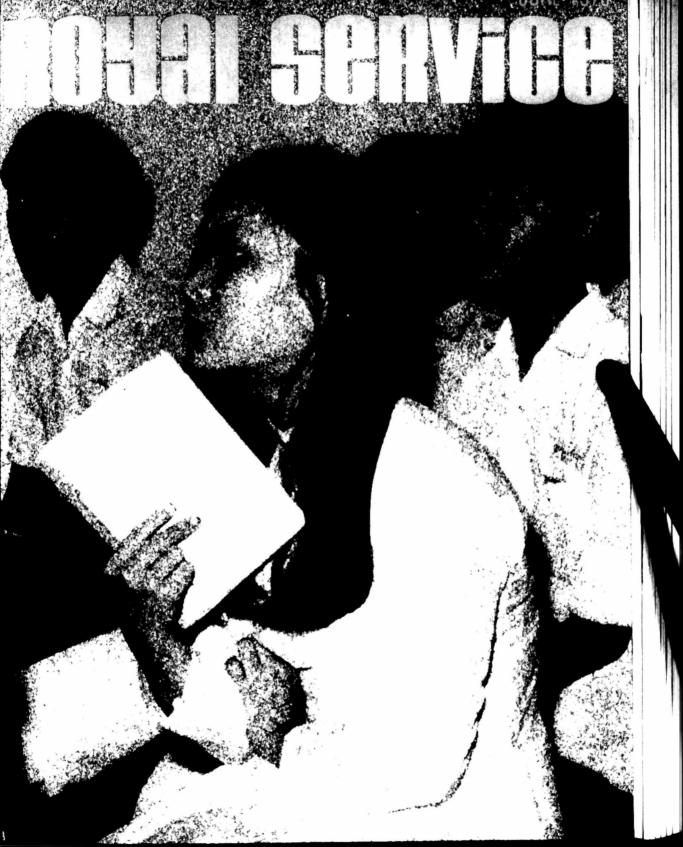
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# REMEMBER THE CLENDINNINGS?



They related family who is enthusiastic about the Family Missions Guide. Last month Pat Clendinning gave suggestions in ROYAL SERVICE for involving families in missions activities. Review his article, buy a copy of the Family Missions Guide, and plan a summer full of activities for your family. See WMU order form, page 48, for ordering, instructions.



# Royal service

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A Plea Far Freedom Betty Merrell Par Name Was Masaka Ann P. Reese Remon + A Good Christian Book A Christian L. Laverne Gregory Par Name Was Masaka Ann P. Reese Remon + A Good Christian Book A Christian L. Laverne Gregory Par Name Par Nam			
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OH, HOW I WISH I LIVED IN A CHRISTIAN HOME LIKE YOURS I WANT TO GO TO CHURCH ON SUNDAY AND WEDNESDAY NIGHTS. I WANT TO SING IN THE CHOIR. I JUST WANT TO GO FAR AWAY SOMEWHERE WHERE THERE IS FREEDOM."

# For FreeDom

#### Betty Merrell

"I want to change classes," the voice said in accented English. I glanced up and recognized her

"You've changed once already," I onswered impotently

"But I want to change to class one," she persisted

"Class one" I growled indignantly "You began in class three, changed to class two, and now you want to go all the way back to class one! Your English is too good for class one."

"No," she was undounted. "I need to study. in class one

I was too fired to push the issue. Ron, my husband, had broken his leg and I had temporarily added to my heavy schedule his role. as registrar administrator of Trinity Bootist Church's English-teaching program for Viet-

"What's your name?" I mumbled She wrote Miss Than Kim Loan. The name stuck in my memory because of my aggravation. I recorded the necessary changes and pointed Miss Loon to her new classroom.

A Sunday or two later, I made my way to Colonel Socolalsky, Bible teacher for classione. "How are classes?" I asked knowing how dif ficult teaching Bible to beginner classes can be Fine he replied Say do you know a

Miss Loon? Yes I know her! She's the girl who's always changing classes. The colonel grinned Well she is very interested in Christianity. She's osking many questions

"Doesn't she speak English too well for class." one<sup>3</sup> Lasked

Yes she does he answered hes tantly Till talk with her - I promised





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like many other English students, was attending worship services with Trinity Baptish Church's English-speaking congregation. I noted her talking often with her teachers. On some accosions I could tell by the serious expression in those narrow, black eyes that the subject was Jesus Christ.

"Hi, Logn," I began one Sunday.

"Hello," she grinned

'How's class one?" I teased

Good," she answered

"I still think it's too easy for you," I persisted

"No," she shook her head adamantly. She's a stubbarn one, I thought

Loan was a mite taller and stockier than most Vietnamese girls but her face was structured Oriental in every feature. Her shiny, black hair hung to her waist. She radiated a young, noble beauty, reflecting Vietnam's waning pre-war culture. She always dressed in the lovely, traditional and doi, a long, slit tunic-dress worn over sohin white or possel trausers.

In sketchy Sunday conversations I began to know Loan. She came from a rich family, a family made up of grandparents parents, an aunt, and eight brothers and sisters. The family owned several businesses in Sargan and Danang.

"I have learned about the Buddhist faith from my grandmother," Loon told me. "None of the rest of my family has a religion. My grandfather believes only in the spirits of his ancestors."

is soon learned that the grandfather ruled the entire roost with a strong, iron hand. Yet, since education was all important, he tolerated attendance by his daughter (Loan's aunt) and the older youth of the family at English classes at nearby Trinity Baptist Church. They attended both the weekly English classes and Sunday Bible classes.

One day Loan shared with me a memory of her first days at Trinity, her big experience as she colled it. "" remember the big week—in 1969," she re-

called. "What do you call it—re-vi-voi? There were nine girls and one boy who sare there. We were every night—in the big rain one night, it was a great week. I will never forget it."

While playing the piano one evening, I saw Losn's Aunt Pho, a university student, break down and sat during the invitation hymn. A missionary stepped over and talked with her. "No! No! No! No! she shook har head violently. "I con't! I con't! I con't!"

As Loan's teachers left for furloughs, their meaningful words and actions remained behind implanted in the hearts and minds of their students.

I took over the Sunday marning Bible class and relished the opportunity to know these student better I could feel their acceptance of the principles of Christianity. That their hearts and minds had accepted Jesus as the Son of God, I was positive. (I longed for them to take the next seri

Trinity made plans for a revival with evangelist Gene Williams to arrive from the States. Thursday, night was set aside as Vietnamese night. The English classes were set an hour early and students were invited to remain for the services. Practically everyone stayed. Gospels of John in Vietnamese were distributed, and the text was read from it.

A missionary interpreted for Mr. Williams as he tought basic scriptural truths. Convincingly, he presented Jesus as the one way. The usually talkative students were quiet—listening, thinking.

On the first verse of the invitation hymn, many students responded. Others followed later. Among them walked Dung (Loan's sister) and Pho. My eyes brimmed with tears, I was surprised that Loan had not moved with her aunt. Again I thought, she's so stubborn. The missionary in Pho's counseling group had told me of Pho's yearning, yet inability to surrender.

The last night Sql. Dick Whods, a new teacher, moved to the back row to sit by Loan. At invitation time, Dick rolked with her. She stared ahead, slightly shaking her head a time or two. Several verses were sung. Suddenly, out she stepped—by herse-f—ta grasp Paster Humphres hand.

Trinity's sudden surge in Vietnamese Christians led to a monthly meeting in Vietnamese for them. The new Christians sang with gusta, whispered stumblingly through non-familiar prayers, and struggled desperately with expressions of test many about their first month as Christians. Pho webringain as she shared her continuing agony and doubts. Loan spoke positively of the end of her long search and at her concrete faith in Jesus Christ.

Loan's family moved to a lovely spaceous home near ours fronted with the family's pharmacy Loan's visits become frequent and we exchanged visits with her family. Though no one told the parents or grandparents about the girls' public announcement, grandfather sensed danger. He put his foot down—no more English classes at Trinity.

I sisted Loon to help prepare the flornelgraph story of Jesus' death and resurrection for our Easter gothering of new Christians She come over, and we worked on it. Then the practical on all the britishers and sisters. They begon to giggle and call her missionary. "I will teach you all the stories I learn," she promised. And she did

When the night arrived, grandfather was obvously unhappy Only Loan went. She told her story ike a pro. We closed with a brief study on baptism

It wasn't long before Loan appeared at my house. "I want to be baptized," she stated. "But when I asked my grandfather, he was very angry and said no. Pho tried to explain to him, but he wouldn't laten. I read my Bible all the time and pray. I wish could become an adult and leave that house so t could be what I want to be."

I sensed onew her terracity and determination, now the undergirding of a defiant faith in God.

I coutioned Loan against bitterness and hatred for her opposition. "Love him more than you ever hove," I suggested. "Pray for him. Ask God to fove him through you."

"Shall I be baptized against his permission?" she asked

"That I cannot tell you," I admitted "You talk to your Heavenly Father. Whatever he wants you to do that you should do

We began picking Loan up to go to early Vietnamese services with us on Sunday marnings. A couple of Sundays later. Loan requested baptism. "Next Sunday," she whispered... drew in my breath How would she manage it?

As Ron announced the baptismal service to the English students the following Sunday, I raised a questioning eyebrow at Loan. She nodded her head shuddered as I thought of the possible results.

When class was dismissed she showed me her cornes. "No one knows but Aunt Pho," she said. After services i'm gaing to our old house near here where my cousin lives. she added

never expect to see a more serene, triumphant giow on a brown face standing in Trinity's backyard reservoir waters. What she had was real

One Saturday afternoon, a Christian calanel led Loon's brother Tri to acknowledge his acceptance of Jews Christ. The man unwittingly revealed loon's secret to Dung and Tri when he soid, "Now loo should follow Loon's example and be baptized.

All at my brothers and sisters know naw." Loan and And my mother knows. No one has told her but she knows.

Before long, Loan's grandfather forbade attendance at Trinity's services (gave the four the Bible lessons Trinity students were studying. Loan reported back, "Every lesson is exciting."

Dung and Laan came to see me. "You mustr't come to get me anymore on Sundays," Loan sald. "When I can go. I'll get there. When my grand-father gets road at me now, he wan't let me go to church. I'm trying very hard now not to do anything to make him angry. Oh, how I wish I lived in a Christian home like yours. I want to go to church an Sunday and Wednesday nights. I want to sing in the chor. I just want to finish college fast, marry a Christian boy, and go far away somewhere where there is treedom.

"The been saving this magazine for you," I fold the girls. We read together the true story of an Arracan Muslim father who disowned his son when he accepted Christ and Christianity and the father's eventual acceptance of his son's Christ. Loan's eyes danced at the thought.

"I think I'm not that strong," Dung reflected.
"I cannot go against my grandfather. I become

Later Loan commented "It just don't understand about Dung. She just con't quite believe."

Loan's first year of Christian growth has been a delight. She drinks in every word in the Sunday morning English Bible class which she manages to attend regularly in spite of her grandfather. She talks with God as if she's known him all her life.

As we were on our way to visit some of the young Christians the other day, she confided. I tell my trends at school atout Jesus and they laugh. When I tell them he is my Saviour, they call me missionary. I don't understand. Then they come back and ask me questions like. Where is Jesus now? When I say. "He is in heaven, they laugh big like they have a big joke." Loan's spiritual stamina through such experiences for exceeds her spiritual age.

Of course, she isn't all strength. Once she said, Sometimes I feel my taith ga down because at my family." At such times she heads for our house. Pros for me to sind." she asks.

In direcent threatening family crisis, everyone in Loan's family was depressed and afraid—everyone, that is, except Loan. Everyone at my house is scared but me," she said. "Especially grandfather I don't warry about it. I just believe God." She spoke in such depth and such unwavering risurance that suddenly I realized. I wasn't teaching Loan, she may terching one.

Mrs. Bannot D. Merrelt is a missionary to Vietnam

# Masa was



Ann P. Reese

"How do you tell the American ladies apan? They all look alike to me." Masaka said to her fellow countryman, Machiko. "By their hair." giggled Machiko as the two returned to the tall apartment building in the medical center. They had been to the Community cadies Club at the nearby Southside Baptist Church in Birmingham. Each Thursday, internationals from several countries gather there to sew, cook, or just get acquainted with their new American friends."

"Only older lady have different hair." retorted Masaka. She referred to Mrs. W. W. Adams missionary emeritus to China, one of the few remaining co-workers of Miss Lottle Moon. In her tw. iight years. Mrs. Adams continues to serve the people of the world.

The first international, Kosue Hama also of Japan, was a Christian who came to worship at Southside when her nusband came to the University of Alabama Medical College in the fall of 1964. The church had established the Community Ladies Club for the under privileged who lived in the changing area. around the church. Month by month the rambling old house, once the pride of Birmingham, were to disappear as the medical center expanded. But as one door of mission opportunity closed, enother was opened.

Kosue eagerly came to Join our group Two weeks later, she brought Machiko with her Machiko was a radiant, second generation Christian In turn, Machiko brought Masaka and her little girl, Yuko Born into Buddhism, Masaka and Yuko nad never been told of Christ.

From the first, Masaka was different. Taller, slimmer, aloof, and oddly beautiful, she had been a television fashion commentator in Takyo. Since she spake almost no English, she sall quietly and sewed When she raised her eyes, they were unsmilling. Yet, she continued to come week after week. Perhaps II came as a surprise to Masaka that no effort was made immediately to convert her to Christianity Mrs. Adams had told us that in witness ing to people of different backgrounds and cultures, foreign missionaries proceed slowly as the Holy Spirit leads them

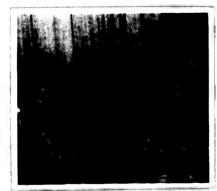
The first Christian influence on Masaka was Machiko. A long way from home, Machiko remembered her mother's wise counsel that a Christian should share her lov. She gracticed that policy with all who came her way, including her own Buddhist husband whom she led to Christ, Machiko brought Masaka to Sunday School and then to Baptist Nomen. There they were made welltome by the young women of the thurch. Masaka experienced South err hospitality in the homes of our members. Guided shopping tours to the supermarket and the discount stores were nelpful service.

Sherry, dur assistant pastor's wie nevoted endless hours to our derightful Japanese friends Masaka neeted cooking lessons. In Japanese creer had taken her out of the Minne, and maids had performed the Tasks which begame hers in this

country. So Masaka was taught American cooking at the hands of a patient teacher who was unconsciously giving her tessons in Christian love as well. One day in the late summer of 1965, Masaka said to Sherry: "Yuko need kindergartan She five years old. You help me find?"

At that time, we had not begun a kindergarten program at Southside, so Sherry sought the help of a sister church. Would the ladies at Dawson Memorial kindergarten Ilke to have a five-year-old Japanese who spoke very little English? They would try. In a short time, Yuko was completely at home with the American children. She soon added a great number of slang expressions to her English vocabulary. She also added the name of Jesus, as the teachers spoke of him daily. This new knowledge she shared with her parents

When one of the other kindergarten children had a birthday party. Yuko was invited Having been thoroughly instructed by Sherry in the proper behavior for such an occasion. Yuko went for an unforgettable afternoon. Her inclusion meant a great deal to her parents also.



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Throughout 1965, we continued to add internationals to our Thursday meeting. Our group included ladies from Argentina, Ecuador, Nerway, and Cuba, as well as Japan. Over and over, we realized our new friends needed English lessons. But how could they be taught? Finally. like Isaiah, we answered our own need and began conversational English classes in February 1966. Using our Community Ladies Club as a nucleus with a lot of nerve as well as faith, we started a work that has brought over 500 people from more than 40 countries to our church

As Masaka's English improved, we invited her to attend worship ser vices. At first she did not under stand much that went on. We helped her find the hymns to be sung. She would hold the book and look at the print almost wistfully. How glad we were when the bilinqual Ribles (New Testaments with Japanese on one side and English on the other) arrived from the American Bible Society. This was one of our first tools in leaching English: A smile crossed Masaka's face as she saw those familiar Taga. nese characters which looked so

When Masaka's last Sunday before her return to Japan came, she stipped into her accustomed place. beside us at church carrying the knapsack-like kerchief which the Japanese use for all bundles. Outof her bundle she took her Japanese English New Testament, As the time for the worship service neared 1 opened it to John 3.16 and said Masaka, this is the most important verse in the Bible. If you remember nothing else we have told you remember this." Then in her faltering English she replied: "When I come here. I do not know your God Now I know him 1

All the problems, all the frustrations of communication with our world friends were only trifles compared to that simple expression of failt. Then through my tears, I saw Masaka reach into her knapsack and pull out her camera. Before I could say a word, she snapped a picture of our pastor, Dr. Lamer Jackson, sitting with bowed head before the service. She snapped enother as he read the Scripture and another as the deacons came to receive the offering. Finally snapping one of the choir during the anthem, she replaced her camera saying, "I show Irlends In Japan what my church do here."

After church came the final goodby Somehow we expected her to thank us for the varied services that had been performed. But not so "I never forget the day you see us walk from store with watermeter and you take us home." Nearly for. gotten was that day soon after she came to us. Leaving the church after a WMS meeting, I was crossing the parking lot when I spied Masaka and Yuko going down the street, each carrying a too heavy load. After an argument with my conscience and the clock. I pulled alongside them and signaled them to get in. They did so without delay. for Masaka had purchased half a watermelon and other groceries The day was hot, and the half mile walk seemed longer than usual. She could only repeat over and over two of the tew words she knew. 'Thank you, thank you" until we reached ner apartment

When Sherry went to say good by, she carried a parting gift a charm bracelet. Masaka loved lewelry. Only one charm had been added, and it said. "Bon Voyage."

"What it mean, Sherry?"

And Sherry explained how we say "have a good trip" or sometimes, go with God."

Masaka responded. "I like go with God

And that is how she went

Mrs John L Reese an active member of Southside Baptist Church is a Birmingham Alabama homemaker



# A Mormon + A Good Christian Book = A Christian

Ł Laverne Gregory

The annual National Book Fair is held in San Jose's Park. The hook slatis of the major book stores are located around the large, concrete ornamental buridstand. The Baptist book store participates in the week long event.

