

WHAT IS THE APPEAL?

HAIGHT-ASHBURY was never a lively place early in the morning —not even when it bloomed brightest with flower children.

Early one morning after the usual night before of happenings in the Haight, I was driving along Oak Street which is the downtown-bound thoroughtare paralleling the panhandle of the Golden Gate Park (the nanhandle from the beginning of the hip" revolution was a major rallying point in the Haight L. On this perocular morning, there was the usual calm and quiet. There was the usual scarcity of people, only a few youth on the street in the hone of catching an early ride out. There were the usual sleeners scattered around in their sleeping bags, dead to the world. Now and then a stray dog imited by The scene was typical. excent for one sight.

A woung man was seared on the grass in the typical yogi, position—the only person in the whole stretch of the punhandle who was up. There he sat like a veteran mystic, semous and solemn. He was engaging in transcendental meditation. While some of his conflict legislation, which is the crash pads resting from their rebellion or trying to sleep off the testif of a psychedelic trip—this woung man was getting an early start on a quest for something.

The solitary aspect of this scene could have been misleading how you for this young man was not alone in this especially considered in the september of seeling meaning through transcendental mediation. In recent years this type of the control of the seeling to the control of the control of the control of America, especially those bent the high communities. On PQCA, TPLE • MI 1970.

ental mystical religion has been more than an attraction to these youth. It has been a fascination almost to the point of obsession. What is the appeal, and why has it been so pronounced? Somehow it seemed to possess the right clement of appeal at the right moment when all the curcumstances of youthful reaction and searching, especially the more pronounced rebellious aspects, combined to create the youth subculture which has emerged in our day

In other words, it was a youth aware, a youth consciously rebellious and consciously searching, to which this experience offered an appeal It was a youth in quest of an image, in search of an identity Lastern mysticism seems to have yielded it. self to the spirit of the quest, to have provided inspiration for a pursuit which, despite its glamour, has had its share of agons. Above all it helped to provide the atmosphere which created a mystique for the movement (of course, unconscious and unadmitted it an element which every movement must have if it is to

One of the most obvious was a in which Openial mysticism and especially the experience of franscondental meditation has related to rebellious young people has been the almost perfect was in which if scenied available as a substitute for the refigious of their parents. thus the parents are rejected through the rejection of their religion. Most of the consciously rebellious young people are from middle class. Ones from suburban homes. At ally take the shock value of being identified with a religion which is so different Journ Christianity is high

In a definite way—though it seems to be largely unconscious—rebel-tious youth "use" this new form of religion (that is, new to them and to their parents) as a gimmick of rebellion. The kind of game playing

GiMMick

which the young people despise in their parents, they are not above engaging in themselves—though admittedly young people are more unconsciously trapped into this kind of thing through the subtle weakness of their own humanity, whereas their parents may more consciously continue in such earne playing.

Another way in which identification with Fastern religions serves the spirit and purpose of many American youth is that it furnishes a rationale for their desire to escape. Escape is a form of rebellion. A revolt against the Protestant work ethic is one form this escapism takes. Rather than simply dropping out and doing nothing, one does his own thing. In doing one's own thing, one is "doing". He is offering a substitute for work. Indeed he is working. Of course, he is working not for money in order to have things, he is working for ful-Idment, for personal meaning.

As a more possive explanation however it should be stated that the kind of escape many soung people seek through transcendental meditation is not some unconscious desire to reject their parents either by shocking them optimizably some coung people seemingly do not view this as a contradiction of but rather as a supplement is the education experience of their

AMERICAN YOUTH and ORIENTAL RELIGION...

home and home church. Others view it as a different approach. It is very significant that many of these young people have never had a previous religious experience, even though some may have come from nominal Christian homes and may themselves he church members. Many of these young people are seeking a meaningful escape from the complexition and tensions of urban life. Some arc hoping to free themselves from the trauma of an unhappy home. from bickening and confusion of parental hostility. To do this within a framework of a religious experience is to do it as meaningfully as possible

Of course this is not without its rebellious aspects. These young peonle want to pursue their religion privately, without the discipline of a community of fasth, though there may be a vague semblance of this in the particular subcultural group to which an individual may be relating at the time. The point is that these particular young people are not vin dictive. They view their parents and homes more with our than disdain Though they are not productive in any normative sense and though they are in a definite escape syn drome they do seem to be very sincere and to be engaged in a hope fully meaningful mucst. They are not thoughtless dropouts, rather they seem to be honestly and carnesds seeking to "tune in" to meaning and to turn on to nurpesc

EXITICA

Another aspect of Fastern religion which appeals to the desire to escupe on the part of many youth today is its far away-ness." Since the Tast is on the other side of the world it symbolizes the "earotica" which gives mystery and romance to the escape adventurer. The East also represents the opposite of the West—thus to identify with the East is another way of rejecting the West. The East is the anothers of all the unpleasant things.

associated with the West. the maternalism, the fast pace, the rat race, the success syndrome

The most significant aspect of the appeal of Eastern religion to certain American youth is the affinity of the transcendental experience with the "search style" characteristic of the current youth culture. The rank and file of young people who are attracted to this ideal talk about "torning on " The young intellectual philosophizes about the "need to be high" It seems that the middle class, suburban American homes, from which most of these young people have come failed to provide the most basic spiritual needs of their children. The church life to which some of them were exposed seems to have provided little or nothing more in this regard. The appeal of the transcendental experience is that it fills this experiential youl that these young people have inherited from the spintually indifferent and materiallyminded homes from which they have come. This spinfual yord is reflected in the basic empliness which su mans youth leef an emptiness so deep as to thrust them into a profound and often frantic search for some spintually exciting and satisfying experience

This spiritual void is a major contributing factor to drug use by many of these youth Euphoria (to get high) is lived by authorities as a major motivation for raking drugs expecially those of the hallucinogenic type cuch as LSD.

At a recent youth conference. I shared the platform with a brilliant young PhD candidate in psychology at the University of California Berkeley. He is a MA graduate in psychology from Barvard One of the original proteges of Timothy Learnhe was with the group that eventful night in the Leary mansion when through a community LSD trip they saw the "great white light." They experienced the ultimate in the psychodolic pilgrimage they saw God himself. It was a religious experience.

—pseudo, yes, but nonetheless s. lizious.

The "acid" test came the set morning. The experience was so "test out" that the members of this perchedelic brotherhood had difficulty in making it back the next day hum their ethereal world. In fact, everyone was so heavenly, no one wanted to be bothered with such mundate matters as doing the breakfast dishes.

EUPHORIA

though no one seemed too "otherworldly" to eat that morning

This was the beginning of the grand disclusionment with Dr. Leary on the part of some of the young intellectuals who had been associated with him. In expressing his feeling about the whole experience, the virung psychology major said something to the effect that there is a phononess about seeing God in the night and despising your brother the ness morning. If the god of the paychedelic experience offers one no better values for life than that, then he is not worthy of one's time, let alone one's devotion. Indeed, he is no god at all

This young man turned from the use of drugs, but he did not turn from his search for God. Indeed, he continued his search with great intensity convinced that God could he experienced but that there were no shortcuts to his presence Ironically, he did not turn back to the faith of his nominal Christian background. He had not the slightest hope that he could satisfy his spiritual quest from this source. He turned eather to Oriental mysticism He took a position as an English reacher in India to order to commut his spiritual search under the fultlage of the revered mystic teachers Here he came under the influence of Meher Haha, one of the emerging symbols of the transcendental etрепенсе

Meher Baba has had a special appeal to many American youth. One of the reasons for this is his emphasis apport love. In linking the transcendental experience with a deeply apiritual concept of love, Baba has made a profound appeal to youth who have been as starved for love as they have been robbed of spiritual asserners.

The pursuit of Eastern religion and thought, especially Zen Buddhism and Vedante Hinduism, has been especially attractive to universits intellectuals with a strong need for spiritual awareness and relegious identity, for whatever reason. The rese philosophical hippie has been attracted to Oriental thought seemingly because it provides liberation from the need thought forms of Western philosophy. It is a kind of intellectual form of rebellion. In fact, to be an expect in Zen or Vedanta might be a status symbol in certain voithful intellectual circles of the "hip" variety

The need to be high" helps to explain the music siyle of the current south culture. This is one reason for its foodness, its electronic implementation, its exhibitability for the more frenzied the better. The psychodelic sound is one way of achieving the psychedelic experience. It is no effort to "furn on." Not a few of the psycholar rick indis have had the doing experience, the Beatles in-

We must not be misled by the bold sound however, for the lyries of hole took clearly speak the nies sage of rebellion-escape and also a protest of a society against which there is rebellion and from which there is the desire to escape. This is especially true of the songs of hob. Distain and Simon and Garfunkel.

The frenzied 'high" of the elecno-ound of rock music has been associated in some cases with the psychologic high" of the mindexpending drugs (tit he distinguished from the habit forming drugs). Some at the dols of south music are now inscounts moving away from the drug experience to the meditation experience. The Beatles became temporary followers of a Hindra gura; and even though they are no longer disciples, they still want to be identified with the meditation experience.

One whose music and spirit better exemplifies the contemplative mood is Donovan, the Scottish troubadour and folk-rock author. He is one of the most recent youth heroes to pubhely renounce drug use as a means of "turning on" He now strongly advocates "the natural high"-transcendental meditation Donovan's mood is philosophical, almost mysti cal. In his songs, the music and lyrics seem to enitomize this meditative experience. Indeed he speaks of music as an augmentation of transcendental meditation in achieving the ultimate of "the natural high"

in Thing

The transcendental experience therefore, is coming to be the latest finishing in the modern worth culture. In fact, for some time now, among the older intellectual youth, identification, with flastical thought has been a kind of status symbol reflecting one's cosmopolitan per specifies.

What are we to make of this unusual development among our worth? First of all, we need to realize that in the main these young people come from American middle class suburbia, the ultimate of the American dream, as some have second in It speaks cloquently of the failure of afflicing to provide meaning and purpose, at the deeper levels of human experience.

It also points to the failure of American institutionalized Christonius. With all the excellent, things' it has offered wouth it has failed in leading them into a meaningful religious experience. It could be that in many of our Southern Baptist churches, despite our evangelistie aggressiveness, we have dragged our children through a marathon of meetings when we should have led them into a satisfying spiritual pilprimage. Perhans the hardest thing. for the parent generation to take it the fact that many of our young people in their rebellion are not turning away from high spiritual values the kind of "going to the dogs" that we have associated with youth rebellion in the past Rather, they are seeking a higher sense of spiritual meaning than they knew to their hames

The encouraging aspect of this spiritual onese is that it may lead in a more vital Christian experience We have observed this recently in the San Francisco Bay Area Hundreds of young people who have come from nominal religious homes and have rebelled some the full cycle from drugs to transcendental meditation, are now coming to Chost as the ultimate in the religious expenence and the final fulfilment of the spiritual quest. The most profound theological lesson to learn from this phenomenon is that there is a hunger in the human heart, that man is a spiritual being, that there is something terribly unsatisfying in

What are we to make of the matter? Is it a passing fad or has it set in motion a new and permanent dimension in American religious life? Who is were enough to know? Certainly it has liberalized the Amercan religious climate, causing many parents and church leaders to reflect seriously over the inadequatics of the thing oriented and experience minimizing expression of so much of American institutionabled Christionity.

If this new and strange phenometion is insulting it is nutritheless, challenging. Moreover it has proved in many recent instances to contain the elements which it properly ensouraged and channeled, point toward the renewal which the American church desperately needs today.

MINISTRY to Japanese ladies A Miniator to Partury began with a letter to Partury Village the apartment complex for United Nations families. The letter was an invitation to the mothers in Parkway Village to attend an Eng. lish class to be held on Thursday afternoon and Sunday morning at the Highland Avenue Baptist Church in New York A nursery school which would coincide with the Finglish class would be provided for their children. The women would study English three hours each week and listen to an English-language wor. ship service on Sunday morning This would provide four hours of study per week. This class continued. for several months. The advanced Linglish class had a majority of Japa nese ladies

Mrs. Joshio Honkawa, one of the Japanese ladies, approached one day to say. "We would like for you to come in our home and teach the Bible to us one day each week, if this could be possible. This invitation was the beginning of an adventure which was to mean a great deal to all of us."

There were six ladies in this Bible class. We began to study the Old Testament. As we studied the first books of the Bible, our discussions contered around the question. Is there a God? The majority of the ladies had grave questions in their minds while the others had confused notions which were connected with their own ancestral worship. All of the ladies were from nominal Hud dhist backgrounds allthough none were practicing. Buddhists.

By the time we had advanced our study to Ecclesiasies, a period of about three months, we had completely finished the discussion concerning the existence of God and were discussing the nature of site. It was during this time that one of the ladies said. "The more I study the Bible the further I am away from God, because as I study the Bible I realize how sinful my life is."

As we moved closer to the New Testament and gave consideration to the prophets' words concerning the Messiah, we discussed other questions. Is Christ the Sun of God" How can we know that he is? At this point I asked the ladies to pray and ask God to help them know if Christ was the Son of God. Shortly after one of them sat across from me at my desk and said. "I have been praying each night that God would show me about Jesus of he is really his Son! Then she con tinued. "I ast night I had a dream I saw a man crucified, just like Jesus with his hands and feet pierced, himhis face was some face " I tried to use the dream to explain to her than God had easen me the provilege of refline her about Christ and that was the reason but the connection.

For the past three months we have been studying the book of Matthew Our progress has been very slow as we finds each verse. Our discussions have changed in nature again. It is no longer. Is there a God 'nor Is Christ the Son of God! but What prevents an individual from receiving Christ into his heart? Last week we studied about Juday betraying Jesus. One of the ladies said. You mean he sold Christ for money? As kindle as I know how. I reminded her that when one fails to receive Christ into his heart he too in comways is selling Christ for a pince.

What have been the results? Nor all has been serious study. The

women have lavited my wife and me to the theatre and to dinner. have come to know each other m cially as a group and as individual. thus developing warm friendship But even more important, three of these women have personally asked Christ to come into their hearts and lives. They have made these decisions known to the class, but here not made public professions of faith in church nor have they asked for haptism at this time. The strungest of the group will return to Japan et the end of this month. Most will be in this country only two or three years. As this one goes back, perhaps without uniting with the church, the fellowship of the class, her knowledge of the Scriptures, and her new sonal response to Christ will draw her closer to him and to the church in the coming years. She will be living in downtown Tokyo where her newspaper correspondent husband will be working Perhaps all of them will go back without being haptized. but work will continue toward leading them to receive Christ and pubhely profess this accentance and be bantized

We are convinced this is the way to reach out to the Japanese people on one community. To this end we are beginning a second Japanese class with ladies from another communny. We are making plans for a third Japanese class which should start in the next two months. When a person visits our church whose first language is other than English, I call on him taking a New Tests ment which has English on one side of the page and his language on the other side. As I briefly visited with a lupanese lady at her door I gave her one of these New Testaments The following Sunday the was in church and sent me a note which read. I don't know how to thank you enough. It's exactly what I wanted I am very grateful to you

JAMES S WRIGHT

inglitering or grown date of opportunity for discussion. Rozza, Survey within this much hiller discussion of post of them beings a unique patient of incurrence of the web-patient of incurrence or the web-patient of the web

Dr. Frysnin M. Buffeet (non never 3) is neccisis performe of Different and Evergelless at Golden Gain Impliet Theological Santhary. From marky Mill Valley, Dullman has been a covoid galant of the Height-Additory district of San Francisco.

James S, Wright (cm p. 4) in paster of Highland Averse Repitet Church in New York City. Working not of the philliosophy that to reach people me finds not what their mode are and starts moting them, Wright has held a dying church to transform healt into a theiring multisability contes of automath.

Sae Nichtkure (see p. 6) is WMU executive accretary of Hawaii. A mative of the islands, Mrs. Nightkure him soon the monahors of the even Japame Buddhiri hashly became Christians.

Mrs. Charlas El. Ashcraft (see p. 13) in the wife of the executive sourceasy of the Arkanson Rapitot Cauvestion. The minister notine experience the writes occurred while her familiand was executive accessing of Utah-Idaha Southern Baytist Convention.

Mildred Blankenship (see p.11) came to the Hume Misdam Beard in 1962 as carestend in Beracy astudent with tone years experience in Beracy projects and appellal studies.

Eva Marie Kennard (no p. B), under appointment of the Home Mindon Hourd to work with internationals in Berketey, Cublisman, returned to Southern Rapelat Theological Southern for a doctorate in theology in order to gain a greater understanding of the religious (hinking of others.

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ROYAL SERVICE . JUNE 1970

JUNE 1970

AMERICAN YOUTH AND

KALEIDOSCOPE

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VOLUME 64 NUMBER 12

ORIENTAL RELIGION Francis M. Dulloss A CHURCH EXTENDS MINISTRY TO JAPANESE BUDDHISTS James S. Wright A DECISION THAT CAUSED FAMILY TURMOIL Sue Niehlkuwa COMMENDING THE GOSPEL TO **ORIENTAL STUDENTS** Eve Marie Kennard WHAT ARE NEW READERS READING? Mildred Blankeoship TEACHING ENGLISH Mrs. Charles H. Asberalt TO CHINESE PREFACE TO STUDY AND ACTION Roberta C. Edwards GENERAL WMS MEETING GUIDE Mrs Ralph Gwid CURRENT MISSIONS GROUPS GUIDE BIBLE STUDY GROUPS Howard P Colson Hoyt R. Wilson GUIDE Shirley Forsen ROUND TABLE GROUPS PRAYER GROUPS Firme Stone Judy Holley MISSION ACTION THREE CONFLICTING PARABLES Betty Jo Corum

COVER STORY—Intently listening to the pastor of her church in Los Angeles, this Chinese girl is taking an early step in discussion that will mean growth for her. Listening now, she will have questions later on. Southern Baptist language missenganes will be there to help her find answern.

Picture Credits-Home Mission Board: C1, 9; Wallowitch: C2

In IVAL 518 VICE is published generally by Woman's Mississer Union, Asselling to leutherin Reprint Contraction and North Twendrich Steve Blembeghen, Allahurit 1998. Prove \$2.00 is set in regis renge, \$3.00 case, Annual mississer only. Albages subsections and contracting the set in the contraction of the weeks for remaining men subsequency, change of address, include generally register strength as second time minor as the past offers of the strength and the minor as the past offers of the first of the set of the

Margaret Bruce

Kathryn Bullard

Kathryn Bullard

Monte McMahan Clendinning



KIE was born into a Buddhist onest's home. Her father was trained for the Buddhist priesthood in Japan and moved to Hawaii to serve among the thousands of Japanese Buddhists who had immigrated to the islands in the early 1900's Being the daughter of a priest had its advantages and disadvantages She had the privilege of receiving training in the Japanese arts and was reared to observe all the polite and gentle ways of a Japanese woman The priest's family was looked upon with respect and even with a comain amount of awe. On the other hand, she had to live a disciplined life and be a worthy example to the other children. She had to be careful not to bring dishonor to the family name To make poor grades in school or to be involved in a fight with the other children would bring shame in

Kikue's earliest recollection of religious training centered around the family alter-the burindan [booisoo-dahn)-where the family eath ered daily in worship and pray. The spirits of her ancestors hovered around the hutsudon, a structure resembling a miniature temple where ancestral tablets were kept and where tiny cups of food were offered. She attended the temple services and listened to the chants of her father as he sai in from of the golden altar dressed in his colorful priestly robes. She belonged to the temple Sunday School where she listened to her teacher tell stones of those who

her parents and to all her ancestors

lived noble lives and went to heaven and those who lived evil lives and went to hell. She repeated the words Namu Amida Butsu, holding her beads in her clasped hands and bowing her head before the gold statue of Amida Buddha. This phrase meant "Adoration to the Buddha of infinite Life and Light," and if recited in self-surrender and trusting devotion, would bring salvation and reburth in the "Pure Land" or heaven.

As Kikue grew older, she learned more clearly what her father's sect believed. She learned that there are several major amount in Japanese Buddhism with many sects and subsects. One of the strongest is Amida Buddhism, which appeals to the masses because of its simple doctrine that salvation comes through faith in Amida Ruddha. The mysticism, abstract thought, intuitive understanding, mental discipline, deep meditation, and esplene concepts of other sects were difficult for the common people to understand. Her father's temple was of the Higashi Hongany sub-sect of the Shin sect of Amida Buddhism

of Amina Buddhism. The Jodo sect was founded by the pnest Honen. His disciple Shinran added some ideas of his own and founded the Shin sect, which stresses the life hereafter, believing that salvation, should be accepted without question as a gift from Buddha. This sect has about ten sub-sects of which Higashi. Honganji is the largest and most influential.

