

Shopping spree

with an accent on mission action

Are you

- -you, the individual
- -you, the family member
- -you, the Baptist Women member doing mission action projects
- -vou the Baptist Women member in a mission action proup
- -you, the church member
- —are you trying to do mission action work without the resources that could help you? Check the materials below that fit the specific "you." Then order what you need. See order form, page 47

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THE LEVIN

Jawrosy Along the Otreal Without Jos Sour Mr. and Mrs. Missionary No Fearth Things Second Course Suo West 14's Charges What Do You Have in Gres! The Church That Grow Project a Month: Mission Bilds Salast

Mrs. R. L. Mothis. 3 William N. McElrath Cetherine Allen 8 Lois L. Whaley 10 Brende Poinsett 13 Carolyn Rhee 18 William N. McEirgen 16

Ba. 12

Bonnie Grantham Hicks 18 What Can We Lagra from the Chinese Family?

Henry E. White Jr. 30

Materials for Mantings

Saptist Women Marrisha Correct Messures Bible Study Royald Table Prayer

Mission Action Parecasta

Call to Prayer

Lynn Barrett 34 Berbare Jomes 18 Monte Clendinning 2 Marte C. NcKey 38 Eule Stofts 30 Dorothy Allred -

Altre Function 49 Viola Scherft 44

FRONT COVER. A refugee village in Danang. Vietnam. with missionary Lawis I. Myers in the center background. The photograph by Kenneth R. Lawson of the Foreign Messon Board is reproduced. in a technique called tone line conversion.

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MOYAL SERVICE # JUNE 1974



Let's not forget the Vietwritten just because our military involvement has inded "There's a great NAME AND ADDRESS AND THE OWNER. people in the church and outside the churches." anta Mrs. R. L. Mattrin.



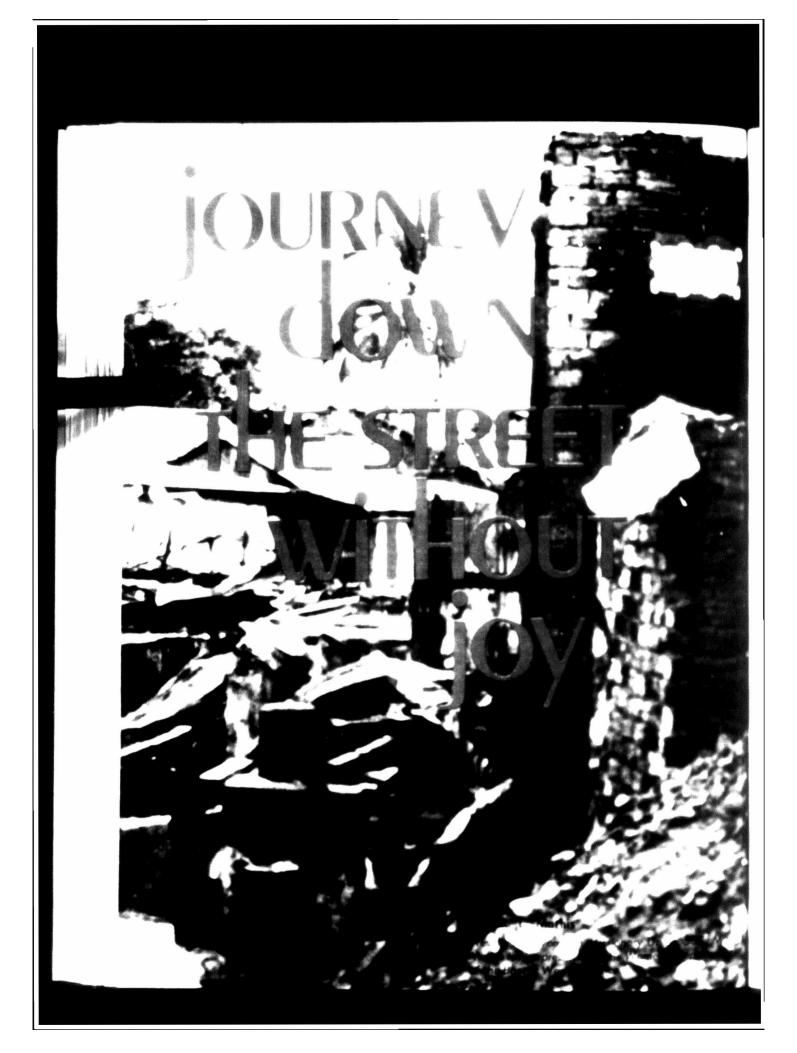
is being a missionary fun? What is your favorite story Shout Johns? My's Mary not the Angle " Excerpts from children's letters to a missionery family will delight you.



a missionery wife shares. with palignant forwards, her of believe in existing pend on God



Find in Forecaster ideas for publicining your Baptied Women meeting on tang Kong and other dam, too.



The wor in Vietnam had ended just a few weeks before I arrived in Salgan. I planned the trip because it appeared no Vietnamese warman could leave her country to come to the continental conference of the Asian Baptist Warmen's Union in Singapore (April 23-27, 1973).

My visit to Vietnam therefore would repart the conference to the Vietnamese and also permit me to talk with them about women's organizations in the churches. There was no women's organization in any Baptist church in South Vietnam.

It turned out that officials changed their minds at the last minute, and three Vietnamese wamen did come to Singapore—the first time that country had ever been represented at an Asian Baptist Warnen's Union meeting.

I went on to Saigan, however, and I'm glad I did. The seven-day visit shawed me firsthand the desperate plight of the Vietnamese people and their personal fight to bring life back to normalcy.

It spotlighted for me—and I hope for others—the need for all of us to increase assistance to these heroic people through Baptist relief channels such as the Southern Baptist Foreign Mission Board and the Baptist World Alliance.

The day after I arrived, I flew from Saigan to Hue, where Southern Baptist missionaries transported me-relay fashion—on a trip from one city to another where I had engagements in churches. During the trip, which led from Hue back to Saigan, we rade in what looked like a cross between a passenger car and a van

We were never out all sight of villages, teeming with people, and rice fields. Later I teamed the people were working frantically in the rice fields haping to get a crap in and harvest it before war struck again.

I was surprised at how aften we took a turn around a mountain and came upon the most beautiful beaches I've ever seen on the South China Sea. I had expected to see villages and jungles, the rice fields with people working in them, and the water buffalo--but not mountains and beaches.

We arrived in Danang barely in time for the first ofternoon session beginning about 4:30. Of about severity women waiting in that church, one was the wife of the vice-consulfram America, a Catholic. She showed special interest in the rais about organization of a Warman's Missionary Union.

The next day we picked up our journey beginning at 6.00 A.M. in Danang in another car-van. The missionary's wife reminded me that it would be an eleven-hour natural ride until we arrived at the meeting in Nhatrang.

As we went through one village, missionory Lewis Myers told me it contained twenty home churches and that he went there as often as he could to teach their twenty leaders a Bible lesson. He translated it for them and they, in turn, taught it to the groups which gamered weekly. No national depties postor works there.

As we drove along Highway 1, called by the South Vietnamese "The Street Without Jay," we could understand the meaning of its name. There is not a single bridge an it which hasn't been bombed out—not are. We counted 265 bombed out bridges between Hue and Saigan.

We were never out of sight of trucks carrying materials to rebuild the cities. Traffic literally filled the highway, and we waited fifteen, twenty, and one time more than thirty minutes to cross a bridge.

It was a racky and rough road. We would have been more than weary except for the fact that in all the villages we saw people rebuilding their homes.

Many people were reculiding names out of the ammunition power left behind by the Army, and the word "ammo" was clearly printed on every box. The missionance sold this was the best wood that the Vietnamese could find.

Only once did we hear the sounds of firing of the large racket guns. I realized the sound was coming from the right and finally,





Mrs. Mathis (top photo) with children of the Comroth City Christian Orphonage Lower photo: Baptists distribute food to fire victims

after hearing about the third or fourth shot, I asked the missionary what he thought the firing was. "Look around on your left," he soid, "and you will see the shots hitting the hill." I looked and sure enough the dust was flying high as the shots, coming right over the top of our car, hit the hill. It was too close for confort.

Noting the intense way the people worked in the rice fields, I asked a Vietnamese soldier, who had come in his jungle uniform to pick up his wife at one of the churches, what he thought about the war. He said.

"We are very, very thred; but the North Vietnamese are also thred. Therefore, we can only hope that we will all have time to get rested and get in a rice crap before wer begins again." This seemed to be the attitude of the Vietnamese people. I found them warm and sensitive and tenderhearted.

During the drive on the last day from Commanh, the road improved the nearer we got to Saigon. We saw power plants, built by the American Army and left behind for the Vietnamese. We also saw benracks and learned that there are stores of guns and armmunition the Americans had left for the South Vietnamese to defend themselves.

The last meeting in Vietnam was in a Saigon Baptist church. The pastor of that church had died the Sunday before we got there. He was an older pastor—one of any five national Baptist pastors in all of Saily Vietnam. A younger pastor also died, leaving only three national pastors. So Vietnam has a great need for national postors.

There's also a great need for relief work to oid people in the churches and outside the churches. I am hoping the Baptist World Alliance can help supplement what Southern Baptists and others are doing.

Even if they one small, such gifts will give status to Baptists in Vietnam. They can say a world organization of Baptists wants to help them in their great need.

Since I was there, several Baptist churches have begun women's organizations. A group of women meets monthly in Danang, In Sargan, after several church women's groups had begun meeting, they planned a citywide meeting which more than sixty attended. The Saigan women also met jointly in November for the Baptist Women's Day of Praver.

Let's not forget the needs of the Vietnamete people.

dear mr. and mrs. missionary...

Mr. McEirath, a missionary in Indonesia, is the author of books and other materials for children as well as numerous articles for adults. Every Southern Beptier inhelency expects to receive accessional letters from Reyal Ambassaders. Girls in Action, and other youngeters in church organisations. But our names happen to have been marrianed receivly in arrent periodicals basides the usual birthday groyer calenders. That is why our incohing mail was so happy.

Who are these youngston whose screened and more temporal agesting arriving during in such pages?