The National Book Fair is just one aspect of an outreach ministry that Costa Rica Baptists developed using Interature. A recent addition is the requirement is the reproduct or brokemobile.

The librathend is a traveling book store, a trailer that opens on there sides to reveal shelves for displaying printed materials for sale. For the first time, the bookmobile justicipated in the 1972 National Book Fair.

Among the many titles offered for sale at the Baplist brokembble was a small book. Es Cristiano et Micropolismo? its Mormoriusm Christian?). The little book, has some one hundred small pages, wide

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spaces, and is written simply but to the point. It's not the quantity but the quality that gives the little book impact.

A copy of the book was purchased and came into the hands of Mrs. End Bustamente, a mother of five children living in Desamparatios, a suburb of San Jose. She was a faithful member of the Church of Jesus Christ of Latter day Saints. As a Mormon, she faithfully attended services of worship and study. She thought she was happy and contented with her religious life. After the evening meal was served and the house was quiet, Mrs. Bustamente hegan to read

the book. She was capitivated from the very first page. She continued to study into the early morning hours.

The little book brought into question many Mormon teachings. As she pondered, Mrs. Bustamente began to realize that the New Testement said nothing about the baptism of the dead, the marriage of the dead, the human form of God, or the marriage of Jesus.

After hours of diligent study and meditation, Mrs. Bustamente became convinced that she had been misted. She saw that the Mormon doctrines were not based on biblical teachings. She committed her life in Christ before the dawn broke.

Forty-eight hours later, she was in the Beptist church of Desamparados confessing her sin, requesting baptism and rembership in the church. When my wife and I visited her home a few days later, she was radiating the joy and happiness of her newfound daith. She brought forth the book that will always be precious to her. It was the little book that had pointed out the error of her beliefs and had brought her to a new relationship with Christ.

What had effected the change in her IIIe? "I beneve the Lord sent the Holy Spirit to speak to me through the pages of this little book," replied Mrs Bustamente. "And I shall be forever appreciative and grateful to the printed page."

Mrs. Bustamente immediately wanted to share her new experience with her friends. Her new revaluonship led her into action.

Guido Picado, pastor of the Desamparados church, secured choies of the book that had rhanged Mis-Bustamente's file. She became a Baptist missionary to the Mormons visiting her friends and sharing her testimony. Some were immediately sympathetic, while others were quite skeptical.

Not permitting discouragement to overcome her zeal she continues to be the Mormon who discovered the Truth and willingly bears this truth in her daily ide and wifness.

Mr. Gregory is a Southern Baptist missionary to Costa Rice

### FROM MISSION ACTION TO MISSION CHURCH

About four ago the First Southern Baptier Church of recommence, Cellignile, in English clothes for people who wented to hern to appel English as a social language. Two of us in Baptiet Woman had proviously bean trained to beach regists as a second language and were quite analous to start training others. The number of truchers grow, but not as feet at the number of students.

Robert and Haydee Deltoop, along with their son Bitty end their daughter Rency, hed recently come from Argentine. Professing Christiens, the Deltoops joined our church and began to pray for God to reveal to them what he would have them do. After talking with our pastor, Robert D. Lewis, English classes for Spanish-speaking people were planned. A Spanish Bible class on Sunday morning was planned to follow the English classes.

Juana Kech was among the first to come to the English class. Robert Delviop rold Terabout the Spanish Bible class. Juan's son was a Christian and had been looking for a Spanishspasking ewengelical church.

When Robert visited the Kech home, he found that Arnolds Kech had made his profession of faith in Gustamata when he was twelve years old. He had come to the United States as a young meried man about the same time the Delfoops had come.

Arnolds; his young wife, Mirths; his brother, Robert; and his the English eleans and the Spanish filtric class. When a limby use born to Arreldo and Mirths, the counts doughter Kerun plan their Engion suggion.

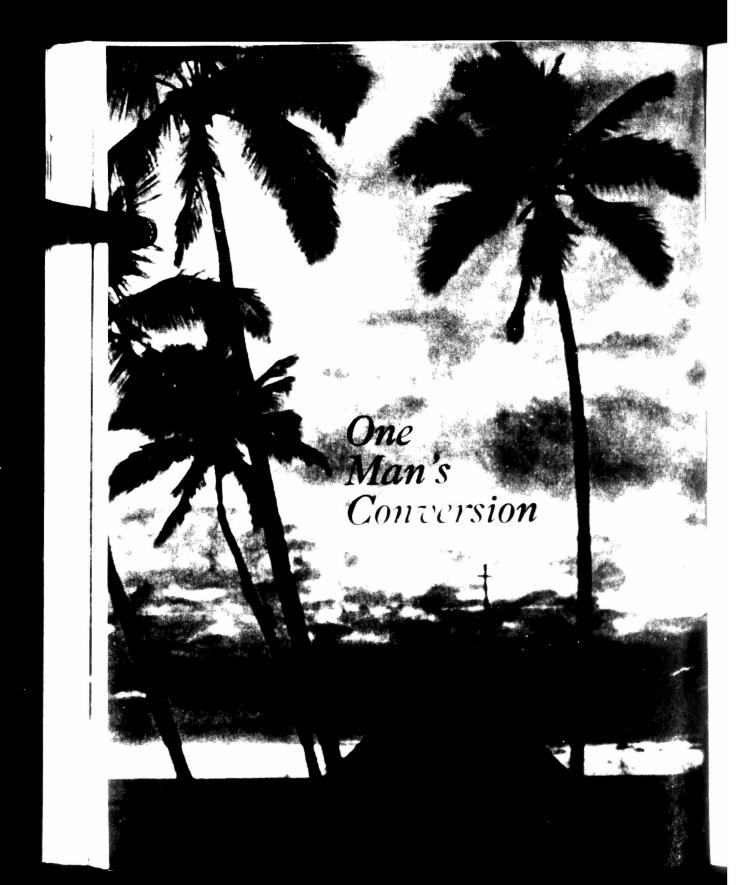
About of mentils after the Spanish Bible class started, Juane and Alithis marks their professions of falls. This begpared only after a great deal at seathing and courseling and the prayers of the church.

Juana's life parecast to change aimost Immediately. Juana is king in Guedema again where she attends church requirity and is growing in her Christian life. Robert Kach has accepted Christ but has not as yet been healted.

The Spenish Bible class became a Spenish mission. It meets on the same properly with our church. Arnolds is the Sunday School director and a descon-in-training Rebert De-Hoop is the pastor. People from many Spenish-spening countries now attend this mission.

We at First Baptlet feel that God sent some foreign missionaries from Argentina and Guetemals to us to help begin a work that is reaching many Spenishspeaking people in Southern California.

Mrs. Burney P. Tate Is a homemaker in Hurdington Beach, California



#### Veryl Henderson

Early one Sunday morning in February, a young man dressed in dark brown corduroy pants and a short sleeve shirt appeared at the door of our house to ask a favor. His clothes were dirty and had the appearance of being slept in. His hair was long and in need of combing. I was surprised and amused when he asked if we had a King James Version of the Bible that he could have.

Since we are in the business of ministering to the needs of people, I took him next door to our church and found a Bible for him. I then invited him to worship with us in our ten o'clock worship service. He commented that the only clothes he had were the ones he was wearing. I assured him that he was welcome just as he was. At ten o'clock Dane Pederson was received as a special visitor in the worship service. He was greeted by our members and given a friendly welcome.

Two weeks later, on Monday morning. Dane appeared at our home to ask if he could soak his foot. His doctor had examined a cut on his foot and recommended that he soak it in bot water. Since he lived on the beach, hot water was not available to him During the foot-soaking period I shared with him the concern Jesus has for his life. Having read the Bible, he already knew some of the facts about Jesus. He wanted the joy of the life that Jesus promised to give, but he also wanted the experiences that he was having through drugs.

The next morning at 6:00 A.M. Dane was there to soak his foot. This foot-soaking continued for three weeks. Finally, in hope of getting a

little more eleep in the mornings, I saked him to come inter in the day. Apparently he was offended or felt that our Christian concern was not geneine, because he did not return. He did, however, bring two friends by during a rain storm requesting ahelter in the church building. Permission was granted for an overnight accommodation. He used the building many times without permission and later apologized.

He returned again just prior to Easter to report a serious tragedy that was soon to hit California. A prophet on the island had spoken of destruction that would hit California in six months, and that all people living there would be drowned in the ocean as land caved into the sea. His parents lived there and he wanted us to help him convince them to move. The seriousness of his belief was obvious. We prayed with him in our prayer meeting for the deliverance of the people of California.

He did occasionally come back to worship with us, and I understand that he visited all the Christian churches in Labaina, searching for peace of mind with God. We continued to talk to him about the total surrender that would be necessary before he could find the joy he wanted.

We didn't hear much from him for a while, and no one seemed to know where he had gone. It seemed reasonable to us that he counted the cost of discipleship and found it too great. We prayed that he might turn to the Lord and experience the true beauty of the Christian life.

On a Sunday afternoon in May, a new young man came by the house to ask if we had some gospel tracts that he could distribute to the young people in Lahaina. As he spoke, I realized I had met this man before. He was dressed in white pants and white shirt. His hair was cut and well-groomed, his smile was radiant as if he had just inherited a great fortune. As he spoke again, I discovered that this young man was the same young man who had soaked his foot in our house. He truly was a transformed

person, both inwardly and outwardly. His old life was gone, and his new life had begun.

When I made the discovery of his identity I asked questions. Where? When? How? He joyously answered, "On the Friday before Easter while sitting in a special service concerning the crucifixion of Jesus, I decided to give God my life. I knew I couldn't do it by myself, so I decided I would seek help." He said that after leaving the church building, he had thought about changing his mind again. But he had felt that the Lord wouldn't let him.

"While sitting beside the road waiting for a ride," he said, "I decided that if I got a ride with someone who had drugs I would go with them. The only car that stopped was driven by a Catholic nun. That was the best day of my life."

Dane Pederson is free from drugs and the old life of bumming and seeking refuge. He is truly a valuable witness on Maui. I have contact with Dane and with others like him as I teach a Bible class every Friday morning.

Mr Henderson, a HMB missionary, is paster of the Lohaina Baptist Mission, Main, Hawaii

# Are You My Mother?

Katherine Ballenger

When a women entered a Bootist orphonage in Germany, a child rushed to her with the question. "Are you my mother?" Members of the Offenback German Baptist Church respond to the needs of motherless children through interested support of their prohonage.

About sixty people met early one Sunday morning for warship and a communion service Isom Ballenger, Southern Bootist fraternal representative to German Raptists and paster of the church, led the congregation to consider fellowship with Christ and with one unother

At the end of the hour of worship. a chartered buy gerived. Children. youth, and adults climbed abourd for on hour's drive to Bensheim-Averbach where the orphonoge is located. A levely setting at the fact of mountains provides space for housing, worship, work, and play.

Twenty-five years ago Max Bruning, a wealthy German merchant, gave his large and beautiful house and grounds to Germon Baptists to be used as an orphonoge for children desparately in need of homes as a result of the war At the time, American military leaders

were occupying the ville, but they gan that convention for the area. Americane also provided some of the notomery provisions. On August 19, 1947, the arphynoge was nateblished Since that date over 1,000 children have taken ratuge there, hundreds of these living there for years.

The head becommother of the av phanage is Ruth Orthoff or, as the le called by the children, "Matter Ruth." She greated as as our bus stopped at the orphanego goto and led as into the dining area. The children of the home had already esten, and the older ones helped in serving our med. The Eintapf (ans-dish meal) was made of meat, patatoes, and green beens. The fresh green beans, donated by a Garman Baptist farmer, pave the dish a delicious flovor. A pudding was served as dessert. According to custom, no drink was provided.

After the meal, Ruth Osthoff talked to us about the crokeness. She took us on a tour of the crokanage to that we could see how the children work, play, and live. At the time, some of the younger children were on their beds resting, while others were playing Hausemathers help with any problems the children have.

Same of the children joined our group and we enjoyed fun and fellowship with music and games Coffee and cake were served for afternoon refreshmaats

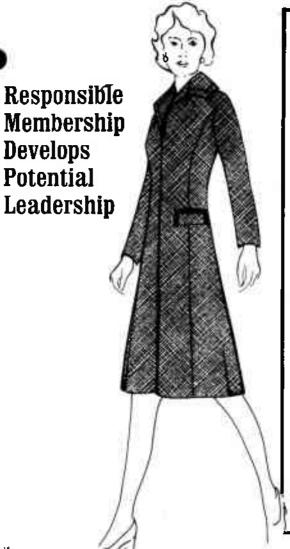
In typical German fashion, a wellwas planned to failow the coffee hour. An old costle of the top of the moustain was our destination. But before we had gone for, the roin drave . back to the prohonage and to our bes-As we said out windersehen, we all full closer to the children, workers, and work of this prohonoge of which w are a part.

Mrs. Jean E. Ballenger, a Southern Boptis foreign missionarif, is press representation for the Germany Mission





ROYAL SERVICE . JUNE 1973



Viola Scherff

"Yes, I am a member of a line Women organization, but I have un thought of becoming an officer Con it be that God bas been preparing through my experiences in Rage strange; but as I look back, I can i myself as a member-in-training."

These were Mary's thoughts, \$ had just been asked to serve as officer of Baptist Women. Mary ) watched Mary develop leaders the purpose of the organization. skills as she had become more a more involved in missions. Mary h gradually developed into a potent leader. She had been a membertraining without realizing it.

Jesus chose a few men to acco times they made mistakes. He s couraged them and they tried agr Through experience they develop into leaders while to carry on the men was determined by their willle new to learn through expendence

God continues to call person places of leadership in today's wor Baptist women are being called members-in-training; and they. are given apportunities to devel lendership akills. Jesus saw of I twelve disciples what they could it come He sees in today's potent Bagtiet Women leader what the a become. God needs what every & tist woman has to offer. How to she develops leadership skills depail to a large extent upon her willings to accept membership responsibilit

Wast Are Source of the Landsonia Max Develop?

Every leader must be committed to God and to the purpose of the organization. A responsible member of Baptist Women has many opportunities to draw near to God. Study ressions, prayer retreats, and individand daily prayer periods give opportunities for spiritual growth. Mission Women to become a leader? It ment study develops a concern for world missions. When a woman knows, she cares; and then she chooses to share. Mission study motivates women to ection. In fact, learning is not complete until there is action. Opportunities to been a responsible member for me pray, to give, and to participate in months, but the had never those mission action lead to the developof herself as a leader. Others I ment of commitment to God and to A leader must be friendly. While

all women are not naturally outgoing. each can cultivate the habit of friendliness. There are many opportunities to develop a friendly attitude through the experiences of Christian fellowplish what he wanted done. They was ship in Baptist Women meetings. As not ready for the job he wanted the women share experiences that hind to do when he called them; he train them together in a fellowship of love. them. The process was gradual May there is an understanding and a sense of belonging that makes friendship a

As a woman develope in Christian discipleship, her love will include each work boldly. The usefulness of the person that she works with-even those who never agree to the plans made by the group and those who speak sharply and are often unkind A responsible member will soon tearn that Christian love includes everyone She will also learn that to be friendly, she must first be a friend. Every Christian needs to learn to be a creative listener, to find out what others are interested in, to take an interest in their families, and to try to understand their needs

Enthusiasm is a must for every successful leader. A responsible member who participates in mission study opponunities, who is involved in

rission action, who spends time in missions praying, and who is sacrificial in missions giving has an opportunity to develop enthusiasm concerning the work of the organization. Enthreisem is contagious. All of the resources in the world will be of little value if enthusiasm among the menbers is lacking. Everyone has some enthusiasm, but it is not always directed toward the right thing. Baptist Women have many opportunities to develop enthusiasm concerning world

A leadership skill that is sometimes overlooked is the ability to delegate. A responsible member will be the first to recognize the fact that a Baptist Women organization is its strongest when all members are involved in the work. She will also be the first to realize that members are more willing to participate when they have a voice in making decisions. She will appreciate a leader who learns to listen to the ideas of others. Members become discouraged when a leader knows what she is going to recommend before the group has a chance to plan The member who is participating will he the first to recognize a good leader as one who can stimulate the membership to its best performance through delegated responsibilities.

Every leader needs an appreciative attitude. Every member has experiented the uplift that comes through words of appreciation. Words of appreciation often give the uplift that a person needs. A little encouragement goes a long way in causing a member to do her best. One member expressed if this way "Encouraging words meant to much to me when I felt low and was discouraged enough to quit. Just a few words helped me to feel useful and inspired me to work

Everyone learns most easily in a relaxed aimosphere. A leader must learn to be related in all situations. Jill was a new member of Reptist

Women. She was sky and timid, and very nervous when saked to take part or express berself in the study sestions. She even considered dropping out of the organization when a friend enlisted her in a missions group. The impact of the group seemed to stimulate her to express beneff more freely. She learned to listen and to feel a pari. Expression became a natural thing. As she became more involved in learning and in working in the group, her attitudes and her behavior changed. Shy fill was no longer neryous; the experience of being involved in a small group had changed her feelings. She gradually accepted larger responsibilities in the small group, and now the felt more related with the larger group at the Baptiet Women

A good leader will also see the importance of good leader training. When a member understands the work the will have more confidence in what the is doing. Good training results in informed people who know what to do and when to do it when called upon. Every member ought to take advantage of WMU training sessions in her church association state and national convention

These are a few of the leadership skills that the nominating committee will look for in selecting Buptist Women officers. Where will they find women with these qualifications? The answer is easy-among Bupunt Women members who have assumed membership responsibilities. Bapust women develop leadership skills as they learn and become involved in missions The willingness to accept membership responsibilities is the key that unlocks the door to leadership

Mrs. Hugher Scheett is the unto WMU president Mittellen Bapitte Convention

# DIMENSIONS IN MEMBERSHIP

### MINNIE JAMES

Mary Hines

Who would follow Miss Fannie E. S. Heck as president of Woman's Missionary Union? This question must have been asked often among Baptist women in the South as they heard the news of Miss Heck's death in 1915.