Amida Buddha is probably a my-

thical figure, although he is accepted as an historical person by believen. Amida followed "the way" of life raught by Sakya-muni, the historical Buddha, so well that he eventually hecame a Buddha-to-be, or Bodhistoriva, who chose not to enter nervana (final state in which desire is extinguished) until he had helped others attain Buddhahood So compassionate was he that when he finally accepted Buddhahood, he established a kind of heaven called Jodo, the "Pure Land" to which one could go without having to go through the cycle of rebirths over a period of countless ages. Followers believe that the recitation of Name Amida Butta with faith is all thin is necessary to enter this paradise.

In time Kikue marned Toshiharu Yama and settled in a small community on the island of Kauai Here the served faithfully as a Sunday School teacher in the Higashi Honganji temple. Her husband was in government service and at one time served as a member of the Hawaii House of Representatives.

First a daughter, then a son were born to the Yamas, giving them much juy in the knowledge that the family name would be carried on Family unity meant much to them, as it means to so many Japanese families. The concept of filial perty came from China-through Confucianism and became a part of Buddhism and Shinto among the Japanese. To hreak with Buddhism also meant disloyalty to the family name and to

the faith of the ancestors. It meant that the family unity would be broken in the next world and that the sprints of the dead would not be properly cared for by the living relatives who forsake Buddhism.

One day the Yamas met the newly armved pastor of the Lihue Bagiist Church. Kikuo Matsukawa, who rented a house next door to them in the nearby town of Wailua The two families became good finends.

Ten-year-old Karen Yama was invited to attend the Vacation Bible School at the Linux Baptist Church along with some of her cousins. Her bright and alem mind absorbed the Bible stones and Bible verses. She wanted to continue going to church after Vacation Bible School was over and begged her mother to let her go to the Baptist Sunday School At first Mrs. Yama refused, but when Karen ened as shough her heart would break she relented and gave her permission. Mrs. Yama felt uncass and uncomfortable letting Karen to to a Christian Sunday School while she went to serve as a teacher in the Buddhist Sunday School.

karen continued to study the Bible faithfully and to participate in samus, activities with her church friends, and in her teens she made ner decision to commit her life to Christ. She knew how hearthroken her inother would be, but she also knew that she must take her stand for christ.

from Baptist women came to list Kikur Yania she received them graciously. She was glad when they offered to have Bible study with her, for she was curious about the teachings of the Bible. She wanted to learn about thus new religion that had so captivated her daughter.

SUE NISHIKAWA

In her high school years Karen won many honors, among them the Betty Crocker Homeranker Award, which took her to Washington, D.C. where she met the President of the United States and other leaders of the country. Mrs. Yama could not help being proud of her gentle, talented, petite daughter whose life showed surgual deeth and hreadth

showed spiritual depth and meadth. Upon completing high school Karen went to Wheaton College where Christian friends enriched her life. A campus prayed group prayed constantly for her mother's salvation. Her letters to her mother were full of love for her and her family and also for her tord Jesus Christ. She expressed her great hope that one day her mother would come to live Christ as much as she did.

In one of her letters, Karen wrote. "For my precious Mommy on this special day (Motther's Day). I want in give something that is more presons to me than all the wealth of this world. This Hook, and the Person whom it preclaims, have made the greatest impact on my life. Please read beginning with. The Gospel According to John' If you read with an open and sincerely inquiring mind and hearn, you will not be disappointed. You'll see why there's always a song in my hearn and an

assurance of even greater joy in heaven."

These letters touched Mrs. Yama deeply. Step by step, her heart began to respond, and one day true enlightenment came as she realized that only through faith in Jesus Christ, the Son of God, could she be saved. Forgiveners of sin could come only through him. One day during Karen's second year in college. Mrs. Yama wrote that she had become a Christian.

Mrs. Yama's decision caused family iurmoil. Her father, whose position was similar to that of a hishon. had lived in Japan for a number of years and had died there. Her brother was an active priesi in Hawaii and her mother was a devout Buddhist. The heartbreak of being estranged from her family would have been unhearable except for the sure knowledge that God's love would sustain her and that his grace would be sufficient. She was comforted by the verse. "Blessed are they which are persecuted for righteousness' sake for theirs is the kingdom of heaven."

Mrs. Yama comments. "I can understand how Karen felt then, because now I am experiencing this same feeling of thankfulness.

When Linux Baptist Church hegan a mission in Kapaa, Mrs Yama was among the members who went to serve. Her husband and their son have also become Christians. The witness of the Yama family means much to the cause of Christian that part of the island of Kayaa, Hawaii Eva Marie Kerran

I IOW do we commend the gospel to the Opental intellectuals now swarming our university campuses? Although many follow their ancestral faiths blindly against their better judgment, Christians dare not show contempt for their "sacred" pilgrimages. Despite the fact that few are serious and demonstrative about their faith, they are nevertheless proudly entrenched in their religious. culture Apparently many of the Buddhist-openied students know the inadequacy the emptiness of their religion, but they will not confess. such to an alien heart. Christians, must come to know the students in deep, personal relationships in which they will feel free to share their innermost confidences. Does not the New Testament (Bustrate time and time again that getting the guspel across depends upon warmth and

An Openial on the West Coast was deeply impressed by the Christian family he visited and wrote them. "I am happy but not with the permanent happiness that your family has I am thirsts all the time. I know there is a water that can

make you not thirsty permanently. but it always seems so far away from me

Greating an Atmosphere of Acceptance

the Phansees and senties continually grumbled, and said, 'This fellow [Jesus] is welcoming notonous sinners, and even eating with them. (Luke 15.2 Williams). Acceptance was the Master's method for communicaling agape love. When the young Buddhist speaks when he reveals his true feelings, he needs to have the assurance that he will he accepted and respected by the Christian Once accepted, he does not feel threatened or condemned or pressured-ino matter what he says. His defenses start crumbling Gradually he is freed to face his smothered feelings, his problems And he is aware that the Christian is identifying with his struggle. As Daniel T. Niles, the great Caylonese, Christian reminds us in That Thes May Have Life. We cannot commend the Gospel in our contemporaries unless we can enter into their Institution and their expectation, and then address the Cospeto ourselves as we stand in situation "1

Residing in the Buntier Se-

plied A modern translation of the Bible was suggested as the point of reference, provided the student had no objection Reiko nodded ber approval but added: "I do not belless Bible I do not believe in existence of God " No pronouncement of judgment followed (not even a register of offense). The lesson simply began,

was closed. Mutual roist and ossponse built rapport. Then, on a certain day, Reiko appeared for the usual study but her lovely face was clouded

the missionary asked. The pent-up emotions broke like a clap of thun-

Center in Berkeley, California year was a beautiful, highly-cultural Oriental girl One day Reiko Ozaga announced. "I now ready to begin study in conversational English." "Facellent," the missionary re-

Gradually, the gap between hearts

"What's troubling you, Reiko?"

Tast night I discover that boyfriend Konn is everything Bible say about man. He is self-centered, esc-



tistical just like lost sheep, he turn to his own way

And the rains came. Amidsi the splashes, Reiko confessed. "That's what's wrong with me isn't it? Reiko. is too full of Reiko

The missionary friend japped her on the shoulder and whispered Roko my dear that's what's wrong with you and with me and with the whole world. That's why God came or Christ, to rescue us from this awful xell-love." And that storms day Reiko became a Christian.

Inuching the Crucial Concerns

Where does the Buddhist and the Uhristian mind meet? No two he lick in Huddhism and Christianus despite their superficial similarities. present a basis for common ground But points of contact exist by virtue of mulual human concerns. One concern there is above all other conactns the concern to know life's forming. The Huddhist talks about 11. s meaning the Christian talks

about life's meaning. There is a vast difference, however, 1 de as Huddha conceived it is not worth living. The drastic remedy for overcoming has man filisery is to conquer desire. even the root desire or thirst for life itself. Buddha's long life was one of unruffled calm, such sensitive was he to the experiences through which he and his fellow human beings

While Buddhism offers a life free from meaninglessness. Jesus offers a life full of meaning. Huddha offers a peace that comes by detachment. while Christ offers a peace that comes through involvement. Many Ciriental students neither want to rid themselves of life nor to escape as difficulties. They yearn rather to be come dynamic personalities in the mids) of their earthly troubles. They want to live as meaningful's as they can The Christian contends that life's true meaning is found only in-God as revealed in Jesus Christ

Will we be accesting demonstrations of that abundant life our Lord promises? in every season and situarion?

Upon first encounter with the missionary, Minuru Kodera blurted: "All religion is ridiculous Stupid peuple need religious crutch. Science and human intelligence solve all my problems "

Hours of risky exposure to one another followed Gradually Kodera's shams and pretenses melted away Christianity was shorn of its trappings as the two explored the genius of the gaspel Kndera came to realize (through the Holy Spirit's (flummation) that the Christian faith does indeed sneak to the universal guests of the human spirit.

Thus, one day this professing atheist implored. "Oh, how can I meet with God and know true meaning of love in such a necessary situation as present time? I am very lonely, restless man."

Science had failed to teach him how to love. Human intelligence had failed to give him nurpose and motivation for his life. Both had failed to fill the aching yord in his heart.

"Kodera," the missionary sighed. I know what's ailing you. You are homework for God your Heavenly Father Come, kneed at the cross and you will touch perfect love? And that day Christ reached down to embrace another earthling

Practicing Honest Histogue

Will the Christian faith simply evidence uself through one's actions? Are words necessary? Some Christrans believe that no attempt should he made to vocalize the specific content of the gospel -especially to ardeni devotees of another religion. Other Christians are satisfied to take refuse in the mere exchange of religroup information, thus avoiding the tensions resulting from a genuine encounter of thought and faith.

Of course the Christian is not to impose his consictions upon the other. The relationship must never degenerate into a clash of wills. According to Read | Howe in The

COMMENDING

the Gospel TO ORIENTAL STUDENTS Miracle of Dialogue, "A . . . putpose of communication is to help persons make a responsible decision. whether that decision be Yes or No. in relation to the truth that is being presented." But when a person expresses the claim that her faith has upon her, she will also express indirectly a claim the content of her faith makes on the other persent to whom she speaks Likewise, any great conviction expressed by another person will challenge the witness and present her with the need to make a decision. Neither party must desiroy the honesty of the dialogue by compromise

Furthermore, acceptance of the gospel is only possible in freedom Obviously. Wen Kuan did not recognize this fact for he asked, "Are you trying to lure me into your gospel net? to conven me to your religion?"

"Wen Kuan," the missionary responded, "I actually do not want to convert you to my belief because it is my belief, but I want you to become conscious of the reality of the living. God and his transforming power which has come to us through Jesus, the Christ. It is "up to you" whether or not you accept or reject this reality."

Honesty in the dialogue, however, does not require that we unload all our Christian dogma in one gianl evangelism basker. Communication may suffer if one is too anxious about covering the subject matter. Jesus said on one occasion to his would-be disciples. "I have yet many things to say unit you, but ye cannot bear them now." (John 16-12). A soir-titual incubation period is often needed.

Such was the case with Flo Auyong, one Christian's sivacious Chinese troomate. In the beginning of the friendship she evaded spiritual issues. She appeared insensitive to her own helplessness and the world's hopelessness without God. However, she often voiced her admiration for the life and reachings of Jesus. But the cross remained upollensive and therefore unredeeming. Gradually, Flo discovered that Jesus' criticisms of human life and society were more devastating than any other man's criticisms. Those massive claims of his were most disaurbing. Why Christonity debunked pride! Self-will had to be repounced. Months of teasion-fulled dialogue ensued as the Christian travalled with her Chinese friend on her agonizing sprintual pilgrimage. And then it burst—her bubble of self-sufficiency! Flo humbled herself—made of her heart a stable—and Christians beautiful.

Focusing on Christ

In communicating the Christian pospel, the Christian needs a compelling context out of which can arise a unifying, clarifying focus. Although a word of testimony from the depths of Christian experience can touch another's heart, the focus is not "what God has done for me" but rather "what God can do in our midsi." The gospel is the record of God coming down into our burgan arena to bring us his divine life. The most significant thing in the Gospels is the way Jesus places himself at the very center of his message. He does not claim, with the founders of certain ethnic religions, to suggest answers to the world's enjemas. He declares "I am the way" (John

Often Orientals are more eager than Christians in talk about Christians in talk about Christiand his philosophy. Their challenge is: "We would see Jesus". But often they find his face veiled by manimade obstructions religious jargon ritualistic formalism. Oh, that we might present a Christias fresh and as untrammeted as the one that greeted Mary Magdalene at the empty tomb on that first Easter more Indeed, we have no New Testament right to demand orthodsys before.

we have clearly introduced Jame. And the place to begin might will be with that compelling quantin, "What meaner of man is this ... I" (Matt. 8:27).

Choya Tautrui bowed politaly and stated "I am Buddhiet. I am war good morel men-much better men than most students on your comme." Although this was not comened Choya was simply measuring himself by other men; it had never dawned upon him to measure himself by the sky! As the mooths elapsed and the love of Christ was shared with Choya, the beauty of Christ's character began to speak. Constant contacts with Jesus brough this young Japanese aristocrat to a disturbing awareness of his sin, his undoneness (as the Japanese say). And one day he entreated, "Oh. God, make me whole man?

How shall we commend the gospel to these Oriental intellectuals? Perhaps a "Christo-centric" focus? For let a Buddhist (or a Musum or a Hindu or anyone, for that matter) catch even a wee glimpse of Christ, and he will be haunted the rest of his days.

The intimacy of personal friendship builds the bridge for communication of the gospel. This was indeed the way God led man to himself is Christ—in the synagogue and markeiplace, by lakeside and on mourlaintop, in the breaking of bread and in the hobnobbing with publicans and sinners. Listen to the restimony of a young Chinese student. "The come Christian because dear friend huld hindge of love between her heart and mine, and one day this fews walk across it."

In the last resort every Onental every Buddhist, must come to Christ as all men come—by way of personal commitment, by that senture of personal self-surrender which all must take who would drink from the well of everlasting life.

Daniel T. Niles, Tho Thes Mar Mare Life thew York, Harper & Row, Publishers, Inc., 1950, pp. 83-86.

WHAT ARE NEW READERS READING

Mildred Blankenship

THI experience of learning to read is different for each adult the motivation, his past experiences his self-image, his interests, his needs and a complexity of other factors are a part of his response to the learning process of reading

Many adult learners wander through the lessons of the basic test without finding much meaning in the symbols, sounds, and words. Sud-deally during one lesson, a story, a verse from the Bible, or a senience and the puzzle of reading uniteds.

These capsule encounters of adult new readers with simple reading material will give an understanding of the expenience. The names are futitious, but the happenings are true. They are set down much as they were conserved to the literacy missions solutioner by the learner through his words and expressions.

A smile of valisfaction came into Matte Stone's face. Impulsively she hogged to herself the Bible she was reading. He mind moved over the events of the past months. These were the best months in all her life as a Christian.

Mrs. Grant from the church had come to her "Mrs. Stone." Mattle reman bered her saying "I under stand son have trouble with your

reading I would like to help you read the Bible better

Mattie had been uncomfortable. She wondered, How did Mrs. Grant find out? Did Mrs. Grant know she could not read at all? Oh, how she longed to read? Just to be able to read a few words in the Hible would be a prayer answered. But what if she could not learn? What must she say to Mrs. Grant?

Mrs. Grant seemed to sense her fears. As she talked, Mattie felt herself relaxing. Before she could think of an excuse, Mrs. Grant had set a time for the first lesson.

Learning to read had not been easy for Mattie, but Mrs. Grant would not let her get discouraged Praving together at the beginning of each session made Mattie rely more in the Holy Spirit, giving her a confidence than had not been hers before.

Mattie lived ugain the expenence of reading in The Start of Drive for the Irist time after ten lessons. Mrs. Grant had to tell her many of the words. She had to tell her the word Drive. Matter repeated after Mrs. Matter repeated after Mrs. Her finger pointed to the word. That word is Irists. The had said marveling. Tears had blurred her vision as she continued to look.

Mattic lowered the Bible. She read The words came slowly, but she was reading and understanding

III] sure hate to miss that hall game on TV tonight, Joe Hall thought as he walked up the hall to his reading class. I am not learning so well anyway. The other fellows catch on faster than I do. If I hadn't promised Mr. Smith, Td stop coming. I guess. Lam uset tox old to learn.

Joe spoke to the four others in the class. He mumbled, "Hello" in response to Mr. Smith's greeting. He opened his book and stared vacantly at the page.

That game is the toughest of the season. Joe could not forget the game Joe loved baseball. He made himself a part of every play and player. Coming to class on highs like this was a vacifice.

Jue had not learned to read at a boy. Not reading affected his family It hurt his pride, his self-confidence his effectiveness as a person. When Mr. Smith, a neighbor had encouraged him to begin lessons, he had agreed with misglivings.

Suddenly for was aware of Mr Smith sitting beside him "Toe," he said showing him a book, "I think this is something you would like to try reading. This is a book The Reader's Digest has prepared for adults learning to read. The title is 'Second Chance' See what you think of the first story''

Joe picked up the book. The front pretured a pitcher in action. At the beginning of the first story was a picture suggesting a ball game. Before he realized what he was doing. Joe was making his way over the words. Some he was not sure he identified correctly, but he pushed his way on He had no find out about that pitcher with the dead arm.

When he read the last word, Joe's thoughts continued on the events of the story. Mr. Smith's voice broke in "What do you think, Joe?"

They talked about the story. Mr Smith then said. "Joe, you have done well. Do you realize you have read and understood that story with no help from me? You may not have gotten all the words, but this is a big step in reading. Why don't you take the book home? You may want to read the other stories."

For smiled. That was a good story. He had understood. Mr. Smith must have sensed his discouragement. How could be storp now? He might miss other stories about haseball.

"Mom this dress doesn't fitright."

"I know, but you will have to wear it."

How many times Suzie Hardy had said this to one of her three girls. The check just did not go far enough for clothes. She had to depend on what she could puck up in the clothing room at the Center. Sometimes the clothes did not for exactly.

Sure sighed If she could seashe could make the clothes fit. Decasionally she might even afford to pick up yard goods at the mill store. That way the girls could sometimes have a new dress.

One day Mrs. Newman, the leacher of the reading class, wore a new dress to class. During the lesson Suzie. Hardy found herself leoking at the dress again and again. She liked the colors 5he liked the way.

ii was made "Do you like this dress, Mrs. Hardy?" Mrs. Newman suddenly asked

"Yes, very much," Suzic replied "How would you like to make a dress like it?"

"Oh, I couldn't I can't sew." Suzie hastily said.

"Would you like to learn" Mrs. Newman asked

Suzit's face must have shown her longing. Mrs. Newman held up a hook and said. "Here is a book to help us learn how We will read the book and follow the directions. It is called Measure. Cut. and Sew. Here, take a look and see what you think." She gave copies of the book to Suzic and the others in the class.

"Well it tell me how to fix over things?" Suzic asked as she took the book

"Oh, yes, I ook. The second chapter is on alterations." Mrs. Newman turned to the table of contents to show Suzie.

Suzie looked at the first page "You can sew if you read and practice" she read. She felt interest mounting as she read on

"What do you think?" Mrs. Newman asked again

"Oh could we?" Suzie answered eagerly, thinking of the girls. The other six women in the group expressed interest, too.

Mrs. Newman said. "Let's read the first chapter and talk about what we need to do to get ready. You may take the books home to read. This will help you better understand what we do in the class."

Suzie was not listening. She was already lost in the words that would help her know how to make the girls' clothes fit.

Mrs Gomer was early. She slipped into the small frame building that was the library of the Fourth Street.

A bibliography of books (and their sources) for adult new readings is awalable from the Home Mission Board 1350 Spring Street N.W. Atlantal Georgia 30309 on request.

Church and flipped on the Line
Mrs. Gomez liked to come early. So
could take her time looking through
the books. Just any book would no
do The print had to be good. The
words had to be easy. Pictures had
to be a part of the book. If she came
early she could look before the clean
heran.