Girls autinumber large among our correspondents by better than two to one. This will surprise negative who has ever tried to get a son down to writing offer. Onvelving thank your rades. (Motthew wanted to make sure we noticed he was bucking the female trend among letter writers. "I am a BOY! I am in 4 grade!" I am GLAD to know YOU!!!").

The more machenics of writing a missionery were nother overame to some of our young friends. We got letters beginning "Dear Mr. and Mrs. William" and "Dear Mr. and Mrs. Blandung Indexestic." Dear child was so impressed with instructions printed in her church periodical that his capital them verballes of other better. "Ask your post office how much postage to use. And in your Latter, do not safe or expect the missionary to answer your Yours half."

Several boys and girts visited that they had never written to a missionary or to anyone in a foreign country before, and so were not sure what to any Same hundled that problem by being short and sweet the following letters are here quoted in their returners.

Kelli "Torch you"

Rhando Kay "I like you "

Todd "Thank you for being a missionary for us."
Potincia, having trouble with her typing, ended with a confession. "This isn't much of a letter on you can see But I feel the Lond was put the worth.

Any good RA or GA leader knows that youngeters should not be encouraged to expect replies from busy missionances. (This fact, no doubt, counted the writing of that classic letter to a missionary. "We are proxing for you, and we do not expect an entered." But many children still write as Poula Kay she "Dan't feel you have to catwer my letter. But I would like to have from you."

As a morror of fact, Paulo Kay stated enactly short we did. We couldn't really answer those hast-dreds of letters, but the boys and girls who wrate

them still heard from us fell except for a few who forgot to include more terr reasons or assessment. We prepared a special lease of our accessional fettilly newslotter with younger readers in mind. Helpful relatives and friends in Roleigh, North Carolina, duplicated and model them for us.

Why did we do it? Why did we (and others) go to that much trouble and expense?

Maybe you will know why when you have read the rest of this criticle. It is composed of exact quotations from our correspondence, with scattered comments.

THE OUESTIONS THEY CAN ASK!

Joye Lynn: "Are you having fun? Bandung, Indonesia is a long Way from Ohio. I live in Ohio."

Bridgett "Do you have to go all cround the world to tell about God? Do you anjoy being a missionary?"

David "Are you have sick? Please write to me if you con." [That was his entire letter.]

Lezlie: "I want to know how many people have started beliving in Jesus?"

Christy: "How are you? I'm fine How are you doing in your missionary work. Fine I hope How is it in Bandung, Indonesia Fine I hope Is being a missionary fun? What is your favoritis story about Jesus? My's Mary and the Angle "

Rito and Mary: "Hill Are you having fun leading people to God? Well I'd think you were. I wish I could see you in person but I'll see you in heaven!"

I know that your buty but if you have time could you PLEASE write and tell me how your missionary work is coming along!!"

Jane: "It it very hard to be a missonary? Well I hape to be a good as missonary as you'll are."

Gene "Do you have a big or little church? How many people come to your church?"

Tracy Laura: "Do they have a church in Johan or do you go to people's house?" (Johan is the Indonesian word for "Street" in our address.]

Eric: "Do they play football and baseball."
Barry: "Do you help people very much?"

Kathy "Have you made many friends with the people over their "

Eddy "Have you gone to viet nam".

Jean: "Do you have any pets? I do, I have two dogs (Prince and Gretchen), one cat (Midnight), two kithers (Smokey and Tiger), and a pany (Black Shadow). How many people are in your family? There are six in mine."

Deena "I don't won't you to think I'm knowse. But how meany children do you have "

Tamme "Do you have childen? Do they go to school right there where you are? I am in the 4th grade want grade is you childen in?"

WHAT BE MISSIONARIES BE, ANYWAYS

Ray "I'm glad that your over there game to CHURCH."

Liss: "It is reely a pleasure having Missionaria. Missionarias are very very brane to talk in frame of large crowds."

Robin "I orn very glad you want into Manual to work. I bet you meet an many interesting I to worked the Miso Universe pagent feet right; 3 never reolized there was so many different people."

D'Ann. "I wish I were a miseronery. That way I could see all the world and I could Preach Gall world."

(Several other children also held fireited libres of what missionaries do Some mentioned only reliable or welfore services, such as providing clustes, money, schools, jobs, homes, and health care Seme emphasized literature work and literacy seaching But many of them put their email fingers precisely on the main reason behind all valid missions methods.

Henry "Thank you for telling pepole about God if it wernt for God we woldnot be hare."

Deborah. "Thank you for telling God to people."

Kore "You have spreaded the news should feezing."

Kathy. "I hope every one you told, Janua come to their heart that very same day."

Lynda "Thank you for teaching all the passes about god on the Bible on the things you are suppose to do and what you aren't suppose to do and what you aren't suppose to de An I've been going to churnch Maetly all the time An thank you vern, very munch for doing all these good things."

NEWS FROM THE HOME FROMT

Koren. "I hope you have success in teaching people about God In america we are doing pretty well. Hope you can come home each."

Robin. "Am going to try to be a missionn at home by telling others about Jesus."

Richard "In the class at Sunday achool the teach ers call me a little missionary because I got other boys to go to church with me."

Jorane "I've Heard of the great revival going at over there It sounds so exciring. Our church is with the Jesse Revolution and I feel so much better since I've got invoked in it. Before It was just get drassed in your best clothes and go to church Note it's defense."

Koy "I got Battist last right"

Pam. "I'rs been raining for 2 Weeker. We hapt to get some our shine. I hope i is not roining there."

Dovid "If five in Tesas were it is not Ever Sunday we get vary. I hap I will be a missionary when I drow up."

WE ALL LIKE TO BE LIKED

(A main theme in the letters wis, "I appreciate tempericate, operacheste, operaciate, operaciate, or produced intel you are doing." This youngation love, prove, as appreciation overwhelmed us acreatives—but what a nice way to be overwhelmed!)

States "I shink it's great that you gave to much at your life for others."

Shart "I'm glad to see that their are some people who care about God to much."

Maltimo "Thankyou for careing for Everana II is succe to know use have musionarys. If we did not take Missionarys it would be late of trouble."

Sally Anni "Yen glad that we have servebody to do she herd like you. I wish you lists of facts for your hard work. May God bless you to for the rest of your LYES!!!"

Dabro. "Earn so thankful that you went through all that trouble to tolk to these people who didn't know about chite!"

Bruce: You are doing what God wants you to

Jeffrey "Lam to glad you want out and prenched. That makes me feel good. God and Jesus Must that Marko ") have seen two mesignanes before. I freds their names. I know your as added as they are."

David "I have been thinking about your You have many great things for God and Jesus Yes have flow?] and respect for everybody, I love people like that. You are wanderful."

Arrie "Smile! God toxe you and I love you and the whole world."

Katlie "I love you even though I dan't know your P.S. (Pure Sugar) Wright Back "

Powels: "I thank you for going to Indonesis and telling them about Jasus. And II you did not go they probability would not know about God."

Laura. "I'd par like to tell you and your wife that you and alot of other missionance on making alot of difference in this world."

Tracy "You were empri to be a ressance Do you relies that you have helped many people."

Circly "God Blace you for you Great works that you have done for Jesus people."

Arry "If it wasant for you and Soul we might it be soved "

PROMISES OF SUPPORT, WORDS OF ARVICE

List I "We will be spraying for you every day to teach children."

Jackie. "We are prying for each hundry. I mash you lurk."

Trace "Thank you, for telling people about Gold and we are all praying for you and gold."

La Lau "I'm glad that you are concerned enough to speak for my sever & yours 1 will provide you if I don't forget to " Cindy "I have you have a nice time with Japa I am praying for you every night. I hape you have a safe jorde on your why have."

Kelly "The land a good to all. You been that, Surve people dun't, that our, job to do I hap you don't get hart, we regel all the hole we can get."

During "Thank you so very much for beening a measurery in Bandung. I will be in Bandung I line and are proying for them. Tell rham I sold God to great!" Suctor "Thanks short I'm glad your a mission.

Backy "Thanks shot! I'm glad your a missionory. It takes convege & feeth. You are a hidly son to have good too you. But he force every body but when you field down constriber God wan't mamore on you than you can take."

Terri. "I hope they you aucesed in your work for your chrust. You probably want ensure this because you need to hole the people. If you over result any thing you think I can a you Please feet free to only because I feet sorry for those people and I want to hole. I give her years old.

Provides "It want to sell you about my Mission and special offering box. Every time I get change under a quester I gut it in the box. And every time a upocial offering comes up I give to It. This might sound silly to you but before and (I) was six I could think of myself riding my bills down my religibles hood and the ones organd me telling each family stone the bible and Jean."

WHY THEM LETTERS ARE HAPORTANT

(Terri's and Patricis's latters suggest why se think all of those hundreds of nation were important enough to be read and responded to Abbut 7 percent of all our youthful correspondents sold something bits the aucotrions before.

Relate "When I grow up I want to be a mightinery to like you."

Pam. "Il want to be a measurery some day. I am any 9 I'll sum 10 in December 1 get a pretty land way before I get out of shool and ge to college."

Tammin "Some day I might want to be a misscorery myself I thank if Jause wanted me to be a missionery I would."

Yverte "I have just bacome a Christian in ten's easy, I am an alease people the year word to tell about Jones You must be very brave. I am going to be a missonery, I think it would be exciting."

(Same letter evitors told they ofready knew what God wented them to do. Teaminy plant to be a missionary to Africo. Shelley, to Indians in America, a young habberd write seaching team used they heped to opply soon for service de missionary journeymen. And Berry and I can't help receiving that we asserted were once the kind of youngsters who write ferters to "Depr Mr. and Miss. Missionary."





ER FAVORITE THINGS

Cutherine Allen

Many an occasion of pomp and circumstance among Baptists has been prayed over or spoken to by Woman's Missionary Union's charming representative, Alma Hunt. Ground breakings, dedications, named meetings, agnificant gatherings of all sorts have taken Miss. Hunt into the cultures and climates of many peoples. Often she has come home bearing commemorative gifts. These favorite things, when shown along with her colorful tales, make the Hunt office and home subplature repositories of Baptist history.