The nominating committee prayerfully sought the answer. They were aware of Mrs. W. C. James and her love for Miss Heck. They were aware of the many hospital visits that Mrs. James made to see Miss Heck. Who knaw better the hopes and visions that their long-time leader had had than Minnle Kennedy James?

The sixth president of Woman's Missionary Union, Mrs William Carey James was elected in 1916. She had a combination of strong executive ability and warmhearted concern. Through trying times of World War I, inflation, and depression, she led women forward.

Mis James was a woman who believed in prayer. When she reflected on her nine years as president, she acknowledged that she had accepted the presidency of Woman's Missionary Jinion with lear and trembling. She had recognized that women all over the South had been praying for feadership in their setection. She sought the Lard's will and found that she could not refuse.

She wrote these words in an edi-

torial in the June 1925 Issue of ROYAL SERVICE: "Full well did I know that what I should do must be done in His strength and not because of any meril in myself. Strengthened by this fact and by the knowledge that you were praying for the new president, that the work of the Union was built on a sure foundation and that the spirit of service and devotion animated the organization throughout, the work was undertaken."

As a young woman in Texas, Minnie James followed others in her family and became a schoolteacher. She was already married to W. C. James when he was called to the ministry. As a pastor's wife in Virginia, she became interested in WMU. She was recognized as a woman of ability and served as a member of the Virginia WMU Executive Committee. Two different times she served as president of the Virginia WMU.

The year 1919 brought the launching of the Baptist 75 Million Campaign. The Southern Baptist Convention began the task of raising 75 million dollars in five years for missions, education, and benevolence. Under the leadership of Mrs James, WMU accepted 15 million dollars as its quota of the goal. The women accepted this challenge but knew that they needed strength

from God. Nins o'clock each morning was set as the time WMU members were asked to pray for God's guidance for the Baptist 75 Million Campaign. Mrs. James lad the women in this prayer support which was one of the denomination's biggest undertakings.

As the campaign approached Victory Week, Mrs. James wrote these words in ROYAL SERVICE (December 1919): "We have literally oflered millions of prayers, we have sought to enlist three millions of Southern Baptists, we are now seeking millions of dollars." She reminded readers of ROYAL SERVICE: "that the overruling motive shall be that Christ may accomplish through and with us that for which He came in the world, and that for which we have been laid hold upon."

Mrs. James believed that women could do great things for the Lord as they relied on the continuous presense of God. Woman's Missionary Union went over its quotaby \$3,000,000 Mrs. James was right—it could not have been done without women depending on the Lord.

In Mrs. James' annual address printed in ROYAL SERVICE in July 1918, she pointed out the need for the "continued life" of the missionary societies. She stated that although there was a steady growth.

of societies each year there was only a small not gain, which meent that over a period of five years about 8,000 societies find dies.

She reasoned that the large number of deaths was due to an eagerness to start organizations without properly preparing the soil. She noted that women were often persuaded to take leadership positions without being given a foundation in missions understanding and without creating a sentiment in fever of the great missionary enterprise.

Mrs. James said, "Again we blunder by sometimes insisting that the work will not be difficult, that it does not take much time. Indeed

that it will make but few demands upon them, when just the opposite is the case."

Over and over Minnie James stressed that there was much work to be done for the Lord. She was not one who hestated to give of her time and energy. At the end of her time and energy has been into thirtisen of the seventeen states, plus the District of Columbia, to rengagements. She was able to speak of the loving, sacrificial, efficient service rendered by both employed and volunteer workers of Woman's Missionary Union. She was proud of the work being done by the women

throughout the Southern Baptist Convention.

Mrs. James attended the Septist World Congress in Stockholm in 1923. She was elected president of the worsen's department of the Baptist World Alliance. She was recognized as an outstanding woman by the Septist world.

This woman was a leader in difficult times. But history shows she was not straid of problems or of looking for better ways of doing the Lord's work.

Her deep faith made her a stabilizing factor in the organization planning of WMU in her day.

### OMMENTARY Membership

The December 2, 1971, Atabama Baptist carried a lovely picture of Mrs W C. James along with her answer to the question, "Why did we start the Cooperative Program?" The question was asked Mrs. James when she was ninety years of age. Iwing in a nursing home in Richmond, Virginia, just a few months before her death in 1963.

She repeated the question as if amazed that anyone should have to ask. Mrs. James was president of Woman's Missionary Union and a member of the small group which recommended the establishment of the Cooperative Program

Perhaps Mrs. James was trying to recall events preceding 1925, when she replied, "It belonged in our Southern Baptist Convention We had to cooperale. We had tried everything else. There was no other was not to the state in its beginning. We would never have grown as we have without it. God led us to start this program. I pray every morning for the Cooperative Program. My part.

in it was the most important thing I ever did. Tell Baptists to keep it going."

There were many important things which happened during Mrs. James' administration: removal of the WMU headquarters from Baltimore to Birmingham; launching of World Comrades (the magazine for Sunbeams, GAs, and RAs), the 75 Million Campaign; and the beginning of the Cooperative Programming of the Cooperative Programming of the Cooperative Programming.

in The Story of Kathleen Mallory. Annie Wright Ussery says that when Miss Mallory faced discouragements she found comfort in the serene faith and the wise counsel of Mrs. W. C. James who had been a personal friend since the 1912 Oklahoma meeting and who had now accepted the presidency of Woman's Missionary Union. Because of World War I, the attendance at the 1918 WMU annual meeting in Hot Springs, Arkansas, was small, but Mrs. James' optimistic spirit pointed out that the future of the Union was secure because all reports showed increase.

Margaret Bruce

Mrs. W. J. Con pays a lovely tribute to Mrs. James in Following in His Train when she says "Tennyson described her characteristics when he wrote. 'She with all the charm of woman, she with all the breadth of man." Mrs. Cox also describes her presidency in the following way: "The nine years of her presidency reveal the power of sagacious administration. The advance of the work along all lines was directed by sound judgment."

while Mrs. James was a great leader, she also had many skills needed by Baptist Women members today. She seemed never to lose sight of the importance of the Individual. Always in her writing and in her annual addresses she spoke to the members of Woman's Missionary Union.

In her annual address of 1918, Mrs. James expressed her belief in the importance of reading ROYAL SERVICE. "A careful reading and close study of ROYAL SERVICE will

[Continued on p. 27]

#### Preview Portland Personalities



# WMU Annual Meeting

IUNE 10

PORTLAND MEMORIAL COLISEUM, 6:30 Following the Sunday evening session, a giant birthday reception celebrating the 25th anniversary of the Northwest Baptist Convention

JUNE 11

PORTLAND CIVIC AUDITORIUM, morning, afternoon, and evening sessions

## Theme All Things Are Made New

If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17)



David Ford, minister of termic, Piret Raptiet Church, Nashville, will direct termic. (1)

(2)

Dr. Nilson do Amanal Famini, president of the Brazilian Baptist Convention, will apeal: Monday morning on the Baptist World Alliance project: World Mission of Reconciliation. Dr. Fanini to peater of First Baptist Cherch of Nitroi, Rio de Jasetro, which has grown to a sessible project 2,000 during his serve-year pastorate. (3)

The Southern Seminary Singers, directed by Phillip Landgrave, will sing Sunday evening.

Bill Moyers, editor-in-chief and head personality on the weekly public affairs interition series Bill Moyers' Journal, will speak Monday evening on the theme of his bust-selling book Listening to America. (5) ory Clean, will income became aroung and function, will storage during the Standar receiving Markety purisy became in the Marcheson Suprisy Communities, 48

Minion Reard spirelates series, will sing during the labeling party

Dr. Kennath Chaffe, paster of theyth Main Beptist Church, Howton, Tuzas, will speak Sanday overlag at the subject Udaking Things New Again." (6)

the state of the s

After Alme Start, exacutive appearance of Wester's Missionary Union, will present the Whiti report and suport on her visit to the Middle East on Monday magning. (8)

Jenu C. Fletcher, director, Minion Support Division, Porcign Minion Board, will speak Munday afternoon.

A Sanday evening feature on missions in the Northeast will include:

David Saludez, Pilipino on the staff of Kalihi Repties Church, Honolule

Joe Vusquez, who started work with Spanish-speaking prople in the Snattle area and it now with Firm Spanish Baptist Church in San Francisco.

Willie Johnson, Eskimo pestor in Aleska.

Austin Tolesto, and members of his family, Navajo Indiana living in Gallup, New Mexico.

Talented ethnics related to home missions—Roumanians, Chinese, Indiana, Russiana—will appear in Monday assessors

#### PROPOSED AMENDMENTS TO WMU, SOC BYLANS

On January 12, 1973, the Whit U Executive Board approved for presentation to Woman's Missionary Union to annual meeting the following proposed surendriests to the primits Bylava of Woman's Missionary Union. These will be considered Monday of the sanual meeting.

Amend Article IV, Section 2, by striking out "or as a member at larger of the Executive Board," making the section read-

Seethin 2. The officers, with the asception of voc-presidents, shall be elected at the sameal meeting and shell bold office for one year or usual thair successors are elected before for one year or usual thair successors are elected between of office shall begin so fined adjournment and shall be limited to its years. One year shall elapse before on officer shall be sligible for election to the previously held office

Persent wording. The officers, with the exception of vice-presidents, shall be elected in the annual meeting and shall hold office for one year or until their successors are elected. The term of office shall begin at final adjournment and shall be termed to air years. One years shall elapse before an officer shall be slightly for election so the previously held office or as a member at large of the Executive Board.

Substitute for Article VI, Section 1, the following:

Section 1. The membership of the Esecutive Board shall be the officers and the executive secretary." Process shall not be allowed

"Footnote: Members at large elected prior to 1973 will complete their possible terms of service. There will be five memhen in 1973, three in 1974, and two in 1975.

Present wording. The membership of the Executive Board shall be the officers, executive secretary, and eight members at large. Proxiet shall not be allowed. The members at large shall

he nominated by the Nominating Committee and elected by Woman's Missionary Usion Nominations may also be made from the Soor. Should there be more than eight somisses, election shell be by ballot. The eight nominees who sequire the plurality vote shall be elected.]

Amend Article VI by striking out Section 3 as follows:

Section 3. The eight members at large shall be elected at the control metering to serve for one year," or used their section of course rare elected, and shall be limited in four years. One year thall disput before members at large shall be eligible for reclections as members at large, than disput before the eligible for reclection as members at large shall not be employed by Woman's Missionary Union or Woman's Missionary Union or Woman's Missionary Union of service Ai no time shall a member of large sayer as with the precident for enore than all months concurrent with the recipility of the precident for enore than all months concurrent with the

\*Footnote: Members at large elected prior to June 1969 will complete their five-year terms of service.

Amend Article VII, Section 2, by striking out the word "recording" and inserting "executive," making the section read. Section 2. During the first business across of the general

Section 2. During the first business assoon of the enamed meeting the executive secretary shall call a meeting of the Nominating Committee for the election of a chalaman, a cochairman, and a secretary. The committee shall report at the next annual meeting.

Present wording During the first business session of the annual meeting the recording secretary shall call a meeting of the Nommetting Committee (or the election of a chairman, and a secretary. The committee shall report at the next annual meeting |

For hotel reservations in Portland, write SBC Housing Bureau, 824 SW 5th Avenue, Portland, Oregon 97204



Mary Essie Stephens

Suddenly, it is that time of year again. Time to select and efect or genizational officers. Time to pien for enlargement. You have preschoolers, but no Mission Friends organization is ungraded, ell the girls in first through the sixth grade are trying to work together. The young women are not in BYW. Where do you start? With the adult women of the church, of course! And, thereby hange the story of before and offer.

BEFORE. Baptist Women enrolment grew last year. Look at the warmen one by one.

There's Jane. She has one child, Alica, age four. Since Jone has no one to keep Alice, she either brings her to the meetings or she stoys home. In fact, two other young mathers have the same problem. All three are under thirty. Without much ado, you can think of other young mathers in your church, ages eighteen through twenty-nine, who have preschoolers and who are not in WMU. What enlargement effort would bring out their participation?

AFTER Jane is the president of the newly formed Baptist Young Women organization which is meeting twice a month. Their membership includes the other hed young mothers enrolled in Baptist Women lost year plus four new members. While they meet, their children, seven in all, are being tought in Mission Friends. WMU has two new organizations!

BEFORE: There's Audrey. Although rather folithful in her ethendonce, everyons knows that her first interest and every to devoted to a civic organization for young people. In fact, her own daughter is quite active in the organization. Audrey, on several occasions, has taken groups of girls to regional and state meetings. She is a born leader, eager to help the young people, and they like her.

AFTER: The WMU has a new Acteens organization for girls heelve through seventeen. Twice a month they meet at the church; heice a month they meet at the church; heice a month they go to the nursing home and the homes of shurins. Last month, they went to the southern part of their state to work in a migront comp. And guess who was with them? Audrey, of course Between their study projects and mission action projects, the girls are developing a tremendous response to missions needs all over the world.

BEFORE Who is Agnes Brant? Oh, yes, the newcamer who just moved into the community. Her husband was transferred by the military. They were active in a little Southern Baptist church samewhere in the Northwest. She was president of Baptist Women. She must know a great deal about pioneer missions.

AFTER Have you ever seen anything grow as fast as that older group of Girls in Action—the fourth, fifth, and sixth graders? They call their leader, Agnes Bront, a real five home missionary. And Agnes is doing a tremendous job with the girls. When she had the parent-leader meeting last week, the response was almost a hundred percent. The encolment has doubled since the older girls have their awn organization.

BEFORE and AFTER: The two pictures are exciting to compare Improvements, rearrangements, added interest, and the whole WMU decor is more pleasing, more functional. The change came not

with a map of fingers, nor even the twirling of a magic wand. But, like all improvements, they are the result of vision and hard work.

First, pray for vision and direction. Become aware of needs. Enlargement is based an the principle of organizing to meet needs. For instance, younger warren may be emilited; older children need their own separate organization; single adults under thirty, especially business and professional young women, are looking for something to do; retirees often are seeking constructive ways to use their time and training.

From the standpoint of missionory education and participation, Southern Baptist missionaries certalnly need support from every Baptist church member. How can we pull the two needs together?

In the Baptist Women council, talk about your concern Share your observations about (1) present numbers, (2) what these members could be contributing in the way of leadership, and (3) the needs you feel. Encourage shared concern and thinking

Order reprints of ROYAL SER-VICE enlistment orticles, "Wont To Be Part of a Revolution?" (30-35-year-olds), "I Don't Have Time for Baptist Women, I Make It!" (working women); "Confessions of a MAD Woman" (busy mothers), "Changing Life Situations Mean Changing Opportunities" (women with time), "A Digry of Opportunity Days" (retirees), "Homebound Missignary" (homebound). (See WMU. order form, p. 48.1 Request council members to read the reprints In council meeting, discuss and make application within your own church membership.

Ask each council member to list enlorgement needs as she sees them. Put the lists together, discuss them. Compile a master list. Sort out. Baptist. Women enlargement projects.

From the list of Baptist Women enlargement projects and the infor-

motion gleaned from the survey, frome recommendations for sidding groups in Baptist Women meeting, add support by adapting the recommendations. While the Baptist Women nominating committee approaches prospective group leaders, give prayer support.

Following the selection of group leaders, provide a training period based on the Baptist Women Leader Manual and Working in a Missions Group Ba certain that each group leader has the basic materials needed for her role: WMU Year Book 1973-74, ROYAL SERVICE, Baptist Women American Group, Baptist Women Leader Manual, Working in a Missions Group, Baptist Women Group Record and Report Book. For prayer groups and mission action groups, provide the proper proup guide

Because the WMU council bears the responsibility for enlarging or adding age-level organizations, prepare recommendations in Brintist Women council and present them to the WMU council. Where there is only one Baptist Women organization, the president who serves on the WMU council will present the recommendations, otherwise, the Baptist Women director will do it. In preparation, talk with the WMU director, relaying discussions from the Baptist Women council. Suppost needs as listed. Begin to match needs with names of potential leaders.

Even though WMU enlargement is the responsibility of the WMU council, a word of encouragement and pledge of support from Baptist Wamen can spell the difference between enthusiasm and aparths.

Afras Stephene is WARD executive secretory in Alabama



# **Baptist Women Meeting**

Relying on the Holy Spirit

Monte McMahan Clendinning

#### Conversational Introduction

(Two women, one older, are seated with 8/bies in their hands)

YOUNGER: I almost feel embarrassed to ask you these questions;
for, having been in the church this
fong. I should know the answers.
However, I am not sure about some
of these things, and there's just no
use waiting longer to find out. You
and many others in our, church
seem to have a greater depth in
your Christian experience than I,
and I'm beginning to wonder if this
isn't connected with the work of the
Holy Spirit. That's just my problem
I don't understand the Holy Spirit.
Who is he anyway?

OLDER: Turn to John 16 In your Bible and read verses 12-14.

YOUNGER: (reads aloud) It seems to me that he is to praise Jesus and to glorify him.

OLDER: Exactly. I feel we need to be cautious at this point. Today I hear people using the name of the Holy Spirit frequently in their conversations, but this Scripture passage says to me that his purpose is to magnify Jesus, not himself.

YOUNGER: This Scripture says, "When . . . the Spirit of truth, is come." What does that mean? Has be come?

OLDER: Yes. When Jesus went back to the Father, he sent the Holy Spirit, who entered in a mighty way on the Day of Pentecost. Today he enters a person's heart the minute she opens it to Jesus. Read 1 Corinthlans 6:19.

YOUNGER: (reads) Then when I became a Christian, the Holy Spirit came into my heart. I have had him all along?

OLDER: Yes, that's right.

YOUNGER: But why don't I feel more victorious? I work and work at the church, and, frankly, I try awfully hard.

OLDER: Could it be that you are so busy trying that you forget the importance of relying on the Holy Spirit? Are you filled with his Spirit?