Mrs. Gomez had attended school only a few months in her country. School was for those with money. She had come to the United State as a bride. She had not learned English because the had no upportunity. Children, long hours of work in order to live had taken all the line. Now the children were grown. She was learning to read. One day she would be a utizen. One day she would be a part of the country that had long been home.

She continued to pick up books, leaf through them, and put them aside. A bright green cover stond out from the other books. Mrs. Gomes picked up the book and read the title. Our United States. As she turned the pages, she saw the name of a state at the beginning of each name.

Mrs Gomer turned back to the first selection. She began to read. "The Statue of Liberty stands to New York Harbor." The words come easily as she read on They told her about her country. They gave her understanding that would help in her citizenship.

Others of the class began to come. Miss Steward, the teacher, came. Still. Miss. Gomes, read.

Mrs. Stewart, after a time. 481 beside her and touched her am. "What are you reading that is so interesting?" she asked.

"I read about United States. This is about New York. I like It help me to be citizen. This is very good book." Mrs. Gomer answered.

"You have chosen a good book Let's use it in our lesson today. We will talk about the states you study in class. This can help the other students, ton," Miss Stewart and

SALT LAKE CITY, UTAH

Teaching English to Chinese

Mrs. Charles H. Ashcraft

PETER GIN, a high school sophomore, had moved from Hong Kong to Salt Lake City, Utah, and had lived in Salt Lake City a little over a year when a Christian classmate invited him to go to First Southern Baptist Church. A few Sundays later Peter's fister, Helen, attended church, too. After our family became acquainted with Peter and Helen at church, we went to visit in the Gin home.

Mrs. Gin spoke no English so Peter and Helen interpreted for us During the visit. Mrs. Gin asked if the church had a class where she could learn to speak. English I fold her we did not have such a class but I would find out what the public school systems offered. The more I thought about her request during the next few days, the more convinced I was that God had opened a door and was pushing os through it.

Directing inquiries to those in charge of literacy missions at the Home Mission Board and our state missions secretary. Darwin Welsh, I learned that God had already been working. A literacy workship was planned to be held at first Southern Haptin in Sah Luke. Now I was certain. God was giving us a marvelous approximately to present a witness of Christ to the non-English language. Chinese of Sah Luke. Five members of the First Southern Baptist Chirch WMS were among those who attended the workship.

Since Mrs. Gin was certain that there were several other Chinese women who would like to study English, she and I went visiting Although I did not understand anything Mrs. Gin and I was conscious of the fervor with which she spoke. At the end of the visits, Helen ms. interpreter, told me we could expect about two or three more women at class sessions.

At our first class meeting, there were six present instead of the three or four expected. It was a hilarious time. The women had all adopted English first names since arriving in the States. While learning new names, they practiced the strange new sounds. Their efforts all pronounciation were so funny that they were soon laughing until the tears came. This session was the forerunner to what the following six months were to be. Though we worked hard lor two hours each week, the church rang with their quick and happy laughter. After two or three weeks, four more enrolled. Our of the time not eld, nine finished the entire six months.

In May the church held a specual service on Wednesday nightpresenting certificates and English-Chinese New Testaments. Thomas Losse a Chinese pastor from Los Angeles, spoke first in English ther in Chinese After the service, we enjived a feast prepared by the Chinese laddes.

During the summer we had a Chinese Vacation Hible School. The women of First Southern Baptist served as teachers along with Peter and Helen Cin. Peter served as principal and Hillen helped.

with the small children who did not speak English. Houses at the success of this first school, Vacation Bible School have been held each success.

About two months after Peter started attending our church, he became a Christian. His testimony for the Lord has been an invaluable help as continued effort has been made to carry on a witness to his people. Peter was quick to grasp the things of God and he carried heavy responsibilities. Helen became a Christian averal months later and has never failed to respond cheerfully to every request for help.

The women wanted and needed more English study. During the fall and winter months, we continued contact with the women by with in their homes. In the spring, God sent us someone who helped us to put together all of the ideas that had been running back and furth in our minds. Mrs. C. S. Leting, an outstanding Christian leader in her Chinese church in Los Angeles, was sent to Utah for several weeks in connection with her secular job. At the suggestion of her pastor, Thomas I owe, she called us, offering to do anything she could to help. She spent several weekends with us, viding Chinese families, discussing possibilities, and finally making definite plan to start combination Rible study and English classes. Mrs. Leung's inspiration and encouragement helped us renew our efforts to these Chinese ladies.

Advertisements for the classes noted that the sessions would man with a Hible study followed by conversational English classes. Three of the women involved in the hieracy workshop. Mrs. Willard Kearney. Mrs. Ralph Hall, and Mrs. Guy Ward, agreed to help. The pupils were divided into four classes meeting at the church on Sunday nights during regular church activities. Peter raught the students Chinese hymns and English choruses before beginning the Bable lesson. Despite our techle and fumbling efforts, the women were patient and continued to come. The enrolmen stayed close to eighteen with few absentes.

Then Gost brought help. The Home Mission Board sem a full-time Chinese missionary. This missionary was to work with both the Cantimese- and Mandatin-language Chinese in Clah and Idaho. Educated at the seminary in Hong Kong, missionary Yaw Yet Lee, was a decided asset to our work.

Someone asked the Chinese women, "Did you ever hear the name of Jesus before you started coming to these classes." Out of the twents present, one said she thought she had but she was not sure. The others were sure these had never heard his name before. So far none of these women have accepted Christ, but they continue to hear God's Word.

Sexeral university students enrolled in the Sunday night Bible study and are new attending Figlish services on Sunday meetings Two have mode professions of faith. One fine young man, who will soon meeting a doctorate in chemistry, is so faithful in his attendance that we have every confidence that one day soon he will yield to I hirst. Through the ministry of the Chinese Baptist Mission, a Chinese Christian family has been emisted in one of the English-Language churcher.

Sexual comments by these rarily Chinese students will never be hypoticn. For example, when a student was asked to make a sentence with the word punt, she expressed her response to the ministry of the chareft in her. "My church pathled my classroom."

PREFACE TO STUDY ACTION

Study concentration this month centers on Christian states. Mission action is the organized effort of a church to minister and to witness to persons of special need or circumstance not now enrolled to or immediate prospects for the church, or its programs. Without this special effort, these people are often bypassed in the church's direct outneach activities. How much do you know about ongoing activities mission action group members might use to witness to persons of special need?

Identify the mission action group guide suggesting each of the types of witness described below

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

- 1. A ministry may be directed toward the alcoholic and his family. Determine what the community already provides to aid alcoholics. Set up a community project to help provide medical care and spiritual counsel for those who need it.
- 2. Driving instructions are simutimes needed by overseas guests. Some may need help in studying the manual to mass the test.
- 3. A young man has been arrested for car theft. His mother is ill and cannot come. There are no other family members in the city. Someone is needed to interpret for his aged and ill mother what has happened and what will happen.
- 4 Many patients need someone to launder their personal articles of clothing. Arrange to pick up the laun-

dry at a given time and return it as quickly as possible.

5. Help the women know how to apply for a job, how to dress, and the importance of being test and clean Accompanying a woman when she seeks a job could give her the self-confidence she needs.

- 6 Secure sample application forms, sample order blanks, and blank checks. Help the student read and understand each line. Let him practice by filling in the blanks.
- 7. Nothing lifts a teen-age girl's spirits like a fresh hairdo. For the girl getting trady to face the judge at the juvenile court for the first time, a visit to a beauty shop may be an especially effective morale booster.
- 8. A study of the United States Constitution, the Declaration of Independence national holidays, a brief history of the United States, the meaning of the American flag and the rules for its display would help these people identify with this nation and its history.
- 9. Meals-nn-wheels provide a hot meal brought to the home each day. Along with assistance in providing better nutrition and encouraging better health, there is the fringe benefit of a human contact and a few minutes of warm conversation.
- 10. Church families take their trailers and tents into a local area and camp on weekends so they can mix with guests who have come from miles away.
- 11. Write a letter to a government employee facing a difficult decision; assure him that you are sensitive to his inner struggle and need for strength.
- 12. A special service may be held on Wednesday evening to recognize and honor service personnel of the community

CHECK YOU'R ANSWERS

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RUYAL SERVICE . JUNE 1970

GENERAL WMS MEETING

Baptist Orientals in California

Roberta C. Edwards

CALIFORNIA is the nation's most populous state, with over nineteen million people living within its borders. It extends from the Pacific Ocean on the west to Arizona and Nevada on the east, and from Oregon on the north to Metico on the south. People from every state in the Union and from every nation of the world have migrated to California, linguish with them, their customs, their culture, and their language.

Southern Baptists were among the Christians who migrated to California as early as 1850. In 1854, a former foreign missionary, John Lewis Shuck, was apposited by the Domestic Mission Board Linew the Home Mission Board to work among Chinese in California. It was not however, until after World War II than Southern Baptist work in California began to grow. The rapid growth came about as a result of the interest of the Southern Baptist Convention in missions in foreign-language people in California, and the missions work that was started among them. At the present time there are over eights home and state convention missionanes in California who minister to more than see mill on people of foreign extraction.

Orientals in California often live together in right communities in which traditional customs and languages hold them together and where the Americanizing process is slowed. Religious are practiced more from a point of custom many times, than from faith Contact with other Americans is often not close, except for the coung people who are in school. Many communities are in transition.

(Thinese

One of the largest language groups in California is composed of people who speak Chinese. The oldest and largest Chinese settlement in Anterica is in San Francisco Chinese people came to America in large numbers in the mid-mineteenth century and settled in California. As early as 1860 as many as 35,000 Chinese were working in the gold mines in California and belying to construct the rail road lines which joined the industrial eastern CS with the resourceful western US.

Through the work of home missionaries. Southern Bap. Chinese churches helps them to spiritual maturity this

tists have been able to establish Chinese churches in San Francisco, Lox Angeleo, Berkley, and San Jose Some of these churches have achieved self-support and give faithfully to missions through the Cooperative Program.

These Chinese Baptist churches, in general, meet the qualifications of the New Testament church, a hody of called-out believers in the Lord Jesus Christ who have been haptized and joined together to obey Christ's command to preach the grospet to all the world. Many of these churches have the same problems as other Southern Baptios, thirthes today.

If ultital differences have made it necessary to have a different approach in many situations. Sometimes there is a need for a parallel ministry to meet the needs of old and young. Chinese language and English-language persons, Sometimes, because of language problems, there is a need fair two workers in the same area.

I nglish language classes have proved effective in geting groups of Chinese people together, pariscularly in areas where the response to direct exangelistic efforts has been limited. Since many Chinese are applying for clizenship in the United States, citizenship classes have been popular. There is also a rewarding ministry in helping these people with problems relating to intergration, particularly when some members of their families have been left in China and they desire to require their families.

Special camps are sponsored for Chinese adults and south. Young people also are encouraged to attend general camps sponsored by Southern Bapticus for Rosal Ambassadors and Girls. Auxiliary groups.

Home Bible fellowship classes and Bible classes for students have been popular. One of the greatest needs is lot exangelistic teams who will go to Chinese churches and missions this work has been handicapped because of financial support and could benefit more it gifts to the Cooperative Program were increased.

The question has often been raised, should Chinese voing people be encouraged to retain their membership in Chinese, churches? If maintaining their membership in Chinese, churches? If maintaining their membership in Chinese, character, they are control maintain. This

should be encouraged. Especially is this true with young people from Chins who still feel strongly their Chinese identification. In Chinese churches Chinese young people are likely to make contact with other Chinese young people which will encourage the establishment of Christian homes.

Very few Chinese young people are entering the ministry and other church-related vocations. One of the reasons for this is that a feeling exists that they can pastor or preach only in a Chinese church. Families often do not encourage young people to enter the midistry, parily because of low salaries. Many Chinese have fallen prey to the materialistic point of view which sees success in terms of monetary gain.

Chinese young people should be made aware of the opportunity to witness to their own people. Christian homes should be cultivated in which Christian parents will help to lay the burden of witnessing upon the hearts of Chinese youth who grow up in these homes. As young people achieve some spiritual growth and maturity, perhaps they will begin to feel the call to minister to their own people.

In the meantime, the most powerful force in witnessing to the Chinese-language groups remains the laymen in the churches. Laymen are being trained through clinics in Christian living and witnessing, special classes in basic Bible beliefs, and training classes for prospective teachers in Sunday Schools. Inquiries classes are held in almost agent church to help instruct new believers in Christianity.

Chinese Christians have a great responsibility and opportunity to witness in many situations which arise in military bases college and university campuses, and husiness and professional occupations. They feel a responsibility to witness to all people regardless of race and national university.

There is a need for tracts printed in Chinese especially for Chinese Americans as well as for bilingual materials for sanous activities of the church.

Every church which has Chinese people within the bounds of its ministry should try to minister to these people. Inglish speaking Chinese should be reached by the same sharings which the church uses to minister to all who arrived. Other Chinese should be provided special classes sonducted in Chinese by Chinese Christians. Church members who do not speak Chinese might provide transportation to special classes or Sunday services. Interpreted services prove miss helpful if adequate electronic equipment is provided for simultaneous interpretation. There is a need for consecrated trained Chinese Christians to help non-Einglish language. China oriented people to hear the gospel in their man language.

One Chinese passor said, "Our purpose is not so much to continue Chinese churches as such, but rather our putpose is to reach Chinese for Christ."

Japanese and Koreans

Another vast language group of Orientals in California is Japanese, who now number over 100,000. Most of the Sighten Baptist missions work among the Japanese senters in the Los Angeles area, but there is also a flourishing Japanese church in San Jose. Many Southern Baptiet churches have included Japanese-language Bible classes in their Sunday Schools. The Tiburon Baptist Church in Marin County has a Japanese-language group in the Anglo church and a redio ministry using Japanese-language tapes. In San Diego the ministry has majored on work with "New Americans." as Japanese war brides have been called

One of the great difficulties in trying to witness to Japanese people in California is the aggressive missionary activity of the Buddhist Church. Their main idea seems to be to persuade the Japanese people that their church is the same as the Christian church, especially as seen by the community. The Buddhist Church signs advertise Sunday School, and their children sing, "Buddha loves me, this I know," to the tune of "Jesus Loves Me" "Onward, Buddhist Soldiers" is sung to the same tune as "Onward, Christian Soldiers" one of the main purposes of the Buddhist Church in California seems to be to hold the second generation Japanese to some semblance of Japanese culture and language.

One Japanese Christian woman wanted to witness to a Buddhist friend about Christ Unable to speak Japanese, she invited another Japanese-language fluddhist woman to go with her to interpret.

Haruo Furukawa is a Japanese Christian and a graduate of Golden Gate Baptist. Theological Seminary at Mill Valley. California. Haruo entered Seinan Gakun Baptist School in Fukuoka, Japan, as a sophomore and by the time he was a senior he became a Christian. He was baptized by Luther Copeland, who was then a missionary to Japan, with the consent of his parents. At the age of twenty-three, while he was attending Scioan Gakun University, he felt the call to preach.

Of Huddhism Harun says. I considered Buddhism Im Japan! a non-missionary and non-evangelical religion. However, this is not true in the United States. Here it is composed of many seeks which are missionary-minded and exangelism. These are converting not only those of Oriental ancestry, but also Americans of all races. Buddhists often claim the religion of their parents without understanding, just as I did before I became a Christian.

A young Kerean called his Buddhist parents in Korea in ask permission to become a Christian. Trusting his judgment, they allowed him to make his own decision according to Don Kim, pastor of Berendo Street Baptist Chirch in Los Angeles, the young man was saved and

A Japanese gel who married in American and come with him to the United States became a Christian. When hir hishand left her, she was asked if she wanted to return to Japan. She answered that she wanted her sins to be tracted as Christians in the United States.

Christian Japanese in California find a fertile soil for witnessing among their Biddhist countrymen. Many Buddhists attend Baptist churches on special occasions as guests of their Christian friends. They often hear Scripture read in Christian marriage ceremonies and other special programs in the churches. Christian Japanese invite their Buddhist Iriends to socials in the churches where they become accustomed to the Christian environment and learn of the love of Jesus for them and for all the people of the world. They will listen to Christian truths. They learn little in their religion about man, his existence, God, and the value of prayer. Because they are a kind, politic, and courteous people, they will give the Christian witness a chance to penetrate the darkness of wrong religious teaching when sincere Christian love is demonstrated and professed.

California has many Koreans, also. A Los Angeles church, led by a Korean-born missionary couple, has attained full self-support. The ministry of this church has led to the salvation of hundreds of Koreans with many returning to Korea to witness to their countrymen. The church has been able to purchase buildings and properties to forther its ministry.

Internationals

Another great opportunity to witness is found in the work with internationals, those persons from other countries who are in the United States for a short time. International work in the Bay area under the direction of Dr. Eva Marie Kennard is centered at the University of California. Berkeley camous. Mr. and Mrs. James Nollette work with internationals in the Los Angeles area. Mr. and Mrs. Theo Patnath work with internationals in the San Jose area. Most of the language churches in California participate in some way in international activities. The largest group of internationals comes from the Ear East comprising about 35 percent of the total. Many of these are Hindu and Buddhist. Others may have inherited certain religious viewpoints but may not be active in expressing their faith. A large number have no religious faith at all. Internationals come here in almost every conceivable spiritual condition. Away from their native religions, internationals are here to learn. They are open to new friendships and new lovalties.

According to the Handbook for Communities Serving International Visitors, the late John F. Kennedy said "There is little question that the reception and treatment of foreign visitors coming to the United States under educational, cultural, and training programs—both government and private—have an important effect upon the attitudes of other peoples toward the United States.

Even surface relationships have Iar-reaching effects though they are not always what they should be These relationships span the waters and reach persons who will never set foot on American soil. Visitors from abroad share and relive their American visits over and over when they

There are no statistics on how many foreign persons who visit the United States return to their homes with anti-

American attitudes. Some have returned, however, to homes to help overthrow American-supported government

Many return disillutioned with the Christian people have met. Many come with the impression that the U-States is a Christian nation, and go away wondering the impact of Christianity on autional culture. Many on here as Christians and return to their home churches fellowships having grown in their Christian faith, and man come as non-believers and meet Christ in a personal perionce. The opportunity of knowing internationals has strengthened American Christians. Foreign persons in 64 country have need for security and acceptance. They and to know that acceptance by Americans is not conditional upon adoption of Western ways. Baptists in California and doing much through work with internationals. Many churches have made special provision for internationals through special departments in their Sunday Schools. Others incorporate them into their existing organizations. Internationals are easy to identify and present a challenge to the best that Christianity has to offer.

GUIDE

for General WMS Meeting

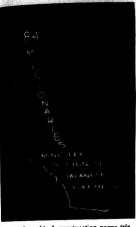
What do you want to accomplish?

During April. May, and June society studies will focus on understanding the heliefs of other faiths. To witness to people living under the influence of Orental religions, a Christian woman needs in Xnow what she believes about God, what she helieves about man and his relationships to God and man, and what she believes about the faith she must be motivated by love, concern, and kindness as she uses opportunities to affirm that Jesus is the way to abundant and eternal life. During this tunk WMS members should be led to answer the study question (aim). What can I learn about requirements for in effective Christian writness to people of Oriental faiths which will help membe a positive witness for Christia.

This month's study focuses on Buprist Orientals in California. Through examination of the way Oriental Christians relate to other Orientals. WMS members will develop greater understanding of the importance of person-to-person contacts in the extension of a witness for Christ. A similar response to persons of special circumstance in one's own community will seem evident as members are led to answer the study question faint! What can I team from the witness of Baptist Orientals in California which will help me in my witness to persons of social circumstance?

How can you accomplish this aim?

1. Make a simple interest center using a map of California



out from black construction paper (six sheets taped together). Using chalk, white tempera, or white ink, print in large letters over eighty missionaries minister to Chinese, Fapanese, Konang

2. Emphasize the fact that these missionaries can best accomplish their tasks by leading Orientals to witness to Orientals. You may wish to lead your group to discuss reasons that this statement is true. Use a strip poster to emphasize the major idea of the study Christ's mission to Orientals can best be uccomplished when Orientals witness to Orientals.

3. Distribute quotations taken fram the study material. Ask each member receiving a quotation to read in to the other members explaining the implications this fact has for the mission strategy of Orientals witnessing to Orientals elimplications are statements of relationship between two propositions or ideas. Explain that the pur-

MEETING PLAN

Song
Cai to Prayer
Business
Promotional Feature
Study Session uses politicals

pose of this study method is to draw relationships between quotations from the study materials and the major idea of the study stated in number 2.