Typical of the state-occasion things is an intricately carved ivery beidge of friendship. The bridge is the gift of Pool To School in Hong Kong, which was founded by Southern Baptist missionaries the name year WMU was founded—1888. Miss Hunt spoke at the school in 1959 when Mrs. R. L. Mathis, the WMU president, broke ground for their seventy-fifth anniversary building.

After a few years on the mantelpiece of Miss Hunt's office in the WMU building in Birmingham, the bridge moved to the beautiful curio cabinet in her home.

Across the living room is another Chinese treasure, a small plaque of jade, ivory, amber, and coral. The Woman's Missionary Union of Taiwan presented the plate to Miss Hunt when the visited their meeting.

Lalique birds shimmer in the light of a tiny curio cabinet down the hallway. The first of the frosty glass birds was given by missionarise in the Caribbean when Miss Hunt attended their annual session for Mission business.

A silver cup for maté, a popular South American heverage, was the gift of WMU in Argentina when Miss Hunt spoke to them in 1951.

Baptists in the US also have given mementos of Miss Hunt's vinits to them. Reminders of state WMU meetings include:

copper bowls from Arizona

- a tiny oil painting of bluebonnets from Texas
- a white porcelain vase from Hawaii

myrtlewood bookends and goblet from the Northwest WMU

Miss Hunt's favorite link with the first secretary of WMU, Annie Armstrong, is a pair of bookends. The bookends are fashioned from the golden-hued wood of Miss Armstrong's church, Eutaw Place Baptist, in Baltimore. Maryland WMU presented this keepsake to Miss Hunt.

Near her desk in the WMU office Miss Hunt keeps a miniature of Lottie Moon painted from a little-known portrait. The miniature shows a younger, more beautiful Lottie Moon than other pictures show, but it captures a certain determined look one would expect from the person who agriated most holdly for the founding of WMU. The Lottie Moon miniature was given Miss Hunt by a Virginia WMU leader. It marked the occasion on which she was awarded an honorary doctorate by William Jewell College.

Such treasures as these are tavorites of Alma Hunt and of her Baptist friends not only because of their beauty but because of their meaning.



Alone Hurs displays many of her toverine things in a loop in higherd china cabbins. At top is her town bridge of providing. Between the bridge is an inlaid alphanter plane from the Tay town the last a Meissen loop purchased in Berlin. Examples of her china and crymai collections surround these. Miss Huns is helding a collect and gold vant to Venice.

SECOND EASTER

Lois L. Wheley

"Now I can forgive," she said, and turned to face the pass. And the Lord of life went with her, who had taught her heart to love.

But in those other days before,
life was a cruel thing,
and love seemed just a fantary that led to pain
and doub.
The total me of the tien and new
total was a grant, fall grown, had ripered

The tests would creep away one signs and leave the streams all full.
The paddy fields would in the latest that mountains in their depths.
And controlled distal was fall of missions for my fi

The sound of cash plodding pets,
the call their driver made as he inquired at
every house
for night soil for his field,
would wake me in the early dawn.
And I could hardly wait to team my brother up
before I ran to call my dog,
and check the phenomer's met beneath the
bamboo on our hill
to see if all the eggs were from or if the hirds

*Lliket to watch the farmers as they mixed the acrid soil, standing tirelessly about to soften up the mud. And then the tender shoots of rice the planted one by one unit the fields were nurseries of hope of life to

"But that year there were neither seed nor feet to mix the mand.

The resolver year but walk walk walk because the manufacture of the manufacture

"The war was done.
But all the dreams of gloss we had held shamed away before defeat, and we were fettered gods.
One men the good, a sacrifice to someone a good, and vi-And joy was choked to again; by hunger

"We ate the grass behind the house, the pheasants on their nest. We ate the dog that I had loved and tried to catch the rats. And then we sold our treasured things for paltry sums, to buy a crust of molded bread or ball of wormy rice. "Que wight in norty full
" language were strong
" and to I had my mother's
gaverie."
The boy must live to keep the shrine and bear
the homored name,
to nork the fields

and sire a child to save as from our shame.

"The grit is grown to womanhood end has a timid smile. Her beauty is the classic kind, and graceful is her hand.

She eats so much we cannot feed her growing appetite.

But some rich man would pay us well to have her grace his bad.

They said me when the autumn leaves first used to gold and red.

I left the mountainede,
I heard a mourning dove.
I did not sweep, for the despite in ma.
I as a spring of routed mean whose more more more despited in the second and their despited dust.

My broser who was valued more than I became to object of revenge I dreamed both day conight.

My motion too, I once had loved; but now it meanage became an effigy to burn in all a pareness.

"And all the wall who came to could a find their places in any shame—how could I hate them in the For they were synthesis the world that she and at woman's worth.

And I was just a point toy they wanted for a day."

ROYAL SERVICE . MINE!

"Every endiess night brought thowledge eternal hell."
If was add in heart.
The bay on the summer wind the summer

"I slame they in early son when evil men sneed."

They are a successful drunk to see a lander at sacape, and knew it not used at night they sought my soughbrace.

And they they would not find me, for I hid within a root.

"Now here with you, he than of time has healed the surface womes.

And God has cut hate've and clean with loves untensisted their.

Is has if the transfer door, the transfer door, and I can send to be the below he was a love.

And I can send to their below he was a love.

"Now I can forgive," she said, and turned to face the year. The Lord of life went with her, who had to her heart to love. As she was: I thought I saw a cross rest on her beak and heard for whisper, "Lord forgive! They know not what they did."

This poetry-in-prose by Mrs. Charles L. Whaley, missionary in Japan, is based on a true story. The simules here could also have happened in other cambries, aspecially those of Southeast Asia just coming through the trauma of war.

One Woman's Struggle

Brendo Poinsett

What have we done since coming to Indonesia that is any different from what we would have done had we remained at home? Linda (Mrs. Marvin) Leech asked herself this question after two years of missionary service in Indonesia. Bringing herself to ask the question was pointul. Finding the answer was a difficult struggle.

Linda and Marvin are career missionaries returning to the United States for a furlough this month differ their first term of service. Their first year was spent in longuage school in Bandung. Language school and the early adjustments to the culture of a new country are always difficult for the new missionary. The Leeches were no exception. They struggled with new foods and new sleeping habilits. They gave in to the heat. They learned to make their tangues roll and to drive an the left side of the road.

But Linda and Marvin Laech made it through the first year. They fived in the hope of beginning their ministry—of making a mark in the work and place to which Gad had colled them. Marvin had prepared to

teach in the seminary at Semarang. When the year of language study was over they moved there. Two manttes after they as-rived, the Mission forganization of Southern Boptist inissenances in Indonesial valued to reasing the seminary staff at quickly as possible to new places of service. The reverenghous would be an extension type of feadership training. The needs of the emerging notional leaders would be met with programed materials. Marvin's new responsibilities would include writing these programed materials, something he was unpresponed to do.

The Leaches were committed to this new venture, but it was hard making changes so fost. Pioneer work sounded exciting, but they found it on unforeseen addition an their lifework agendo. Their inner turnal was marched by the rejection and bitterweet they sensed on the part of students and notional leaders. The new pottern of work was not accepted. For Manne, every expenience in teaching that semester was a test of nerves, apintual preparedness, and limited language ability.

Markin and Linda were convinced they experienced every possible negative failing both from and loward the people they had come to serve. They were suffering from a rejection syndrome.

After completing that one semister of teaching the Leiches were assigned by the Mission to the area of Banjumos to line in a small rural community called Purealletto. So far the third time in less than two years of missionan semical they were starting all over again. In Purealletto, they lived with another missionan, family for three mather until they could find a house of their away.

During those months of house hunting Manier and Linda had to ask. "What have we done since coming to Indonesia that is only different from what we would have done had we remained at home?" The Leaches had known successful ministry in the US where Manier had been a poster. They had known times in which God had used them, when they had been meaningful instruments of the Holly Spirit. They had felt celled by God to Indonesia but ofter two vietrs on





Monris and Lindy Leach and their children frequently find themselves surrounded by currous Indonesian children

the field, nothing had happened. They left nothing significant had occurred as a result of their response to God's coll and lender ship.

Facing the question for Linda was devastating. "It was poinful to admit that we hadn't built any close relationships with Indonesians. Most of our time had been spent with fellow missionaries and within our own family.

"Soon after we had moved into our own house, Marv began studying programed writing. He began the nearly impossible task of writing a pragramed text on Baptist doctrine in Indonesian. It proved to be a very trying experience for him, and when he needed my spritual strength most, I was no help. I

was only a bunden. Because of myown confusion and apritual emptiness I could not see Morv's needs or begin to help him through that difficult period. Our relationship become strained. I had little patience with our children."

The burden for Linda become too heavy for her to corn, alone. The props that she had depended on for so long, fellowship with other missionaries, provini retreat and Mission meetings, a wonderful Christian husband, a bequitful house, good health, and a few apportunities to do the Lord's work inwere not enough. Her need went for beyond these tangible items in this condition she wondered how she could she'll her colling. How could she minister to other?

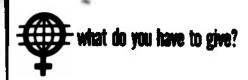
In desperation she went to her kines in proyer. She began walling at 5:00 A M in order to have uninterrupted time to read the Bable and proy. Gad heard and netweet Linda's proyers and refreshed her spirit and soul. Recolling the ex-

partence, Linde cays "Sings than I have tearned correcting of what It means to proy and to brain Galfa pecce, potternes, and tays in a cansacrat way in my doffy life. A cays joy and excitement exists to gar home, and there are aprical faults in our lives. Now we are fearing to love individual findengeme with whom we are building meaningful relationships. God it doing this is and for us because we are letting from fill us and use us.

"When I came to Indoneso, I found it difficult to love pace Ignement people who came to cur hone desiring for money or a leb. Even after getting to know them I still could not love them because as backgrounds and levels of aduption were an different I reballed against their ignorance in metters of health and hugiens. But God opposed and continues to open merves to see the deep needs of specific individuals who are hungey for Jesus. Force and solvetion.