YOUNGER: And that's another thing. I hear people talk about baptism of the Holy Spirit, and some of the experiences sound so emotional and almost weird that I shy away from that sort of thing. I don't want to be called a holy freak.

OLDER I think we should stay away from unhealthy experiences, but the filling of the Holy Spirit is a normal experience for the Christian. Only then can you know the full life

Jesus promised in John 10:10 (reads from Bible). When individuals determine to let Jesus have complete control of their lives, they may react in different ways. Some act in an emotional way, while others accept quietly the assurance of deepening belief in Jesus.

YOUNGER: Well, If I already have the Hoty Spirit in my heart, how can I be filled with him?

OLDER: Ask yourself why you want to be filled with his Spirit. It should be only because you want your life to glorify Jesus.

You cannot be filled with yourself and have room also to be filled with the Holy Spirit. Cleansing of one's own heart must come first.

Make a complete list of your sins Don't overlook the sins of attitude exatted feelings of your own importance; love of human praise; jealousy; hostile or hurt feelings toward someone; excessive love of money, beautiful clothes, etc.

Confess these to God and claim his promise in I John 1:9 for cleansing Ask his Spirit to fill you completely. Go to individuals you have wronged or who have wronged you and become reconciled.

Walk daily in the Spirit. The need for cleansing continues. The minute you are aware you have sinned confess your sins, ask God's forgive-

ness, and receive his promise of

Begin each day by selting God what he wents of you that day. You will begin to experience a hunger for his Word, strength to evercome temptations, guidance and power for the tasks he wents only you to do, and joy unspectable. Then you'll become more aware of the abiding presence of our living Lord.

YOUNGER: Oh, how I thank you for taking time to explain this to me today. For the first time, I've come to see I need to be completely yielded to God so that I may become the kind of Instrument through which his Spirit can work. Now I must have some time to myself—to look at my own heart before God. (Women exit)

#### God's Spirit Maving in Malaysia

This same kind of dependence upon the Holy Spirk is not confined just to Christians in the United States. Reports from Malaysia and other areas of Southeast Asia indicate a fresh moving of God's Spirit The pattern is the same: as missionaries themselves confessed sin and became reconcited, tears of joy accompanied fervent testimonies of praise

"What missionaries had tried to wring out by effort was brought in by the Holy Spirit at the annual Malaysia Mission meeting," writes missionary Charles Morris.

Trends in the annual meeting pointed up reexamination of the traditional subsidy programs, a new emphasis on partnership with national Christians, increased efforts in letting church life develop according to indigenous culture—not just a Southern Baptist church Pansplanted to foreign soil—and a decrease in an institutional approach to missions. Testimonies from nationals further emphasize the work of God's Spirit.

#### God's Spirit Convicts of Sin

I am Mr. Chin, king of the pine-

apple industry in Kleng, Maleysia. My father began the industry which is now worldwide. I had everything I had ever wanted until my only son was titled in an automobile sociodent. The gods which I worshiped had falled me; therefore, I stopped worthliping them all. When my daughter embraced a new religion, Christianity, I drove her from my home.

Then one day I had a heart attack. While I was in the hospitat, Lloyd de Run, a lay pastor of a Baptist church nearby, came to see me. He read from what he called the Gospel of John and prayed with me. When I returned home, he continued to visit me once a week.

i had fought against God because I felt he had made me suffer. One night I could stand it no longer. Crawling from my bed, I asked Christ to save me. He did. And now I know happlness I never dreamed of before. I am glad Pastor de Run was faithful and relied upon the Holy Spirit. It was that Spirit who convicted me of my need for a Saviour

Even though I am a semi-invalid, I share my testimony with others whenever I can I am glad I can also give of my wealth to help Christian causes in Malaysia

#### God's Spirit Guides His Children

My name Is Mr. Pious I was an engineer until an explosion about 27 years ago blotted out my eyesight. I then turned to another profession: lutoring children who were out blind.

One class met in the unpainted house of Thiliga (TEE-la), my twelve-year-old pupil. We had opportunity to talk about many things, and one day Thiliga invited me to attend her church. Reservoir Garden Baptist Church - Laccepted that invitation, and every Sunday since then I have walked the two miles guided by the hadd of me little chail.

Under the preaching of missionary Jarrett Ragan, God's Spirit began to work in my life. As I came to realize the need for a paleonal ancounter with Jesus, God's Spirit enabled me to work through my religious past as a Hindu and a Roman Catholic and to accept in faith the Jord Jesus.

God courses exciting things to happen as individuals involved rely up his Spirit. I rented a ground floor apartment for my classes in the new government high-rise apartment complex which houses over 23,000 people. Since I did not use It at nights or on Sunday, I offered It to my pastor for worship services. To my astonishment he had already been asking God for that exact spot. We rejoice in how God led us separetaly to accomplish his will. On Saturday evenings an overflow crowd listens to the gospel in music and message while on Sundays the children in this area-many of whom are my pupils—are now in Sunday School.

#### God's Spirit Provides Leaders

I am Mrs. Choo Four years ago my husband, Joseph, and I moved from Penang (pee-NANG) where earlier we had been instrumental In organizing the Reservoir Garden Baptist Church Since Mr Choo's retirement from business, we have lived in central Malaysia where we have become involved through another mission group in a Christian literature ministry.

When missionary Ragan conlacted us about returning to operate the book store and to lead the Reservoir Garden Baptist Church, we setted do had been preparing us through these years for this place of service. Through earnest prayer, we felt assured this was right.

If is wonderful to be back home where my husband is chairmen of the church group and I serve as Sunday School director and teach in the school.

#### God's Spirit Develops Concern for

Lam Richard Kapung 1 live in Kalabaken in the far eastern part of

Malaysia. I feel God brought me from Indonesia and put me here to give the gespel to the Murus. Since my wife and I are the only Christians in this erea who can speak their language, we must share what we know about God's love and his Son. While my friend, Saw Balt The, cannot speak their language, he rievertheless wants to help.

After we shared our concern for the Muruts with missionaries Mr. and Mrs Charles Morris, they promised to support us with materials and prayers in any way they could.

In October 1968, my friend and i conducted our first service with sixty Muruts of all ages present. During the week we field four services. They had no Bibles, and many could not read nor write. However, we believed that the Holy Splrit would translate the Bible into their hearts. We knew he could convince them that Jesus was the only way to Cod.

In six months, 34 adults were ready for baptism. And in May 1970, the Muruts dedicated their own church building with 100 charter members. The nearby Tawau (FAH-wow) church has agreed to continue their support until we can become independent. I have become their lay pastor. I thank God for what his Spirit has done here, but I must not rest. There are other Murut villages where Jesus is not known.

#### Reflections on God's Spirit in Southeast Asia

Excitement over the obvious moving of God's Spirit was reflected by R. Keith Paris, secretary for Southeast Asia, In his August 1972 report to the Foreign Mission Board. "I do not know what the Lord has in mind for Southeast Asia. I am convinced that there is a moving of his Spiril in an intensity that has not been experienced in my generation. I am deeply grateful that he has allowed me to see something of the beginning of what I expect to be a great expression of his power."



Hymn: "Breathe on Me" (Baptist Hymnal, No. 174)

Call to Prayer: Copy on elips of paper the names of missionaries on today's prayer calendar along with the locations of their work. Before the meeting begins, distribute these to women present. At the appropriate time, ask women having names of home missionaries to stand, read the name and location of work on their slips, and remain standing. After all names have been read, call on one of the members standing to lead the prayer for home missionaries. Repeat procedure for foreign missionaries. At the close, include special requests from Baptist

Sele: "Eternal Life" (St. Francis of Assisi)

#### Study Session

1. Understanding the Alm.

This is the last in a series of three studies under the general theme "Sharing Our Faith."

Session | Developing a Sensitivity to Persons

Session II: Seeing Life from the Other Side

Session III Relying on the Holy Spirit

Today's session, "Relying on the Holy Spirit," is illustrated by testimones from Malaysia. We note especially how missionaries rely on the Holy Spirit for the convicting action that follows the sharing of faith. This session should enable Baptist women to become more effective as they share their faith.

2. Choosing Learning Methods

Introduce the study with the Conversational Introduction. Select two women for the dialogue, Use cooles of The Uring Bible.

Following the Conversational introduction, review the paragraph, God's Spirit Moving in Malaysia. Present the testimonies either by individual monologues or by tipow prepared in advance. Ask members to listen for ways missioneries and other Christians relied on the Holy Spirit for conviction in sharing their faith. Lead members to discuss what they have heard in closing, summarize the tupic, Reflections on God's Spirit in Southeast Asia.

As an alternate method, consider pausing after each testimony for response to the question: in what way does this incident show reliance on the Holy Spirit for conviction and action?

#### 3 Using Learning Aids

Display an enlarged map of Southeast Asia. Indicating the three areas in Maleysia in which Baptiss work: Malaya, Sarawak, and Sabah (Order free from Foreign Mission Board Literature, P.O. Box 6597. Richmond, Virginia 23230.)

If taped testimonies are used, tape these before the meeting Check equipment before the meet-

Using chalkboard and chalk, list headings of topics along with names of individuals highlighted. Keep this list before the group as you lead the discussion.

If the alternale method is chosen, write the question on the challe board.

#### 4 Evaluating the Study

On a chaliboard write the three topics studied during the quarter Lead women to share one fact they remember from each of the three topics.

Ask members to share testimonies of recent faith sharing experiences. Lead infembers to analyze their own experiences using these questions: Were you conniction of being sensitive to the other person's needs? Were you able to see life from her point of view? Old you rely on the Holy Spirit for convicting action?

 Planning for Follow-through Encourage women to participate in follow-through activities. Suggest that they test their effectiveness in sharing Christ through study of the third eaction of Falth Sharing in Mission Action. (Falth Sharing in Mission Action is a 16-page booklet designed for individual study. See WMU order form, p. 48.) If time permits, lead the group through Situation 1 of the third ac-

Suggest these resources for additional study about the Holy Spirit: "The Holy Spirit," four-page WIN pemphiet (2½¢, minimum order 30 copies)

"The Witness Within You," 32page WIN booklet (25¢).

Order these from Materials Services Department, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37234.

Mrs. Pat Clarifinning is a homens from Aliania, Georgia

Where are the people?
What are they thinking?
What do they need?
Where will they be next year?
What will they be thinking then?
What will they need?

There are questions visal in unbelone phonolog, they are the major concess of the Department of Survey and Special Studies of the Hume Ministen Board. The Reptite Women studies were meeth will show ways this departtion assured their questions to Colorado and Man-

Dimensions (Continued from p. 19) naturally result in the desire on the part of our women and young people for more extensive knowledge of missions work, its ways and means. This magazine then will become a contributing factor in the realization of our hope for 'greater growth in mission study classes with an ever broadening conception of the mission purpose of God in this world."

In this same address she stressed the importance of the individual member. "White recognizing the fact that the unit in the langdom of God is the individual and that the strength of the organization is dependent upon the individual unit,

we must acknowledge that the individual unit is dependent in a large measure upon organization for its efficiency in the work for the larger Ittings of the kingdom. Because of this all members of our societies should have a thorough knowledge of the foundations upon which the Woman's Missionary Union rests, its history and its methods of work, if they are to give to if their loyal, intelligent support and if the Union is to get the benefit of the combined strength and vital force of the individuals."

Mrs. James' article in October 1921 ROYAL SERVICE could well have been written for today's emphasis on enlistment-enlargement.

In order that Union life may be conserved and kept vigorous, we are asked to transplant the uninterested and partially interested women and young people into the field of our church activities that they may become a replenishing growth Again we will observe October as Enlistment for Service Month . . . It will be the duty and privilege of stronger societies to faster new and undeveloped ones in their locality by regular personal louch and to endeavor continually to enlist for life service young women in our churches and colleges. Thus we will plant in hope water with our prayers and leave the increase with God 1



# **Current Missions Groups**

Language: A Life Study

Sunnye Dykes Jones

ANNOUNCER: This is the "You are There" television program coming from Woman's Missionary Union. Through the medium of felevision, we will take you to remote comers of our world. We will move back in time to talk with people caught up in the drama of communicating the gospel of Lesus Christ. We will discover how some of our missionaries have made language learning and communication a lifetime adventure.

The time is the early 1900's. The place is West Africa. You are there.

EMCEE: It is late evening if you listen carefully, you will hear the missionary attempt to explain to the huddled band around the evening village fire that God loves them and sent his Son to die for them.

MISSIONARY (speaking to helper): I have been trying to tell your people in a way that they can understand that God redeemed them. I've tried several approaches, but none seem to get the message through. What would you say to them?

MISSIONARY HELPER: Why, I would say, God took your heads out

MISSIONARY: But I don't understand. That doesn't seem to be an adequate explanation.

MISSIONARY HELPER: Perhaps you forget, but tales of the Arab slave raids into the interior live vivinto in the memories of our fathers There were long lines of lash-driven men and women wearily walking to the coast, each with a heavy iron collar around his neck and with a chain leading from one slave to another At times in the villages through which these lines of slaves passed, a local chief or king might see some friend being led away to slavery. He would want to redeem him. This he would do if he paid the Arabs enough gold, silver, brass, or work. To redeem a friend he would literally take his head out of the iron collar.

MISSIONARY Dhiyes, I see now. The expression to "take your head out" was born of the bitter experience of slavery. Now it is the vehicle of thought by which men may know the truth of God who alone can set hem free.

In order to communicate the gospel as effectively as possible I must identify with the people. I must come to know their background and history, I must love them enough to enter Into their fears and ambitions. This type of ministry may take a lifetime.

ANNOUNCER: Yes, this type of

ministry has taken a lifetime for many missionaries. Many today are searching for the vehicle or supracultural medium which will communicate with people. Some are working in the folk arts, drama, and music. Others work through an indepth study of literature and linguistics.

The time is 1973. The place is Madrid, Spain, You are there.

EMCEE: Today we are interviewing missionary Nella Dean Whitten, or Indy as she is known by her friends

Indy, share with us some of your experiences in study of the Spanish language

INDY WHITTEN: I first studied the Spanish language in college. Later, when we were appointed to a Spanish-speaking country, I did intensive study at the Evangelical Language School Because of a revolution, we were able to stay there only a limited time.

EMCEE: It was at this time. I understand, that you went to Argentina. Did you study Spanish?

INDY: Yes, in Argentina my husband and I studjed with a private tutor. At that time I was also teaching church history in the International Baptist Seminary in Busines Aires. I studied as much as eight hours a day in order to teach and class period.

Later we were emigraed to Spain. I found it to my advantage to continue my study of Spanish in the University of Barcetona. This course included advanced grummar, (literature, filatory, geography, and Spanish philosophy.

EMCEE: I can see that for you language study has been continuous.

INDY: I attempt, even now, to continue to grow in my language skills by reading Spanish newspapers, magazines, and classics of literature. The movies and theatre also help me to understand the people better.

EMCEE: What are some of the skills you've gained from a study of the country's literature?

INDY: For any speaker, writer, or leacher, illustrations are important. Upon first going to the missions fleid, I used illustrations from my own background. Naturally, since I was more familiar with American or English literature, I drew on these when I spoke or wrote. After reading extensively in Spanish literature, I began to readize it was much better to talk about Cervantes, Alfred the Wise, or other Spanish writers and heroes than to speak about George Washington or William Shakespeare

Or one particular occasion I was trying to Illustrate how people often bass by something reality worthwhile without realizing it. I used an Illustration from a Spanish painter and writer, Santiago Rusiffol Going to the market one day Rusiffol dispayed a huge pile of five peseta pieces for four pesetas. Not a soul went up to buy because they hought. There has to be something wrong with these cours. No man in his right mind would make this kinc

of offer You don't get anything val-

The people responded Immediately to the fillustration because it was from their beckground. The fact that I used it proved I considered their literature worthy of being read.

EMCEE: Do you find that on occasion you still have difficulty being understood?

INDY: Oh, yes. There are so many words that are similar in sound to other words. It makes it difficult. On one occasion Vicenta, our household helper, fell and sprained her ankle. I ran to the drug store and said I wanted to vender (sell) my friend's leg instead of vender (bind up).

EMCEE: There's so much to remember, I'm sure that it takes a lifetime to learn to think and speak in the adopted language.

INDY: Yes, but I have found the Spanish people very understanding and analous to help.

EMCEE: Thank you, Indy, for sharing these experiences with us. Now back to our network.

ANNOUNCER: The time is 1969. The place is Jerusalem. You are there

EMCEE. The event we are witnessing today is the announcement of the publication of the Gospel of Mark in modern Hebrew, For the first time since the state of Israel revived Hebrew as a spoken language, the Israelis have a text of Mark's Gospel in their language This remarkable feat was accomplished by our own Baptist missionary, Robert Lindsey Colleagues of Dr. Lindsey insist that he is one of the best known non-Jews in Israel In academic circles he is recognized as a serious Bible scholar, an authority on the Hebrew language, and a competent linguist and philiplegist.

We are standing outside Dugith Idoo-GEETI, the Beptist publication office here in Jerusalem, Newspepers on the streets are carrying the headlines: A Hebrew Translation of the Gospel of Mark. Even The Jerusalem Post Interviewed Dr. Lindsey. In just a few moments he will be leaving the publications house. Perhaps we can get a few words with him.

Dr. Lindsey, may we speak with you? (Doctor Lindsey nods approval)

EMCEE: We understand that the Baptist publishing house has released your recent translation of the Gospel of Mark in modern Hebraw. It has made headlines throughout the world. Can you tell us what prompted you to become involved with the Hebraw language to this attact?

DR. LINDSEY: Mrs. Lindsey and I were young missionaries in lenguage study while the leaders of modern israel were reviving Habrew as a spoken language. Being both a pastor and a Bible teacher, I quickly came up against differences between biblical and spoken Habrew. The best Hebrew Bible available was a translation made in 1870, fully eight decades before the revival of Hebrew as it is spoken loader.

I was compelled by my missionary calling to find ways to communicate the content of the Christian gospel among Israelis. The job that is most interesting to me is trying to be pastor of a small church of 28 members in west Jarusalem. My job is to try to preach in Hebrew one Sunday and in English the next to accommodate our billingual congregation.

