field, which had no missionary, invited us there to work. I will continue setting for WMU periodicals and working with women." Pray for the Cowarts on their new field.  
Michael P. Haywood, director of youth and family services, Virginia  
Mrs. James H. Hays, Christian social ministries, West Virginia  
Boris W. Hay, Christian social ministries director, Texas  
James H. Shupe, director of church extension, Kansas  
Mrs. Dwight L. Baker, home and church, India  
Carl W. Sechtold, construction, Liberia  
Mrs. William A. Beckham, home and church, Thailand

Martha Ann Blount, education, South Brazil  
Mrs. Stanley D. Clark, secretary, Argentina  
W. Herman Cook, Jr., preaching, Taiwan  
Mrs. George H. Cowart, home and church, South Brazil  
E. Kenneth Eversen, Baptist Spanish Publishing House, El Paso, Texas  
Mrs. Orman W. Guyan, home and church, Equatorial Brazil  
Mrs. Thomas O. High, home and church, Nigeria  
Mrs. W. Carl Hunkar, home and church, Taiwan  
Mrs. Donald M. Simms, home and church, Mexico  
J. Boyd Sutton, music, South Brazil

**15 Saturday Jeremiah 17:4-8**  
In June, Ote and Martha Brady began work in Belize, a Caribbean country recently entered by Southern Baptists. They request "prayer that our lives will be daily filled with the Holy Spirit so that he can direct us in pioneer work in Belize. Pray that the Lord will save and call some key young people to preach. Pray that our lives and witness will be a blessing to the other Christians in Belize."  
Robert Nyberg, Spanish, Colorado  
L. E. Richardson, retired, Texas  
Ote W. Brady, preaching, Belize  
Martha Hagedorn, doctor, Nigeria  
Mrs. Robert C. Hensley, home and church, Panama  
Carol Hensow, religious education, Chile  
Mildred Lovgren, religious education, Mexico  
Mrs. Darrell F. Osborne, home and church, Nigeria  
Mrs. H. Michael Owen, home and church, Guatemala

**16 Sunday Psalm 37:1-9**  
Mayo Brown, associational director of missions, Salt Lake City, Utah, requests "prayer that the Lord will lead us to someone who can serve as director of our Christian Concerns Center, a weekly ministry for senior citizens, preschoolers, and youth."  
Franklin Mae Bacon, Baptist center, Georgia  
Mrs. Carle L. Boland, Spanish, California  
Myra Hope Brown, director of metropolitan missions, Utah  
Mrs. Candice Gonzalez, Jr., Spanish, Texas  
Mrs. Ivan DeBana, Spanish, Alabama

Mrs. Burt Potter, metropolitan missions, Maryland  
Mrs. Carroll H. Adams, dorm parent, Liberia  
Mrs. W. Judson Hale, Baptist Spanish Publishing House, El Paso, Texas  
Hubert L. Hardy, preaching, Chile  
Mrs. Eugene B. Kimer, Jr., home and church, Venezuela  
Mrs. William E. Koon, home and church, Yemen  
Bobby G. Magee, music, Colombia  
W. Harry Neely, preaching, Equatorial Brazil  
Mrs. Harold E. Oyenow, home and church, Philippines  
Mrs. Roy F. Starmer, home and church, Italy

**17 Monday Hebrews 2:1-4**  
From James L. Burnham, Israel, comes this request: "Please include in your prayers the Baptist Village, a year-round conference, camping, and retreat center outside Tel Aviv."  
Erlan A. Alvarado, Spanish, Texas  
E. Franklin Brooks, weekday ministry, Kentucky  
Mrs. Leah Valdivia, retired, Texas  
Mrs. C. H. Board, home and church, Taiwan  
L. R. Bosch, Jr., preaching, North Brazil  
James L. Burnham, preaching, Israel  
Mrs. J. Dale Carter, education, North Brazil  
Mrs. James E. Crittendon, home and church, Philippines  
Mrs. Ted E. Cramer, home and church, Liberia  
Mrs. Samuel M. James, home and church, East Asia  
Edmond E. Moore, medical, Rhodesia  
Mrs. J. Kenneth Park, home and church, Chile  
Mrs. P. Calvin Parlier, home and church, Japan  
J. Don Reese, dorm parent, Nigeria  
Edward O. Sanders, preaching, Indonesia  
Ray E. Shelton, preaching, Uruguay  
W. David Truitt, music, Mexico

**18 Tuesday Romans 1:6-17**  
Evelyn (Mrs. Gary) Harthcock, Antigua, writes: "Baptism is prevalent here. Many teenage girls become mothers; some 18-year-olds have two or three children. I work with Baptist Young Women in our church. I also work with teenagers at one of our missions. Those who are Christians would put us to shame with their zeal and dedication, but many have not accepted Christ. I need prayer to help me know the best



way to communicate with them God's plan for their lives."