Use this quotation to demonstrate the method to be used for study: Orientals in California often live together in tight communities in which traditional customs and languages are held together and where the Americanizing process is slowed. Possible implica-Home Since community structure it close, Orientals will listen more freely to other Orientals. Common language and custom will aid understanding of the problems connected with a convergion to Christianity. When the Oriental witnesses to Orientals, the message becomes more than simply an Americanized form of religion.

Possible quotations to be used: (1) Through the work of home missionaries, Southern Baptists have been able to establish Chinese churches in San Francisco, Los Angeles, Berkeley, and San Jose

(2) Sometimes there is a need for a parallel ministry to meet the needs of old and young. Chinese-language and English-language persons

(3) English-language classes have proved effective in jetting groups of Chinese people together, particularly in areas where the response to direct evangelistic efforts has been limited

(4) Since many Chinese are applying for citizenship in the United States, citizenship classes have been popular for In Chinese churches Chinese young people are likely to make contact with other Chinese young people which will encourage the establishment of Christian homes.

(6) Very few Chinese young people are entering the ministry and other church-related vocations.

(7) Christian homes should be cultivated in which Christian parents will help to lay the burden of witnessing upon the hearts of Chinese youth who grow up in these homes.

illi In the meantime, the most powertul force in witnessing to the Chineselanguage groups remains the laymen in the churches

(9) Laymen are being trained through chines in Christian living and winnessing, special classes in haste Biblic beliefs and training classes for prospective teachers in Sunday Schools (10) There is a need for tracts printed in Chinese especially for Chinese-Americans as well as for billaguel materials for various activities of the church.

(11) Every church which but Chinese people within the bounds of its ministtry should try to minister to these peo-

(12) One Chinese pastor said, "Our purpose is not so much to continue Chinese churches as such, but rather our purpose is to reach Chinese for Chine."

(13) Many Southern Baptist churches have included Japanese-language Bible classes in their Sonday Schools

(14) In San Diego ministry has majored on work with "New Americans," as Japanese war brides have been called

(15) One of the great difficulties in trying to witness to Japanese people in California is the aggressive missionary activity of the Buddhist Church.

(16) Many Buddhists attend Baptist churches on special occusions as guests of their Chestian friends

(17) A Korean-born missionary couple in Los Angeles have led their church to full self-support

(18) Away from their native religions, international students are here to learn. They are open to new friendships and new loyalities.

(19) Foreign persons in this country have need for security and acceptance. They need to know that acceptance by Americans is not conditioned upon adoption of Western ways.

4 Summarize sikes presented

5 Discuss missions apportunities in your community. Relate the facts summarized to these opportunities. Decide upon a mission action project.

What planning must you do before the meeting?

1 Prepare the visuals-map and strin poster.

2 Plan an introduction of the study method to be used

3 Type quotations Numbering them will give order to your presenta-

4 Think through each quotation, listing possible implications

5 List the persons of special circumstance in your community to whom your society could extend a ministry. Relate your summary to these needs

CURRENT MISSIONS GROUPS

Mission Action Is Fruit-bearing

Mrs. Ralph Gwin

LPOR the past two months current missions groups have a studied fruit-bearing in Taiwan and Vietnam and have found worthy examples to follow. Focus turns now to local missions fields. Southern Baptists and Woman's Missionary Society members are involved in mission action. Mission action is fruit-bearing.

A simple, if general, concept is that mission action is love in action. The WMU Year Book and WMS Leader Manual define the term more exactly. "Mission action is the organized effort of a church to minister and to witness to persons of special need or circumstance who are not now enrolled or immediate prospects for a church." This makes mission action a church witnessing ministry to people not in the church.

Government agencies and civic organizations care for many welfare needs in our nation's population. Influences inherent in Christianity have spread outside the church to motivate social and professional organizations to "good works." Scarcely a club is without its favored sponsorship of some worthy cause. All their help is needed. "Love thy neighbor," is practiced, although some of those doing the loving do not realize the inspiration of their benevolence. Of course, many Christians belong to these clubs.

The church, 100, must love her neighbors and act in their behalf. But there is a difference. The purpose of the church in mission action is spiritual. A club may have a purely humanitarian ideal, but the church and its organizations add another dimension, that of loving through witness to the saving power of Jesus Christ. This difference distinguishes mission action from "good works."

Mission Action Is Rooted Deeply

A tree to bear good and abundant fruit must have a good root system. The taproot of mission action is Christian witnessing

Mission action has firm mots in the history of Woman's Missionary Union. Its roots grow deeper as members nourish and cultivate their concepts and individual interests in ministering and witnessing to persons of special need.

Mission action is a natural for women. The support role

chosen by Woman's Missionary Union in 1888 was not enough to satisfy the desire for personal involvement. Many southern geotlewomen were the midwiven, nurses, and angely of mercy in their communities.

With woman's native compassion and desire to serve, it is little wonder that mission action came into the WMU program in 1909 with the name personal service. As the title implied, the emphasis was upon giving of self, not money. And as now, "the purpose of Personal Service is to seek and save the lost."

The young tree took root and flourished in the fertile soil and life of WMU. In 1942 a new name, community missions, defined the geography, and the roots went deeper with continued emphasis on winessing.

Another name change, mission action, came in 1967. Mission action is no longer the work of the WMU alone I renormpasses the life of the church, with Woman's Missionary Union and Brotherhood being assigned the task of missions. The roots pushed deeper with the concept of total church involvement.

The Tree Grows Strong

What is the motive of mission action? What attitudes are required?

One text is sufficient motive. Jesus said, "Ye shall be witnesses unto me" (Acts. I. 8). The assumption is that all bis followers will participate in missions by witnessing. The call to Christians to witness is as definite as the missionary's call.

To be a Christian witness requires first that the witness be Christian. Christians who grasp the full meaning of their salvation are motivated by a deep desire to tell what Christ has done for them. Mission action provides opportunities to witness and to do good, as Jesus did.

The attitude of loving concern for lost people makes Christian witnessing easy. The statement, "mission action is love in action" may sound trite or sentimental. Nevertheless, love is the growing medium, the soil, of mission action. Mrs. H. M. Wharton, appointed to serve as the first Personal Service Chairman in 191Q, stressed the only

talent needed for personal service—"the talent of love that springs from the beart in close followable with God."

Sensitivity to need le a banto attitude to be cultivated. The Christian learns to see with baser as well as eyes. The ability to put onneelf in another's abose, to feel his need and inaccurity, is a quality to be developed.

A patient, sustained interest in people is needed to keep mission action from becoming a series of projects. People do not want to be mission action profects. They need to know genuine care as persons.

To be able to give oneself rather than material things only is necessary in answering the cry of need in the church locale. The intemptible gift of self is a priceless ingredient. (The present definition of mission action does not delineate geography, but the intent usually remains

The will to do is important. Pulling off until tomorrow never gets a task done, nor earns the reward of satisfaction to making the effort. Action must start with determination, and the best preparation is learning by doing

The Tree Beam Fruit

The fruits of mission action have both quality and quantity Members who have helped produce the fruit appreciate its goodness most.

The First Baptist Church of Birmingham, Alabama, conindexed whether to move out of the downtown or reach out in the downtown. They wided to stay and undertake a missions ministry to the area. A formal statement of comnitment to the task was adopted with a few basic plans. Several of their continuing actions are reviewed here.

Tutoring—The principal of the nearby elementary school helped develop glans for a cutoring program for children of low-income families. Sixty-three children making D's and F's were assisted the first year. Two groups of pupils, Negro as well as white, met once a week on separate days, for hour-and-a-half sessions at the church. Several children enrolled in Sunday School activities. As two of the boys were looking at the library display, one said to the other, "At this place there are people who care about in."

"Why are you taking time to teach me math?" internipled a little Negro girl one day. Her littor told the child why she was there to help. "Buy you are white." protested the pupil. "You are not supposed to love me."

Internationals Language difficulties of internationals occur mostly in conversational English Classes for this purpose concentrate on idioms, stang expressions, and wicabulary. Twenty-four nations have been represented in this program. Six internationals assisted through mission action have become Christians.

Bob Mousafloum came from Lebacon to finish his aerospace engineering education. Visiting First Baptist Church, he asked. "What do you Baptists believe? I heard about you before I came." His teacher explained some basic Baptist hebels, emphasizing personal salvation. Bob in-

quired, "How can I find out more about this?" He soon which his profession of faith and is active as a church mem-

The Ambassador from Gustemala, visiting Birmingham, publicly expressed appreciation for the work of the mission action group with four nurses from his country. A crash program had been requested to help them with medical aspects of the language. WMS members worked daily with them so that the girls received full benefit from the special training. One of them, head nurse at the government hospital in Gustemals City, said, "When I go home I will tell everybody what the Baptists have meant to us."

Literacy.—Literacy work has been a rewarding venture for the Birmingham church. While members knew but one person who did not read nor write, a teacher was accured to instruct propective teachers in the Laubach method. A telephone call from a woman referred to the church by the YWCA went something like this.

"Could you come to the church for classes?"

"Honey, you tell me when and I'll be there"

"The church is at 517 North 22nd Street."

A slight pause before, "How do you make a five?"
Then, "Oh, is that the one that has the fat bottom and the flag at the top?"

"Yes, that's the five." The dialogue went on from "one" and "seven" to "North" The caller had learned to write her name, Annie, so she could use the second letter to abbreviate "North"

The next burdle was "22." "Now a 22 is written with 2's beside each other."

"Oh, I know how to make a two. I can write my numbers good through three." It was an exciting day in class when Annie wrote a letter to her daughter in Chicago whom she had not seen for six years.

Another exceptional opportunity also began with a phone call. The wife of a lumberman in Birmingham and three of her husband's employees wanted to learn to read and write. Could the church help? The company would pay any costs. Yes, the church could help, and there would he no expense except materials the pupils used. The door opened for witnessing when the caller wondewed why people would be willing to go to such trouble without pay. A week later the same caller informed the chairman that four more men would join the class—seven men would stay after work twice a week for classes at the lumbers.

Later, a WMS member was talking with the owner of the business who said. "What is it that it so different about these people? There is something I cannot explain." Here again was an opportunity to share the Christian faith—with a Lewish businessman. He was so impressed with the project that he wrote a letter to the editor of a Birmingham newspaper telling what the women were doing. In part, he

"These educated adults are sincere and dedicated to the principles of their church and are providing a service that is almost unbelievably humane. I say 'almost unbelievable' because, in my experience, I have tarely seen any supposed religious person pledge himself to the beiterment of his fellowmen without any other benefit than to the beart."

At least one marriage has been saved through the

literacy program. A wife was about to leave her hushed because he had been unable to get a better job. She was willing to give their home another chance when he leaved, through a fellow employee, that someone cared enough to teach him to read and write. Now the future is brighter with a better job.

GUIDE

for Current Missions Groups

What do you want to accomplish?

"By their fruits ye shall know them" is a fact stated clearly in the New Testament Christians reveal their maturity in their human relationships, in adjusting creatively to a complicated and demanding culture, in meeting spiritual and physical needs of persocs, in prayer, and in stewardship of money During April. May, and June current missions group members should be ted to answer the question familiary that the property of th

The June study session focuses attention on mission action. Members should be led to see that through knowledge and practice attitudes necessery to effective witnessing through mission action can be acquired. They should be led to see that they probably know enough to be good witnesses it they put what knowledge they have into practice. Attitudes mentioned in the study should be considered a beginging rather than an all-inclusive list. Meditation upon God's Word and will should be emphasized. Members should be led to answer for themselves the study question (aim) What attitudes are required of me for Christian ministry and witness through mission

How can you accomplish this aim?

 Continue use of attractive arrangement of fruit to carry out the unit theme of fruit-bearing

Plant a small tree branch in a pot of ool for a fruit tree. Attach small

pieces of fruit. perhaps artificial, to the branches. These may be labeled with as many different types of mission action as you have fruit on the tree. Be sure to label some for the mission action being done by your own society, as well as the types mentioned in the study.

2. Introduce the study by summarizing the introductory material, page 20. Read and explain the definition of mission action. Explain the difference between mission action and social welfare. Tell members what mission action means to you

3. Enlist a member to be responsible for "Mission Action Is Rooted Deepty," page 201 using a question and answer method in elect from members dates of various developments in mission action and other hist of pertinent information. Possible questions Identify personal service, community missions, and mission action. When did each of these come into existence. How did the concept of ministry change with each new title.

4. The same question-answer methnd may be used by another member in
discussing "The Tree Grows Strong "
page 20. Secure parkingbation from
members by leading them to suggest
attitudes to be cultivated, especially
attitudes not mentioned in the study.
Possible questions. What did Jesus
have to say about witnessing? What
does one's salvation have to do with
her role as a witness? What is the main
talent needed for witness." What other
stitudes are necessary?

5 One member may be responsible for the section "The Tree Bears Frust," page 21, but she may with to give some of the stones to other members to tell. (Ask them not to read) As the different types of activities are dis-

cossed, take a piece of fruit from the tree to add to the fruit arrangement. Let some activities of the local WMS to mentioned and added also to the "barvest of fruit."

6. Use the following questions to stimulate thought What would Christ have me to do? Have I told anybody what Christ has done for me? Have I looked shout me to see what needs exist? What are they? What will I do about them? (Your group may wish to plan a mission action project at this point.) Close with a period of siless prayer.

What planning must you do before the meeting?

- I Secure the items necessary for construction of the fault-bearing interest center
- 2 Prepare the interest center
- 3 Plan the introduction to the study
- 4 Enlist members to be responsible for the question-answer presentations of Mission Action Is Rooted Deeply," page 20, and The Tree Grows Strong," page 20
- 5 Enlist a person to be responsible for the presentation of the stories in The Tree Bears Fruit," page 21
- 6. Plan the conclusion to the study

MEETING PLAN

Announcement of WMS projects and plans

Preview of general WMS study (opic for next month (see Foreraster p. 35). Information and discussion of mission action projects.

Prayer for mission action projects Group planning for next month Study session (see pp. 20-22) Call to Prayer

BIBLE STUDY GROUPS

Bible Passages for Study: Acts 10; 14:8-18; 17:16-31; Isalah 44:6-20; 45:20-25; Luke 1:76-79

The Blessing of Missions to the World

Howard P. Colson

A STUDY of the extent to which the missionary enterprise has brought economic gain and material prospenty to the world and the ways it has opened up mysterious lands and cultures to common knowledge would be interesting. Missions have been an important factor in the expansion of human learning from the standpoint of geographic exploration and the study of anthropology alone. The spiritual benefits which have come to humanity through missions will be considered in this study, however.

In fairness, acknowledgment that the worldwide spread of the gospel has brought some benefits even to those who have not accepted Christ must be granted. Certainly, however, the greatest blessings have come to persons of all lands and races who have found in Christ salvation from sin and the assurance of eternal life.

The approach to this study and the topic headings are largely borrowed from the book Missions in the Plan of the Ages by William Owen Carvet

The Fulfilment of All Right Religious Aspirutions. Acts 10; 14:8-18; 17:16-31

These three passages have several important elements in common. They all tell of the presentation of the gospel to persons of pagan background. Furthermore, all of these people were religious, though they expressed their religious beliefs and aspirations in different ways.

Cornelius is specifically called a religious man, he and his whole family worshiped God and he prayed often (Acts 10.2 TEV). Doubiless he had been greatly influenced by fudaism, and in that sense he had unconsciously been prepared to receive the message of Christ when it tome.

The people of Lysica, without such preparation, were

much devoted to their pagan gods. It was this very devotion which Barnabas and Paul used as the starting point for telling them about "the living God, which made heaven, and earth, and the sea, and all things that are therein" (Arts 14.35)

The Athenians were also "very religious" (Acts 17.22 ASV and RSV) (The clause in the King James Version, "ye are too superstitious," is acknowledged by all Bible scholars to be an inoccurate rendering.) The altar "to the unknown God" afforded Paul an excellent beginning place for preaching the gospel of the one true God and his Son Jesus Christ.

The point to be particularly noted is that in all three instances the missionaries made their appeal to the religious ideals and aspirations of the persons in question. Cornelius had been longing for further spiritual light, and that fact made him ready to receive the message Peter brought. The people of Liystra had been worshiping gods that were no gods, but Paul knew that back of their misdirected devotion there was a hunger for something better. In the case of the Athenians, the apostle used their acknowledgment that there may have been a God they did not know, to tell them of the Irue God who was near them even though they did not know hor CACs 17:27-281.

God created man a religious being. He gave him the capacity for knowing his Creator. He put within him spiritual lungings which pagan gods and pagan worship can never satisfy. As Augustine so aptly said in his famous prayer.

"Thou hast made us for Thyself

And our hearts are restless until they rest in Thee."
Multitudes of people in the world today have religious aspirations the answer to which is found in Christ alone.
Missions mean the fulfilment of all right religious ideas and aspirations. As Dr. Carver has written in Missions in the Plan of the Ages. "The missionary meets the men

who are seeking God with the object of their march. Before every altar to 'the unknown God,' in temple or on billtop, in heart or on hearthstone, the missionary in able to proclaim to the worshippers' 'What ye worship in ignorance, this I set forth for you; the God that made the world and all things in it. . . . " (See Acts 17:23.) The "ethnic faiths" are the best answers of men to the religious longings of the human spirit, but they are not sufficient God's answer is found only in Christianity. Christ comes to the longing hearts of multisuder through the missionery.

Deliverance from Religious Ignorance and Superstition. Imids 44:6-20 (compare lan. 43:10-13)

The worship of false gods is one of the suddest results of spiritual ignorance and supersition. In this passage the prophet emphasizes the folly of worshiping idols. He declares God's judgment on all polytheism.

Verses 6-8 in the Hebrew are poetry and are so printed in the Revised Standard Version. They speak of Israel's God as the only God. The prophet represents the Lord as saying: "I am the first, and I am the last; and beside me there is no God" (v. 6). In verse 8, where the King James Version reads: "Is there a God beside me? yes, there is no God," the Hebrew says, "there is no Rock." Rock as a title of God stands for his permanence, his protection, and his strength. Certainly such a metaphor is very expressive and highly appropriate here. (For other passages where God is called a Rock, see Isa. 17. 10 and Deut, 32-4, 15, 18.)

Another point to be noted is the reference in verse 8 to the people of Israel as God's witnesses. In previous studies, the fact that God chose his ancient people for a missionary purpose has been considered. He gave them a revelation of himself and expected them to share it with their idol-worshiping neighbors.

The heart of the message of verses 9-11 is the fact that the things idol worshipers delight in do not fulfil their needs

Verses 12-17 present a pathetic picture of idol-making First comes a description of a frait man fashioning an idol of iron (v. 12). Next is an account of a carpenter taking a tree and making an idol of word (vx. 13-17). Note the uses to which he puts the tree. Part of it he uses for fuel to warm himself and cook his food; the rest he uses to make a god, to which he prays'. What a picture that is of a refigious spirit or religious bondage?

Verses 18-20 give the prophet's reaction to what he has just described. He says that idolaters are so tacking in discernment and so led astray by their deluded minds that they fail to recognize the contradiction involved in their conduct.

During World War II a young Japanese soldier was carrying about with him a small wooden idol in the hope that this would keep him from harm. One day he came to see how inconsistent this action was. As he expressed

it: "I began to realize that what I manded was not a god that I had to take care of, but a God who could take care of me." Later he became a Christian believer.

The point is that missions bring to persons bound by spiritual ignorance and supermitted the light of Carly total. The Christ who died and rose again is able to deliver all those "who through fear of death were all their lifetime subject to bondage" (Heb. 2:15).

3. The Only Hope of Salvation. Isolah 45:26-23

The entire forty-fifth chapter of Isaiah is poetry. Veram 20-25 are an invitation to the heathen to be saved by faith in the Lord. The speaker is the Lord himself. He calls on all living peoples to assemble themselves together to him; he declares that those who carry about their wooden idols "hove no knowledge"; the god they pray to cassot save (v. 20). The Lord is the only God who can fulfil bis prophecies "And," he says, "there is no God else testide me; a just God and a Saviour; there is none beside me." (v. 21).