EMCEE: Then it was for this small congregation that you first began translating the book of Mark into the modern Hebrew language. To

many people the years of tedious work with manuscripts might seem too much effort on behalf of so small a congregation. I understand this endeavor took practically a decade.

DR, LINDSEY: 1 am naturally curlous. Besides, I was teaching in Hebrew and didn't have a version of the Scriptures that was really understandable. In trying to do something about this problem I had to deal directly with Bible texts. I had to acquire some tools that have turned out to be terribly important. I had to work at translation to fulfill my role as an examelist.

ANNOUNCER: Let us now swing our cameras to the Far East. The time is 1970. The place is Taejon, Korea, You are there.

EMCEE: Today we are back stage at the national Korean music contest for foreigners. One hour ago If was announced that Baptist missionary Billy Peacock was winner of the top onize in the yocal division.

Billy, tell us something of your experience with the Korean language and particularly your use of Korean folk music

BILLY PEACOCK Fortunately, the Korean language sounds are not as difficult to regroduce as the language is to fearn. Since there is a phonetic alphabet of 28 letters. I found that I could sing Korean hymns before I could speak or know what I was singing. This gave me many opportunities for service before language school was over. Koreans really respond to singing During language school, one of the helpers selected a famous Korean art song for me to sing for the national contest. Winning this contest will open many doors of opportunity for me

EMCEE. What a marvelous experience for you (Turning to the audience) What a tremendous asset these talented, dedicated missionaries are to the cause of Christ and world missions.

Each of these we've talked with is above average in educational preparation, talent, and personality. Each could have attained the heights of great success without ever leaving the shores of his homeland. But, to the heart of each God has spolen. They labor from a sense of calling, an acute awareness of a vocation in which dollar signs and statistics run a poor last to service and caring in the spirit of Christ.

And there are others: the BIII O'Briens, working in the folk medium in Indonesia; Bonnie Moore, authoring the first complete Bible concordance in Hause, the native language of six million people in Africa; and L. G. McKlinney, Jr., working five years with a committee to bring together all the loose ends of previous attempts at making a new Chinese hymnal a reality.

ANNOUNCER: And Southern Baptist women, you are there. As you pray daily for these missionaries, as you give through your local church toward the Cooperative Program and the special missions ofterings, you are there

You are there with the James Cranes in Mexico, with Fern Harrington in Taiwan, and the countless other missionaries laboring a lifetime to identify in language and culture in order to better communicate the gospel

And thank you, God, you are there



#### Study Saggion

1 Understanding the Aim

This study is the last in a threesession unit on missions and language problems. Prior to this semine we have dealt with the problems involved in language study and miscommunication.

At the and of this session, memhers should be every that there are missionaries who have gene the second and third miles in language involvement. This study should also make them awere of the importance of being teithful in praying for and giving toward world missions. At this point, they should then identify in their own culture the ways they too may become involved in creetive ministry.

#### 2. Choosing Learning Methods

This study is written in drama form. Adjust the number of participants according to the size of your group. Use one individual as the announcer. If the group is large, you might use a different encee in each of the four missionary interviews. If the group is small, you can have one person take several parts.

3 Using Learning Aids

Arrange an area of the room to simulate a television station. (Use your imagination.) Have one area designated where the interviews are to take place. Use a desk with a sign reading "You Are There" and a microphone from a tape recorder to represent the studio. For a TV camera use a small box with an orange juice can attached to the front; spray-paint them black and place them on a tripod.

From poster board make the following signs. West Africa: Madrid, Spain, Jerusalem, and Tae, on, Korea. Place these in a simple 2 by 2 by 4 inch holder which has been sill one inch deep across the top side. Set the proper poster in position as each interview begins.

Music like "Master Designer" from Tell It Like It is may be used to introduce and close the "You Are There" program.

(Continued on p. 33)



# Bible Study Groups The Fruit of the Spirit

Tucker N. Callaway

Passage for Study: Mark 11:1 to 12:44

#### The Triumphel Entry Into Jerusalem

On the Sunday before Jeaus' crucifision he approached the holy city of the Jews riding on a coit. Hundreds of years before, the prophet Zecharlah had written: "Rejoice greatly, O daughter of Zion; shout. O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding ... upon a coit the foal of an ass" (Zech. 9.9)

In fulfillment of these words Jesus was surrounded by rejoicing crowds shouting, "Hosanna! Blessed be he who comes in the name of the Lord." The sincerity and enthusiasm of these people was shown by their willingness to take off their coats and other expensive garments and throw them in the path of their appreaching king. The meaning of "hosanna" is save now. What great expectations must have been theirs. In the warmth of that day's enthusiasm they felt that very soon Jesus would take over the rule of Israel, drive out the hated Roman invaders, and resigne the land to the glories it had known when David was king

Five days later with the cries of "Crucify him! Crucify him!" ringing in his ears, Jesus heard himself denounced by the people of Jerusalem. He found trimself marched by Roman soldiers to Golgotha's hill to die a criminal's death surrounded by a jeering throng led by men with the titles of priests of the God of David.

If it was so for Jesus, it shall be so for those who follow him. The mood of a crowd is fickle. As we seek to live in obedience to our Lord, there will be times when men will praise us and times when they will despise and condemn us. Deflivered from the lich to please the crowd we will walk onward in his way, serene in the assurance that we are pleasing God.

#### Jacus' Judgment en Fruittenness

After his so-called friumphal entry into Jerusalem Jesus spent the day in the city, but went to nearby Bethany to spend the night. The next morning white walking back to Jerusalem with his disciples he saw a beautiful, green tig tree beside the road Thinking to enjoy its fruit he approached the tree but was disappointed to find that in spite of its fine leaves there were no first on its frenches.

As always, Jesus grasped this opportunity to teach. Here was a perfect object lesson it was not enough to have the appearance of a healthy fig tree; in order to satisfy hunger it had actually to bear the fruit its appearance promised. To dramatize the worthlessness of a figless fig tree Jesus pronounced a curse upon it. When they passed that way the following morning they found it "withered away to its roots."

The meaning is clear, it is not enough for us to have the outward appearance of Jesus' disciplesbeing beptized, attending church, giving offerings, calling ourselves Christians, When the apiritually hungry come to us expecting to be fed the fruit of the Ille in Christ which we profess, but find no love or patience or kindness or genuine concern, they go away cheated and betrayed. Without the fruit of the Holy Spirit in the way we live, our professed discipleship is nothing more than a vain show, a trick, an empty deceit. And what are the soul-feeding fruits the Spirit bears In true Christians? They are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, femperance" (Gal. 5:22-23). When someone professes to belong to Christ, but does not have these spiritual characteristics, the Lord will finally cause his take facade to wither away and reveal the emptiness of his pretensions

#### Jesus Rahukas Those Whe Profese Holy Things

God was not in the Temple more than elsewhere, but the Temple had been set aside as a special place for communion with him Whenever one man Takes advantage of another, it is a foveless, Godless business. To do this in a place dedicated to the author of love required a special kind of callousness. Jesus' stern reaction to those making unstern reaction to those making un-

due profit off the simple folk who had come to make gifts to their Heavenip Father was his loving attempt to shock them into an awaraness of the sinful thing they were doing.

There are many ways to teach. The blightling of the flig tree, the overturning of the money characteristables, and the driving out of the sacrificial animals with a whip were acts of violence. But they were also acts of love. There is nothing soft or sentimental or indulgent about Christlike love. It can be as severe as it can be tender. Love suits its approach to the need of the Individuals toward whom it is directed "Whom God loves, he chasters."

#### God's Long-Suffering Love and Its

In Jesus' parable, God is the owner of the vineyard. Again and again he sent his prophets to the earth which was his by right of creation to receive from the tenants he had put in charge of it some of its fruit. Again and again those tenants, the people of earth, refused to accept God's servants, persecuted them, and scorned the message from the owner God did not easily give up his attempts to leach his tenants their responsibilities toward him. At last he sent his own Son to bring about some sort of reconcitiation between himself and those with whom he had entrusted his world. They murdered him, it had been their last chance. Seeing their hearts were so hardened against the owner that they would do such a thing to his Son, the Lord of earth destroyed them and translerred the care of his property to other tenants who loved him and were willing to use that property in accordance with his purposes

When the leaders of the religious establishment of Judaism despised and ultimately killed the Son who came in the likeness of the God they were supposed to serve, the responsibility of the true Israel, the Church of Jesus Christ was taken

from them. That responsibility was transferred to simple men of childlike trust and wholehearted dedication to the ways of the owner.

What is Conser's? What is Bed's?

It is said that Sergeant York, on parnest Christian found peace of conscience about his duty to kill enemy soldiers when he read Jesus' reply to those trying to entrup him with a question about paying taxes: "Render to Caesar the things that are Caesar's, and to God the things that are God's." In no sense was our Lord here approving unquestioning obedience to political and military authorities. On the contrary, his life and the life of the New Testament apostles showed again. and again that when a conflict arose between the commandments of the Caesars of this world and King of Kings "we ought to obey God rather than men" (Acts 5-29). Caesar has a right to collect taxes and to enforce laws which keep order among the people under his jurisdiction. No Christian is exempt by his faith. from fulfilling his righteous duties as a citizen. But because of his faith he should be expecially meticplous and honest. When, however, the state requires him to do something which is in violation of the will of God, his commitment to God supercedes all eise. To render to God the things that are God's means to give him the preeminence in everything; for everything, including Caesar, belongs to God. Caesar's right to rule extends only to right rule, that is, to rule in accordance with the will of the Master.

#### The All-Inclusive Commandment

"God is love" (1 John 4:8). The particular sort of love God is was revealed in Jesus: "He that hath seen me hath seen the Father" (John 14:9). The character of the Holy Spirit is this same love, for he is the Spirit of God—the Spirit of Jesus. The power of the Holy Spirit in us is the power to tove: the power to become like Jesus, the power to

become item God, when we set in Christilles love, it is God, the Holy Spirit, acting in us, when we not without love, it is because we have quenched the Holy Spirit; have denied Christ, have reacted the Father's will. God's will for us is always love, that we not in love. There is no loveless thing we could be which would please him, for lovelessness is God leasness. Where love is not, God is, where God is, love is; where God is not, love is not in love.

From this it follows that all godly laws are corollaries of the law of his own nature: love. When we walk in his love there is no need to memorize rules of conduct for all right rules simply tall us what God's love wills us to be and to do. "Owe no man any thing, but to love one anothers for he that foveth snother hath fulfilled the law" (Romans 13.8).

Dr. Callaway is currently serving as a missionary in Liberta.



#### Rachel Merrill

#### Study Session

1. Understanding the Aim

In the closing days of his ministry, Jesus continued to reveal spiritual truths to his disciples After a study of this material, members should understand tow Jesus' triumphal entry into Jerusalem, the cleansing of the Temple, and the disputations with Jewish leaders contain lessons for us as disciples carrying out his mission today.

#### 2. Choosing Learning Methods

Assign one member, in advance, Mark 11 1-11 and the related Bible study material. In presenting this material to the group, she should

discuss the significance of Jesus' riding an eas to indicate he use a king coming in peace and not a conquering political servicer. She should then relate the people's misunderstanding of Jesus' purpose to their later rejection of him. At this point, she should lead the entire group in a short discussion of the necessity of understanding Christ's purpose and a Baptist woman's place in that nurrouse.

In advance, select another member to study Mark 11:25-19 from commentaries and to present a vivid description of the activities taking place in the Temple. Then use the Bible study text to show Jesus' reasons for taking strong action. Finally, discuss how Christianity is harmed today when people use it as a mask for corruption in business.

Select a member, in advance, to present. Mark. 12:1-12. Use the Bible study text to explain this Scripture passage and give a missionary application of it.

Select a panel, in advance, of three members to discuss Jesus' disputation with the Jewish leaders. Have one panelist use the Bible study text to explain the Christians'

dual relationship to spiritual and civic authority (Mark 12:13-17) The second penelist should point out that the Sadducess were sulfty of mining up facts and misinfarers tation (Mark 12:18-27), she should follow this with her own discussion about the problems raised today by misunderstanding the Bible. Perhape a talk with her minister would give her some insight into this probem. The third punelist should read Mark 12:28-34 to the group. Then, using material from the Bible study text and information found in Bible commentaries, she should explain the significance of this passess.

#### 3. Using Learning Aids

Bible commentaries or encyclopedias will be needed for advance study. A chalkboard will be needed for listing group responses in the evaluation.

#### 4. Evaluating the Study

List on a chalkboard the activities of your church that show the church is based on the love Jesus laught.

List on a chalkboard the civic responsibilities of a Christian today Have each member privately conalder whether the church today has any activities that correspond to the corrupt Temple practices that Jesus conderned, have each member privately consider whether she has any corrupt practices that herm her witness.

Have each member evaluate her own understanding of Christ's mis-

#### 5. Planning for Follow-through

Lead members to pray daily that all members will grow daily in love for God and mankind.

Lead them to pray for an increase in love, understanding, and strength in our missionaries.

Each member should resolve to do more through Bible study so she will have a greater understanding of her mission as a Christian.

Each member about resolve to find and aliminate any personal practices which weaken her missionary witness

#### Related Activities

See page 37 for a preview of the July Baptist Women meeting. See Forecaster for Call to Prayer suggestions.

Mrs. Thomas Marrill is a homemaker from Birmingham, Alebama

### June is a good month to begin a COFFEE DIALOCUE



Current Missions (Continued from p. 301

#### 4 Evaluating the Study

State Someone asked a missionary, "How long did it take you to learn the language?" "I don't know," replied the missionary. "I'll telf you when I have."

If was said of Virginia Cobb, missionary to the Arabs: "She was a language student until the day of her death."

Pose these questions to the group: How much am I willing to

study in order to share Christ eflectively? Do I labor from an acute sense of calling? Has not God called all the redeemed to a life of service? Are we not created to glarily him, using every means at our disposal?

#### 5 Planning for Follow-through

Members should reevaluate ways they are communicating the gospel Ask the group to make a first of creative ways in which they could become involved in order to speak to the heart of the needy in the community.

Read about Virginia Cobb in August 1973 ROYAL SERVICE Look for stories of other missionaries that have made an outstanding effort to cross the language barrier

#### Related Activities

See page 37 for a preview of the July Baptist Women meeting. See Forecaster for Call to Prayer suggestions

Mrs. Bullard Jones is a homemaker from Morgan City, Louisiana



## Books for Missions Reading

What's It Like to Live in Another Country?

Session III: What's It Like to Live in Japan, South Korea, and Indonesia?

Shirley Forsen

Aim: To understand the conditions under which people in war-torn countries live

#### introduction

Out of the opening of the little shack one could see many other crate-like shacks perched on foundations of debris. Children dressed in vermin-infested clothing played about in the rubbish. At times a vendor of narcotics would approach the children. Only thinking of the delightful sensation the drug gave, they accepted it as they would accept candy.

The mother and father of these children had little time for them. All their time was speni looking for work. Perhaps the only answer to the problem was for the father to join the gangsters, who with brutality make people pay for protection. Or maybe suicide was the only permanent way out. Such horrid choices faced the people living in Tokyo after World War II

In South Korea a mother prayed to a small paper tacked on her wall. An animist priestess had sold it to her for much money. Her praying to it would keep the evil spirits away from her family, she thought. But there was also in her mind a fear of Communist soldiers charging over the mountain and killing her family.

What should she do? Stay and fear or run for safety?

One night in indonesia in 1965 builets were whizzing around the house of the missionary family. The Communists and the guerrillas were tiring on one another. The children continued to skeep through it, but the parents could not, in the past months there had been other happenings to make them quite apprehensive. Some of the village leaders who had previously been friendly seemed very cool when approached.

The preceding paragraphs give the settings and circumstances for each of the books in this study. Reading them will help us to understand the situations in these countries today.

#### Books for Reading and Study

Shadow of His Hand by Kenneth C. Hendricks (Bethany Press, 1967) \$3.45\*

This true story is about Reiji Takahashi who, disheartened by miserable post-war conditions, decided that he was going to kill himself. But before he did this, he remembered his father reading in the paper about Christians giving food to the poor His father had commented, "These Christians must be a warmhearled sori of

people." ReljI decided to find out by visiting a church. There he found a pastor who greeted him warmly and who showed him the way to everlasting life. ReljI gratefully accepted Christ, and his despair was transformed into faith and love.

After reading Crossing the Deathline, a book by Kagawa, he decided to serve Christ by helping the poor and neglected.

Although timid and often stuttering, RelJI was bold for the Lord. He
packed his clothes and moved out
of the house when his mother gave
him a choice between Christ or the
family gods, in spite of cruel land
owners, he started a little school
under the bridge for the children
of the destitute. Here he not only
taught but lived the lave of Jesus.

When these people were moved to better quarters, Reiji moved the school. Although the quarters were better, the area was not. It was the domain of the Shadow, a gangster boss who with his henchmen terrorized the people. But Reiji trusted God and put up a bigger school with he aid of other students.

True, these men would sometimes burst into his home, demanding money from him for living there but God used this humble man to him criminals to their knees.

Nothing that Reliji thought was God's will was too hard to eccompital. Rare streptomycin for a dying boy, hope for a young dope addict, a big building for the Christian center, the conversion of his own family—for all these he trusted the Lord. He took literally God's promise in Isalah 49:2 which says, "In the shadow of his hand hath he hid me."

Escape by Gladys Cook (Moody Press, 1971) \$3.95"

Ahn Shin, a Korean boy, fived just a few miles from the mountain which divides South from North Korea. He kept fearing a Communist Invasion.

Shin had a Christian chum who had impressed him with his thought-fulness and his tappiness. This child had little to set and to wear, but he was one of the most contented persons Shin knew.

Bok, his Christian friend, invited Shin to Sunday School. After several invitations, Shin went in fact, he went a number of times. As a result, God's Word bore fruit and Shin accepted Christias his personal Saviour.