**Mrs. Carter E. Boardman**, deaf, Georgia

**Ray Esterline**, National Baptist, Oklahoma

**Henry Martin**, retired, South Carolina

**Mrs. Norman R. Langston**, US-2, special mission ministries, Oregon

**M. E. McGlamery**, director of metropolitan mission ministries, Nevada

**Major V. Menzies**, director of rural-urban missions, Arizona

**James Morgan**, Christian social ministries director, South Carolina

**Robert Plushatt**, Christian social ministries area director, Washington

**Radolfo Rojas**, Spanish, Arizona

**Jack L. Washington**, Christian social ministries director, Alabama

**Mrs. David P. Dunsell**, home and church, Mexico

**Mrs. D. Carter Davis**, home and church, Grenada

**L. Byron Harbin**, education, North Brazil

**Mrs. E. Gary Harshock**, home and church, Antigua

**Mrs. Jeanne A. Lee**, home and church, India

**James F. Leeper**, English language, Turkey

**Jack L. Martin**, preaching, Thailand

**Mrs. Carl E. Pate**, home and church, Taiwan

**J. Thomas Warrington**, preaching, Costa Rica

**Mrs. James A. Yarbrough**, home and church, Nigeria

#### 19 Wednesday 1 Samuel 17:33-49

**Nova** (Mrs. Ed) Thomas, La Junta, Colorado, is concerned about the parents of the children and young people who attend mission services. "The young people need encouragement in their Christian living from their parents. How can these parents help when they don't know the Lord?"

**Mrs. John T. Davis**, rural-urban missions, New York

**Mrs. John T. Everett**, Christian social ministries, Tennessee

**C. L. Henshaw, Jr.**, director of rural-urban missions, South Carolina

**Debra M. Hyde**, director of church extension, New York

**Mrs. Ed C. Thomas**, Spanish, Colorado

**David B. Warren**, Indian, Oklahoma

**Samuel Carl**, journeyman, medical, Yemen, India

**James L. Mosser**, preaching, Kenya

**Mrs. Dald C. Lindstrom**, home and church, Venezuela

**Charles W. McClelland**, preaching, Rhodesia

**Mrs. W. B. Sherwood**, retired, Brazil

#### 20 Thursday 2 Chronicles 20:3-19

"Frankly, I have so many prayer requests that it is difficult for me to narrow them down to a special one," said one missionary homemaker. Pray for the five missionaries today who help tell the good news of Jesus by witnessing through home and church.

**Mrs. Yates W. Campbell**, Christian social ministries, North Carolina

**Emilio Espinosa**, Spanish, Texas

**Mrs. James K. Underwood**, Spanish, New Mexico

**Mrs. Lester C. Bell**, home and church, Portugal

**Mrs. Trent C. Butler**, home and church, Switzerland

**Mrs. John C. Calhoun, Jr.**, home and church, Guam

**W. Lowrey Cooper**, retired, Argentina

**Mrs. Edward J. Farris**, home and church, South Brazil

**Mrs. J. Loyd Moon**, home and church, Equatorial Brazil

**Dudley A. Philter**, preaching, Malawi

**Edgar J. Tharpe**, preaching, Hong Kong

#### 21 Friday Luke 17:1-4

**William I. Barkley, Jr.**, superintendent of missions, Waldorf, Maryland, writes: "Establishing new congregations is our number one priority. A part of my work is to serve as founding pastor for these congregations. We have a goal of one new church-type mission each year for the next five years. Pray that God will lead us in selecting the sites, obtaining the resources, and developing new missions."