"Now that I have opened most totally to God, he has led me to writness to and lead a few indexesons to know him. I have learned to love and to accept people with a remnance wrought by the Holy Spirit. I have learned whenever I am hungry or in need of anything and I all in proyer believing. God has been faithful to provide even toward what I expected or integered.

In the midst of adversition on a new missionory. Lindo Lanch come to decend totally an God to supply her needs. Is this kind of struggle unique to the missionary? No. Limite feels that her surrender was 098 the would have had to make what ever she was in the world. She probably would not have faced if so early or so motistically had the staved in the US as a homemaker. But she would have made it he couse Lindo worsts to be a fruitful Christian Being that kind of Dire tion demands complete surrender to Jesus Christ no motter where



Creative Confession

Carolyn Rhea

This is the third in a series of all articles on elements of missions proving prepared to Mrs. Cloude H. Rhou of Birmingham. Alaham. Who not nove this series to use of a recourse for a prover retreat.

Confession through prayer is every tally a creative expression with prative everyways

In Pushin 51 the pushinsed coincludes to expression of condenses and feel greenes with those wends. "I resite in in a clean beart O Good, and reterm it eight neutral twitten and "Pushin 51. 101 Receival them and wholesten, rightness cleaning, new directain, and get are all marginal by products of confession and fings remain.

En the name Bible passage the passage and imposition also said "Belietid, there desired rush in the award parts."
Point 51 h; Truth is the cuits acceptable beam for confloants. Prayer must be fromes 6 optioning most be in froiding and grounde experience. If we say that we have no set we discove ourselves and the truth in 200 to m; (1) John 3. III.

Scaffengers to new a pacies art of stag over a transgressions and failwere It is not a special describing on the evils on one's life Controloms as no houses acknowledgement of tening household extense, of failure to be or do what Cord demons. It is incorporated of personal responsibility for facing factors and encognition of accounts belief to Cord for them. Can fragation declared principles to Cord for them. Can fragation declared to Cord for their step of radding succept of the extra builds failured to the extra builds failured to the extra builds.

Do you need bely it confensing fadure to accept measures companies builts and guidance in serbifering those transpressors in presset.

Cultivate awareness Be quick to recognize the fellowing a neglected appartituely, as without positively, words on deeds which can create a simulating block in gradging attitude and areas of duty toward missions responsibility, a lack of femaless to volument and constructive action, and go deep "carrier" for loss propiet

He completely himself Chair yets upon a fadors of frances of transprosors, deal with it. Don't yet on blookers and present you don't not it, or consistenced glames to force to interestly Administration for the fadors to there.

Conton van laftet to find "I acknowledgemytennigersteine (Penin 5) 5) Juli God simply, helply, and specifically how you have failed.

The standard of this proposition of a particular six in the last time to content at Some prayer is an engolog, content at Some prayer in an engolog, contentame represented for the six in the second formation and not well until a school, that period of prayer for a farmal contention Char's longer prayer partial, however, should include a time of self-enamentation and continuous.

Ask yourself the following quin-

- * What have I done as said indep that siculd he a fundaming or stagebling black to someone who said a Christian?
- to retrospect do I recognise a memo appartunity to witness experiently to notineer?
- * Exactly what have I dean indep to terminary proviousness? Nothing? What about protectar? When was the last time I did overthing positive an empty with a my everyday Christon livens?
- * What about my attitude toward my missions responsibility? Is (9 gradging distantiful distilul parts).
- Do I care whrust my less suightherers' about the inactive flaptest family driven the server? about my changiter's foreid who has no extratinguement at home to extend church and to develop againstall?
- * Do I care about host mon end women, trops and girls in ligands, in Yestern, in Thedand, in Argentina? Has descure insulated the retriality of my corner?
- When did I tan pray specifically for moments (to I have a regular time of moments grayer for minsings)
- Co I give regularly, globby and vaccificably of my money for mission regigan?

Tall to God simply and bumbly about your about to thirty quantitions, it can be no experience to this circum, the part by an experience to this otive combinates. Next making the for greeness and in printive partition for represent descriptor.

CHURCH THAT GREW

William N. McElroth



A newly organized Baptist church which was a Communist stronglus only a decade ago

of the 1960's are now active Christian of central Java

A pyromid built here by Portugues sectorers over 400 years ago still send early settlers. Originally, the pyromic overlooked the harbor but four an turies of sitt moved the second eventures of sitt moved the second eventures.

Calanial governments left the donesion people in a state of power and hispolessness. Perhaps the effectism spread through the country rapidly in the early 1960's. At its Communist party in the world.

When Communists failed in an all tempted coup dietat in 1965 many all Indonesia's Communist sympathism began searching for a new limits.

In 1969 a student from the student to be their pastor. The emili-church then had four bapt-zed main

By 1971, New Christians who were former Communists began to hold Bible studes #

Vandatal passes Tracke Legal steel on fract of the incomplete building aracted by the congregation to come to populate thegat, a billing section of the city of Semanana Control love Indomehouse on each of ten narrow streets near Myono's home

Enthusiasin for Brible shudy more than marched farmer enthusiasin for Communist reachings. Postor Legish had to request that meetings not existed past midnight, because Mugas Christians were discussing Godf's Word until dawn.

Soon Nyano's house was overcrowded because of increases in attendance. The people worted to exert a church building but were pair and didn't think they could finance it.

A missionary made a personal loan of \$25.00 and with it church members gathered inexpensive materials. Working together, they constructed a email temporary building in Niyana's yord.

By the end of 1972, the church had seventy one bioprized members. And some of the most respected members of the Mugos community had become Christians.

They had autgrown their temporary facilities and had bought a plat of grand briside the 400 year aid given mid. But ag and building little by little without outside aid, they exected a 25 by 40 foot church building.

Poster Legals is spirit of sacrifical was hipcal of Mugas Baptists. Twice his family sent him funds for a visit back to his home on another island of Indonesia. Institut he received permis, son to use the money for the nine charts building.

When his family planned to the oplaw to ottend his seminary graduation. Legah asked if the could use the maneintended for plane tickers for the building fund.

The Mugas Baptists held the first stricts in the new building in Egbruars 1973 and formally organized as Mugas Baptist Church in June 1973.



Mugdi church building plans are viewed near a 400year-old Portuguese pyramid by missionary Avery Willis, paster Youtie Legah (right), and two church members.

W. Middler, and resemble of Substates

project-a-month

Mission Bible School

Bonnie Grantham Hicks

Why conduct a mission Vecation Bible School? The first answer would be that it is an opportunity for the Christion to fulfil ber purpose. It is an opportunity to "[preach] Christ that he is the Son of God" (Acts 9) 20). The second answer is that all persome need a relationship with Christ The reseons for conducting a mission Veretion Rible Cohood are like room sides of a coin, the Christian needs to tell about Christ, and the pop-Christian needs to hear about Christ. "Pine," you say. "But who is it that I am emprosed to tell?" Look around On your way to church on Sonday mornings, do you drive through an area where people do not attend church? In there on area in your town of city where there are no churches? Is there a rural area nearby that has no church or a week church that needs a mission Vacation Bible School?

Ms. Highs is a wife, mother of two sun and a series for several denominations publications. Determining an area of need and selecting a faculty can be a lost like the chicken and the egg—it is difficult to tell which comes farst. If a group is selected in your sermediate area, it will be much easer to recruit workers than if you select a group is another part of the city or county. Mothers of young children, for instance, would find it difficult to work in a school or another locale. You may be able to recruit students home for the surroger to help you conduct a school or even a series of schools in your own association.

Which element is most obvious in your carcumstance—a target group in nord of a Vacatom Bible School or labested, distincted persons who could form a Bible school faculty? If you are concerned shout a particular group of children in your city, ask among church exembers and fand people who share your concern. Bupilist Women leaders or church staff members might make suggestions about people who would bely Check with the local su

personnent of missions. He will know about arous of need and retource. He engle unggest that puople from several closedes comparate in ethducture is action!

If your Baptist Woman organitetion decides to conduct a school, see may with to volgated your services to your superimendent of months. or you much select the target grown scanneless and communicate was the tentions to him. If there are no not flice or dealications, year and could proceed by fading a dural postaci person A gripmin collisii person is a person in the target are who shares your concern for a filth school. It sought be a paster, paster's unte, or some other Christian & & not executed to have a contact prison but it makes the task court

Rectual your faculty at early at preside, many weeks before the school. The workers abould participate in the planning of the school. They should help decide the kind of school to be conducted, the materials to be used. the meeting place, and methods of

The policiering memory should be decembed at each foreity energing, inclosing the first one, in the order hand

1. Choose a target group. Perhaps on here are of the following groups is your community Spanish Franch. Chester, Jappanter, Stalige, Judige. Machs, Meteran, doal, blind, crappled mentally retarded, culturally deputeed economically degreed, teagrant workon sensor adults. If your facults is skilled enough you might consoder conducting your echool for an amirnation. Do you have a children's house. mental retardation contex children's haspital, povemile detention contact of home for the elderly sq your area? It would be necessary to contact asproperate officials for permissions and to work with them in making arrange.

2. Decide what had of school should be considered. The regular standard Vacation Bible School sin treats. Vacation Bible School survivals or designed for three-housesmouse. A new approach is the back-wide Bible club, which is designed for yards one shrough its A club steers and one-half hours a day for five days. For more selectoristics about materials for back-yard Bible club, write to the address given below.

The time for the achient might also be discussed at this point. If faculty surely at your during the day street warm, at your during the day street as everyong achient absolute to considered.

3 Select annerrals to aclocking districted researchers each mission satisfies a sengine. Study the mode of the people and misserials of different kinds Out own Sunday School Board products the two types missionable street mission Viscatana Belife School.

*Secure order | John Masseuli Security | Security | Security Security | Secur

materials and backyard fields club materials. The smooth for past the right thing may take several weaths or material.