Shin's father had to leave on a business trip. During this time the Communists invaded He, a mare boy, decided to take the responsibility of the whole family. He had many frightening experiences, but God rewarded his faith when his animist mother and his Buddhist tather accepted the Christian faith as their faith.

Hostage in Djakarta by Harold Lovestrand (Moody, 1967) \$ 75 (Daper)\*

Harold Lovestrand, a missionary to West Irian (New Guinea), was arrested by the Communist leaders for being a spy from the United States.

He prayed that God would keep him faithful. Reading his Bible brought him strength and guldance He would need all he could get for these trying days.

Questions were hurled at him for

hours at a time by not one but several influrrogators. He saw a prisoner, who was captured bying to escape, become a screening meniac. He and the others had to fight off everrors of stinging maquitoses and alcteer-inch rats. Not the least of his concerns was for his wife and children, from whom the Communists permitted him to hear little.

The missionary witnessed to the other prisoners and to the Communist leaders of God's love. Some of them gratefully responded to the message of hope he gave them

Just in time the doctors were permitted to exemine this feverish, dehydrated man and put him in a hospital. Finally, he was rejoined with his family and later released.

He afterwards prayed that he would not forget in the tight what he had learned in the dark

#### Approaches to Study

The following are suggested procedures. After choosing what would be best suited for your group, ask various members to prepare to participate. You may want to display the theme, sub-theme, and maps of the countries.

Ask three members to form a panel to discuss the following subjects: the conditions under which the people live, the influences and methods of Communists, the beliefs and practices of Buddhists and animists, the Influences that led Ahn Shin and Relji Takahashi to be Christians, the cost of breaking with tradition.

Following the panel presentation, ask the members to discuss the following publishes.

"I am really saying that I will never accept the authority of my parents when it comes to religion." (Escape in 18)

"And it all began with you, Bok, when you asked me to come to Sunday School." I held out but I heard the words you spoke. I couldn't keep on saving no to that voice within

me." (Escape, p. 159)

"I prayed that if released were near, I would not forget in the light what God had taught me in the dark. Somewhere I had read the rewrite of this, to the effect of "Don't forget in the dark what God has taught in the light." For me it seemed to work the other way, for I have fearned my most important lessons in the hardest places." (Hostage in Djekarla, pp. 131-132.)

God's promises gave Relif and Harold strength and encouragement during most difficult days. Discuss the significance of these verses in their lines.

"The Lord hath called me . . . in the shadow of his hand hath he hid me . . And sald to me, Thou art my servant . . . in whom I will be glorified" (tau. 49:1-3).

"In every thing give thanks; for this is the will of God in Christ Jesus concerning you" (1 Thess. 5:18).

Review the work of Baptists in Japan, Korea, and Indonestia in the following maps and pemphlets that you can order free from the Foreign Mission Board Literature, P. D. Box 6597. Richmond, Virginia 23230:

Map of Southeast Asia Map of East Asia

"Japan: A People Responding to Crisis"

"Republic of Korea, Freedom's Frontier"

"Indonesia: A Known and Unknown Land"

#### Related Activities

Call to Prayer. When you pray for the missionaries on the prayer calendar, pray also that the people in these countries who are striving so hard to find happiness and secucity will not stop until they find them in the Lord Jesus Christ

Preview Baptist Women Meeting. See page 37 for a preview of the July Baptist Women meeting.

Miss Forsen is a public achoofteeche in Independence, Missouri.

\*Avertable from Baptist Book Store



# **Prayer Groups**

#### Field Evangelism and Preaching

Gladys Weaver

The 100 missionaries now serving in the Philippines work with some 300 churches, chapels, and mission points with a total membership of about 15,000. Their work is centered on the Islands of Luzon, Milipdanso, and Cebu.

Conflict over land ownership between local citizens and new people moving into the northern Cotabato Province on Mindanao has caused the closing of some churches and the scattering of church members to other sectors. "Please pray for the churches in this area, and for the lay leaders who are seeking to hold these churches together," says missionary Bob Nash.

In other areas, the work continues to grow steadily. Missionaries engaged in field evangatism find that one of the best ways to begin new work is to find several people interested in Bible study and begin a "house church." These are small group meetings with a lay leader which meet in one of the member's houses for Bible study and worship.

Charles Chilton is using this approach to begin new work in the Bataan and Zambales provinces of Luzon. He is the first Southern Baplist assigned to this area. He requests prayer for the four Filipina pastors and workers who assist him. "It is thrilling," he says, "to see people come alive when they hear the Word. Pray that we will reach many".

Missions in Manila and the surrounding area has been divided into inner city and outer city work in order to allow two missionaries to give needed assistance and encouragement to this large area of work. Jack and Rosanne Branan direct the inner city work, which consists of oversaeling the work of eight churches, three chapels, twalve extension Sunday Schools, and twenty home Bible studies.

An experience of personal witnessing to two woman who attended her Sunday School class at International Baptist Church In Manita led Zelma (Mrs. James A.) Foster to dedicate herself to personal witnessing in that city of some two million people. With a friend as a witnessing partner, she bagan a policy of witnessing and home Bible study that is proving highly successful. "This witness grew out of prayer," she says. "Please continue

to pray for me in this new ministry. Every week I talk to new people who do not know the Lord as personal Saviour. I am depending on you to pray them into his kingdom, as we give out the Word under the leadership of the Holy Spirit."

#### Agriculture Ministry

A new 25-acre demonstration farm and training center has been opened about an hour and a haif's drive from Davao City. Formal opening of the Mindanan Baptist Bural Life Center was held September 7, 1971. The center, directed by Harold Watson, seeks to help the rural people of Mindanao by show ing them how to raise produce and animals for food it also seeks to strengthen the work of the struggling rural Baptist churches by helping them to become self-supporting to be better stewards of their personal resources as well as good stewards of the land, and to raise their standard of living.

In addition, the center has facilities to house individual farmers or rural pastors who may want to come, bring their own food, and spend a week or ten days learning about one particular project in which they are interested. Some of the projects from which they may choose are dairy goets, delry cowe, citrus orchards, cettle breeding, and swine staking.

"Our greatest prayer need," writes Mr. Wiston, "is that we can use our projects here to help people spiritually as well as physically. There are so many needs and often we do not know just how to help. We are hoping that in many areas the farming classes will be openings for having Bible study classes. The people are very responsive and now is the time for winning them to Christ."

#### Radio and Tolovision Ministry

The Baptist Hour is now presented in two of the major dialects. in the Philippines. Pastor Frad de Leon of Page Baptist Church is the regular Tagalog Baptist Hour preacher for both radio and television. The Tagalog Baptist Hour is aired on twelve stations on Luzon and Mindanao. The Cebuano broadcast, with pastor Feliciano Montenegro of Village Bantist Church as preacher, is alred over seven stations. Music for the Bantist Hour is provided by the 21-member Baptist Hour Chair under the direction of Phillip Anderson, secretary of music promotion.

The radio and television ministry, headed by Howard D. Olive, is supplemented by a Bible correspondence course which has enrolled more than 10,000 for home Bible study. About 500 new students enrol in the Bible study monthly.

There are records of numerous conversations through follow-up of those writing to Dr. Olive about the Bible course. One church has been organized with only the halp of the radio and correspondence course.

#### Other Areas of Work

Missionaries with special training and skills work in other areas in the common purpose of bringing individuals to Christ and helping them

form strong churches.

Three Baptist achoose seek to give quality education in a Christian abmosphere and to train church leaders. Student conters in asversi major oities minister to Baptist students and without to the lout.

The Baptist Center Press publishes quarterlies, tracts, and other types of literature in six languages for use in evangelism and church growth.

The Mati Baptist Hospital, opened in 1954, has aided in planting missions and churches throughout the Mati area.

Planning the Prayer Group Meeting

#### Proparation Period

One of the best ways of learning to pray meaningfully is by studying In-depth the Lord's Prayer. Lead members to consider thoughtfully each phrase of the Model Prayer, and see how its pattern can be applied to their own prayer experiences. Use the method of study and key thoughts in the Prayer Group Guide, page 25 (see WMU order form, p. 48).

#### The Prayer Experience

The aim of this prayer experience is to gray with new awareness of the varied areas of work through which missionaries in the Philippines seek to win people to Christ

Prior to the meeting, assign to Individual group members particular areas of work in the Philippines to discuss and to pray for at prayer-time. Urge each to research her topic in the prayer group material, back issues of ROYAL SERVICE, and The Commission. Encourage her to be able to name in prayer specific missionaries engaged in that area of work (See the "Missionary Directions").

tory" available free from Foreign Mission Board Literature, P. O. Box 6597, Richmond, Virginia 2320 I

At the front of the room, display a map of Southeast Asia (see slable free front Foreign Mission Search Utarature, P. O. Box 6597, Richmond, Virginia 23230) with Philippine cities mentioned merked with colored push-pins. Below the map display pictures of symbols of the various areas of work in the Philippines.

After each woman discusses her assigned area, ask her to lead in prayer.

#### Related Activities

Cell to Prayer. Fasten a length of twine from a ceramic figure of the praying hands to a small begiet. As the names of missionaries on the prayer calendar are read from small slips of paper by Individual members, have the papers placed in the basket. Explain that as we intercede for missionaries, we hold the rope for them.

Lead women to choose prayer partners. These two women are to choose a day and time to pray together, if possible, or simultaneously in their own homes. Pray for an area of work in the Philippines and the missionaries engaged in that work.

Preview Baptist Women Meeting. In order to develop new and different evangelistic methods for home missions, existing methods must be thoroughly evaluated. Attend mext month's Baptist Women meeting to learn how the Home Mission Board assists in collecting, compiling, and interpreting data in order to plan new works.

Mrs. Billy Weaver is a homemaker from Nevesota, Texas



# Mission Action Groups Guidelines for a Successful Referral

Anne Davis and Betty Guthrie Dawson

In the preceding articles of this series we have discussed how to determine the need for referral in ministry situations your mission action group encounters and how to go about locating the appropriate person, agency, institution, or system to which the referral can be made. The aim of this article is to give you some practical suggestions on how to bring the person or family that you are seeking to help and the referral agency into the most positive relationship possible relationship possible.

The three basic elements active in little process of referral are: (1) in this process of referral are: (1) the person or family (client) needing a specific kind of help, (2) you or your mission action group who seeks to expedite this help, and (3) the contact person in the agency who determines what services are needed and can be offered by the agency in the given situation. The functioning of each of these elements has an effect on the result.

Perhaps the most vital Influence on the process is exerted by attitudes and feelings. The person in need is going to bring to the situation a reservoir of attitudes and feelings regarding his circumstances: personal feelings of inadequacy and weakness caused by not being able to handle his own problems, preconceived ideas of what the agency is like, fears of having to reveal his own misjudg-

ments or sins, possible embarrassment over not being able to pay for services, and feelings of rejection that he is being sent somewhere else. It is easy to understand how an Individual who is experiencing any combination of these feelings can become frustrated, immobilized, or even angry, and, therefore, resistive to accepting help from a member of your mission action group or a community agency.

With your understanding of this person's life-problem-situation, and an awareness of how he must be feeling at this point in time, your ministry task is then to present to him his need for a referral. Your attitude as the helper is of vital importance. What you have heard experienced, learned, and felt in regard to community agencies will influence your approach to the person with the need. For example, if you know of someone who has had a disappointing exposure with a particular service, you will likely feel uneasy about the referral. If you personally feel a sense of failure that you have not been able to do more, this attitude can also be conveyed to the person you are trying to help. If you have had previous successful and rewarding contacts, you will be knowledgeable and enthusiastic about suggesting the referral.

It may be good at this point to

take note of an experience Jesus. had as recorded in chapter 19 of Matthew. The young man came to Jesus earnestly seeking the answer to receiving eternal life. He listened as Jesus pointed out the realities of his situation—that part of his life that kept him from being complete -and the account says he "went away sorrowful " Although the Bible records many instances where leaves had great success with people, this is a record of an apparent fallure. But after further study we see that Jesus would not have handled the situation any other way. For the same God-given freedom of choice which allowed the young man to go away "sorrowful" is the same freedom that could have brought him into a saving relationship. Then, in our dealing with people, we also must evercise this difficult, but necessary, principle, Sometimes, by his own choice, the person may put himself out of reach of needed help

These are things that you would want to be in a position to discuss with a person in preparation for his reterral to an agency. Some of these might include: the type of agency and what services it offers (counseling, financial aid, child care, etc.), what fees (if any) are involved, some idea of what kind of questions might be asked of him (medical history, semployment reord, etc.), what staff personnel he

will belli with (doctor, minister, social worker, psychologist, etc.), approximately from long the initial context will take. These are many other things which will come to your mind that you can shere with this person, but probably the with this person, but probably the most in-fluential will be your reasons for feeling that a referral is needed, besed on an awareness of his problem situation and your Christian concern for him as a total person. This is exactly what Jesus did in dealing with the rich young man.

The third element in the referral

process is the agency. Depending on the agency, the person you first speak with may be a secretury, receptionist, intake worker, social worker, nurse, or teacher. This person should be able to explain the agency's purposes and services, fishen to your questions about the particular situation, and discuss with you the step-by-step procedures the client will encounter when he comes to the agency (where to find the proper office, any information he might need to bring with him such as his Social Security card, Veteran's number, Insurance forms, etc.).

in some cases there is identifying information which you can give to the agency beforehand which will expedite the process, such as the person's name, address, age, marital status, education, number of children, etc. Others prefer to obliain all of this information from the individual himself. Let the agency be the guide by simply offering is there any information that I can give you which might be helpful?

In the client's initial contact with the agency there are several avenues of ministry for the Christian helper. You might be instrumental in providing transportation or child care arrangements, not to mention encouragement. Many find It very helpful to accompany the individual the first time. A good rule-of-thumb, however, is to allow the person to do as much of the preparation and follow-through as he is capable of

doing in order to increase his sense of maponshifty for, and involvement in, the process.

One principle, above all others. governs the relationship between client, Christian helper, and agency. All clients have a legal right to expect information of a personal nature to be handled confidentially. Most community agencies require a signed release of information from the client before information can be shared even with other americas. doctors, or lawyers. This also places a sensitive responsibility on the Christian helper, and may even limit your being able to shere specifics with your mission action group, depending on the situation.

Once the referral is made, the agency will determine the plan of action. It is at this point that you need to reevaluate your further involvement with the person. This can take at least three approaches You can withdraw completely from the situation if this seems advisable. Your mission action group's service priorities and the agency's recommendations will help to determine this. Secondly, a cooperative effort can be maintained. This could occur when the agency provides financial assistance and job training to the adult client, while the mission action group provides essential day care for the children through their church day care cen-

A third approach, not unlike the second, is where the mission action group and the agency focus separately on certain issues. An example would be when an agency assumes the health care of an aged person and your mission action group continues to make frequent visits, provides periodic outings and holiday remembrances.

Helping is never easy and yet God calls us to help. In the tension between these two points, we struggle and in our struggle, we become more mature sons and daughters of the Father. In-Barrise Training

invite a representative from an agency in your community to visit your meeting and discuss the agoncy, referral processes, confidenticity, legal implications, or other espects of Interest. Depending on the type of agency, your group might want to enter into an on-going service agreement with them to provide a perticular service. in line with your aroun's service priorities. (See April Issue of ROYAL SERVICE.) For example, if the reprecentative is from a children's home, you might learn of their need for emergency overnight care for some children or foster homes for others. There may be in your group several women who feel they could do this

Exercise II

Two or three members of your mission action group could each visit a community agency which is a good future referral source. Make an appointment and talk with a staff member about the agency's purposes, limitations, services, etc. Share with the mission action group at the next meeting your findings and impressions.

Exercise III

One or more women in your mission action group may have had personal experiences with an agency or a prior referral contact and would be willing to share their feelings about the experience. They might want to mention how they decided on a particular agency, how they were received, what staff personnel they spoke with, what questions were asked etc.

#### Related Activities

See page 37 for a preview of the July Baptist Women meeting. See Forecaster for Call to Prayer suggestions

Miss Davis is assistent professor of society work education at the Southern Begits of Theological Seminary. Mrs. Devisors is a psychiatric social worker at the Tennessee Psychiatric Hospital and institute.



**Margaret Bruce** 

# ENLARGIN BAPTIST WOMEN ORGANIZATION

Did your Baptist Women organization participate in the "Each One Bring One, Cultivate One" plan during January-April? And did your organization accept the challenge of the Giant Step last fall? Recently a friend said, "I brought a new member to our last 8aptist Women meeting, I've taken a Giant Step."

If your Baptist Women members have been enfering into these exciting plans you may need to consider enlarging the organization. You may need to begin additional missions groups or new Baptist Women organizations. These questions may help you decide whether your present organization structure is adequate.

- What is the enrolment of your current missions group(s)?
- Do some groups have more than twelve or fourteen members?
- Do you have enough different kinds of groups to allow members to choose the group in which they want to work?
- Do you have missions groups and Baptist Women organizations meeting at times convenient for all Beptist Women prospects In your church: the woman employed outside the home? the woman with young children? the woman who prefers a morning meeting? the woman who can meet more conveniently at night? afternoon? a particular day?

Answers to these questions may help you see that your groups are too large, that you need various kinds of missions groups, and that you need groups and organizations meeting morning, afternoon, and night, and on different days.

#### STUDY ADDITIONAL MISSIONS BOOKS

Last fall you studied Europe—A Mission Field? Last spring you studied No Man Goes Alone. Why not plan another mission study class? Singe 1973 is the 85th anniversary of Woman's Missionary Union you may want to study History of Women's Hissonary Union's by Alma Hunt. A Teaching Guide! is available for the teacher(s). Or you may prefer studying the biography Annie Armstrong? There is a Teaching Guide! for this book also.

Women enjoy dressing up in costumes. Have them come to the study of these books in the dresses they made for the 75th anniversary or in clothes of the late 1800's. You may want to use the play, Anals Armstrong: Determined Servani<sup>1</sup> with the study of either of these books.