**William I. Barkley, Jr.**, director of rural-urban missions, Maryland

**Carrie Beckham**, retired, Georgia

**Mrs. Charles Celm**, rural-urban missions, Wyoming

**Emilee Heath**, Baptist center, Tennessee

**Roby Miller**, Spanish, Florida

**Sidney Smith, Jr.**, National Baptist, California

**Antonio Hilario Valdes**, Spanish, Virginia

**Mrs. Ernest E. Brown, Sr.**, home and church, Bahamas

**Charles A. Collins**, preaching, Guatemala

**Mrs. David A. Helton**, home and church, Mexico

**Annie Hoover**, religious education, Japan

**Mrs. William P. Malone, Jr.**, dorm parent, Argentina

**Mrs. Richard W. McDade**, home and church, Colombia

**Mrs. Major C. McDaniell, Jr.**, home and church, Korea

**Jerry E. Mayo**, education, Hong Kong

#### 22 Saturday Revelation 2:1-11

"Please pray that we will have the strength to do the work the Lord has us to do," requested one missionary. Pray this prayer for each person who has a birthday today.

**Joe DeLana**, Spanish, Arizona

**Nina Gilespie**, Chinese, Arizona

**Joseph Paul Glavin, Jr.**, church extension, Arizona

**Mrs. Charles E. Magruder**, metropolitan missions, Ohio

**Mrs. J. Howard Taul**, Christian social ministries director, Kentucky

**Mrs. Mona A. Valdes**, Spanish, North Carolina

**J. E. Williams**, National Baptist, Louisiana

**Mrs. L. Byron Harbin**, home and church, North Brazil

**Mrs. E. William Hayes**, home and church, Mexico

**Alida May Jowers**, education, Philippines

**Mrs. Thomas J. Kennedy**, education, Kenya

**Mrs. H. G. Margrett**, retired, Argentina

**Hubert E. Tatum**, English language, unassigned

#### 23 Sunday Luke 5:1-11

**Bertie Lee Kendrick**, retired, now serves as a volunteer representative of the American Bible Society in her church and the surrounding area in Spindale, North Carolina. "I rejoice in this opportunity to make available the Bible in Today's English Version and other materials to a growing number of people who are interested in Bible study. Pray that I may have health and strength to help get God's Word out to a lost world."

**Isabel A. East**, retired, Texas

**Mrs. Elise Delgado**, retired, California

**Mary Elizabeth Dunn**, US-2, church extension, Alabama

**Mrs. John Farris**, US-2, Christian social ministries, Georgia

**Deborah King**, US-2, Christian social ministries, Louisiana

**Mrs. Dean Pruitt**, Christian social ministries, Illinois

**Mrs. Jane L. Randles**, kindergarten, Texas

**Mrs. Spurgeon Schumay, Jr.**, Sunday ministry, Virginia

**G. Webster Carroll**, preaching, Uganda

**Wilfred H. Congdon**, construction, Nigeria

**Mrs. William Gopfarth**, home and church, Philippines

**Josephine Harris**, retired, Hawaii

**Mrs. Otto H. Hill**, home and church, Colombia

**Bertie Lee Kendrick**, retired, Hawaii

**Donald K. Leung**, English language, South Brazil

**Mrs. Benjamin H. Lawton**, home and church, Italy

**Mrs. Robert E. Parker, Jr.**, home and church, Rhodesia

**Mrs. Bobby E. Simmons**, home and church, Philippines

#### 24 Monday Psalm 119:105-112

**Carl Holden**, Christian social ministries director, is in his seventh year in Worcester, Massachusetts. His ministries range from literacy training to hot lunches and Bible study for senior citizens. Also he works with alcoholics and visits shut-ins. Pray for the Holdens.