When the school is conducted for a porticular racial or ethan group, lead your faculty on a search ten pipterm of that special group to be used as Allegrations rather than using pictures of white abildren. Also search for stories that are relevant to special groups. Such a search will require a let of time and work. Next to the feculty, the materials need are the most disportant resource in conducting a strenge Bible school. Use imaging tion, care, and creativity in selecting both If your faculty is counsel and gifted enough and time to get femind. von man want to write, illustrate, and collect year one curriculum

4. Chinese a place: A place to man is many futies thought to be the more emperture element to a mission fillife school: hat it is not. Asymbox there are children available who want to attend Bible school, there is a place to most. The place may not be an airconditioned with assupped church. but there is a place Consider these prentiftige apartment dweffinge. stores, pliftyrounds, housing projects. purks, houses, curports, burns, sons, envelope there is a shade tree, other drunchin. Naturally, you will need to make place for drashing water and scilet familitare

5 Make plant to publicate the others! Publicate as exercises; but having enough children to artered is not assently a problem. Children liter Bible ochool and parents are animity sugar to have people do semething with their children. In fact, it may be too their children. In fact, it may be too county to inter the ups group it the faculty and meeting place are small. Free example, the enhant could be far synappine to gradus one through six, or subpresses your manner decision.

The best public its in having faculty members an discrete dear securing the purceis. Parents led good about knowing the people with will be tending these children. It is also a good white to have headliffs to give out at the time of the visit. The headliffs should include the place, date, time, and operator. Porters planted in severagin places, stores, and churches are happy ful. Also, many severagens are happy to print news intens along a minute fields selected.

Researchen, Beble schools so not fail. If you and other Baptate woman worst a ero noting reportunes, spend port of you have the principal and woman principal and conducting a maxim Bible school. You will apose rought n—and more important, author will the children. Many of your Christon breach may just be waiting to help if connecter will right the bank. Why dash's you do st?

NG? MOVING? M

The selfs of the right to please

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ATTACH CABBL HIRIT for address change or inquirs. If moving, left new different above. Nater On the top line, in the first black of number of the sense of the number of the sense of the which your adactiffation. The year of expiration follows immediately, for example: 774 means expiration with the July 1974 tase. October, Neumenber, and December are not indicated by numbers but by "O," "N," and "D." N74 means November. 1974.

What Can Wearn from the Chinestamily?

to offer to the world, and nations can been from us it is just as the that we Americans can been much from peoples in various areas of the world. Sametimes we are slow to neceptize that "foreigness have bene outstanding cultural characteristics which we should know

Far example, the family system in Chimese culture, which goes back thousands of years, has several strengths which could be incorporated in our hames. Serving as visiting fecturer at Hang Kang Baptist College while on sobbatical leave from Samford University during 1972/73. I become acutely aware of some of the pluses of the Chimese family, and I developed an appreciation for main, ospects of Chimese culture.

about and adopt

Four specific attributes of the Chinese family would help our hornes.

The foremost concept of the Chinese family seems to be that of 'fillial perty'. This age old virtue was emphasized by Confucius, the great Chinese scholar and sage. The concept has significant influences on the attitudes and behavior of the Chinese. Filial perty is a deep respect, awe, and reverence on the part of the child toward his porents it further includes the feeling of love and loyality projected toward one's father and mother.

Dr. White is associate professor of family sociology at Samford University, Birmingham, Alabama.

In traditional Chinese culture a child was tought from birth at the great value of fitted pusty. One Hees Kong student stated, "I think, to almost any Chinese, the idea of fitted pusty came as meturally as he physical inheritance." This rule permeates the very fiber of Cureae life.

Filiplipsely has many expressions. Children treat their parents as their prents as their prents freshed them. A san presistors filiplipsely if he server his parents happely, willingly, and gelitally, and if he has respect for his dead parents.

According to one Chinese teacher, there are three dimensions or comparative expressions of filled piety. The highest form is demonstrated by a person who sincerely and continually respects his parents. The intermediate expression of filled piets is demonstrated by one who has never brought shame on his porents by bad conduct. The legal demonstration of filed party & that of one who feeds his aged parents. Note that the economic aspect of filial party is correctived the lawys form, while the social and emotional levels are care-dered the highest

Many Chinese stones emphasize filed party. Chinese theroture includes the peroble of this young swellows that filew away from home they had no thought of pitting back the parents after the fity. The moral of courts is that children should not "fity away from home with no thought of pitting back their perperts." Though changes are accurring in temity life in Mang Kang, fillal piety carefules to be a strong band, keeping youth and their parents tagether.

In our society where there are so many evidences of the "generation gap," where you'll and parents are often antagonistic, the Christian family would do well to emphasize the virtue of filtal prety.

Traditionally, upper class Chinese society was made up of enrended families—that is, families consisting if more than two generations. When the son married he and his wife hind with his powers. The extended family included a number of relationships pomens, children grandparents ounts uncles, nephews, nieces, and brothers, and assers in lose

To be sure, such a large family. had disadvantages, such as internal conflict. The large family also had. however several plusars. The forger family is better able financially to hidden on enterprise which would tenefit the entire group. For example, the members may be more able to occumulate conital for a formily owned business. Further, the retended family is better able to help its own members in times of financial crisis. We attended a trail disansi "bagi wedding" in Hang Kong in 1972. The wedding was paid for by the larger lamily, and not by just the groom's parents.

Perhaps the most important as set of the large, extended family unit is in ability to give social and emotional support in difficult and disporting suppriences. When a



Hakka waman and her children of the southeast province of China

persons are, in example, the child has other "mothers" only "lathers" in grandparents, ourse, and uncless Thus, the child is not socially or emotionally orghaned. The significonce of such undergirding is to be Seen of the emercine recent of the وأصيفادتك

Further, the aged and III members are tess of a burden on the large family than on a small family. A disabled parent or child can be cored for more easily by the larger group, allowing, for assemple, one eer who might otherwise be overtowed physically and emotionally to have some free time from SUCH PERFECTING PERSONSWITTEN

Another when of the autended family is the social control mechanism which operates within the family. The various members of the family exert influence on each other, and the individual is more likely to angage in behavior which is acceptable to the clan. Since the person is known as a member of the family, he tends to be more concerned about his actions because his actions bring either projec or shame on his family. Thus, the large, extended family helps to arevent deviant behavior, for no child wants to bring shame on his clan

Our urbanized culture is increasingly characterized by small, isolated families in which anly the parents and the children live with each other or even close to one another. The American way of life further stresses the importance of the individual in contrast to the aroup

As a partial result of this emphasis on the individual we have eroded the outstanding qualities of the group and corresquently have lost much of the support which the large family can give. For top often we see individual "islands" of peaple who have little contact with the mainland of the group of family members. This means that in times of social and emotional crisis.... such as death, sideness, family conflict—the individual does not have the understriking and assistance he reces. It also means that since me purson sees hisrarif only as "I" (assurate from others) and not as "we" fourt of the wholesame of the family), he is more likely to may ticipate in antisocial canduct

Containly, there is strongth in the Comme build in the intermed of the large family group

A time strength of the Owners family is the emphases on stability Though the incidence of divorce nes incremes in riong Kong in recent years, legal breakups of femilies one core

The parity of divorce in Chinese culture is due to several factors lows, customs, and the teachings of Confucius have worked together to letten me littermode of marriages. broken by divorce. The primary foctor which has prevented divorce in the Chinese family probably is the view of marriage. In the traditional Chates culture, marriage was or ranged by parents, marriage was viewed, not simply as a contract or relationship between a man and a women, but as an agreement be tween two formilies. Since the tesof marriade unified two "houses." divorce meant reproach on the form ily. When difficulties aross between a man and wife, the two of them were owore of the family cornequantes, and members of the forcer family would intercade with the disturbed couple, attempting to reconcile them

The divorce rate in the United Status is higher than it has ever been (1973 US provisional states tics place the divorce rate at 4 l per 1,000 population! Maybe -need to learn from our Chinese neighbors. We would be positively offected if we adopted some of their attitudes toward family sto

A fourth major strength of Chinese culture which is an asset to the family is the festivals which emphasize family importance and unity. During the year there are a number of holidays which offect

families. The most important t of the year is Chinese New York Clumber New York It to a time of oil the shape clays, have an cleaned and decorated, and tax marrhers are brought class as calabration, when the casking an shapping are consisted, the ma door of the house a closed and easied with strips of red paper After the door is sealed, no ve are allowed to enter, because the last day of the year is devoted asrively to the family. All family me bers share in the New Year's the dinner. The family worships the family gods and makes affection to their ancestors. During the ed brotion, which fasts about a week family members are free from wat and school to engage in family astrivities. This holiday brings family members together physically and emationally

Another important feather I Ching Ming Day, when femily members yout the tombs of on cestors, cleaning the groves and making offerings of various disher of food. This holiday brings to gether family members, strangiture tion within families, and creates a sense of belonging in particle to the family aroun

Doing things together certainly helps to keep the family tagether Such observances of special days bona Chinese families together. undergirding social and emehant relationships. In our highly maker triclized society, where most Americons are so busy, we need to sel aside times to renew femily bands.

The traditional Charges furth does have some pluses which would benefit our homes. Their emphasis on titled purp, extended family reictions, montal stability, and 🗢 serving feetivals which help to bridg. about unity in the home are assess which we need to be guard of and consider incorporating into adhomes. Americans are not the arts people who have strong points in their culture.