Encourage every woman to read these books and others as you promote Missions Reading in Summer. Make an MRS chart with the names of Baptist

Names			Boa	łes I	Reac	<u> </u>
	History of WMU	Annie	Other	Other	(198m)	
lane Jones			Г	Г	П	
City Hunt				Г	П	
Aary White				Г	П	

Books recommended in ROYAL SERVICE each month may also be promoted for reading. If there are women who did not read the 1972-73 Graded series books for adults give strong promotion to this. As a woman reads a book, place a Baptist Women insignal seal! In the space by her name and under the designated book.



Comments in Call to Prayer November 22 told of a school in Kersya that needs larger facilities; students are being turned away each year. This statement is true of many mission schools. But Baptist Women could change this if we were giving greater support to missions through prayer and gifts.

Mission support chairmen can enlist more pray-ers by promoting daily use of Call to Prayer. Have you tried these ideas?

- Duplicate copies of Call to Prayer and fold them so they will fit into a Bible or a purse. Distribute these to members and ask them to keep Call to Prayer in their Bible, purse, or in some place where they will be reminded to use it soch day.
- Duplicate this prayer of Sarah Chakko, on Indian educator, and give each member a copy.

Lord, open Thou our eyes that we may see our sins of amission and . . . our unending concern with things insignificant and our neglect of Thy eternal values."

Ask members to be faithful in answering the Call to Proyer each day

\* Make a sign with the words "I Will Pray Daily" printed on it. Order enough prayer reminders (Baptist Women bookmarks!) for each member and ask the members to read in unison the last sentence of the bookmark: "I will pray for missionaries who serve at hame and around the world, and for people who wait." Have someone sing one stanza of "How Long Shall They Wait?"

#### Verying Use of Call to Proper in Mostings

There are thirty-four suggestions in the Prayer Group Guide! of ways to use Call to Prayer If you do not have the guide you may want to order a copy. Using Call to Prayer is just one of the helps you will find in the guide.

If you have not used this idea you may want to use it at your June Baptist Women meeting

Write the name and place of service of each missionary (having a birthday on the day of your meeting) on gold paper to represent a link in a chain. At the meeting call the names of missionaries and put the links together to form a chain. Then place the chain around a world globe.

For the past three months—
April, May, June—emphasis
in Baptist Women has been on
sharing your faith with others.
A supplement to this unit of
study is the booklet, Falth
Sharing in Mission Action.<sup>2</sup>
The exercises outlined in this
programmed instruction booklet will encourage members to
follow this study with practical
application of what they have
learned.

Each member needs a copy of Faith Sharing in Mission Action. The booklet is for individual or group study.

- To promote its use you may:

  act out one or more of
  the situations suggested
  in the booklet
- display the booklet in meetings and on tackboards
- distribute a mimeographed letter or card explaining Faith Sharing in Mission Action
- have one person present some of the problems outlined in the booklet and have a panel to suggest solutions

Taith Sharing in Mission Action



# FAMILY **CAMPING**

There is a real missions opportunity in the camping. If there are families in your Beptist W. organization who get into their camper, or past trailer with tent and other peraphernells, help @ become campers on mission. Here are some ideas to suggest to them.

If the family is compling near the water, plan a "Gaillean service." Use the story of Jesus calling fishermen to be his disciples (Matt. 4:18-22).

Make candles by pouring paraffin in paper cups and put the lighted candles in the water. Then told of some missionaries who have some out-some across the ocean-to spread the "light" of Christ. Emphasize the Individual light each Christian possesses and the responsibility he has for letting his light shine (Matt. 5:14-15; John 8:12).

A campfire provides an atmosphere which is con ducive to worship and meditation. Compers may be given a stick or a rock and asked to let these represent a negative trait or feeling or sin of which they wish to be rid. After the leader runds Matt. 5:1-11 and leads in prayer, campers are gaked to throw their stick or rock into the fire.

Mirreographed songs, inspirational poems, and Scripture passages may be used at the vesper time or for morning watch services

Here are some resources to suggest to those who are interested in becoming campers on mission:

"Introducing Campers on Mission," pamphlet\* Family Missions Guide

Camping Manual—Camping Along Missions Trails\*

#### Officers Council

One way to develop leader skills is through reading Have your officers read Guiding Adults' and Understanding Adults.4 These books will help Baptist Women officers develop some of the skills which make leaders more effective and more efficient. Encourage your officers to read more. Here are other books they may meant to read:

Learning Is for Life by Raymond Rigdon (\$1.50)1 How to Get Along with People in the Church by A Donald Bell (\$1.95)

Agenda for June Officers Council Meeting

Call to Prayer Announcements Reports from officers Check progress on achievement guide Planning for:

- · Enlargement of organization
- · Study of missions books (History of WMU) and/or Annie Armitrong!)
- · Representation of Ridgecress or Glorieta WMU conferences
- Annual planning for 1973-74.
- · Leader training

'Available from Woman's Municentry Union or Baptist Rook Store See WMLI order form, p 46 \*Available from Woman's Missionary Union only. See WMU

arder form, p. 48.

Available from Bagtist Book Store only.

"Available free from Home Mission Roard, 1350 Spring Street, N.W., Atlanta, Georgia 30309.



# Call to Prayer

#### Hermione Jackson

1 FRIDAY Proverbs 30:5-19

I BRIGATY Provention 30:5-19
Augustine Solorain in diseaser of migrant ministries for The Southern Bogitas General Convention of Collifornia, like work involves travel to migrant fields over the store true to migrant fields over the store force he is alway from home enough of the time, he calls special proper for the wife ond two tones, ague seven and nine wife ond two tones, ague seven and nine fields the many misles the registrations; home for the migrant bearing legislate decisions. The many misles the right decisions, formed on the migrant weekers in Collifornia and the migrant product of the migrant years for himself the field of the migrant of the migrant years for himself decisions. New York of the migrant of

gan Mrs Adella Marses, ratired, Texas Augustian Salanes, Christian social minis

7449, Carlioma Aerban Wade, Indian Oklahoma Therius Andresso, religibus education

Philippines

G. Wayte Buck, business administration,

leroel v. Clerence O. Griffle, home and church James AA. HIR," home and church,

Mrs. Bob W. Hunt, home and church.

Taison Harshi W. Lowis, proaching, Surinam Mrs. Flayd J. Maybarry, administra

Otive Biddell, retired, China

 SATURDAY Proverbs 31 10:31
In 1964 Southern Boptists joined hands with American Boptists in missions efforts in Puerto Rico. Although American Boptists tists had worked there since the turn of the century, their deorgeagerons cotaled only 56 And these were in urban area. The Home Missian Boo'd committed itself to neithing of evangelism and ministry that aid not require large financial investments.

Mrs. Lamar Jockson is a harmemaker from B-minghom Alabama

or emclatists E. McKinney Adams works in one-to-one Bible shady studitions and home fallowships. He has legum a small fible institute for those who are called

Sibbs Implicate for those who are carried to preach.

8. Meditimery Advance, postor, Fuerto Rico Mers. Andrew Fester, retired Loutleria Mers. Forms C. Prems. Sponsibly Tands Warress Descent Perms. (notice, Oklahorno Williams Descell, resident, Printer, Tanes Mets. Jewy B. dissibledy, home and church, Mattenda.

Nigeria Carnelle Latvell," secretory, Hong Kong Mrs. William T. Roberton, home and church, Vietnam

1 SUMBAY Hobrano [1:1-10

Corver Canter is located in a block ghatto on the rivertions of New Orlson. Missionary Phyllis Rogan writes "My most organit proyer request would be that all Christians would be willing to seek Christ-Christians would be willing to seek Christial idea solutions in their dealings with all human beings. Every hoteful act by a person who were son the label. Christian makes our worth jest to little more driftcult it would ask that verynam who uses the prayer calendar howevily joint him own will not good in the matter of relating to people to good the matter of relating to people.

of all races." Mrs. Frank Chiberne, amac-attornal ser-

Mit. Prisin Climperes, Disac-grangi services, Korsan Phyllis Regio, Boptist center, Louisland Albert L. Best, preaching, Colombia Road B. Peyer, 1s., preaching, Indonesia Mrs. Rebert H. Gerrett, have and church,

Rhodeso Mrs. Poul C. Mustaller, home and church. Tholland Mrs. Marvin B. Rayanilla, home and

Church, Bottwara Reigh L. Rammage, preaching, Rhodesia

4 MONDAY Habrews 11:11 26

4 MONDAY habres: 11:11:20. In the magnificant folder region of south Chile, the Temuco Baptist Acodemy enrols some thousand students from hindergorien shrough high school. Mrx. I. Grundy Jenes, 2r. feels that "Ill it has greatest evange fastic apportunity on Chile." She scores our preyers that missionaries may "present

Christ in such a may that these students will accept him as Lord." Last October, the academy calebrased its 50th embersery. Through its does hove possed many floriful is address or well as professional people Prey for its continued witness in these certical days. critical days.

Denoulum Sejerano, rathred New

Mrs. James A. Berrier, Indian, Nan Man-

Mrs. Vaniel H. Blubshy, Sponish, Texas Mrs. Vaniel H. Blubshy, horris and church,

Tonzonia Claud B. Romans, business administration

Chord B. Bampas, business poministration, South Figs II described the Constitution of the Hors. S. Bampas Neebaby, home and church, Chile Mrs. L. Grawdy Joses, Jr., education, Chile Beth Klais, madical, Tanzonia L. Bartas Martin, Fallish language, Gason Mrs. Jack L. Martin, home and chutch, Thinks.

Thatland Mes. Burld Male, education, North Brazil Mes. Lee M. Nickels, horne and church.

5 TUESDAY Romons 5:1-11

Veteran missionary Alice Moone works at the Christian Consountly Center in Rivoti, Italy In addition to directing a kinderportan of filey children, she over-sees recreational activities for older youths

Missionaries are listed on their birthdays An exteriok (\*1 indicates missionaries or furfough. Addresses of missioneries are isted to Directory of Missionery Personnel, free from Foreign Mission Board Literature, P.O. Box 6597. Richmond, Virginia 23230, or In Home Mission Board Personnel Directory, free from Home Mission Board, 1350 Spring Street, N.W. Allanta Georgia 30309

Firemulally, the community of 40,000 farmer little aremployment, but "aphthesis by they have ulmean righting." Respect for the Baptist witness in excellent, in 1972, the timi Vocation Bible School had 35 the total vocation some across have a attend with only four from evergelitor homes. Pray for the summer's school and for the homes that will be reached through

for the Nomes that will be reached through through three children.

Max. Breat P. Flares, Spanish, Arisona Buden P. Manger, Spanish, Californio Max. Bowle Richardes.

Max. Pari R. Venegers, Michael C. Batteriana Bella Assets, education, Nigeria

J. Bayl Bewell, preching, Paru

Max. Pari R. C. Clerk, home and church, Bella Massets C. Clerk, home and church and the church beaters time.

Man. A.
Church, Argentina
religious subscriton, Okinemo
Man. Church P. Long, horse and church, Belgam
Mrs. W. Hareld Matthews, home and church, Philippines
E. Law Matthewship, education, Botswand
Altin Massey, special work, Italy

& WESHISDAY Romans 5 12-21 § WBMMEDBAY Romans 5 12-21

J. Allen Smith is boosed in Angales
City, Philippines. He writes, ""New grotehul we are hor proyes aspect 1 wish those
people could get a glimpa of the imperforms of their ministry overses through
proyer." The noise that cosmand develcoling floods lent aurement suppried on his
write is birthday when Christian people were
proying. The decrease in military personrial of Clork Air Force Boss is a martie of
coronars for this Emuliancean on their The opportunities in his province to minister to 600,000 Filipinos, however, is un-

Mat. James Balano, language missions,

Hitrois
Plays Key Hando B, pastor, New Mexico
Mac. Pract Bamber, Sponish, Arladrop
Mrs. Rabert Lao Calleo, horne and

Mrs. Nations Las Cellies, horse and church. The lond Mrs. M. Marshall Plasmay, horse and Church, Sauch Bryari . Chyda Peeses, presching, Philippines Larvis E. Las, Boolst Sponish Publishing Hosse, El Pao, Tasse Bashall B. Missey, education, Tonzonio Carlin B. Doutes, presching, Tonzonio J. W. M. Richessines, Ar., presching, Ni-

J. Allen Beste, English-language, Philip-Mrs. Poul W. Brantler, home and church,

7 THURSDAY Romans 6:1-8
On the FI Pack Reservation near Popior,
Advision, oral Status and Ageninipoine In-dions. Oliver W. Manson reports that "our grountest need is more workers among these paople. If Christiantly is to program, there must be indique un places of leadership. Proy that our people might feel the burden-hor their other paople to presch and such the their their point paople on presch and such the were 322 annothed in Vocation Bible School Proy for the missionaries as they plon for this gummer. plan for this summer.

James Correll Sciency, parter-director.

Mrs. A. J. Corver, Sportch, Texas. Other W. Marson, Indian, Montana C. Matrin Ratherl, superintendent of missems Anapone

Maurice L. Caldwell, social work, Peru Mary Clark, nurse, Rhodesia Mrs. Wilfred H. Cangdon, education, Ni-

geria William H. Ferrell, preaching, Argentina Orman W. Gwynn," preaching, Equatorial

Brazil William C. Massa, business administration, Tanzania Mrs. Hugh P. McCormick, retired, Nigeria,

Mrs. Canald J. Bringsl." home and church.

If PBIBAY Romers 6:9-15
Author of four books in lingisis and six in Sponsh, Civil W. Reld qualifies as a specialist on Massice of they 25 years of service. The Raids have speed miss of desire in Caudels jore where they exchanged with the student horse or of established a printing shop to train young man for a tredit. In more recent years, the Reids have been doing evengelatic work in Twotla Gurifferes near the Gustemolon border From this store capital, Mr. Reid odivises and coursels nettonel workers. orige covered legally parve as posters in Mauton

in Masico.
Collis Brews, Baptist canher, Arixono
Mrs. Buthus Y. Haggare, Indian, Mississippi
Mes. B. Weyes Williams, associational
services, Celifornio
Mes. Thamas W. Hill., Boptist Sponish

Publishing House, El Paso, Taxos Mrs. Bobby G. Magoo, horre and church,

Chile Mrs. John W. Merritt, home and church, Germany Mrs. Orvil W. Reid, home and church,

Jee G. Termes, preaching, Vietnom

9 SATURDAY Romans 6:16-23

För sin yegrs, Migry Suthell Walker has been Horse Mileton Board measurary at the Baptist Community Center in Lesting-ton, Kentucky. Her work includes multiple Ron, Kantucky, Har work includes multiple activities: Hierarch classes, starting, high activities: Hierarch classes, starting, high food distribution, medical and legal assistance, recreational activities, cooking, sev-ing. Bote clubs, parents meeting—to wention a few. The certar cooperates with

mention is few. The certer cooperates with the formity, check, not all conveniently operated in order to aid the individual spiribally, mentally, and specially. James Depoles, Sponish, Chic Remail M. Reveasides, Sponish, Arizona James B. Belges, Sponish, Tracor Many Sandal Wallaus, Bopist certair, Kan-Many Sandal Wallaus, Bopist certair, Kan-

harky Men. Baptist center, Tenas May, Thomas Wes, Baptist center, Tenas May L. Wayne Bresham, hore and church, Philippines
Alex. Burded D. Meses, home and church,

Tontonia in. James E. Spenisling home and church, Trended

IS SUNDAY Romors 7:1-25 For five years, Mrs Robert C. Davis, Ir., served in Howeli before going to Vist-norn in 1961. Being a homemorier for her norm in 1961. Being a honeunolise for has hashard and six children has beam a mast difficult task. However, in spits of con-timused lighting, name of the missionaries had to leave the country, although the Devis femily relocated several times Proper conciens are: the purchase of church

property, enduring peace, now missionwess, the soving power of Christ working in the hearts of the Vestmanne.

Repens Bregge, language missions, Michigan Bregge, language missions, Michigan State of the Collins, superintendent of missions, Californie Mes. Selves tighten, Sponish, Colorado Saveness Surianny, Are, weekday ministry, Virginia Babare Tresseline, postor-director, Massachusette
Mes. Babare C. Borks, Jr., home and church, Veltram

church, Vietnam church, Vietnam . Muster Hommett, preaching, Talwan . Muster Hommett, pecretary, Colombia

11 MOPORAY Remove 8; 1-1g

Aboks so for an Beprist work and development is removed. After the enriquence in 1944, new less After the enriquence in 1944, new less After the enriquence ord oil was deconoused. We and their ord oil was deconoused. We and the series of the

Mrs. Americ A. Gottle, Sr., social work, Kenya Min. Behart D. Hardy, home and church,

Japan Mrs. Wayse E. Maesse, home and shurth, Philippines
Mrs. Levis A. Miller, home and church,

Talwan
Mrs. Pepter M. Mases, home and church.

John B. Patter, preaching, Tholland Met. Navy L. Ballry, home and church,

Taiwas Avery T. Wille, Jr., home and church Indonesia

12 TUESDAY Romans 8.19-39

Mary Francis Culpapper was born in China while her parents served as mis-China while her porents served as missionaries in Shantung province. Her period server shore is a Shantung province the province server shows the server shows the server shows been server shows been specified in 1947, they segre appointed for Japan here years jugger fixed oil that years have been specified at Fulkotic, a city of manify a million people. Pray for the Japan Baptist Convention as it endeavors to become self-supporting. Also, pray for the Japanese people as they feel the meanuring the stoop between motheralistic step.

spiritual values National Baptist Florida Mes. Augusta Gustaves, Sporist, Texas Blace W. Male, superintendent of missions.

Michigan Herray Helimas, National Baptist, Tsiat Mrs. Larry S. Theman, church actorison,

Howari C. S. McCell, retired, Virginia Mildred Creistres, education, Nigeria Mrs. William L. Wallers, howe and shurch. s. Massy G. White, retired, Brazil vid G. Wymen, student work, Marie

neighbors that an leaten can maximal eating of the Holy Spirit on the continue to work with our own people." eriting or true runy species."