**Edna Artega**, retired, Texas

**Mrs. Walden I. Barnett**, rural-urban missions, New Mexico

**Mrs. Dora Casarez**, Spanish, Texas

**Delton V. Haggins**, Indian, Mississippi

**Carl Holden**, Christian social ministries director, Massachusetts

**Mrs. H. Duane Ivey**, church extension, New Jersey

**Michael Norrango**, Indian, New Mexico

**Mrs. Otha Wingham**, area missions, Minnesota

**Harriet L. Barrett**, business administration, Taiwan

**Mrs. Dalila L. Bateman**, home and church, Kenya

**Glen T. Boyd**, music, Kenya

**Mrs. L. Raymond Brothers**, retired, Nigeria

**Mrs. Clara E. Buttmore**, home and church, Costa Rica

**David M. Coleman**, business administration, Rhodesia

**Charles W. Dickason**, education, North Brazil

**Wayne C. Hollenbaugh**, journeyman, religious education, Liberia

**Mrs. Raymond D. Horze**, home and church, Togo

**Mrs. W. B. Johnson**, retired, China, Indonesia

**John W. Marrett**, English language, Germany

**Harold E. Mitchell**, dentist, Tanzania

**Luther H. Murphy**, English language, Germany

**Mrs. B. Lynn New**, home and church, Taiwan

**B. W. Orrick**, retired, Uruguay

**James W. Smith**, preaching, Israel

**John W. Umberger**, journeyman, preaching, Tanzania

**Charles W. Wigge**, business administration, Korea

#### 25 Tuesday Psalm 37:23-31

**Martha** (Mrs. Harold) Lewis, Surinam, has had a "tick" year. Her

requests include "prayer for physical health and strength that I might be able to minister to the spiritual needs of the people with whom God has called me to work."

**Pedro Aramblado**, Spanish, Texas

**James Brown**, Indian, New Mexico

**Joan Dittmar**, retired, Oklahoma

**Lowell F. Lawson**, Baptist center, Michigan

**Mrs. Richard McQueen**, Christian social ministries, South Carolina

**Mrs. Kagenobu Nakamoto**, Japanese, Texas

**Robert L. Smith**, retired, Texas

**Mrs. V. Walton Chambers**, Baptist Spanish Publishing House, El Paso, Texas

**Mrs. Harold W. Lewis**, home and church, Surinam

**Russell A. Morris**, preaching, Singapore

**John A. Parker**, preaching, Chile

**Margaret Pambie**, social work, Equatorial Brazil

**Ed D. Wylie**, music, Philippines

#### 26 Wednesday Luke 15:11-24

"Since we first came to Morocco, we have seen religious liberty come to Spain," writes Arlene (Mrs. Merrel P.) Callaway. "Pray that we might see it come here. My husband preaches in English to two congregations in two cities. We have recently purchased a bookstore which can import Bibles. All these ministries need your prayers."

**Kenneth Chadwick**, Spanish, New Mexico

**John Cooper**, deaf, Indiana

**Allen Daniels**, Spanish, Illinois

**Gonzalo H. Graupera**, Spanish, Florida

**Larry W. Miguas**, Baptist center, Louisiana

**Mrs. Richard Wilson**, Baptist center, Louisiana

**Mrs. John L. Sisco**, retired, Brazil

**Mrs. Marval P. Callaway**, home and church, Morocco

**Charles G. Campbell**, radio-TV, Rhodesia

**G. Donn Dickens**, English language, Philippines

**Kenneth L. Goad**, business administration, Philippines

**J. G. Goodwin, Jr.**, mission administration, Korea

**Charles C. Hardie**, education, Taiwan

**Ervin E. Hestey**, preaching, Panama

**Gay Johnson**, journeyman, education, Kenya

**Robert J. Page**, education, Philippines

**Ann Pearce**, nurse, Paraguay

**Mrs. William B. Swan**, home and church, Hong Kong

**Delbert L. Taylor**, preaching, Colombia

**Thomas D. Turnbull**, journeyman, religious education, Spain

#### 27 Thursday Romans 15:22-29

"November 8-10 our first state Native Baptist Conference convenes in Fairbanks," writes Valerie Sherard, Alaska. "We need prayer that native Baptists will become excited about it. Pray that the meeting will be Spirit-directed and the people be so filled with love and compassion that they will want to win others to Christ."

**E. LaVerne Baker**, director of metropolitan missions, Arizona

**Marcos Castro**, Spanish, Texas

**Laura Garcia**, Spanish, Colorado

**Mrs. William Gerald Locke**, rural-urban missions, Kansas

**Mrs. Gene Sanchez**, kindergarten, Texas

**Valerie Sherard**, Eskimo, Alaska

**Mrs. Harwood Watson**, church extension, Connecticut

**Olivia Allen**, retired, Hawaii, Thailand, Vietnam

**Mrs. Earl D. Habb**, home and church, Rhodesia

**Reggie D. Evans**, preaching, Malaysia

**William P. Malone, Jr.**, dorm parent, Argentina

**Mrs. S. Thomas Tipton**, retired, Tanzania, Kenya, Uganda

#### 28 Friday Job 31:1-13

**Ron and Peggy Pinkerton** moved to Winston-Salem, North Carolina last November. "An important part of our work is leading churches to get involved in ministry in their local community," says Peggy, whose special ministry is literacy missions. "I teach English to a class of non-English-speaking students. Pray for these students as they adjust to a new culture and learn a new language."