I don printing to tall you just have much I enjoyed your December man, I have been reading. using, and appreciating our magazine for over teatrity-five years. This copy, however, same to be so fresh and now and yet an filled with ideas. information, and inspiration. I net wanted to say thank you Mrs. Balah Druty Fort Worth, Texas

Thank you so much for using the picture of LoVern A. Incom on the front of ROYAL SER. VICE He is a unique individual He is an many ways a complete screenfault. He does not de onvi thing in the arthaday way, but he a unquestionable dome a care of work that reducts also in the world would do I think you have handred a truly sinsufer missionery-southed mis-APPROVE T

E J Combs. director Language Missions Degartment The Section Section Garanti Convention of Coldorna

Please accept the thanks of the day groups of the Central Senter Church of America General for the consistently interesting and well prepared programs in ROYAL SERVICE These have been spiritually up lifting helpful in our mission studies, and enjoyed by all of

Mrs. Algiron Kingley Americas Georges

just want to tell you aur Bop tel Women has gotten emplier Old smoller and is in donor of debonding it of stone to date back to the time you changed the titles of all the officers and started the medan -It's hard for us to prepare these skits. Either we don't have enough members in a group who can take the parts or as they sill around the table the audience can't hear what they any! Everyone completes and threatens to quit

Mary A. E. Brillians Hobort Ohlohomo

CHARGESTATIONS

May I make a suggestion for ROYAL SERVICE? When me terral-especially the Baptist Warren meeting material... concerns a foreign country please show a small map to course that country. I find that very few woman know the focotton of different countries and even fewer will take the time and trouble to lock up the can always rates assessment from past knowledge or studies when I see it on the map. Thors. YOU FOR ROYAL SERVICE II helps me to keep informed about the work that our provers and manus support Mrs. Francis For Dauglarville Georgia

I would like to make a magger tion about the Call to Provide In ROYAL SERVICE Ever sence the new formal came out I felt like making the suggestion to put the prayer requests in larger next for the older members in our organizations. They are our assess force to a let of come And since I am getting to the Bee s'ngo I made Happyn again of it to on a or on a, it seemed time that the larg everdue latto should be written. Mrs. Jarres B. Limbe GERMAN NOVEL COM

(We hope you like the new, mare goen look in Call to Proper.

FREE MATERIALS REQUESTS Places and us any free materigh that can be used in presentine the ROYAL SERVICE programs for the coming year We have four groups to our night Baptur Warren organisation, and skey-sight manibers are an roll. We do find the materials useful and appreciate spitting them. Mrs Daris McGuire Tulps Ohlshome

Will you please sand me that free literature you have for the Booter Women meeting and current missions meeting. We have both these regularly and wonder if it is necessary for us to write agon menth. We cartomis do enjoy these programs, and all your helps are wonder

Mrs J D Iver Hale Center, Team

(fighter's mate about from mile Service Printer (Park Charles the entries of the saures when errors for constraint better on the shady holes. Women's Manager Union, SEC, and not produce free materials for use in Boptos Women study employed 1



Baptist Women Meeting

Hong Kong: Tragedy to Triumph

Lynn Barrett

A shiver of excitement travels through me as I recall the impact of Hong Kong on our family.

The gigantic Japan Air Lines 747 seemed far too enormous to make a landing on the postage stamp of a runway. The Chinese had ingeniously created the airport by chipping away the mountains and dumping the rocks and earth into their "fragrant harbor" (the meaning of the Chinese words "Hong Kong"). As we drove away from the airport with missionaries Trudie and Ed Tharpe, our minds could not begin to absorb what we saw: literally millions of people jammed into grant multistory buildings and thronging the streets. The masses of people gave us a feeling of a world com-

Mrs. Jerry Berrett recently spent is view in Hong Kong, where she and her hysband burght in Hong Kong Beptist Coffee home in Birmingham, Alabama, Mrs. Barnett is WMU director for Dewson Memorite Backlat Church

pletely separate from the one we had so recently left. Out of a total population of nearly 4.4 million flow could three and a half million of them possibly live and work on thirty-two square miles of land! This is an area no larger than our small American suburb considered by some to be crowded with a population of 21,245.

Our year of teaching in Hong Kong Baptist College opened to my husband and me the love and friend ship of many of the missionaries and the Chinese. Who are these people? Where do they live? Why are they here?

Who Are These People?

Fifty-five percent of the total population of Hong Kong was born in Hong Kong. The overwhelming majority of the remaining 45 per centicame from mainland China into Hong Kong, most of them as refugees from the Communist regime. The population of Hong Kong was

630,000 in 1945, Imagine trying to absorb over 3.5 million more people into this areall city in teenty-eight years' time. Most of the investigate population come from Keenglung Province, the southernvincel region of Chine, where the first and genhaps the strongest Southern Septial missions foundations were laid.

Where Do They Live?

An estimated 400,000 people the in houses that are not much at a home: each one looks as if it had been but up by a blind coffin-maker during a hurricane. The walls are scraps of corrudated lin, packing crates and places of ratichesad cardboard. The door does not outs reach the here concrete floor, to summer the family sleeps in a post of sweat, in February it shivers as the sea for stains the wells and drips from the ceiling. A nearby oil drum overflows with garbage and reeks with the stanch of refuse discarded from pots. There are rebathrooms in this world. These dwellings, called "squatters hets." are illegal, but they are tolerated by the government because it cannot keep up with housing needs.

After a year in a squatter hul, a family can qualify for a "flat" lapart. menti in the resettlement housest built by the British Government A family can rent a single room about the size of an average badroom. These rooms can house a family of four to ten people, sometimes they are subtet for an eight hour shift so that others may sleep. Some famiies cook on a small balcony. Many prefer to buy their meals on the street from yendors who prepare. cook, and serve from carts. Any dishwashing is also done on the narts in pails of cold water

The resettlement housing is the blocks of buildings some as high as twenty-two stories. The largest block at present houses seventied thousand people. Many of the blocks house four to six thousand. More than one million proprie live in this type housing.

Thousands of Hong Kong's people like where they work. In their shops, in their boots, in rooms over factional, and in sheeks build on the roots of buildings.

A small minority live what we sould call a confortable life. To the Chinese in Hong Kong it is a life of seury, providing plenty of food space to be sione, and a chance to bursue personal aspirations. A tiny minority. Hong Kong's prople lives a life of fourly.

The propple are still coming into Hong Kong from Community China. In 1971 there were 2 369 legal emigrants to Hong Kong. In 1972 there were about 5,800. Through October 1973, 46,000 Chinase were altowed to reper China, most of whom will not be granted visias to leave Hong Kong.

Praeests.

Why have these people come to Hong Kong! Every answer to this question will have a different set tine but besically every enswer is We must have freedom. There is none in my China now 1 From 1970 and 1971 issues of The South China Morning Post, article after article can be found telling of young people swimming nine and ten hours across shark-infested weters to reach Hone Kong Many drowned or were shot by border guards as they floated on times basketballs and any inflatable object, heading for a strange city. They had no family no money and virtually no future but they were seeking freedom religious political and personal. A heartrending but en lightening account of Communist domination was written by Molly Wong, who after eight years of enduring life under the Communists obtained permission to leave

"I was called a minor capitalist through I had a notingle degree they called me a backward person because of my Christian faith.

received tess than 20 percent forms pay for being a Christian was brainweshed date. wetched constantly by everyone around me. Christian instructors and fellow students were torbured and put to death ... many people committed suicide every day. On March 21 God restored my freedom—I entered Horse Koss **

For several years, Princeton Hau (shoe) and his barnity were virtually under house errest in Shanghei, French were either not allowed to come to the house or were severally questioned by government authors ines when they did come. For eight years this torture was endured and became the foundation for fetth and courage for the Haus. In March 1951 they were granted permission to lines desired by life Hau as "the Illness of mitting."

Watching the missioneries leave the maintand was difficult for the Chinese Christians, but even they some this was the only courte to follow: Missionaries Victor and Irms Frank had been in Respectung Province only als months when they and those about them know they had to so. The Chinese who befriended them were in grave danger such from being seen with the Franks, so with much sadness they left for Hone Rone to create a new field of work. With them the Franks brought a thirteen year-old girl. Hueng Suet Itions scort! Link Betty), who at this young age wan already supporting herself as a hospital side. Her family was dispersed and broken up

Gladys I,I (see) sets of her shind right as a refugee. The first came about when the Japanese invaded the maintained and Gladys, already in college field to Hong Kong, Hone was managed to continue her framing as a nurse. When the Japanese invaded Hong Rong, she became a mirrary nurse and managed to flee back to China. The final flight came with the Communities Investon Gladys is again in Mong Kong.

Among the first to feet the presisures of the Communists and the lack of freedom were the Christians Churchis were persocuted, threatened, and heavily inflitrated by informers to that in a short time Christianity was effectively submerged. And so the Chinese surged into Hone Kone.

Triumph

We entered the auditorium of Rowloon City Baptist Church to the sound of "In the Garden,". We were respired by the communion service served by descore and descorates. the full the franchisense of the all Chinase congregation and had diffli culty remembering we were halfway around the world, except that we could not understand a single word. This church has over three thousand members. In a WMU meeting in this church over two hundred women met to show their concern for mitsions and their own missioneries. recently sent to Vietnern. I fell the binding lave of concerned Christians even though no verbal exchange was possible. We dispend the from have ours in the middle of the floor and the way poured from a beautiful china teacol at least twenty-four inches tell

Tsim Sha Tsul (tsim san tsoose) Baptist Church has over 2,400 members and is housed in an eight-story building. Caine Road Baptist' of Hong Kong. Wanchai leathschipt Baptist' Church is the "First Baptist" of Hong Kong. Wanchai leathschipt Baptist Church shares a building arth a chiema a bailtioon, a transissor factory, and other enterprises as well as private dwellings.

Hong Kong Baptist Association was formed in 1936 with three churches and three chapets. By 1949 there were seven churches, two secondary schools, and a primary achool named for Henrietta Helli Shuck. She and her husband were the first Baptist missionaries to Hong Kong, going in 1842 under the Triennial Convention; brick the Southern Baptist Convention) in 1845 Southern Baptists made. China their first missions field but no missionaries were ap-

pointed to Hong Kong until 1940, when the Communist domination forced the meinland missionaries to leave

By 1962 the number of churches had more than doubled, twenty-live new mission points had been established, and church membership tripled. A seminary was opened. Baptist Press was established, serving East and Southeast Asia. A Baptist clinic was opened which is now the Hong Kong Baptist Hospital, totally operated and supported by Chinese Baptists. Perhaps the most notable development among Hong Kong Baptists is Hong Kong Baptist College, which enrols over 3,000 students.

By 1974 there were staty-sh: Southern Baptist missionaries in Hong Kong and Macao, and the Baptist Association has sent its own missionaries to the Chinesë in Malaysia and Vietnam. Baptists in the Baptist Association number about half of all non-Catholic Christians in the colony.