On the basis of this exclusive claim, the Lord calls: "Look unto me, and be ye saved, all the ends of the earth for I am God, and there is none else" (v. 22). That, of course, is one of the greatest missionary tests in the Rible. It is followed by a great promise - actually. a divine onth-in which the true and living God solemnly swears that all nations shall acknowledge him (v. 23). That assertion would seem to be a clear prediction that the religion of Israel is to become the religion of the whole earth. Actually, however, the fulfilment is found in the religion of Jesus Christ, which is the true culmination of Judaism. Christianity has become worldwide in scope and will yet win more persons to allemance to its 1.ord. Quite significantly, the apostle Paul applies the latter part of verse 23 to Christ. "That at the name of letus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2 10-11).

The point that Israel's God is the only hope of abvation for the peoples of the world is comborated in verse 24. "Only in the Lord — are righteousness and strength" (RSV). And the passage closes on this highly miumphant note. "In Jehovah shall all the seed [offspring] of Israel he justified, and shall glory" (v. 25 ASV). As Dr. Carver declares, "Seed of Israel" can here be understood only in the Gospel sense." That is, "all the seed of Israel" includes persons from every nation and tribe who find salvation in Christ.

The claim that in Christ alone is the hope of salvation has been decined as being ton exclusive But, as Dr. Carver has written, "Such a charge lorgets God's reason for this position." And he proceeds to quite two very significant Scripture passages: "If there had been a law given which could make alive, verily righteousness would have heen of the law. But the scripture shut up all things under sign.

that the promise by falth in Josus Christ snight be given to them that believe" (Oal. 3:21-22 ASV) and "God hath she up all unto disobedience, that he snight have mercy upon all" (Rom. 11:32 ASV).

Missions bring to the world its greatest blessing because they offer mankind the only hope of salvation.

4. Light and Life and Peace. Luke 1:76-79.

These verses are from the song of Zechariah, fasher of John the Baptist, as he rejoited over the birth of his son. But the main person apaken of is not John but the Savieur, whose coming John would announce. Verses 76-77 speak of John as going before the Lord "to prepare his ways; to give knowledge of salvation unto his people by the remission of their siss." Verses 78-79 state that the source of this unspeakable bleasing is the tender mercy of God, and that a new day from God will dawn on benighted men, "to give light to them that sit in derkness and in the shadow of death, to guide our feet into the way of peace." The term "dayspring" in verse 78 is translated "the Dawn" by Moffait and is a metaphor describing Christ as the bringer of light and life and peace

The word life is not found in this passage, but in the physical world light is life-bringing. The same is true in the sprittual realm. And so it is appropriate that these three great words, so expressive of the meaning of Christ and his coming and so appropriate as a description of the blessing of missions to a dark and sin-cursed world, be considered together.

Christ as the light from God dispels the darkness of in and spiritual ignorance. Jesus spoke of himself in these terms when he said. "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8-12). Through the missionary enterprise the life-giving light of the Saviour is sent to all the world. Isaanh 9-2 finds its fulfilment when Christian missions penetrate the dark portions of the earth with the gospel of Jesus. Then truly it can be said: "The people that walked in darkness have seen a great light, they that dwell in the land of the shadow of death, upon them hath the light shined."

Life can also be thought of this way. Before Christ is received into the human heart, men are "dead in tresposses and sins" (Eph. 2.1), but Christ brings life. He not only is the bringer of life, he is "the life," even as he said (John 14-6). He came that men might have life and have it in abundance (John 10-10). This is the life that is life indeed. It is eternal life, God's kind of life, life in fellowship with God, sansfying life, fruitful life, life that shall never end. Thus is what missions brings to

The word prace carries wonderful meaning—the shaence of inner conflict, the ability to relax from the strikes and tensions of the world without and within. It includes the casing of a guilty conscience on the basis of divine for-

giveness. It is the "peace of God, which paranth all understanding" (Phil. 4:7). Such peace is available to men through Christ.

As Christian missions upread the good news of Jesus, they make pussible to the world blessings which men can never find in any other way.

GUIDE----

for Bible Study Groups

Hoyt R. Wilson

Bible material on pages 23-25 may be studied in one to four sessions.

Study Question: What blessings have missions brought to the world?

To Begin:

Ask members to mention countries achieving cultural progress as a result of Christian missions. List missions activities that forward cultural progress in each of these countries. Examples might include hospitals, schools, community centers, agricultural aid, and literacy programs.

The Fulfilment of All Right Religious Aspirations. Acts 10: 14:8-18: 17:16-31

Assign these questions for study to three study groups, for individual

MEETING PLAN

Cell to Prayer
Group planning lert by teader
Preview of general WMS meeting
study topic for next month (see
WMS Forecaster, p. 35)
Announcement of WMS projects and
plans

Study session (see on 23.25) Information and discussion of infasion action projects. Prayer for community, state, home, and foreign missions. study, or for use in study as one large group.

(1) Describe the people involved, the situation, and the place in each of the passages for study

(2) What was the starting point of conversation in each passage?

(3) Do these experiences indicate a need common to all men? What is it? (Man longs for God. God. created man a religious being because man is made in the image of God v

Read aloud the prayer phrase of Augustine found in Dr. Colson's material (p. 23).

2. Deliverance from Religious Ignorance and Superstition. Isainh 44:6-20

Place this putline on the chalkboard to guide the study.

(1) Descriptions of God

a. Complete-verse fi h Permanent - verse R (Read other passages where God is called a Rock Isa 17:10:

Deur 32 4, 15, 18 1 (2) Israel's Task God's witnesses verse 8 (E) 19.5-6 also speaks clearly of the task as a kingdom of priests and a holy nation.)

(3) The Idol Worshipers

a. Their worship does no good-verses 9-11 b. The iron craftsman-verse

c The wood craftsmanverses 13-17

d Not able to discern the truth-verses 18-20

3. The Only Hope of Salvation, Isauch 45:20-25

Write on the chalkboard the words One of the greatest missionary texts Ask group members to read verse 22 IN UNISOR

In study of verses 23-25, review Dr. Colson's comments on page 24 and ask the group this question Does this verse mean that the religion of Israel will become the religion of the whole world?

The actual fulfilment of this idea is found in the religion of Jesus Christ Christianity is to become the religion of the earth. Lead group members to study Matthew 21 33-43 to see that a new nation, behevers in Christ, becomes the new

4. Light and Life and Peace. Luke 1:76-79

Read Luke 1 76-79 in unison Read the verses a second time from a modern speech translation such as Today's English Version.

After discussion of these verses. ask members to comment on the three words Dr. Colson used to express the effect Christ has on a believer's life (p. 25). Ask that the response from each group member he a statement or Scripture passage that relates to each of these words. Mention the words one at a time and get a response from each group member before going on to the next word. The three words are light, life, and peace. Dr. Colson line many statements that may actually come from the group. Include those which the group may leave out.

In review, restate the study question. Ask group members to name blessings that have come to people of the world as a result of missions. Recall cultural blessings mentioned in the introduction. Be sure the fallowing blessings are recalled.

(1) The message of Christian missions fulfils the religious longings of people throughout the world.

(2) It delivers people from religrous superstation.

431 It provides the only hone for men

(4) It provides light, life, and peace to the Christian believer.

ROUND TABLE GROUPS

That Indispensable Ingredient

Shirley Forsen

INHERENT within every man is faith. The influences on his life mold and motivate this faith. Everyone has to decide, however, to whom he is going to give supreme allegi-

SUB-THEME 3. Man's destiny is shaped by the faith to which he subscribes

Books to read and discuss:

Gandhi, Geoffrey Ashe, Stein and Day, \$8.95

de Gnulle Aidan Crawley, The Bohbs Merrill Co., Inc. Dag Hammurskyold The Statesman and His Faith, Henry

P. Van Dusen, Harper & Row, \$4.95 (Rough) are available from Bantist Book Store 1

Discussion of Sub-Thome

The burgraphy of Gandhi is a burgraphy of a man who completely dedicated himself to his convictions. As a result of this dedication, he walked hundreds of miles went to jail poyously, fasted to the extent of harming his health, and even endorsed poverty at a way of life. He finally was assassinated for his beliefs

As a young lawyer, Gandhi had been very definitely influenced by a number of writings which confirmed his own convictions. In Tolstoy's The Kingdom of God Is Within You he read Christ's words, "resist not evil" which stirred him to renounce all force. In the same book, he read "There is one and only one thing in life in which it is granted men to he free, and over which he has full control. That one thing is to perceive the truth and profess d.". To Gandh . truth and God were one

Gandhi translated this principle into action as he led apposi tion to the salt tax. In such a hot climate salt was necessary in the dies, but the las made buying it impossible for the poor Gandhi, with thousands of others, marched 241 miles to Dandi where the salt water leaves a layer of salt. Their scooping up the salt would be an indication for others to refuse to pay the ist and make salt for themselves. The results were that many lost their lives and a hundred thousand were pill into prison The government finally negotiated with Gandhi

Dedicated to the maxim that "the good of the individual it contained in the good of all," Gandhi found an Ashram where people of all ages, castes, economic backgrounds, and religions lived and worked. He firmly believed that any group of penpic could live in unity and mutural respect

In addition, he advocated the "life of labor is the life worth

Prepared each menth to furnish additional carries-

lum choices, this page is a supplement to the Round

Table Group Guide.

living." He himself took up spinning and wore the khadi which was made from the wheel and the loom Gandhi, a quiet, shy individual, became one of the most dynamic people in India. Speaking quietly, he moved men to give their lives for human rights

Charles de Ciaulle's faith, like his parents' fuith, was in France, God's chosen country. They believed that France would once again become a powerful leader among European nations. De Gaulle also believed that through his leadership alone would France become stable, unified, and the commander in chief of the Continent.

Being greatly infuenced by the play L'Aiglon, he decided that he could best serve his country by becoming a soldier. In time, he became Commander in Chief of all the armies. After being made Commander in Chief, de Gaulle worked secretly to take over the whole French administration. He was able to do this because many saw him as the only man capable of restoring order. Making brilliant use of the Assembly, he used them to support him and his movement in France. On D Day, a general norising over France took place according to his orders. He was proclaimed liberator in Paris, the Presidency was only months away

As President, de Ciaulle was true to his vision. Under his tradership. France arose to her usual place of honor among the nations

Dag Hammarskjold looked more to God than to himself for meaning to life and for working out humanity's problems One of his basic beliefs was that find definitely influenced human life and was actively working in the lives of men who surrendered their lives to him. Early in 1951, Hammarskjold records that he said "yes" to someone whom he later identified as God the Father of Jesus Christ. When he was asked later of the year to be Secretary-General of the United National he accepted because God had called him to the task. This was the vocation for which he had been prepared. Hammarshiold strongly believed that he was being used by God to reconcile larget and Egypt in the Sucz Canal critis

Another basic conviction of Hammarskiold was that "no life was more satisfactory than one of selfless service to your country our humanity. As an international public servent, he could listen to representatives from appaining countries sum up the facts and then give an impartial decision. To Hammarskinld, serving others was the only way to find joy or significance in life

Approach to Study

Compare the environments, the influences, the personalities, and the beliefs of Gundhi, de Gaulle, and Hammarskjold. Then answer the following questions

How did their faiths determine their destinies? What can we learn from the lives of these men?

under thirty?

The word is Contempo Beginning with the October issue. Confempo will be the magazine for Bapt st Young Women members (18 through 29 years of age)

Contempo contains study materials for general meet ings, current missions groups, and mission Bible study. groups. Also included are supplemental helps for mission action. Round Table, and mission books groups The leader section of Contempo, Laser is beamed directly at officers

Besides all this there's reading with a mission stanpages of fashion and fun and features designed to meet special needs of young adults

If you are in the 18.29 age range and your ROYAL SERVICE subscription expires before the October issue, wait for a renewal notice and indicate you want Contempo. If your subscription expires after the October issue and you wish your "due" issues to be Contempo. tear your name label off ROYAL SERVICE attach it to a memo saying "Change to Confempo," and mail these before Augus! I to Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203 Send \$1.50 for each new subscription to Confempo. Woman's Missionary Union, 600 North Twentieth Street Birmingham Alabama 35203 (Alabama subscribers add necessary sales (ax)

PRAYER GROUPS

God Loves Them Too

Elene Stone

AST fall Associated Press reported Land the discovery in a remote jungle in Colombia of a tribe which, according to an expert on South American Indians, seemed to be living in the Stone Age and speaking so unknown lanmuses. A fur trader went into the gramp and ismale area near the Brazil. Pero border seeking jaguar, deer, and monkey pelts. He came upon a village of about two hundred Indians living in one huse maloca or conical but. Stone as heads were found in the willage, and tree stumps appeared to have been cut with crude tools, leading to the speculation that the tribe was still living in the Stone Age

It was impossible to communicate with the Indiese in any of more than frifteen Amazonian languages Dr Robert L. Carueiro, curstor of South American ethnology at the American Neumamm of Natural History, believes it in possible that the Indians are unvivour of the Yura, a sribe from the area thought to have become extanct stitly years ago.

Por many years Baptiets in Australia bave promoted a ministry among the Aborquises on that continent. These primistive people have been gathered into astriencents. Within the past year they have been granted citizanship by the government, which spends a great deal of money to provide food, bousing, and education for them. The Aborquises have opportunity to earn moterate wages. Medical services are included in the government provisions.

Australian Baptists have assumed

the responsibility and privilege of caring for the spiritual needs of the Aborinines. A pastor told a gathering of Australian Baptist women last year that since the Aborigines were greated full citizenship two specific problems have arisen among them (1) The consumption of liquot is increasing. The Aborigines were not allowed to have liquor on the settlements until full citizenship was granted. Now they can buy as much as they can afford, and the area is flooded with alcohol. (2) Gambling is widespread. It was reported, as a typical example, that an Abortaine received a compensation of several hundred dollars from the government when he lost a finger. He gambled the money and lost all of it

Aborigine children attend school, but most of them drop out after they reach the aixth grade and are caught up in tribal life, forgetting what they have learned.

The Australian Bapiss reports that the number of Christians among the Aborigines is growing

Experiencing Prayer

Thank your Heavenly Father for all of those who taught you about Jesus and encouraged you to become a Christian.

Pray that God will reveal to some individual or group of Christians a means of successfully communicating with the tribe of Indians discovered by the fur trader in South America Pray that communication will be opened with other people in remote places who, have not had the privilege

of hearing the message of Christ, Ask God to protest and guide them who make efforts toward communication and association with these protions.

Prey for illiterates among the Abuigines in Australia, some of when know and love the Lord. And him to provide them with Christian tenchan who are capable, patient, and willing

Pray that the Aborigine children
who attend achool for each a brief time
will retain what they learn and that
their knowledge will help them and
their families to enjoy full and tunful
lives.

Pray that parents of these children will become increasingly aware of the importance of education and that they will encourage the young Aborigines to strend school and about all the knowledge that they can.

Pray that born again Aborigines will be strong witnesses for Christ among their people

Ask God to help the white government officials who deal with the Aborigines to emourage high moral standards. Ask him to forgive those who have been stumbling blocks to their permitture friends.

Pray for cooperation between missionaries and government officials as they attempt to provide a better way of life for the Aborigines

Thank the Lord for Austrelien Baptist concern for and minustry to the Aborigines and sek has continuing blessing upon their efforts. Pray for an abundant harvest in this field which is "white unto harvest!"

Ask God to send his messengers to these unique and special groups and to other—some in remote jungle areas, others mingjed among the teening millions who rub shoulders with each other in day-to-day routines of work and social activity.

Prayer Pamilificial

Watch newspapers and magazines for stories and news items about other unique and apecial groups of God's children with special needs

Consider people who travel with circuser and carnivals, long-distance truck drivers, inmuses of various kinds of institutions and those who are responsible for caring for them, those whose work each day is done so the face of contain danger.

MISSION ACTION

Approxing such meanls, this years to designed the fits in dividual perdelpating in a minutes action group or gaging in a natures action project.

Persons in Crisis

Judy Holley

THIS is the first in a four-mouth series of directed Individual studies designed to prepare mission action participants to designed with persons in crisis. Each mouth an individual study guide will be given for two chapters of R. Lafton Hudson's Persons in Crisis (\$1.50 from Baptist Book Store).

Chapter One - When Things Are at Their Worst

As you read, look for: Basic biblicul teachings on helping others in crisis Five elements of crisis and the explanation of each

Pive explanations of applying faith.
There emitive approaches to helping people in crisis.

Hudson's survey of besic biblical teachings shows that every person should rise to the occasion when a crisis situation occurs. True concern for persons may be indicated by the number of persons in crisis situations helped in the past two weeks. Count the number of persons who you knew were in crisis situations during this period. How many did you help?
Count the ways that you helped. Hudson lists some positive approaches to helping people in crisis. Check the ones you included:

- I helped in a spontaneous, natural, and sincere way, trusting the Holy Spirit to instruct me in what to say
- I stood shoulder to shoulder with the person and looked at his alternatives.
- I assisted in "first aid" (contacted physician, afformey, minister, helping agency)
- I arranged for continuing, supportive Christian fellowship Do you know persons who need help now? Describe their subations. List the steps you could take to assist them in meaningful ways.

Chapter Two Unmarried Parents and Embarrassed

As you read, look for:
Possible effects of the situation on the unwed mother, father, and child

Possible reactions of relatives and the church Primary concern in dealing with the couple

Multiple approach the churches needs to take

The Christian ideal maintains that sex belongs in marriage and not outside. Nevertheless, when this ideal is not main tained Christian ways must be used in response to the persons and problems involved. John 81-11 contains some biblical guidelines for dealing with unmarried parents. Did Jesus condenn the woman? What did he say to het accusers?

Discovery of pregnancy out of wedlock creates an immediate crisis situation. Recall the effects on and mactions of the (1) unwed mother, (2) unwed father, and (3) parents of the couple. Based on these effects and reactions, determines the immediate needs of these persons. Remember the primary concern at the health, usefulness, and happiness of the couple and of the offspring. What opportunities does this give Christians?

Hudson criticizes the hush-hush stitude toward pregnancy out of wedlock. Why? He considers status-minded parents primarily responsible for this attitude. Why does he connect honories with this stitude?

Shotgun weddings characterized the past because they ware considered the honorable action. When would refusing to marry be the honorable thing? In answering, comider how a loveless marriage affects the personhood and total life of the marriage partners. How would is affect the child? What life-long effects would immature parents have on the child?

With all the serious disadvantages of forced marriages, why do they take place? For whose sake? What implications do your answers have for mission action? Name three definite things you could do to help family members and the couple to overcome their frustration and emotional strain.

Some churches are providing exchange homes with other congregations in distant cities for unwed mothers during the last months of pregnancy. What unique contributions can Christians make to the girls through this personal involvement?

The multiple approach recommended for churches has three parts (1) offering guidelines for premarital actual behavior, (2) standing firm on the correlation of love and actuality, and (3) helping those already enmested in tragedy to find the paths of forgiveness and renewal. Is your church working actively on each approach? If not, what action can you take to promote their inclusion in your church program?

Additional resources:

"An Unwed Mother Gives Up Her Bahy." Life, June 14,

"School Continues for Pregnant Teenagers," American Education, December 1968

For further information on programs for pregnant leenagers, write to Dr. Charles P. Gerihenson, The Children's Bureau 130 Independence Avenue, S.W., Washington, D.C. 20201. or Miss Marion Howard, Room 505, 1145 Nineseenth Street, N.W., Washington, D.C. 20036

THREE CONFLICTING PARABLES

BETTY JO CORUM

WFELL, that's the way I see it.

And I don't.

And with those pronouncements the group polarized.

The leader took sides
and let the meeting go past its time.

When the group members left
they were anxious and upset
and during the week there were many
phane calls
except not to the leader.

THAT certainly is the way I'd do it.

And it sounds impracticable to me.

And with that the group members paired and talked. The leader listened and in a few minutes she said. I believe we've had time to share and reach a conclusion.

Will someone state her opinion?

A decision was reached and the group members lift satisfied. They had done something.

And the leader knew it, too

I SIMPLY don't believe it
I can't see it any other way.

And with that some members withdrew and sai silently with arms folded

Others continued to talk and directly the leader stated their case as hers and moved on.

The silent ones left vowing never to come again. If their opinion wasn't needed, they had no place. The leader went home and told her husband, we had an excellent meeting today—

Not a single difference of opinion.

E ACH leader
went home satisfied
Which one was the democratic leader?