After Bestell, Indian, Original
Mrs. Bestell H. Perioles, church extension,

Perveyhonia Mrs. Bothy T. Hood, home and church.

Argentine Mrs. James C. Bedding, home and church.

Peru Res Steggard, education, Karrya Chorins S. Smathers, preaching, Paraguay

14 THURBRAY Romans 10:1-10
A graduate of the Cincinnati Cananna-tory of Music, Joan (Mrs. Robert E.) Amis married on orthopodic surgicial and nose lives in Eku, Nigeria Denson weightip and spiritism have been on the increase in this spiritime have been on the increase in this interes with even some so-called Christian ministers advocating the proctices. They can "counterfait physicals healing but not spiritual healing. They also devil give all the proise and glosy to Jesus, the Christ." This is in marked comment to the ministry of Ex. Bentis Healing. this is in registed contrast to the minight of Eku Rejotes Hospitel, Pray that minock of healing will continue to take place their John Bessel, pastor-director, Georgia Men. Beal Emerker, Sporish, Forida Habert Ford Merrey, US-2, student work

Vicginia Ellium Laithe, Indion, Oklohomo Mer. Paul Whitelast, Indian, Oklohoma Mer. Eabure II. Amis, "home and church.

Nigeria
J. Robert Buerte, preaching, Argentina
Mm. Herbart C. Educative: home and
church, Rhadwig
T. Franklin Herkins, preaching, Korea

T. Franklin Heatine, prescring, screen john S. Levemen, presching, Gusternole Durphe kart, secretary, South Scazil J. Wendell Emith, presching, Indonesia

IJ FRIBAY Romans | 0:11-13 18 FRIDAY Romons (C:11-13)
Jane Pringle and her husband (Dougles)
work at the Panemo Baptist Theological
work at the Panemo Baptist Theological
serringry This is footested on the PanAmerican Highway in Arcigion, her mitter
sess of Panemo City. The buildings of
reliably new and provide for about 25
sections The annothment has been between
the annothment has been between
their words and annothment property
their weeks and the colling send in the
panemons and the colling send in the
panemons and well entire the seminary pastorate and will enter the seminary to propers for this service.

Correll Erect Adess., US-2, student work

Ohlahatha Mrs. Yees Alemen, Spanish, Texas Mrs. William C. Burdick, weekday ministry, Texas poster-director, Meline mildred Petter, Spanish, Texas Lidre Play Magham, special missions militia.

n. Georgia

Mrs. Michael Heresje, Indian, New Mos-

ice Albine & Sette, retired, Tonce ties, Bougles Pringle, Spanish, Ponamo-Canal Zone ice. C. E. Wiley, associational services,

I res V. Leroes, retired, China, Philip-nes, Tahwan ... Ar, home and church, Javes L. Myres, Jr., home and church, See W. Reed, preaching, Peru Mer, E. L. Seets, home and church, Zam-

16 SATURDAY Romans 11:1-16
After len years in Argentine, Jermes and Francas Water house saved to Assentine. Illustration of the capital, the feedbar Seattle of the channel is the channel of the Baptist houghts! being the best trained in the country, Mers. Wayee Belley, Indian, California Edwin Dies, Spanish, Florida Ell Dessingues, Spanish, Florida

Useh
Platene, Spanish, Ohio
C. Atale, home and church, Rhoshale
K. Jesta, home and church, In-

direction P. Love, home and church,

Guyana B. Wetsen, home and church, Paragusy

17 SUNDAY Romans 12.1-9
Serving har first leren at a missionery,
Juna Meson has been categored for women's
work in Tanzonia, Minnia Lou Larias has
served in women's work in Brails for
several lerms Thate two women are two
of the increasing number of single women
who are involved in women's work in through
the world The overtakes counterpart
of WMU—women's work in whitever for
a with — women's work in whitever for it exists—is on eifort to train Beptier somen for responsible Christian disciple-

ship. Mes. Bak Wayna Sengkany, church auton Meir. Bish Waynes Brenkney, church asten ston, Kostucky stens. Sponish, New York Rolph Theaders Chemins, Jr., Beptist center, Washington, D. C. Meir, John S. C. Meir, Sponish, Florida Meir. Caffer Williamsell, retired, New Manic Phys. Represent L. Admins, Norre and church, Physical L. Admins, Norre and church.

Nigeria John L. Blas, retired, Brozil Dynamic M. Courtery, presching, Gueta mole 6. Salvin Supriorm, dorm parent, Philip-

Bleast S. Seule, agriculture, South Brazil Batty Jean Swee, education Nigeria Mrs. Dees T. Fillegerski, A., home and

church, Jordon Mrs. W Guy Headense, home and church, Philippines
Missis Las Laster, somen's work, South

Month. Mrs. Freek P. Lide, retired, Hong Kong June Messa, women's work, Tenzenia Mrs. Lether M. Merphia, home and church

Robert E. Wisherford | 12:10-21
Robert E. Wisherford | 1-10-21
Robert | 1-10-21
Rob

missions, California

Trease Walk, superintendent of missions, Avisons Mile Per Walk, US-2, youth and student work, Massachusettes Mrs. L. Belos Bredberl, home and church,

church, Paraguay
Mes. W. Afric Harres, education South

Seatl Standa, dorn parent, Ecuador Mrs. Bubby Sea Seatl, frome and church. Malow

Ambany Bulle, Jr., religious aducation Karea Rahma E. Waterfeld, dorm parent, Malay-

Jesses B Wasses, preaching Marko

19 TUESBAY Romans 12:10-21

19 TURBEAY Rement 12:10-21
From Taiwan, B Layton Lynch writes
Them is a need for continued personal
cantend of the mission-ries, and size of corresponding need for renewal of the distinctive of mission-ries work. Most personal
that mission-ries are all faut personing and senting the possel and setablishing churches tills the apportie Baul. The
respect is that most one cought up in
administrative work administrating subsidy
protections constrain book stress and conprograms, operating book stores and cor programs, operating book stores and con-ference greaned, purchasting property, con-structing buildings, and attending com-mittee meetings. Pro-that we may know and obey the Leef's will." Mrs. Clifford B. Celemes, church exten-

sion, Ohio May, Branch Agustin Lague, retired, Puerto

Rica Mm. William B. O'Bell, associational ser-Nices, Konace Mes. Jame Bayedo, Sponish, Taxas Nancy Bridges, religious education, Philip-

8. Laytes Lyach, preaching, Tarean

### MOVING? 00 8 H ł ž 1

Mrs. Jasek W. Melford, Jr.,\* home and

church, Spain
Mei, Mauries L. Reedall, home and church,
Rhodusto
Mei, Charles L. Wheley, Jr., home and

20 WEMESBAY Romans 14.1-11
From Turrielbe, Cesta Rica, Mrs. Jackie
8 (Arlens): Cooper writes: "My husband travels to fire différent orses doing evan-gelism and church development work. My gelism and church development work. My three is spent in this rural town working in the local Septist church with the Sun-day School, women's group, and the young seople. Teaching our first grader and carring for aur baby keep me busy or home. Please proy for the Cotte Rican children. and young people. Our greatest need is for consecrated national leaders. Mathematic Brechman, Marianal Edition.

church, Philippines Charles A. Backett, student work, Bang-

indesh C. P. Gorte, Jr., doctor, Japan Mrs. Jestis B. Coaper, horne and church. Costa Rica

W. Mostfald Garrett, education, Japan Herrista Eing, retired, China, Malaysia,

ald it. Bloket, have and sharet,

21 TRUMEBAY Remora 14:12:33

Kenneth R. Mullicen is a medical technologist at the Beptix Houghts In Gase.
His strip, Lenne, is on RN. Twy are in their hist term of menics, gains to Gase after it became a part of fareat. When the new had been settled to the heaphal compound The Isosals permit of the measurements had been near-trival to the heaphal compound The Isosals permit on expended Beptia program since even-gallatic activities involve only Argin, New organization for without are departments for without are departments. Admit the orest, Spon-lah, Timbs date, R. B. Newis, huntered Beptis, Mississipping

chalgai Bartil Lowe, Spenish, Louisiene Mar, Ryman Riym, Spenish, Texas Rahan B. Blar, Spenish, Texas Mar. Charter A. Chilles, horse and church,

Philippines at Chilles, home and church, Philippines atta. Ja. Olia Part, Je., doctor, Rhoder-o Jones E. Parter, business administration,

John E. McCullingh, education, Tanzania Execute B. Mollins, medical, Gasa

22 PRIBAY Romans 15,1-13 22 FRIDAY Roman I S.I.-13
Rev and Met Ermet V May, Jr., are
missionary associates in the Dominican
Republic, cooperated for English-Inorquage
churches. One problem in their work is the
stands turnose of members who are their
only treo or three years. Music has been a
popular very of getting people tagether or
they procise Christmas and Easter cantotal A registered nume, Fron May has found satisfaction in volunteer work at the national maternity hospital. Vecation Bible School work is another effective activity enjoyed as much by the MKs as by other children from the States.

Men. Menent Alenta, Spanish, Teros Mm. Remaid Alenta, Spanish, Teros Mm. Permands 8. Dewes, church extension.

Arkamas Bahiri T. Hugher, revised, Maryland Ballet Y: Highes, retired, motivisms Jee Terris, Sponish, Texas Clars Bemailfeld, education, Chile 8. Feath Cey, education, Chile 8. Feath Cey, education, Chile Rabert W. Circlatt, overaching, Argentina Mrs. Behavior P. Dasher,\* home and church.

Nigeria N. May, Jr., home and church,

Dominican Republic

5. Ben Sprinkle, Jr., Preaching, Costa

23 SATURDAY Galorians 6:1-6.
Abidion, the capital of Ivary Coost, is expected to double in popularion within the near 15 years, or are all major urban centers in developing countries of Africa. centers in developing countries of Africa conding to an girtice in the daily fractionard Metin. The expected increase is the result of population movement from villages to critics and a declining intominating that Construction is going on an every part of Abildent, a city of more than 200,000 people. Tall buildings continue 300,000 people. Tall buildings continue 100,000 people.

Nerman T. Cheann, Spanish, New Mexico Mrs. John Hepkins, Christian social minis-

of A. Sales, Created many

24 BUNDAY Exhauses 4:1-14
For a year, Roy E. Savage and he wite were in longuage exhault in Yours, France, propering for missistency service in Ivery, propering for missistency service in Ivery Coust, West Africos Berfore Mair cerval, all Southarn Septial everk had been in the copital city of Abtigen The missisten city of more than 50,000 puople with only one small evergalical church. Proyer this young couple on they set us leasest for this young couple on they set us leasest for the Course, Indian, New Master June Beest, Spanish, Taust Deadle Median, Spanish, Taust Deadle Median, Spanish, Taust Deadle Median, Spanish, Taust Deadle Median, Spanish, Taust

Med. Mortmett W. Phases, Christon social ministres, Indiana Wallinse Perbens, Indiana Arisona Charles L. Alexandra, Pranching, Chile Bussell W. Asses, education, Talvan Ray S. Errepa, praching, Ivory Coast May, Themas L. Wallian, home and church, Banna L. Walliana, home and church, Banna C. Mariana, home and church, Banna C. Mariana, home and church, Banna C. Walliana, home and church, home and

33 MOMBAY Ephesions 4.17.32
From Visinom, Mrs. L. David Illanhardi
Woger worker, "Mean you seer hed to
onseer such questions as these Is wore our punishment of God to humaning! Why is there a great difference between some nations in the world? Why dra some as offluent, white others, drown in powers?
These are some to extens indeed to affilient, white others drown in powerly. These are sample quastlens staked by septiching students in a Sunday menning fible close. I continue to be amosted at the depth of their searching and hungar for the things of God Fray with us as set y to minister to these youths. Religious Celebras, Sponish, Flanda

maged A. Selevier, Sponish, Plantas Gelliferme Garse, Sponish, Takas Mrs. Jehn Kase, Polish, New York Mrs. Reymond Opers, Joponess, Colifornia Mrs. Depaid E. Queines, church extension

Afre. Frank T. Plaresen, home and church. Mrs. E. Lee McMannin, education Bots-

Mrs. L. David Winser, home and church.

James A. Williams, Jr., \* preoching, Mile-

26 TUESDAT Epherians 5 15-21 Medical evangelism has always been a fruitful ministry that appears many door to witnessing Baptish in Nigeria have these hospitats, two dental centers, a school of nursing, a public health service, and nu-manus clinics. A hibspiral that former's served Joinknamo is now used as a dis-

Jack, Cor Inflores, Soprist Conter, Teach schuleth Methieuter, Boprist Conter, Teach Mac. Parviste Volengess, retired, Teach Jarvel R. Beffard, readical, Colombia church, Vierman Jarvel R. Warts, preaching, Enagdor Mendi W. Burts, preaching, Enagdor Mrs. C. Researth Chees, horse and church,

Cormany Joseph Command Charter, Cormany Jey Hell, religious advication, Nigeria Mas. Tem C. Hollageworth, howe and church, Argenties Charter A. Leonard, retired, Chine, Hawaii Weyne Lagen, medical, Nigeria John McFoddine, medical, Nigeria

27 WEDNESOAY, Ephesiane 5:22-33 After working for a decade with shudents in Chile, Bobby E. Adams was re-

1959 for the interruptions sentency in Cali, Colorabic this trafficular, leaves to territy-the acre correctly admitted training a destroyed training a or. Generale, and Ponamo, Frey Nonderon, Gustamese, and Foresto, Frey Bell Its unless asserting tendent of missions, Collifornia

Mrs. Kesmith Chadelph, Sponish, New North Carelling

Frent Vanatio, Indian, Oktohome Bobby B. Advam, aducation, Colombia

Mrs. Consis M. Bowers, home and church, Nigeria Visite Gorden, education, Molavil

Mrs. Baryle C. Lorsiese, home and church,

A. Brose Oliver, preaching, North Broad Mrs. Herrison H. Pille, home and church,

Laren C. Terrage," presching, Colombia

prey for prottyr

or missions, West Virsinis,
Lettis Bees, derf. Okishame Sten, sterfe Nerses dar, Sponish, Cgliffornis Men. Adalestes Leef, Sephish, Teaps Sponish Plants Church, Chile

Mrs. B. Clayles Course," home and

Mrs. James P. Creiguryle,

# We Get Letters



Seen I will be moving to a new home. Please tell me how to have ROYAL SERVICE sent to my new address. I den't want to miss any

Good luck on your move. You are one of approximately 4,500 WMU magazine subscribers. who will change their addresses this month! imagine how many sacks of mail and how many hours of work it takes to keep up with on-themove WMU'ers.

If you want your magazine to come to the right place at the right time, here are some tips-

1 Let us know at least SIX weeks before you move. With slow postal service and computer timetables, it often takes that long for us to register your new address

2. Be sure to give us your old address and your name-EXACTLY AS THEY ARE ON YOUR MAGAZINE LABEL. The best thing to do is send. the mailing label from your tast issue of ROYAL SERVICE (See p. 46.)

3 Also send your complete new address-ZIP code, too

4 Do it yourself If you have the Post Office. notify us of your address change, you could miss getting one issue of ROYAL SERVICE. It's best to write us a card yourself. Mail it to 600. North Twentieth Street, Birmingham, Alabama mish South America her, Jr., presching, Colombia nurse, Jordan

29 "Williah" Ephanisma 6:9-16
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Equatorial Brazil

Mrs. S. Dennis Hele, home and church,
Spain

Mrs. P. W. Hamlett, retired, China Mrs. R. G. Leffson, home and church, Tanzania

Tanzania K. Seet, home and church

#### ORDER FORM FOR WMU MATERIALS

ORDER FROM WOMAN'S MISSIONARY UNION, 600 NORTH TWENTIETH STREET,

EIRMINGHAM, ALABAMA 35203; OR BAPTIST BOOK STORES

(do not use this form when ordering from bool ---- -- Emirch Leadership Catalog

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WMU Summer Conference

Glorieta Baptist Conference Center

July 26-August 1 Friday, Saturday, Monday, Tuesday

Inexperienced Presidents

8:30-9:30 A.M.

Mrs. Bullard Jones Morgan City, Louisiana

Experienced Presidents
Mrs. Shad Medlin
El Dorado, Arkansas

Mission Study Chairmen Mrs. E. E. Wheeless Springfield, Virginia

Mimion Action Chairmen Nicy Murphy Rapid City, South Dakota

Mission Support Chairmen Mrs Bob Peek Athens, Tennessee

Minilon Study Group Leaders Mrs. Richard Allison Knoxville, Tennessee

Mimion Action Group Leaders Mrs. John T. Robison Tulsa, Oklahoma

Prayer Group Leaders
Eula Statts
San Francisco, California

Baptini Women Members Mrs. David Northcutt Oklahoma City, Oklahoma

9:45-10:15 A.M. General presentations for all Baptist Women members and leaders will focus on such subjects as mission support, enlistment, communications, and leader skills 2 7306 F DARGIN CARVER LIBRARY 127 9TH AV N NASHVILLE TENN 37234

# DEAR PASTOR



If you are thinking about June 12-14 for your trip to Portland for the Southern Baptist Convention, please readjust your calendar now. We are expecting you and your family earlier than that.

WMU will launch the week of Convention activities Sunday night, June 10, with an evening of evangelism and celebration in honor of the Northwest Baptist Convention. All churches of the area will join you at 6:30 P.M. in the Portland Memorial Coliseum to hear a message by Kenneth Chafin, music by Mr. and Mrs. David Ford, and testimonies by outstanding ethnic-group Baptists.

Following the service, the Home Mission Board and WMU invite you to a reception celebrating the twenty-fifth year of the Northwest Baptist Convention. Comedian Jerry Clower and the Spring Street Singers of the new Home Mission Board evangelistic television series will entertain.

Our three sessions Monday are equally exciting. If you can break away from other invitations, we will be delighted to make space for you at the Portland Civic Auditorium.

For sure we want to see you Sunday evening. Remember the time change as you move west. A flight after your morning worship service should get you into Portland just in time for the opening song.

WMU STAFF