Why and How?

Why and how has this triumph happened? The flight of Chinese

Civistions from communium obntured around their faith and their need to be tree to worship. The result of their coming to Heng Kong was a tremendous strengthening of the churchim, not only in numbers, but in quelity of leadership.

Most of the thirty-seven churches in the Hong Kong Bapilist Association are pastored by men who flad the Communists. The Bapilist hospital chaptain is a physician who escaped. Feeling the hand of God on him. Dr. Luke Chau [chow] has given his life to witnessing through the chaptaincy and is a givet influence on the patients.

Princeton Msu has served many years an pastor of Telm Sha Tsui Baptist Church and as editor in chief of the Baptist Press Missionary George Wilson described him as a four-foot, eleven-inch tail gient

Gladys Li is a supervisor in a government hospital and serves as president of the Baptist Women In Kowloon English Baptist Church Her flusband is a Christian banker in Hong Kong

Betty Hueng, "daughter" of the Franks, teaches in the play school of Kowloon English Baptist Church Twice a menth Botty meets with a grand of Chinnes young gespte in the home of missionariae Lagen and Lounster Tempeters. Busy's date dusire in to teach children in my rooftop schools in the resettlement housing. She feete strongly that the Chinnes must learn of Gad curry in the She cannot teach in the realizy schools, however, until she flush some financial seeklesore.

The flet of outstanding Chinese Christians is endless. Only our Ged could bring such a victory from what stemmd to be a hopefees tragedy. Of course, the Chinese still feel heartache and longing for the homeland, and the hervest of pausie without Christ is still yest and easing. But day by day the Lard is using those who carrie to Hong Kong in search of freedom to accomplish his outcomes.

While rejoicing in the triumph, do not forget the tragedy. In Hung Kong, side by side are freedom and bondage, love and hate, plenty and need, God and paganism. The needs that grow out of such a context demand our love, concern, prayers, money—and even our thes.



Q. For three months I have not received my copy of ROYAL SERVICE. My subscription has not expired. I have not moved. Why aren't you sending me the magazine? A (After many lotters and tolophum calls) Your BOYAL SIRVICE many laws and type are not found for the part of the many many measure or did not have your part office has aproper by how discovered that your laws or many method, who it are you and model defers man without your has assetted, but retired The new pasteness could not deliver your mappermen, so be assembled to them by method in complete without or minimum complete without method in complete without minimum your writer or minimum.

TIP Do you know for years—the address the past office him emigrand yea? Do you know your law comber or street address? Do you know your law comber or served address? Do you know years and on your mont, it may go entermation or not on your mont, it may go entermation or not on your mont, it may go entermation or not only on any one number glasses notify as Mineralization, if you find to got a copy of BOYAL SERVICE back with your past office in well on with on



Ark

As a result of this study, members will be able to explain how God used the tragerly of Community bysams and persecution to transpunt Baptist work in Hong Kong

LEARNING METHODS

Select one plan

1. Choose four people to present the study mater — es a symposium (1. Who Ate These People? Where Do They Live? (2) Tragedly (3) Tragedly (4) Why and How? A reperson (the study chairmant will present the opening section afterioraducing the symposium members listatruct the riest of the members to listen for named and implied haeds of the missions within Hong Kong and list them on the scrools they received as they entered (See Learning Alds, below).

2. Summarize the study material to the subheading "Traggidy. Present a boost-review of They Changer! My China by Molfy Wong I\$195 from Buptist Book Store). The bookings also be available in church libraries. Conclude the session with a dricussion of the graph on this page.

LEARNING AIDS

Prepare amalf scrolls for each member late suggestion abovel Carl strops of white butcher pages into pieces measuring six by twelve inches. Roll each end around a pencil until they meet in the camber its lightly with paper viabon, and remove the pencils. Messe pencils askillable for use as members enter the room.

instead of the scroll you may prefer using the attractive Drient program cover which features pholographs of masses of people 125 for 60¢, or 100 for \$2.00, see WMU order form, p. 47).

Make an enterged copy of the graph below to be used by the person presenting the material "Triumph."

EVALUATE THE STUDY

Ask each member to share with the total group one need she wrote on her scroll. As they are mentoned list them on a chaldpard membersh. or poster toped.

PLAN FOR FOLLOW THROUGH

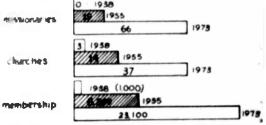
Encourage members to read They Changed My China type Learning Methods: for a better understand ng of Christians under communish. Give each member an Told China" note card and envelope lorder Note Card Parkage, 12 cards with "old Ching" photos and match ing envelopes \$1.00 am WMU order form o 47). Ask each Meth. ber to exite a note to the Hong Kong Mission expressing her concern and prever support. Suggest that each writer mention a specific need you have just discussed. This sand of support can encourage a mission ary. The writing could be done as the plants! plays quietly. Address the relies to Huma Kong Macao Bap tist Mission, 169 Boundary Street Howloon, Hong Kong Ask each to mail her own. Chick with your post office for the pirmail postage rate

RELATED ACTIVITIES

Previou the July Septral Women room wearing sunglasses and carrying a suricase at the plants plays a light ture. The "tourist" places the suffrancian a small table at the side of the room and removes - are after the other four terms related to vacations, mixing as she shows each one. What does this remind you of?" Four women how been alarted to answer, "Missions," The norms could include bathing suff, fishing ture, camere, and the last should be an infletable beach belt. As the "lourist" begins inflating the ball, she asks. does this remind you of missions. The appointed member replies. "Come to the July meeting and discover why "

Call to Prayer Have a soloist sing the fourth stanze of "O Zon, Heate clapitat Hymner, No. 451, or read the words as the music is played fined Ephesians 6.18. Then need the text mission and on the prayer calendar Isse pp. 44.481: Before reading the meet name assign a small group (front row, ladies on the right, or the final three, etc.) to pray for their trost sonery. Specie assignments as that each missionary to prayed for Individually. Have a paried of affect where

Relative growth of Baptist Work in Hong Kong



BOYAL SERVICE & HARE 1974



Everybody Ought to Know in Guyana

Barbera Joiner

Do you really believe that everybody in Guyana ought to know who Jesus is?

STUDY LEADER- Everybody bught to know who Jesus is in Guyana

Does that phrase, at least a part of it, sound familiar? In April we asked that question about Honduras; last month we asked it about Costa Rica. This month we travel to a third country in the Middle America and Caribbean area—Guyana Iguy-ANN-uh). As we conclude this unit on the preaching ministry in foreign missions we ask once more. Do all people have a right to know? Specifically, do the Guyanese [guy-ann-EEZ] have a right to know?

Look at the map. (See Learning Aids under Planning, p. 3C), for suggestions.) Guyana, at the top of South America, has a generous coastline on the Caribbean. It is

Mrs. Homer Joiner is a homemaker siving in Columbiana. Alabama

bordered by Venezueta, Brazil, and Surinam. (Point these out as you go.) However, Guyana is not a typical South American country.

To begin with Guyana was one of few countries in the new world spurned by Spain and Portugal. Its wild coast looked unpromising and gave way to dense jungte, much of which is unexplored even today. The apparent absence of gold and silver was the "last strew." Let somebody else have this part of the new world was the feeting of the Spainish and Portuguese explorers.

The Dutch came in first and built elaborate sea walls and dilies along the coast, turning the narrow belt into a ferble and breutiful network of plantations. They were soon joined by the English and French who put in their claims.

Stormy disputes followed, but shortly after 1800 the English be came sole owners of what they called British Guiana in 1966 the

country became independent ent

The years in between the sine. ing of Guyana's count by Calu and that independence day in 1986 are rich in feacinating Natury Cup one's fortile count, which is been than 10 percent of the total area of the country, become have for the percent of the people. Here suppr became king, and taborary for the harvest were brought in from tade and Africa. Negro slaves won that independence early in the 1800's and left the sugar plantations. Name East Indians soured in to take us the stack in the work force. Today 5) percent of Guyana's population is Fast Indian

The East Indians for outnumber the original South American Indians who are called Americans. Guy ana is a network of rivers, many feeding into the mightly American These rivers are the hayen of the Americans. Around thirty thousand of these people live in small riverbank and jurgle villages. They represent only 5 percent of the people. Guyana

Blacks make up 50 percent of the population. The remaining 13 percent are mulatios. Europeans. Chinese and others.

The 800,000 Guyanese five in a land about the size of our state of Kansas. We are going to do a lot of traveling there today. Get subjour umbreties. It is the rainy see son. Get mady for boat rides on section rivers.

You will travel through motic jungles where flocks of beautifications line the reverberies. So do alligators so don't dangle your fault.

At least you can relax about the language. English with a British accent is spoken.

Let's go first to the capital city. Georgetoen which is also head quarters for Southern Baptist with Southern Baptists first came in this city and this country in 1962. Non. a little over a decode later four career missionenes and eight missionary associates are on the field.

All three missionery creathers we will visit live in Georgetsen, a city of approximately 100,000. Their jobs carry them to meny pertia of Guyene, however, Left's must the first of them now, John Jacobs.

JOHN JACOBS EVERYBODY QUIGHT TO KNOW AT BONASHIA CREEK

Much of my work it working with Guyenese in church training and church drivilopment so that they can better share the goice with their people.

I want to take you to two places today. First we will go to our "mits son up the creek." Bonas he Spare an SEEK eh! mission is Societed in the rain forests up Bones ike Creek tees it is (point if out on the map).

I'll wern you before we start that we will travel just a few miles of bumpy road. The rest of the trip will be by ferry and issuerh. There are no roads no electricity and no unephones at Boneske Creek But there is a econderful morting of the Spiril of the Load and one of the most neglected areas of our country-has been opened to the gosper.

This is a strong Hindu prine and the puring pastor is a former Hindu. Pastor Singh was once a member of a gang that terroritist the area to hard a radio broadcast and be garll to want to broke. Christ His urbol a Baptist pastor in Fenorge town witnessed to Singh who accepted Christ and became a dynamic Christian.