Order from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Store Price 25 cents

KALEIDOSCOPE

When messengers from Baptist churches met in Augusta, Georgia, May 8, 1845 to form the Southern Baptist Convention, they were woited by a common purpose. Spelled out in the preamble to the Southern Baptist Convention constitution, this purpose continues to unite the Convention today. The Convention was formed "for the purpose of carrying into effect the benevolent intention of our constituents by organizing a plan for eliciting, combining, and directing the energies of the denomination for the propagation of the gospel." Baptists, desiring to do good for others, planned for an organization that would help them multiply their possibilities of apreading the gospel from one person to another. This multiplication would occur because Baptists produced through a Convention a way to draw out energy, combine forces, and direct energy for the greatest poweithe success.

Formed to represent the wishes of churches, the Southern Baptist Convention despite its mishronming size continues to represent the wishes of churches. Southern Baptist approach to the demands of the seventies it only one example of this fact. In 1964 the Executive Committee recommended to the Convention meeting in Atlantic City that the churches and their members be involved in broadening denominational planning. A three-phase plan extending over five years was proposed to develop a basic Convention-emphasis plan fur the years following 1969.

In Phase I Torty-one church-related study groups gathered information from church members and leaders using the following questions. What are the proper areas of work of the church? How are these areas of work related in churches, assistations, state conventions, and SBC agencies? What are the unlimited possibilities for each area of work? How does what the churches are doing compare with what they could do in reaching the unlimited possibilities in each area? What pasts should be set for accomplishment in each area?

Statements were formulated to reflect the results of these studies and were circulated to over six thousand persons not involved in the study groups for continued discussion. A questionnaire was then prepared and circulated to all associations and state conventions. Next, a questionnaire was well to sample churches to find out what churches were doing in the areas of work described.

A hackground study of the Bible was made in each of the areas of work described and a study of life in the 1970's was made. From these two studies a list of unlimited possibilities for the reventies was developed.

In Phase II the 70 Onward Advisory Planning Committee studied the Indings of Phase I studies and developed the Convention emphasis for 70 Onward. The Executive Committee brought the recommendation to the Convention meeting in

Mismi Beach in 1967. Spanning the years October 1, 1969 to September 30, 1979, the '70 Onward Emphasis was divided into two phases one of four years, and one of six years. The central theme for the decade is based on fiving creatively the spirit of Christ.

In Phase III the '70 Onward Advisory Planning Committee requested a resource book that would set out the major apportunities confronting churches in the seventies. The 70's: Opportunities for Your Church (\$2.50 from Baptist Book Store) is that book.

As a part of the 125th Anniversary celebration. Bioadman Press will releave May 15 a specially written history of the Foreign Mission Board. Advance A History of Southern Baptist Foreign Missions is by Baker J. Cauthen et al. Available from your Baptist Book Store, the history selfs for \$4.95. A history of the Home Mission Board, Mission to America: A Cristory and a Quarter of Southern Baptist Home Missions by Arthur B. Rulledge (\$5.95 from Baptist Book Store) was released cattler. Prepared by the Foreign Mission Board, a revised edition of the Missionary Album will be available April 1 in Bartist Book Store for \$1.95.

Baptist Heritage Week which follows Religious Liberty Sunday, June 14, 1970, offers an opportunity to emphasize Southern Baptist missions heritage. Perhaps your WMS might wish to celebrate Baptist Heritage Week and the 125th Anniversary of the Southern Baptist Convention by presenting your church library framed pictores from the Heroes of Baptist Missions screek available for \$1.00 from Woman's Missionary Union, 600. North Twentieth Street, Burmingham, Alabama 35201.

See cover 3 for more information

WMU Annual Masting

Denver, Colorado May 31-June I

WMU Cenference

Glorieta, New Mexico July 30-August 5

WMU Canference

Ridgecrest, North Carolina August 13:19

World Missions Conference

Glorieta, New Mexico July 23-29

BASIC and vital requirement for growth is the right and opportunity for discussion. When discussion is genuine-when all persons engaged in discussion are expressing their true feelings and bearing the true feelings expressed by others—barriers are removed and understanding exists. Gennine or authentic discussion then is prerequisite to the propagation of the gospel. In his book Winds of Change,

Gerald B. Palmer, secretary, Department of Language Missions, Home Mission Board, talks of barriers. "Language missions has as its special objective the crossing of the barriers that hinder people from hearing the gospel. These may be natural barriers or they may be barriers erected in the minds of people. Only as these barriers are crossed will the gospel flow freely to all people." Palmer further catalogs these barriers. There are barriers of attitude such as prejudice. lack of knowledge on the part of Southern Baptists, preoccupation of churches with their own needs, and indifference. Barriers of circumstance are social, economic, and geographic Barners of religion, language, and cultural patterns conclude Palmer's list

While these barriers are in action in language missions, they also exist whenever any group of women responds to the urgency of mission action. In each case free, open, gentime discussion provides the growth leading to reconciliation with Christ

Notice the progress of discussion in the ministry of Highland Avenue Baptist Church It all began with a letter. Then followed months of English study, breaking the language bartter and establishing freedom for the women to request Rible study sessions. Gradually genuine discussion

emerged as the burriers of mi and cultural patterns were de

Cortain barriers had to be a in the life of Kikue Yama before the could experience newsess in Chain. Her pilgrimage in discussion bear with the curiosity she had shoul has daughter's interest in this now mligion. Baptist women sorwered her need with Bible discussions. Her daughter continued to express her faith, while classmates at Wheaton prayed. A giant tide of discussion moved Kikue Yama to break the cultural and religious patterns of her past in order to fulfil the dictmes of the growth she experienced as the heard new sounds

Certainly there are barriers that must be overcome before nonreaders begin to read. Certain attitudes must be changed; nonreaders must believe that they can learn and lose the selfconsciousness they feel in trying.

On the other side of church-world dialogue, barners must also be crossed. After WMS members become knowledgable concerning the needs of the world, they must aften purge thenselves of prejudices preventing ministry Somehow preoccupation with their own needs must be lessened in that indifference can be denied. Not every church will have Mrs. Gin who actually asked for a ministry to her special need. Yet persons of special need are all about, and the practiced nar can resulty that they call loudly in their own ways. Hearing and continuing the discussion is an opportunity open to WMS members through mission action

This month ROYAL SERVICE begins a four-month senes of directed individual studies designed to prepare WMS members to initiate discussion with persons in crisis (see p. 29). ROYAL SERVICE urges you to become involved in a deeper level of discussion with the world in which you live

wms ार्क्स्ट्रिल्डिंग्डिंग्ट्रिंग्ट्रिंग्ट्रिंग्ट्रिंग्ट्रिंग्ट्रिंग्ट्रिंग्ट्रिंग्ट्रिंग्ट्रिंग्ट्रिंग्ट्रिंग्ट्र

MARGARET BRUCE

mmx president

Recently the suggestion was made to a WMS president that she visit a nearby Woman's Missionary Society to see how that society carries on its work. You may want to select a church which is similar to yours and ask the WMS president if you may attend one of her meetings. If she agrees, decide upon a date and after the meeting the two of you may want to lunch together and share ideas of how each of you do the work of your Woman's Missionary Society

If you learn of societies that are doing outstanding mission study and mission action, encourage your chairmen to visit these organizations. Or invite the chairmen of these societies to come and tell your leaders of their work. Much can be learned by observing the work of

Bullding Attendance

One of the most important ways to build WMS attendance is to build interesting and informative meetings The study chairman and missions group leaders must be encouraged to give time and effort to making each meeting a worthwhile experience. This requires choosing an aim, studying, planning, making assignments, involving members, having variety in meetings, and evaluating results

Help WMS officers recognize the necessity of using these basics in building attendance at general and group

Is there a Sunbeam Nursery in your church? If not, this may be not reason some mothers have not attended WMS meetings. Talk with the WMU director in your shurch and make plans for Mission Friends organizations to begin October 1970. Mission Friends Leader Manual ("Se") provides information necessary to organize Mission Friends organizations

One Quarter Lett

Only one quarter is left in the 1969-70 WML year This last quarter should be three months of looking backward and looking forward. Review the work of the past nine months. What can be done to improve the organization's work? Will your WMS be Merit, Advanced, or Distinguished WMS? What needs to be done to prepare for the 1970-71 year? Study again pages 2-9 to April ROYAL SERVICE and be sure that your organization is ready for the new look beginning October 1970.

Have you seen or studied the new Baptist Women Leader Manual (75¢1)? If not, order one immediately and take a look at it. The new Teaching Guide will be most helpful to teachers of the Manual. If you are planning to teach the Manual, you will need the Teaching Goide, Baptist Women Leader Manual (50¢1).

Family Missions Guide (available after July 1, \$1.001) is another new item which you will want to look at. You will also encourage every WMS member who has a family to use the guide and to lead her family in the study and support of missions through praying, giving, and serving.



Glorieto-Ridocerest

The WMÜ conferences to be held at Glorieta and Ridgecrest this summer will be of special interest to officers being elected to serve during 1970-71. Each of the new WMU manuals will be taught and for each officer in Baptist Women and Baptist Young Women there will be a conference dealing with specific duties.

The conference dates are

July 30-August 5 WMU Conference Glorieta
August 13-19 WMU Conference Ridgecrest
For reservations and rates write to RESERVATIONS.
Glorieta Buptist Assembly, Glorieta, New Mexico 87535.
or RESERVATIONS, Rudgecrest Baptist Assembly, Rudge-

crest, North Carolina 28770.

ums chairmen

Assisting Group Lenders

Often WMS study chairmen or activity chairmen ask the meaning of one of their duties, "Confer with group leaders; assist them in their work."

It is easy to understand why WMS chairmen need to conder with group leaders. For in this way they learn how they may assist mission study, mission prayer, and mission action group leaders with their work. As the chairmen talk with group leaders they discover the needs of group leaders and members. Meeting these needs provides direction for assisting group leaders. These needs may include

- A better understanding of the group's purposes and processes
- 2. Leader and member training
- Member involvement in planning and conducting group work
- 4 An introduction to group resources
- 5. Experience in reporting and evaluating group's work
- 6. Suggestions for enlisting prospects.

WMS chairmen have opportunities to assist group leaders with these and other needs as they confer with them regularly. Usually WMS chairmen meet with group leaders just before the WMS executive committee meeting

When the WMS study chairman meets with the mission study group leaders and the WMS activity chairman meets with mission action and mission prayer group leaders the chairmen collect the mouthly reports from group leaders. The reports and the discussions with the group leaders coable WMS chairmen to know what assistance their group leaders need.

Study Chairman

Using Free Materials

Are you aware of the vasi amount of free materials available from our Home and Foreign Mission Boards?

While these resources are free, they should be used with care and filed after each use.

Some of the materials which may be ordered are:

Foreign Missions

- General items such as audiovisual listing,
 Southern Baptist Missions Around the World, Your
 to Tell the Stury (hierature listing)
- 2. Country pamphlets and maps
- Missionary personnel pamphlets
 Order from Foreign Musion Board

Literature Distribution
P. O. Box 6597

Richmond, Virginia 23230

Home Missions

- General items such as visual aids listing, penoand directory, map
- Tracts regarding evangelism and missions areas of work
- 3 Tracts regarding associational missions work

Order from Division of Communications Home Mission Board 1350 Spring Street, N.W. Atlanta, Georgia 30309

The Commussion is the Foreign Mission Board's monthby publication; \$1.50 for a year, \$2.75 for two years, \$3.50 for three years.

Home Missions is the Home Mission Board's monthly publication, \$1.00 for a year, \$2.00 for three years.*

Activity Chairman

Mission Vacation Bible Schools

June is a good month for conducting mission Vacation Bible Schools. You may want to plan for this ministry and witness for your WMS if there is a need for it in your area. Persons involved in mission action groups within your society may know of areas where such schools are needed. Page 65 of the Mission Action Projects Guide (\$1.001) gives the following steps in planning for a mission Vacation Bible School. You will want to read the full description of each step in the guide.

- Locate areas where mission Vacation Bible Schools are needed
- Make plans for a meeting place for the mission Vacation Bible School
- 3 Enlist the faculty
- 4 Provide materials
- 5 Give extensive publicity
- 6 Provide the best of everything for the mission Vaca-

tion Bible School

If there are agricultural migrants in your area, there is doubtless a need for a school for children of the migrant workers. On pages 21-26 of the Miritian Action Properts Guide there are suggestions of other mission action projects which may be needed among agricultural migrants.

Verying Use of Call to Prayer

In planning for the call to prayer period at your June WMS meeting, you naty want to begin by using an illusration in the WMS Member Handbook—Changes and Choices (254') page 27.

Emphasize the four ways suggested by Mrs. Tyler that WMS members can further the cause of Christ through suggestion

- 1. In sending forth laborers.
- 2. In providing equipment
-) In protecting the missionaries
- 4 And in bringing the harvest of souls.

Just before calling the names of missionaries listed in Cell to Prayer you may want to use the words of 1 Samuel 12 23: "God forbid that 1 should sin against the Lord in ceasing to pray for you."

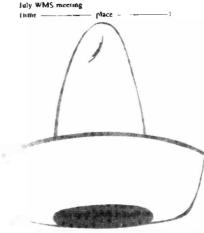
alas group leaders

Preview July WMS Study Topic

To encourage attendance at the July general WMS meeting, preview the study topic for that month. The topic is "Home Missions in Mexico." You may want to cut out a sombtero (see illustration) and print the following on it to give to each group member.

What is your

(IQ) regarding "Home Missions in Mexico"? Increase your knowledge at the



Plenning Group Moetings

Group leaders are to involve group members in planning group meetings and in planning the related activities which the group has to do. The kind of work a group does is determined largely by the kind of planning group members do. One of your primary tanks as a ministors group leader is to motivate group members to work toward attaining their goals of learning, praying, giving, and nerving. One definition of motivation in that it is "the process of activating, directing, and maintaining interest in activities which lead to the achievement of a goal."

You may feet that this is a task too big for you and it is. But remember the Christian leader has access to a source of power which other leaders do not have. "For it is God Himself whose power creates within you both the desire and the power to execute His gracious will" (Phil. 2.13 Weamouth).

Depend upon the dynamic work of the Holy Spirit to motivate and guide you and your group members in planning and carrying out the plans of your mission attidy or mission action or mission prayer group.

Ace There Dropouts?

Are there disposits or absentees in your missions group? It so, why? Take a long hard look at your group. Are your meetings dull and uninteresting? Is your group fulfilling its purpose? What plans do you have for reaching absentees and dropouts?

- J. Pray for each member of the group
- Make plans to improve group meetings and other activities
- Contact absences and dropouts and share group plans
- 4 Seek to involve all members in group planning and in corrying out the group's plans

Mission Study Group Leader

Methods for Group Learning

In the back Guiding Adults by James D. Williams (\$1.25) the mission study group leader will find chapter four helpful in choosing methods to use with specified study arms. Twenty-five different methods are discussed in the chapter and are grouped according to the desired outcomes or aims such as (1) opguitive or knowledge outcomes, (2) affective or attitudinal outcomes, (3) action or skill outcomes, and (4) a combination of autcomes

It is possible that you have used all of the methods dis-

cussed in the chapter. But the chapter will be especially helpful to you since the writer points up the group leader's responsibilities in the use of each method and the responsibilities of group members.

Encourage Individual Study

Are members of your group aware of the missions information in ROYAL SERVICE each month? Do you encourage them to read the articles which can give them an understanding of Baptist missions work around the world? Members of study groups will find supplementary material in the magazine which can be used in connection with their group study resources each month.

Mission Action Group Leader

Ministering and Witnessing Skilfully

"A mission action group is not only concerned with doing something but also with the quality of the work which is done." This statement from the mission action group guides (\$1.00 cach*) points up the in-service training designed to help group members minister and witness skilfully. In-service training is conducted at group meetings as a group recognizes its need for additional understanding and skills.

In each of the mission action group guides there is a accroin called In-service Training Actions. This section contains suggested subjects, content, and learning procedures for in-service training. In most cases this training involves such subjects as Learning to Care, Learning to Listen, Understanding the Person(s) with Whom You Work, Understanding the Religious Beliefs of Others, Relating Effectively to Community Agencies. Learning How to Witness Effectively, and Learning from Jesus' Ministry.

Each group guide lists resources for in-service training. The following books will also help you understand the age group with which you work.

Understanding Adults, Lucien E. Coleman, Jr. (\$1.25°) Understanding Youth, T. Garvice and Dorothy Russell Murphree (\$1.25°)

Understanding Children, Marjorie Stith (\$1.25°) Understanding Preschoolers, Ann Hitchcock Gilliland (\$1.25°)

Prayer Group Leader

You may want to ask each group member to answer roll call this month by quoting a verse of Scripture showing the importance of intercessory prayer. Some of these verses are given on pages 18 and 19 of the *Prayer Group Guide* (\$1.001). Members will know others which they

Prayer group members should be reminded often all primary purpose of their group which is intercussory peace or prayer for missions and missionaries. 2 These location 3:1 is an excellent example of intercussory prayer: pray for us, that the word of the Lord may have the course and be glorified. . Other translations multi-may spread rapidly" (The Twensleth Century New Testment); . . . may continue to spread" (Williams); and ". . . may go [orward unbindered" (Philling)]

To vary the prayer group's experience this month you may went to ask those who correspond with missionary friends to share one of their letters with the group. Or you may choose to use some of the statements of missionaries regarding answers to prayer. You will find some of these on pages 20-21 of the Prayer Group Guide,

See page 28 for prayer requests, and contact other missions group leaders to see if they have prayer requests.

arms director

WMS Achievement Guide

Since there is only one more quarter in the 1969-70 WMU year, you will lead WMS presidents to evaluate the work of their organizations. Ask each one to bring her WMU Year Book 1969-70 (35¢1) to the June meeting of the WMS committee.

Check closely the progress each society is making toward Ment, Advanced, or Distinguished Achievement Recognition. Look at the WMS Achievement Guide, pages 38-39 of the WMU Year Book 1969-70. Look also at pages 50-54 of the Year Book.

Has each society carried out the plans made on those pages at the WMU annual planning last fall? There are still three months before a new WMU year begins. Urge WMS presidents to lead their officers in overcoming organization weaknesses discovered by this long, hard look at the WMS Achievement Guide.

Sources of Materials Listed in WMS Forecaster

¹Available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Beptist Book Store

"Available from Woman's Missionary Union only

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

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

*Available from Baptist Book Store only

LMOST every day newspapers and magazines are bringing encouraging news to women about the wonderful things in store for the 70's.

The microwave oven, a new electronic range, cuts cooking time dramatically and is causing a revolution in a small, but fast growing

number of kitchens across the country. This time-saving oven which can cook a 16-pound turkey in 96 minutes, a 6-pound roast in 39 minutes, four strips of bacon in 4 minutes will give Modern Mama more time to do her thing.

Add to this time-saving device a home computer. One computer

Kathryn Bullard

opportunities as the WMU Conference at Cloriela. Urge your leaders to take advantage of these wonderful opportunities.

todividual Achievement Plans

Forward Steps and Citation, individual achievement plans for GAs and YWAs, have been meaningful of many girls as they have worked and attained recognition for achievement

Knowing the value of individual achievement, Women's Missionary Union is offering new and improved achievement plans for Actions (ages 12-17) and Girls in Action (ages 6-11).

The individual achievement plan for Acteens is called Studiact. The name of the plan indicates what the girls will do study-action. There are four levels of achievement in Studiact. They are

Queen

Queen with a Scepter Queen Regent

Queen Regent in Service

Queen Regent in Service Service Aide, an additional level in Studiact, is designed especially for girls ages styleen and seventeen. It is not dependent on achievement at other levels.

The activities in Studiact are related to four categories of work mission study, mission action, mission support, and missions organiza-

Activities in Studiect are in a booklet, Studiect Acterns Individual Arhitetement Plan (50c, available July 11), which each girl should have. With each activity there is a how-to-explanation

Each level of achievement in Studiate has guidelines to help adult leaders evaluate the work a girl does Acteens leaders will use Studiori Recognition bookiet (55e) for siggestions for a recognition service for Acteens who qualify for work done in Studiact. This booklet is to be available October 1 The individual achievement plan for Girls in Action is called Missions Adventures. There are three levels of achievement

Adventure 1 Adventure 2

Members have a choice of activities to help them individually learn about missions, each per in missions, and learn about their organization. Most of this work is done at home. The plan is optional and is over and above the regular ongoing GA work.