**Raven Butler**, student worker, Illinois

**David Nason**, Spanish, Texas

**Mrs. Ronald J. Phibbs**, Christian social ministries, North Carolina

**Daniel Ray Zedler**, Christian social ministries director, Kentucky

**Ernest Mayes**, nurse, Indonesia

**Mrs. Charles G. Taber**, nurse, Korea

#### 29 Saturday Isaiah 50:1-21

**Eugene R. Krueger**, Pine Ridge Baptist Center, Topeka, Kansas, shares a need: "Pray that one day we will acquire more space by building the kind of facility that is needed. Pray that in the meantime we will have patience and wisdom in setting



priorities for those needs that we can realistically minister to."

**Martha Thomas Ellis**, retired, Georgia

**Engene H. Krueger**, Christian social minister, Kansas

**Mrs. Warren Deane Pratt**, Indian, Oklahoma

**Mrs. C. Don Hilbery**, home and church, Antigua

**Robert E. Compher**, preaching, Philippines

**R. H. Fehrer**, education, Hong Kong

**David L. Miller**, preaching, North Brazil

**James Miller**, religious education, Ecuador

**Josephine Ward**, retired, China, Taiwan

#### 20 Sunday Luke 17:11-19

**Rebekah Lambert**, Korea, prepares a Bible study each week for a group of ten women at her church. "We are doing a survey of the Bible — all 66 books in a year's time. Pray for me and pray for the women, most of whom are young Christians. This type of study would be hard enough for me in English; in Korean — you can imagine!"

**William J. Austin**, director of rural-urban missions, Colorado

**Mrs. Russell Richardson**, evangelist, Massachusetts

**Mrs. Eliseo Rodriguez**, Spanish, Florida

**Claude N. Ray**, director of metropolitan missions, Michigan

**Mary E. Byrd**, education, Guatemala

**Dwight C. Clark**, preaching, Bahamas

**Margaret Fairburn**, women's work, Liberia

**Mrs. Russell B. Howard**, home and church, Spain

**Rebekah Lambert**, medical, Korea

**Francis L. Lewis**, education, Indonesia

**J. Thomas Norman**, preaching, Colombia

**Nanash Plowden**, retired, China, Hawaii

**James M. Richardson**, education, Kenya

**Mrs. J. W. Richardson, Jr.**, doctor, Nigeria

#### 21 Monday 1 Corinthians 13:1-13

A recently retired missionary couple wrote, "We miss Louisiana and our work there so much — even more than we thought we would." Pray for all retired missionaries, including the three having birthdays today.

**Mrs. Mamie Cubanico**, retired, Louisiana

**Karen Beth Maruna**, US-3, church extension, New York

**Mrs. Antonio Rodriguez**, Spanish, Ohio

**Mrs. Robert Trammell**, church extension, Florida

**Ronald H. Ballard**, preaching, Paraguay

**Mrs. Robert B. Barker**, home and church, Venezuela

**Anita Coleman**, education, Japan

**Mrs. Oble D. Dyche**, home and church, Chile

**Robert T. Galsom**, music, Philippines

**Mrs. Donald H. Johnson**, home and church, Equatorial Brazil

**James D. Johnston**, preaching, Nigeria

**Mrs. Charles L. Miller**, home and church, Philippines

**Sophia Nichols**, women's work, South Brazil

**Mrs. A. Benjamin Oliver**, retired, Brazil, Angola

**Mrs. Sherry S. Stover**, retired, Brazil

#### Know Your Writer

ROYAL SERVICE readers welcome back Verna G. Richardson as Call to Prayer writer. Her church, Sandy Ridge Baptist, and missions have been very important in her life. Even after illness restricted her to bed and wheel chair, she has kept up missions participation through her writing and her personal correspondence with missionaries. She says, "Geographically, I didn't get far; but a loving heavenly Father devised a magnificent plan for the world to come to me via my mailbox." A widow, Mrs. Richardson lives with her father in the 100-year-old home in which she was born in Monroe, North Carolina.



KEEP YOUR CHURCH IN THE KNOW ABOUT MISSIONS. GROW KNOW BODIES. RE DO BODIES. INCREASE DESCRIPTION TO WMU MAGAZINES.



RE/ DAlert  
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READAlert  
READAlert  
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Breathe on me, Breath of God,  
Fill me with life anew,  
That I may love what Thou dost love,  
And do what Thou wouldst do.

—Edwin Hatch

"Breathe on Me, Breath of God" is the UNO hymn for the year. The watchword for 1977-78 is Isaiah 40:31.

Why not adopt a personal reading plan this year in keeping with the WMU emphasis? Spiritual growth is the theme. Much help is available in the area; the secret in finding the help is to stick with a regular quiet time of study, meditation, and prayer.

Reading is a basic part of such a discipline. Offered here are recommendations for reading that could carry you through a whole year; clip this page or save it to guide you in a year's reading program.

\*Follow Velma Brown's Bible study helps and Miriam Robinson's articles "Christ in You?" month by month in ROYAL SERVICE.

\*Check the Round Table group pages in ROYAL SERVICE when spiritual development is featured — December, March, June, September. "Book Forecast" indicates titles three months in advance.

\*Choose at least one of the following books for personal study (all except those marked "out of print" are available through Baptist Book Stores; also check public and church libraries):

*Seekers After Mature Faith* by E. Glenn Hinson (Broadman \$3.95). Subtitled "Deepening Devotional Life with Help from Christians of Past and Present," this book provides helpful guides to study of the devotional classics from the early Christian era to the twentieth century. (Out of print.)

*The Practice of the Presence of God* by Brother Lawrence (Revell \$1.95 and 75 cents). This is one of the classics presented in Hinson's book above.

*Why Live the Christian Life?* by T.B. Maston (Nelson \$3.50). A fresh interpretation of Christian concepts

such as the nature of God, his love, and his will.

*William Barclay: A Spiritual Biography* (Eerdmans \$5.95). The great English Christian shares his life as a Christian author and teacher as a journey of personal faith.

*A Serious Call to a Contemplative Lifestyle* by Glenn Hinson (Westminster \$2.85). Answers to such questions as Why pray? What does prayer do? Suggestions for meaningful activities based on prayer.

*From Here to Maturity* by John Heise (Broadman \$3.95). To help the reader grow in a Christian life-style, personal awareness, commitment, and devotion to God.

*A Diary of Private Prayer* by John Baillie (Scribners \$3.95). Here are 62 prayers expressing the confession, gratitude, and humility of those who want help in putting their feelings into words.

*Real Life in Christ* by T.B. Maston (Broadman \$2.25). Devotional Bible studies offer help in solving everyday problems through Christian faith.

\*Use your favorite Bible version as part of your spiritual-growth reading. Consider also at least one additional version you have not used. Here are some that are available:

*The Good News Bible* (Today's English Version) (\$3.95 and \$4.95)

*The New International Version: New Testament* (various prices, beginning at \$3.95)

*The Living Bible* (paraphrased) (various prices and editions)

*The New Testament in Modern English* translated by J.B. Phillips (various prices)



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# HOW **BOLD** ARE WE?

June Whitlow

"Let the Church Reach Out — Bold Mission" is a plan supported by all Southern Baptist Convention agencies from 1977 through 1979. This emphasis calls for the commitment of every Southern Baptist and every church to present the gospel in every county and state in America and in every nation.

This is a bold goal. Is it possible? Yes, if every church member makes a bold commitment of witnessing, teaching, and reaching out.

October 2, 1977, the first Sunday in this two-year emphasis, has been selected as a "Bold Day of Commitment." This day can set the pattern for a church's involvement in this effort to reach America and the rest of our world for Jesus Christ.

On this day church members will be confronted with the needs of our world; they will be shown the resources which the church has to meet these needs; and they will be given opportunity to make a personal commitment to a Bold Missions thrust. This will call for

a personal response from every member of Woman's Missionary Union.

Woman's Missionary Union is serious about this Bold Missions thrust. Bold Lottie Moon Christmas Offering and Annie Armstrong Easter Offering goals for 1977-79 have been set. Realizing that financial resources are necessary for such a thrust, WMU challenges Southern Baptists to give \$34,000,000 to the 1977 Lottie Moon Christmas Offering and \$13,000,000 to the Annie Armstrong Easter Offering.

Some of the other activities which WMU is promoting are: Bold Missions Information Center, Career Missions Volunteers, Missions Prayer Retreat, Prayer Partners, Missions Night Out. All these projects depend on the commitment of each individual.

Bold Mission says these things are possible, but only with your help. Will you make a commitment now?

Miss Whitlow is assistant to the executive director, WMU, SBC.

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