Missions Adventures has a simple system of awards and recognition. There is a Missions Adventured Recognition booklet (30°1) which will be available October 1 to assist Girls in Action leaders in planning for the kind of recognition service the organization will have

Read pages 54 and 64 in WMU Year Book for 1970-71 (40f*) for additional information. In each age-level manual there is a discussion of the individual achievement plan.

WNU '96

What are the basic changes in Woman's Missionery Union beginning October 1*

Reworded WMU Tasks
Teach missions

Engage in mission action Support world missions through praying and giving

Provide and interpret information regarding the work of the church and denomination

2 Change in Organization Names

Preschool Children's Youth Adult

Names
Mission Friends
Girls in Action
Acteens
Baptist Young
Women and
Beptist
Women

1 New Grouping-Grading

Wamen

Mission Priends birth-5 (preechool 6)
Girls In Action 6-11
Acteens 12-17
Baptiet Young 18-28

Bantist Women 30.ur

The new WMU age levels offerchurches unlimited possibilities for groupings within each age level. The WMU council should study the membership, number of prospects, and decide upon the groupings needed. The charts on pages 92 and 94 in Woman's Missionary Union Manual, Revised (734') will be very helpful in making decisions as well as determining the number of leaders needed.

WMU Organizations

Mission Frittms—The WMU organization for preschool has no officers. The leader and teacher(s) furnish leadership for the organization. They are elected by the church

Goille to Action—The WMU organization for children has no officers. The leader and essistant leaders furnish leadership for the organization and are elected by the church Members share leadership with the adult leaders by participating in planning and by volunteering to assume certain responsibilities. The organization is encouraged to meet weekly

Acteens—The WMU organization for youth has an adult leader elected by the church Officers are elected within the organization, including a president, study leader and activity leader. Planning is done by members and officers of the organization working with the leader. The organization may meet weekly.

BAPTIST YOUNG WOMEN—This organization is led by a president elected by the church Organization

officers include a secretary, mission study chairman, mission action chairman, mission action chairmae, and group leaders as needed. All others serve on officers council which is the planning group. A more fiestlide meeting schedule is suggested for Beptist Young (consult Baptist Young Women Looder Monand, 7541).

Barriet Womer-This organization is led by a president elected by the church. Organization officers are the same as those for Baptist Young Women and are elected by the organization. An officers council is the planning group

4 Basic WMU Materials

For Periodical WMU officers Demendos Mission Friends CLOTE leaders and teachers Girle in Action Darovers Girls in Action Aware leaders Acteens members Accent Acteens leaders Accent Leader Edition Bentist Young Contempo Women leaders and members

Royal Service Baptist Women

leaders and

members

5 Other Materials

Woman's Missionery Union Manaal, Revised (75c*), manuals for each age level (75c*) each(1). WMU Yeer Book 1870 71 (40c*), teaching guides for all inaunals (50e each), member handbooks for each age level except Mission Fyrends (25c each(1), individual achievement plan booklets for Activene and Grifk in Action (50e each), and recognition service booklets, (see p. 42), are designed to match the superior of a new decade

officers

To: WMU Director and Assistant Director

Jeintly with Brotherhood

There are some areas in which Woman's Missionary Union and Brotherhood work together in carrying out the mission of the church. One of these areas is mission action. Rich experiences have come out of such joint efforts. Could there be such a need in your church and community? How can the missions organizations determine such a need? There are three criteris which can guide WMU officers in deciding when joint mission action groups should be formed.

anoual de formes

1. A joint group is advisable when services of both men and women are required to meet the needs of a periocular group of persons. For example, in prisoner rehabilitation, mission action as performed with male and female prisoners. Also, meeting the needs of the prisoner's family usually requires the services of women as well as men.

of women as well as men

2 Joint groups should be firmed
when couples working together can
peovide for more effective services
for those who need the ministry. An
example is the need for sponsors or
foster parents in juvenile rehabilitation work.

3 A third criterion is when the needs of those to be ministered to exceed the resources of either Women's Missionery Union or Brusherhood. An example is the need for a group to work with the aging but only two men and two women volunteer fut the work.

The organization which has taken the initiative in the forming of the group is the one which continues to lead in the formation of the group. A group leader is secured by the commating committee of the sponsoring organization and. Him the other group leaders, is elected by the organization. An assistant leader is elected from the other missions organization. The duties of the leader of a joint mission action group are the same as the duties of a leader of a mission action group made up of all men or all women. The assistant group leader assists the group leader as needed and reports on the work of the group to his or her organization.

The leader and assistant leader each report to the activity chairman and/or mission action chairman

A survey, using the Mission Action Survey Guide (504) to guide in planning, surveying, evaluating, and formulating the action plans, is a key to a successful beginning in mission action. Studying a mission group guide related to the assettle munitary in preparation for action is another important key.

A study of chapter 2 of Women's Missionary Union Manual, Revised (754') gives a helpful discussion on joint mession action groups. The WMU Year Book 1970-71 (404') lists materials available

Step by Step

There are several steps which can help the missions organization to prepare and make the transition smoothly into the new grouping-grading plans which become effective in October 1970. These ore important slapes so check them to see how many you have already done and the onen you must begin immediately.

I Study the WMU Manuel. Revised (75e') A study of the manual will help the openbers of the WMU council to understand the over-all program of WMU and the new grouping-grading plans. Set a special time for study of perhaps it can be included in the Church Training Program. (Check with the director of church training I.

2. Determine the organization needed by the WMU in your church. Use the grouping-grading that in the WMU Manuat, Revised or the WMU Year Book 1970.71 (4041) to guide in determining the number of organizations needed according to the membership and prospects. The flexibility of the grouping-grading plan wall meet the need of any suc church.

Determine the number of leaders needed. The chart mentioned in step 2 will guide in this also. Remember that adequate leadership is one of the keys to meaningful and effective organizations.

4. Set up a WMU leadership committee to work with the church nominating committee and select leaders. The WMU Manual, Revised and WMU Year Book 1970-71 state the procedure for setting up this committee.

5. Pign for leader training for all new leaders Make plans for the age-level leaders and officers to study the new age-level manuals. Set a specific time for this study. Check with the director of church training.

5 Determine meeting place and a tentative schedule for organization meetings. Choose rooms that will allow for adequate meeting space. List the organizations to be provided, the sges to be included in each, the place of meeting and meeting time of each organization of each organization.

7 Learn new organization names titles of periodicals, the leader material evaluable to help conduct the WMU program. See WMU Year Book 1970-71 and pages 2-9 in the April issue of Royat Service.

8. Plan for WMU periodicals for leaders and members to be included in the church budget. The WMU Manual, Revised gives helpful hints for WMU budget planning.

9 Plan for basic interpretation of WMU '70 to all WMU leaders and members. Decide on the best time to do this. Give plenty of publicity to the meeting using posters, bulletin boards, newsletters, etc.

Careful planning will help you to begin the church year well organized and ready for a full year of missions education and participation

Te: Directors
WMS
YWA
GA
Sunbeam Band

Planning Resources for the 19's

Planning resources guide leaders in proper planning These resources keep before leaders work which needs to be done and allows space for notes on how the leader intends to carry out the work. The resources also provide the information needed in planning such as dates and calendar of activities. Using planning resources leaders can keep all plans in one general place, therefore, the leader is never wasting time "hunting" for an important piece of paper with notes on it.

What are some plenning resources available for the 70 s"

Director Plan Books

A director plan book servee as a guide for the director a monthly and quarterly planning in the WMU and age-level council meetings. It is a means of keeping information and plans made by the director and age-level council. It supplements the WMU Year Book, age-level periodicals, age-level manuals, and age-level member handbooks. There is a WMU director plan book and one for each of the organization directors (\$100 each, available July 11).

Officer Plan Socks

Officer plan books are available for Baptist Young Women and Baptist Women (\$1.25 each, available July 1))

Leader Plus Best

The leader plan books for Arisma.
Girls in Action, and Mission Priseds
provide spec for soles on pluming
and meetings, records of attendance
of members and progress made on bedividual schevement plans, monthly
plen aheets, visitation records, special emphases (\$1.20 each; available
July 11).

WMU Year Book

The current WMU Year Book provides up-to-date information on programing, guides for annual and monthly planning, plan of work for asch organization, achievement guides, helps for leader training resources.

Age-Level Manuals

Age-level manuals give a detailed discussion of purpose, program, methods, resources, and leadership training.

Age-Lavel Magazines

See page 41 for a list of WMU magazines. These are vital to planning. The first usue of these magazines will be October 1970.

Avaliability of Materials

Director, leader, and officer plan books will be available July 1. The WMU Year Book 1970-1 (400*) and age-level manuals (75¢ each*) are available now. All planning resources are listed in the back of each age-level section of the WMU Year Book 1970-7). Check through this list for the needs of the organization.

Sources of Materials Listed in The WMD Loader

¹Available from Woman's Missionary Union, 800 North Twentieth Street Birmingham, Alabama 35203, or Septist Book Stores

call to prayer

Comments prepared by Monte McMahan Clendinning

1 MONDAY Sand Preverby 4:18-19.

"Living the Christifie" is the theme to scuttern Baptist Convention opening to night in Cenview. Coloreda Pray for the social dramatic portraval of 175 years of progress Proy for SBC President Critical as he addresses the gathering. Ask God as the data set this Convention to enable Badsish to have a greater desire to let Christ live his life through them.

Prox for Mrs. Poul S. Cuevos, worker among Sponish Arizona

George Madison, metropolitan missions, Michigan Anthem Wade worker among Indians,

Oklahomo Mrs 8 W Hunt home and church work

Taleon

Emily Word educational work, Educatorial

Brickl

Theresa Anderson, furlough, Philippines Mrs. C. O. Griffin, furlough, Indonesia Mrs. L. M. Hill, furlough, Karrya Harold Leens, Turlough, Trinidad Mix E. I. Mayberry, Turlough, Japan Olive Ruddel, retired China.

2 TUSSDAT Road Explied 34,22-31

A Bible institute has been abened in Puerlo Rico to troin postors. Missionary-Make & McKinney: Adomit wirtles. One of the greatest needs we face is the last framed postors. He ungles proved to both teachers and students in this institute as well as ton more nationals to answer Gods to 1.

Prox for E. McKinney Adams, worker chang Spanish Puerto Rica.
Letted B. Buchanan, pastora missiandry.

New York Mrs. Andrew H. Faster, worker among mi-

gronn, Laurnana Mrs. - B. Gauliney, home and church work, Nigeria Mrs. R. S. Hania, home and church work.

Japan Cornelia Leavell secretory, Hong Kong Thomas Poe, educational work, Ghana

Thomas Poe, educational work, Ghana Mrs. W. T. Roberson, home and church work, Vietnam

3 WEGHESDAY Board John 4:27-38. The Souther churches of Angelo held

The Sagnis interies on angora near their annual meeting November 1.2 in Navo Lisboa. The Community Sagnist Church, an Regish-language church serving all compons personnel in Luanda was officially received into the Angola Sagnist Convention. The convention now consists of sec. Partuguese churches, five notice diglect churches, and one English language church. The 1988-69 convention were braught the total of members to 480 with 80 beptisms recorded by the churches.

Among other actions the ninetien mesvengers at the meeting decided to lounch a 1-theen-minute radio program similar neously with a Bible correspondence course to change the Bopist paper from a quarterly to a monthly publication. Antonia Tiago Pereira Partuguese Bopist mission are wat elected convention prevident. Prafor the Angola Bopist Convention.

Pray to: Richard H. Cagle superintendem of missions. Colorado

Phylis Ragan weekday ministries. Narth Caraind

Albert Blay preaching ministry Colombia
Mrs R H Carrett home and church work
Rhodesia

Mrs K C Hubbord home and church work Kenya

N/s F C Mosteller home and church

Mrs M R Reynolds hame and church

Raigh Rummage, educational work, Rho-

Ross Freet Juriough, Indonesia

4 THURSDAY Rend John 4:97-40.

In addition to his work with United States service personnal in Guore, Mission-ary Parkes Mariter also serves as Prosestant chaptain of the Guam Memorial Hospital, where ne witnesses to Guamamonia, 95 persons of whom are Catholic. Play saday that shees nationals may come to see the truth in lexis Christ.

in Jesus Christ

Proy for Mrs. James Bowen worker
among Indians, New Mexica
Mrs. Ruth Watson worker among French.

Louisiana Mrs. V. rv. Blakely, home and church work, Kenyo

Mrt 5 E Huckaby, home and church work

Chile Mrs. I G Janes educational work Chile Parkes Morler, English language wark, Guam

Mrs. David Mein, educational work, North Brazil

Mrs L H Nichols home and church work.
Kored

Claud Bumpus für ough South Brazil Mrs. J. L. Martin Furlough Thailand Mis. D. Briarana refired, New Mexico

5 FRIDAY Reed Samen: 5:36-39

Ars etaroid Clora Matthews shares an answer to provet from the Philippines Since 1955 when the Mindanaa Boptist

Missionaries are listed on their birthdays Addresses are in DIRECTORY OF MIS SIONARY PERSONNEL, tree from Foreign Mission Board P O Box 6997, Richmond, Virginia 23230, and in HOME MISSIONS

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BOYM SERVICE Ricminghum Alabama 29283

	l l		
me		 	
w Address		 	

Rable School began in its rented guarders. evisuanacies have been asking God for their own campus and buildings. Last fall with Harold Matthews as action director, the school moved to its new comput and dedcated its first new building. Thenk God for this accomplishment. Pray for the faculty and the twenty-five students in

Pray for Quinn Morgan, worker among Sponish, California

Mrs. David Richardson, worker among deal.

Referred Wilson musico cantas Laurences Stella Austin, educational work, Nineria Benyl Boswell preaching ministry Perul Mrs. D. C. Clark, home and church work. Bahamas

Mrs A J Glaze, home and church work Argenting

Mrs. W. H. Morthews, home and church work. Philippines

Mrs. A. S. Moore work with women Italy Roy C. Walson relied New Mexico.

6 SATURDAY Road 2 Corinchians 1:3-11.

This month Betty Ann White will conclude her secretarial work as a journeyman in Hong Kong. Prox for her as she returns to her homeland. Ask God to duest her plans for the future. Pray for the people her life has touched during this period.

Prov for Mrs. James Godson perseral missionary, Illimais

Legnard Harquess US-2 Texas

Mrs. R. L. Cullen, home and church work Thouland

Mrs H M Flourney, home and church

work South Brazil

Clyde Jowers preaching ministry Philip DIDES Mrs G F Livingston home and church

work Colombia

Eucled Moore greathing ministry Tan-20010

Carlos Ovens, preaching ministry. Kenya I W H Richardson preaching ministry Niger-0

Mrs P W Stouffer home and church work South Brozil

Mrs. J. A. Jimmerson Turlough Hong. -

Lewis Lee furlaugh Peru Allen Smith, furlough, Philippines

7 SUNDAY Road Parter 30.

Through the afforts of Missionery William H. Ferrell, new work has been opened. in the suburbs of Buenos Aires. Amention Pray today that people living in this in dustrial area will open their hearts to Jesus

Pray for James Brinkley mission center Teads

Mrs. Charles Holliday, mission center. Art

Melvin Rotheol superintendent of missions, Arizona

Mary Clark nurse Rhodesia

William Ferrell preaching ministry, Ar gentino Kenneth Jones, educational work, North

Brazil Mrs. W. H. Congdon, furlough, Nigeria Orman Gevon, furlough, Equatorial Brazil

Truman Mays, furlough, Niperio

Mrs. D. J. Spregel, furlough, Equatorial Broad

Mrs H P McCormick, retired, Nigeria,

6 MONDAY Reed Feelin 49:1-16

Attach Label Here

Mrs. John W. (Elizabeth) Merritt shares her burden for the four thousand foreign students from ninety nations who attend the university each year in Perugia Italy. Missionaries encolled in Janauage school there have been responsible for the tenyear-old mission. Lost July when the last couple completed language study, the thisson was closed. Jain Mrs. Merritt in ashing God for a young couple to work in this international apportunity

Proy for Callie Brown, Baptist center Louisiona

Mrs. W. O. Coltingham, worker among French, Louisiana

Mrs Dollan Haggan, worker among Indians Mississippi

Mrs. James Huse, worker among Indians, Non Manies

Austin Lovin superintendent of missions,

Oregon G W Reppond superintendent of mis-

sions. Washington

Nadyne Brewer, educational work, South Brgzil Mrs. T. W. Hill publication work, Baptal

Spanish Publishing House, El Pasa Terros Mrs O W Reid home and church work. Marico

Joe Turmon, preaching ministry. Vietnam Mrs. J. W. Merritt, furlough, Italy

a TUESDAY Read Pushs 40.

"The greatest need here (Tanzania) is for training of leaders. We need the guidence of the Holy Spirit to know what the best way to get this done," writes Mrs. E. D. (Janelle) Moore She also asks for prayer for the apiritual development of gives at the national pastors.

Proy for James Deguire, worker among Sponish, Ohlo

Samuel M. Hernandez, worker arriving Smalth, Arizona

Suthfull Wolker, mission center, Kentucky Mrs. Thomas Woo, mission center, Texas Mary Frances Gould, educational work, Thoiland

Mrs. E. D. Moore, home and church work, Tonzanio

Mrs. J. E. Spaulding, fullough, Bahamas

IS WEDNESDAY Read Pools 41.

Bob Tremaine serves as postor-director of the Greater Worcester Boptist Ministries in Massachusetts. Thank God that he and others are being used in a specific andy to reach young people in that area Through a coffeehouse called The Last and found and located in the cellar of their church many young people have already come to know Christ personally

Pray for Mrs. Stanley B. Bagley, work with National Baptists. Oklahoma

Mrs. Servando Morales, worker among Spanish Texas

Eugene Brogg, worker omong Spanish. Machinen

Emery P. Collins, superintendent of missions California

Sourgeon D. Swimmey, Jr., mission center, Virginia Wade S Hapkin, Baprist center, Louisiana

Robert Tremaine, postor-director, Massa

Hunter Manhoest, preaching ministry, Tax Mrs. R. C. Davis, furlough, Vietnam

15 THURSDAY Road Poolin 107-1-9

I personally feel a great langing in my soul for revival here in Taiwan i writes Mrs. H. L. "Frances" Raley. Tolwan is one among many of the Oriental countries plan ning special crusades before and after the Baptist World Alliance in July

Pray for Mrs. John Arnold, worker among Spanish, Illinois

Fortunato Ganzales, worker among Span ish Texas

Mrs. Oscar Hill worker among Spanish New Mauro Mrs. George B. Joslin, worker among deaf

Tenns Mrs M L McKay evangelistic work

Alotho Mrs. 5 G. Enge home and church work Argentino

Mrs. A. Gigiller social work, Tonzania

Mrs. P. M. Magre, home and church work,

Mrs. M. L. Roley, hume and church work, Talwan

Mrs A. T. Willis, home and church work,

Mrs. R. D. Hordy, furlough, Japan Mrs. L. A. Miller, furlough, Towan John Patten, furlough, Thailand Mrs. G. G. Priman, furlough, Nigerio.

12 FRIDAY Road Poster 126.

Mildred Cooking should her hurden for the Bootist Girls' High School in which she teaches at Aobor, Nigeria, Evolulavna the laces turnouse in stell and students because of the civil was also adds: "Of the 320. students enrolled in the school, only a very small percentage are Saptials. The pager tunities for witnessing are overwhelming. Pray that the missionaries there might have the anicitual and physical strength needed

Pray for Jacob Dearing center director. Florido

Eldon W. Hole, superintendent of missions, Michigan

D Land, mission center Oblo Mildred Crabtree, educational work, Nr.

06110 Mrs. J. H. Green, home and church work.

Harald Price, religious aducational work

Mrs. W. I. Wolker, home and church work Idean

David Wyman, student work, Mexico. Copy 5 McCall retired Virginia Mrs. M. G. White retired Brosil

13 SATURDAY Rood Profes 144.

The first of next month Mrs. J. C. (Marii tyn) Redding and her family will return to Peru to open new work in Cutco, the encient Inco copital. No Southern Baptist witness has ever been given in this thickly populated area, and at present no evangely col aroun is active. With process pray and continue to pray for this opening for the gospel

Pray for Mrs. David H. Perkins, ruralurban missions, Maryland Allen D Elston, worker among Indians,

Oregon Mrs. J. C. Redding, furlough, Paru

14 SUNDAY Read Exchini 3:16-21

Mrs. J. Woyne Fuller, Southern Bop. list missionary stationed in Amman, Jai don, reports that eight thousand people of Arab countries are enrolled in a corre spendence course on the life of Christ. The course is sponsored by the publications committee of the Arab Baptist General Missian largerization of Southern Beptish nissionaries in Jordan, Lebanos, and Egypti. Mrs. Fuller, chairman of the committee, which translates, publishes, and distributes Christian literature, reported in a newsletter that, cometimes, materials are apparently being intercepted to prevent their delivery. Respond to this problem in

Prov for John W. Beam, Boptist center, Michigan

Robert Burtis, preaching ministry, Argen-

Mrs. H. C. Edminister, home and church work, Rhodeslo

Franklin Harkins, preaching ministry,

Wendell Smith, preaching ministry, in-

Mrs. R. E. Amis Audough Nigeria Dorotho Lott, furlough, South Brozil.

15 MONDAY Rood Luke 12:35-48.

When Bill and D. J. Ligan were making plans to open a new church in Alocuos, Spain, they were stopped by the police who gave no reasons for their actions. Owners of the church property suffered when their twelve-year-old daughter was dismissed from school because they let the "Protestool missionary use their property at t church Believers proved ind willnessed in local authorities. Today this church is poen membership is growing, and a no tional parter has been found Express thanksgiving and petitions for the future

Pray for Mrs. Michael Naronjo, worker among Indions, New Mexico

Mrs. Dauglas Pringle, worker among Spapsh. Poneme

William Ligon, preaching ministry, Spain Mrs. R. A. Fairick, home and church work Colombia

Mrs. J. M. Wilson, home and church work Equatorial Grazil

Mrs. J. M. Hashman, furlaugh, Japan Mrs. L. I. Myers, furlough, Vietnam AArs R L Stocks, furlough, Zambio

Mrs. Albino, G. Oetiz, retired, Tenas. Mrs. J. V. Lorson, retired, Ching-Philip pines-Howaii

14 TUESDAY Road Mark 13:24-37.

A couple in Rhodesia suffered deeply at the death of their only son who was involved in crime. They turned away from a religious leader who advised coldly. "Do your duty

A dedicated Christian woman brought her burden for them to missionaries Logan and Virginia Albip who proyerfully ministered to them. Mrs. Atnip writes. "The make his box for last the Surbarge are never reason. These seals. We have observed your that This set has been been to point the what you have to set . They had been the working of his Spirit in their hearts. Pray that this couple may make full commit ment to Christ.

Proy for Mrs. K. Medford Hutson, pigneer missions, Utah

Mrs. H. D. Garrett, home and church work. Philippines Mrs. C. P. Lave, home and church work,

Guyono

Mrs. L. C. Atnip, furlough, Rhodesia Mrs. H. K. Jacks, furlough, Indonesia

Mrs. H E Poovey, furlough, Towars Mrs. J. O. Wolson, Juriough, Paraguay

17 WEDNISCHAY Band Marthur 25-1-13

Mr. and Mrs. G. E. Enastrom missioners associates, serve as dormitary parents in Monila. Philippines. When an MK (missippory kidl has completed the sixth plade. usually having been tought by his mother he poes to a boarding school. Prov for the Engairons and the children whom they supervise. Also proy for the families separated from their children

Pray for Mrs. Leobordo Estrada, worke among Spanish, New York

Mrs. J. C. Lewis, language missions, Flanda Mrs. H. L. Adams home and church work Nigeria

Betty Jone Ewen, educational work. Nigeria Mrs D T Fitzgerald, home and church work Jordon

Mrs. W. G. Henderson, home and church work Knymo

Minnie Lou Lanier work with women. South Brozil

Leslie Worson preaching ministry Japan Mrs. M. H. Wilson, home and church work

Taiwan Edwin Engstrom, furlough, Philippines Mrs L H Morphis furlough Germany Calso Villareal, retired New Mexico. Mrs. F. P. Lide, retired Hong Kong

18 THURSDAY Road Labe 22:\$4-62.

Locate on a world map the countries represented by missionaries having birth days today. Pray also for the staffs direct ing the work from the Foreign Mission Board in Richmond Virginia and the Home Mission Board in Atlanta, Georgia

Proy for Mrs. James Dequile, worker amore Spanish Ohio

Elmo R. Marbie, worker among Spanish Cal-fornig

Mrs. Rolael Miranda, worker among Spanith Colifornia

Trumph / Webb, superintendent of missions Arizona

Donald F. Venosdel, superintendent of missame, Colifornia

Mrs. G. C. Harbuck, hame and church work, Paraguay

Mrs. W. A. Haston, educational work South Brown

Mrs. B. R. Scott, have and church work, Molge

Anthony Stella, religious educational work, Robert Wekefield, preaching ministry, Ma-

Mrs. L. G. Bredford, furlough, Japan

Johnny Burnett, furlough, Equatorial Brazil Cothorine Brown retired, China.

19 PRIDAY Rand 1 Themseloniene 5:1-11. Join Mrs. J. W. (Lilla) Mefford, Jr. in thanking God for this answered prayer For years Spanish gromen have been asking and praying for a single women missionary to help in developing their WMU work. A valuateer has been found. Prov. for Mary Anna Forebond on the begins her new work In Spain

Prov. for Mrs. William G. O'Dell, menturban missions. Kansas

Nancy Bridges, religious educational work Philippines

Layton Lynch preaching ministry. Toward Mrs. C. L. Whaley, home and church work Jopan

Mrs. J. W. Mefford, furlough, Spain

20 SATURDAY Road Spherium 4:10-20. Witnessing in East Pokistan where less

than one half of I percent of the popula tion is Christian, Charles A. Beckerr requests grayer that Christians there will allow the Holy Spir's to give them strength to overcome their minority complex and That their evangelistic campaign this month will result in continuing revival to reach the 65 million people there

Pear for Mrs. Elmo R. Perez, worker among Sponish. Texas Mrs I B Williams Spanish kinderpacters

work. Anzone Mrs. J. W. Anderson, home and church

work, Philippines Charles Beckett prearling ministry, Pakis

C. F. Clark, doctor. Jopan

Mrs. J. B. Cooper, home and church work

Most eld Carrott educational work Japan Harriette King, business administration Malaysia

Mrs G F Riddell hame and church work Chile

Maxwell Sledd, dormitory parent, Nigeria Mrs. W. T. Hunz furlough, Philippines Mrs. Ruby McGebee, retired. Illinois

21 SUNDAY Rend Generic 18:22-33.

G Dale Blackwood serves as pastor of on English language church in Cosin Rica He asks proved for those who need to be reached by this ministry—six thousand North Americans living there plus an estimateri sixty thousand individuals who speak English Bluently

Pray for Mrs. R. B. Herrit, marker an Notional Soptists, Mississippl

Tommy Green, US-2, Virginio Mrs. C. A. Chilton, home and shurch water Philipploss

Mrs. M. G. Fort, doctor, Rhodesi Dale Blackwood, furlough, Costa Rice James Foster, furlough, Ghana

22 MONDAY Road 1 Samuel 1:5-14.

Mrs. Robert T. Hughes (Charlotte) requests prayer for their witness in Maryland, Proy for spirit-filled leaders in existing missions and churches to lead in expansion to other orags. Ask God to empower these workers that they may panetrate the area in which they work

Pray for Lloyd A. West, worker among Sourish, Teads

Robert T. Hughes, superintendent of missions, Maryland

Clara Brincefield, educational work, Chile Carrol Bruce, preaching ministry, Japan Frank Cov. educational work Chile Mrs E P Dosher home and church work

Niperio S. D. Sprinkle, preaching ministry, Costa

Mrs E V May, furlough, Dominican Renuble

23 TUESDAY Reed 1 Kings 3:5-14.

Hundreds of student summer missionaries are leading mission Vacation Bible Schools throughout the United States the month. Prox that children might respond to the youthful enthusiasm of these students. Pray for the students as they minister forming ideas and concents that will shape their lives

Prov for Mrs. Donald D. Jackson, superintendent of missions. California Mrs. James W. Hotley, worker among

Spormh Takes James Darnell, preaching ministry livery

Cogst Mrs. J. G. Goodwin, home and church work

Koreo Tom Hallingsworth, radio TV ministry, Argenting

Samuel Jones preaching ministry Rhodesia Henry Whitley publication work Hone Kong

Allison Banks funlough Israel Mrs. J. S. Key, furlough, South Brox I Bohby Speor, furlough, Thoiland

24 WEDNESDAY Rend 2 Kings 19:14 70 34.34

Charles Alexander, chapters and reacher in the Boptist College, Temporii Chile re quests. God's quidance as missionaries and national leaders worth for an approach to enable university student and younger youth to experience the relevance of Christ

ler today. Proy and for faculty management athe Boptist College.

ter for Jock Derwin Corner, worker among Indians, New Mexico Mrs. James Denny, US-2, Hawall Durin Alexander, preaching ministry,

Donald Jones, educational work, Pakiston Mrs. T. L. Watson, home and church work,

15 THURSDAY Band Mark 1:29-39. This month Mrs. David (Sarbera) Wig-

per and her husband are scheduled to complete language school in Vistnam, Pray for God's leadership as they begin to share God's lave with university students in Soi

Pray for Guillermo Garsa, worker arrong Sponish, Arraono

Willie Gorze, worker among Spanish, Ne-Peorl Elizabeth Gifford, Soptlet center,

Fibrida Mrs. Raymond Ozasa, warker among Ja-

consesse Catifornia Mrs. Donald Quance, worker among Span alt New York

Bill Ybarra, worker among Spanish, Texas Billy Moore, preaching ministry, Kenya Mrs. L. D. Wigger, home and church work, Vestoor

Mrs D D Cruse, furlough, North Brazil Jomes Williams, furlough, Mexico

26 FRIDAY Rend Lake 11:1-13.

Last Ignuary W R O Ojo become the tins national to serve as secretary of Ni perio's Sunday School Department Lapueto Joy Hall, assistant in the Sunday Wheel Department Nicerian Baptist Convention, requests prover for him as he leads. Notice Baptist churches in more effective teaching of God's Word

Prov for Mrs Pedra Hernandez warket nmono Spanish Arizona Mildred McWharter, Baptist center, Texas

Mis H E Bangs home and church work Vertnam

io, Hall religious educational work. No

Mrs. T. C. Hollinsworth, home and church eark, Argentino

Worke Lagan, dentist, Nigeria David Railey English-language work Hong

Mrs. L. E. Carlin, furlough. Ghana Great Dayle Furlough Ecuador C.A. Leonard retired China Millenii

27 SATURDAY Reed Luke 18:1-8.

In addition to missionaries listed tadas Play for persons planning to astend WMU. sponsored conferences at Glorieta and Ridgecrest YWA Conference Ridgecrest June 25 July 1 World Missions Confer

ROYAL SERVICE . JUNE 1970

ance, Gloriste, July 23-29; WMU Conference, Gloriete, July 30-August S, WMU Conference, Ridgecrest, August 13-19. Pray that all may fure a glaurer vision of what Christ aspects with followers in this

Frey for Mrs. A. K. Chadwick, worker amona Spanish. New Maska Herbert Block, superintendent of missions

Colifornia Mrs. L. D. Clapper, worker among French,

Louisiana Bruce Oliver, preaching ministry, North Bronil

Mrs. H. H. Pike, home and church work, Angela

Loren Turnage, preaching ministry, Colom-

Bobby Adams, furlough, Calombia Mrs. C. M. Bowers, furlough, Nigeria Mrs B C Lovelage, furlough, Japan



Meet the foreign missionaries listed each day in the Missionary Album, 125th Anniversary Edition Prepared by the Foreign Mission Board, a revised edition will be available April 1 in the Baptist Book Store nearest you for \$3.95



26 SUNDAY Read Cheese 24:18-25.

Last year all eight graduates at the school of nursing in Alloun, Jordan, passed government examinations. Violet Popp director, asks for prayer for these graduates James C. Oliver In requests proyer for

laymen who can help open work and serve as lay-postors in many pueblos frowns) throughour Colombia

Pray for Mrs. Doniel P. Elsom Christian social ministries. Texas

Harald Cunningham, postaral missionary, West Virginia Mrs L H Gunn worker among deaf Okla

home Mrs. rames Salamon, evangelistic work Cann: Zone

Mrs Laster Vinson, worker among Spanish Frans

Norwand Waterhouse postaral miss-anary Connecticut Mrs. W. P. Carres, home and church work

Chile Mrs G C Courses, home and church work Mrs. J. P. Craightyle, horne and short work. Pakieton Linda Crawford, social work, North Brazil Mrs. D. R. Kommerdiener, home and shurch

work, Colombia James Oliver, preaching ministry, Colom

Violet Popp, nume, Jurden Robert Staward, preaching ministry, Thai-

Byoum Akins, furlough, Yelwan.

29 MONBAY Road Geneck #8:18-21.

Fusion Form serves as weekday director m the cool mining comps located in the Appaiestion region of Tennesses. One of the centers, Friendship Center, has been operating in an inadequate aid coal commissary building. Land across the street has been purchased for a new building. Ask God to provide the money for this new center building

Prov for Evelyn Epps, Baptlet center,

Teconomia Mrs. Reul Falcon, worker among Spanish

Taxas Kenneth Neibel, superintendent of misstors. Illinois

Herman thley, student director, Kentucky Mrs M J Gilliand, doctor Nigeria Mrs. T. F. Higrkins, home and church work,

Karea Glen Johnson preaching ministry, Argen-

Mrs. G. A. Nichola, home and church work

Paragusy Robert Davis, furlough, Vietnom

10 TUSIDAY Bood Lake 6:27-36.

The Twelfth Boptist World Congress will meet in Tokyo, Japan, July 12-10. Pray for the estimated eight thousand Baptists from seventy-live countries who are making pigns to artend this meeting Pray that porticipants will gain a despeconcept of "Reconciliation through Christ" that can be interpreted to the nations

represented Proy for Mrs Ray M Douglos, worker among Sponish, California

Delbert Fann, worker among Indians, Ari-Mrs. James L. Nollette, worker among in

terneticosali. California Katherine Cazzens, religious educational work South Brazil

Billy Feazier, business administration, South Brosil Mrs 5 D Hale, home and church wark

Soons Mrs. L. K. Seat home and church work

Japan Harlan Spurgeon, preaching ministry. Tai-

Mrs. R. G. Laffonn, furlaugh, Tanzania Mrs R W Hamerr retired, China

foreign mission news

From Brazil. During its January meeting the Brazilian Baptist Convention unveiled a plaque in tribute to the Southern Baptist Foreign Mission Board which is observing its 125th Anniversary this year. The plaque, in the shape of the country of Brazil, is cut from jacaranda wood from the state of Bahia. A smaller plaque of silver from the state of Rio Grande do Sul is superimposed with the following inscription in Portuguese: "Honoring the missionaries that established the Baptist work in Brazil beginning in 1882, the Brazilian Baptist Convention offers this symbol of gratitude to the Foreign Mission Board of the Southern Baptist Convention for the 125 years of their blessed labor. "Jesus Christ, Our Hope" (1 Tim. 1:1) Salvador, Bahia, 1970."

from Spain. Response to Spanish Baptists' radio programs, especially in isolated areas, has been good, Mrs. Charles W. Whiten. Southern Baptist missionary, says One listener in the province of Soria wrote. "A group of us get together to listen to the program. We want some of you to come and baptize us." A half-hour weekly program and five-minute daily programs are broadcast by Trans-World Radio to Monte Carlo.

From East Pakistan: Simon H. Sircar, whose greatgrandfather was a conven of pioneer missionary William Carey, returned to East Pakistan as pastor of the Immanuel Baptist Church in Dacca after he and his wife received degrees from Philippine Baptist Theilogical Seminary on April 10. They were accompanied by their 2½-year-old son Bapt, whose name means "treasured one" in their language; they say it also represents "Baguio, Philippine Islands." Bapt was born just twenty-five days after they arrived in the Philippines on August 28, 1961.

Simon's father was also a Baptist preacher, and Simon accepted Christ as a high school student. But it was not until he had spent two years preparing to be a lawyer that he responded to God's call to the ministry.

Simon hopes eventually to form a gospel team to examplize his people. Many Muslims today are stred of the fold ways, he believes. They cannot find time to pray five times a day. Many are coming to the Baptist churches out of curiosity, but making a public profession of faith in Choss is still very difficult for most. Simon believes the primary work of revival in his country should start in the churches, with emphasis on personal evangelism. The

couple plan to start an extensive visitation program, above religious films on the church lawn, and train new conversito be effective witnesses, and launch projects to build more churches

The Dacca church, with fifty members, attracts about two hundred people to worship services. Simon will be the first pastor to be fully supported by the church.

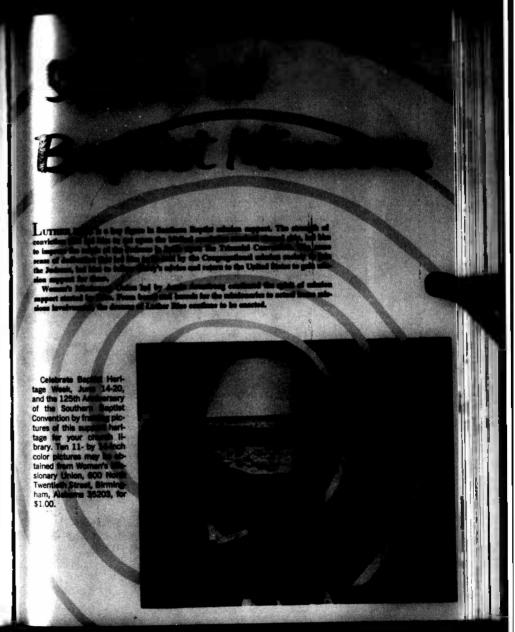
A second Pakistani couple, Mr and Mrs Dilip Data, began studying at the Baguio seminary last semester. He is in publications work and will seek the master of religious education degree. His wife will work toward the bachelor of religious education.

From Richmond, Virginia: More persons appointed missionaries by the Southern Baptist Forcign Mission Board last year were born in Texas, Oklahoma, Alabama, Missouri, and Tennessee than in other states taken individually, said Louis R. Cohhs, the Board's secretary for missionary personnel. Based on state of birth, 44 persons appointed last year were from Texas, 20 from Oklahoma, 19 from Alabama, 17 from Missouri, and 15 from Tennessee Allogether the Board named 261 missionaries, including 10 reappointments, to overseas posts in 1969. The missionary force totaled 2,492 at the end of the year.

Over one third of the newly appointed missionanes are graduates of Baptist colleges. "This is a slight decrease from previous years in the percentage of missionary appointees who are graduates of Baptist-sponsored colleges," said Cobbs. The Baptist schools from which most missionary appointees graduated are Baylor University, Waco, Lexas, Samford University, Birmingham, Alabama, Howard Payne College, Brownwood, Texas, Mississippi College, Clinton, and Oklahoma Baptist University, Shawne

Volunteers are waiting longer after graduation from college to begin precedure for overseas appointment, according to Cobbs. The average age for men appointees has moved up during the past five years from 29 to 32. "This is not good. A younger man can better learn the language and become a specialist in a new culture," said Cobbs. Also the Board sends the entire family, and a family which grows up on the missions field has a chance for better adjustment outside the United States.

Southern Baptist missionanes are appointed from the 35 states with churches cooperating with the Southern Baptist Convention





Dear Pastor,

Realizing that young adult women (eighteen through twenty-nine) have some very special needs, Woman's Missionary Union is introducing an organization designed just for this age level. Baptist Young Women will include single and working young adults, college students, married young adults, and married and working young adults.

Having an organizational structure similar to Baptisi Women, work will be conducted both through an organization and in groups. Organization meetings will be designed for special appeal to young adults. Groups will provide for special interests, such as mission study, mission prayer, and mission action. All churches having four or more young adults should have a young adult organization.

The monthly magazine containing study and action materials for Baptist Young Women is called *Contempo*. *Contempo* will also contain articles which will appeal to the varying interests of Baptist young women. Laser, the leadership section of *Contempo*, will provide helps for officers.

Geared to the needs of the young adult, Baptist Young Women will give young women opportunities to develop new insights and concepts about people. Through Baptist Young Women the young adult women in your church will become more keenly aware of special needs at hand and on the other side of the world.

Sincerely,

WMU Staff