Under the leadership of Paster Sings a massion was started in April 1972 it became a church with hirty six charter members. South em Baptists invested in that church building, for the Foreign Mission Board contributed \$650 for the construction materials. The members built the church.

144 me tell you about the mission which has been started by Bonaska. Creek Church Here is Wekapoo leveh kun POE and 105 miles both in the rungle. It should be a long ston journey if we were allowed to

make it. It has recently been closed to foreigners.

A young Amerindian, McKenzie Richerde, was sen to the Land by Pastor Singh's brother. Even though Richerds was a new, inapperienced Civistian, he left the village where he was saved and traveled over a hundred miles to the jungle to go back home to Wekapoe to share his good news.

His family, in most part, rejected him because he was "different" now the was put out of his father's house. But his brother in family accepted Christ as Saviour When I visited Welsons to baptize Richards. I found not one but four new converts eventing baption.

In spite of an unbelteving shifathful wife Richards confinues to share Christ in Wakepee. All that I can do at this point is mank God for such a man and do att it can to halfs him.

Will you pray for fam and for Wakepra? Reep in mind the Americans along many rivers and press who have never heard about Jesus Surely. The Americans ought to broke

STUDY LEADER. Back up the creek we go to Georgetown to find Charles Love. It may be in court. As tree surer of the Mission ingenization of Southern Baptist missionanes) he is always misohed in legal matters. On he may be feeding one of the three weekly seminary he conducts to train national pastors. He could directing camp. But whatever he is doing we can be sure that he is sharing and.

CHARLES LOVE EVERYBODY OUGHT TO KNOW ON THE DEM-LIBARA

Wher I first come to Guyene in 1965. I served as parton of three churches. There was then only one Superiors. But God has worsted in a mighty way to raise up a number of netioner peators. Any have have now been ordained to Baptist churches.

Corum print properties by respertest his new become that of hisping and equipping these whom Cad has called

I work as a missionery advisor on the lower east coast of Damerare [a-ch-RARE-uh]. This area includes the series port of Goorgetown to about seven miles sext of the city.

Let me there an example of what is going on. In Industry Village I work with Paster Simon Merghs. The church, when It was first organized, met in an inadequate bettern house. Many houses are \$u01 on \$105 in this tou-hying land, as actually we were marking "under the house." The press were backlets benchus. Light was furnished by one bare buth.

As I worked with this mission, the Lord enswered our prayers as the invertients bought organity, remodered their building, and organized into a growing charge.

I am so grateful God is using the to touch the tives of men like Paulpi Simon. Guyanese pastors must be the ones to reach the people of this restor.

Now let me take you out of the Cacagetown and to Corentyths (COH emittins). This is the east coast region of Guyana, the ents between flew Amsterdam and the Corentyce River. This area committing of well over one-third of all Guyana's population is without a resident Southern Baptist mission in.

Will you pray that doors will open for mesonancies to enter? Will you pray, too, that those of us who are on the field will be given special strength and guidance? Pray for Guyanase pastors and leaders who can go where we carned—in cities, in the sungle, on plantations. The people of Guyana need to terms that leaus lowes them.

STUDY LEADER. We are now back in the book on our way up to New Amisondern and then down one of the few Guyannee roads to Grongs.

town. We want to take now with Guyuna's ploneer Southern Baptist missionary, Otis Brudy.

OTIS BRADY: EVERYBODY OUGHT TO KNOW IN GEORGETOWN

When I came to Guyana I helpad organize Central Bapitat Church in Georgetown. I am back now where I started, serving as Central's Interim pastor. The church needs a trained Guyanese pastor and probably will soon call one.

I find much satisfaction working In this church whose congregation is mostly black. And the work is far from dull! Let me share with you a recent experience. Two of our new converts, Hubert Leow and testile DeSouza, have been active in door-to-door witnessing. One atternoon they met an old lady, Mrs. Correria. After much persuasion, she agreed to go with them to church that night.

Hubert went to get her shortly before prayer meeting and found her in the rum shop drinking. He brought her to church even though she was drunk. She created guite a disturbance with loud talking and moving from one group to another. The people prayed for her salvation.

My wife Martha and I were trying to keep Mrs. Correria quiet. All at once, she demanded to speak to the congregation. I said to her, "Please sit there like a sweet little old lady." She flew into a rage and informed me that she was not "sweet". I realized I had chosen the wrong word, for In Guyana "sweet" means drunk. I changed my request to, "Please sit down and be a quiet little old lady." Her reply sent the congregation into fits of laughter. She gave me a resounding hiss!

The next morning Hubert went to take her a Bible. Then in the afternoon Martha and I returned with him for a visit. To our amazement, Mrs. Correria was in the street with her Bible in hand, telling people that she had been saved. She was trying to witness to her neighbors.

The Lard has seved Mrs. Corrects. She testifies daily of the power of God to give new manning to life.

Lat's travel down the Demerara Rher to another sacting spot. The Grove Baptist Mission is a mission of the primarily black Central Baptist Church, but it reaches East Indians.—the Hindus. This is the only mission in the entire area.

Services at Grove Baptist are "open air." They do not have a pastor and their needs are tramendous. But they want to know more about Jesus and come eagerly to hear amone who will tall them.

There are many villages beyond Grove Baptist where no one has carried the gospel message. There is ready response among the Hindus who have long been unresponsive. Pray that they may have a chance to hear the gospel. You do believe that everyone should have the opportunity to hear—even the Hindu in Gurana?

STUDY LEADER The needs we have heard about today seem over-whelming. The problems seem insurmountable Yel, trusting God, knowing his power and the powerwithin our grasp as we pray, we know Guyarta can be his.

The haunting question remains Do you care? Do you care about Bonasika Creek and Demerara and Georgetown? Do you care about the lost Amerindians at Wakapoa the blacks of Commityne, the East indians of Grove Baptist Mission?

As Baptist Women we must care or we lose our reason for being

Now let us pray for one of these towns nne of these missionaries; and a lost village.



AIM

After this session, members should be able to describe how three Southern Baptist missionaries

share the grapal in Guyara. Prostresupport for those three and terothers to order or rearist Guyara should be a further result.

LEARNING METHODS

Before the session earlier the three missioneries to three remain. As study feader you have the responsibility for the infraductory material and portions throughout the material.

As members arrive, each shead be assigned to one of the three was-sion stations to be studied. Even if you have only helf a depan members, assign each to a mission station Asia each cluster to all fear other. The women who will shee the story of John Jacobs would be assigned to Bonesika Creek, Charles Love to Demorara. Oits Brady is Georgetown.

LEARNING AIDS

Make a big floor map of Guyana. Make it of butcher paper, songs of materials, or newspaper. Or, use a rope to outline the shape of Guyana on the floor. Mark the three massion stations (Bonasika Creek, Demerara, and Georgelown) with a paper plate on which you have printed the name. Or make road signs for each station.

Cut the sugarcane shapes from each group member's ROYAL SER-VICE (p. 31). Glue them on purple paper and mill them out. Make a cover of purple cordurary Page 1 has the song for the session in "plain old English." Be sure to sing if at the beginning of the session Page 2 is for the prayer calender Page 3 is a small map of Guyana with the mission stations market Page 4 contains the names and #6 dresses of the three missions we you will be studying ISecure asdresses from Missionary Address Sheet #2 available free from Foreign Mission Board Literature, F.O. Box 6597, Richmond, Va. 232301 On the back of the booklet, write one of the names of the three milsion stations, dividing the women into three equal groups

MAN FOR FOLLOW THROUGH

At the end of the study necessor are each "mission station" cluster to discuss the needs presented in their area. Have each somen who presented the material lead her group. Then cell on each group to pray for their city. Stress the need to pray for the lost villages. Other urgent or syst most seven by sevented. Be sure to remember these requests.

Consider this as a continuing prayer support project. Why not

orite and pindge your prayer outport to "your" missionery preached."

CALL TO PRAYER

Read Ephasians 6.38 Their read the name of the first missionary on the prayer calendar (see pp. 44-48). Before reading the next name, assign a small group (front row, ladles on the right, or the first time, etc.) to pray for that one missionary to prayed for individually flave a period of silent prayer unifer unify.

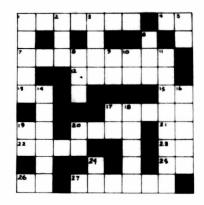
PREVIEW THE JULY BAPTIST WOMEN MEETING

Resert missions him begans a stable part of home missions. From the East Conet to Housel missionarias have been placed in major retent areas during the tourist seeson. In addition, the Home Mission Board spontants a felsum fellowship for campers on mission. Learn about "Mission to Laloure" at the about "Mission to Laloure" at the about "Mission to Laloure" at the about Spoins Worken meeting, (Give date place of meeting, and time.)



My Spiritual **Pilgrimage**

Work Sheet 9: June 1974 Scripture passages: Luke 10:25-37; 18:1 to 24:53



Across

- 1. Destination of the man who was robbed
- 7. A hated "foreigner" who had compassion on the man robbed

- 12. A passerby who only looked at the wounded man
- 13. Abbreviation for "spell"
- 15. Abbreviation for "Inn host"
- Picture
- **Biblical** city
- __ thy neighbor as thyself"
- Exclamation
- The inquirer asked Jesus a question in order to ____ him.
- Abbreviation of "book review"
- Abbreviation of "Old Testament"
- Preposition
- The man who asked Jesus, "Who is my neighbor?"

Down

- 1. The Master Teacher
- Edge
- The true neighbor asked the innkeeper to for the victim
- What Jesus required of the inquirer (vv 28.37)
- Sit (past tense)
- How much of one's self God wants
- Roman numeral
- 10 Musical note
- 11. The inquirer asked, "Who is my
- 14 A religious leader who passed by
- the suffering victim The Old Testament required a man
- to love God with his whole soul, and strength
- Roman numeral
- 18. The emotion and action the neighbor showed toward the wounded
- 19 Premosition
- 20. Abbreviation of "love thyself"
- 24. Abbreviation of "Virginia"

Answers, page 35

As I have read Luke 18 through 24, I have discovered the following ministry actions of Jesus Chapter/verse Jesus' Actions To Whom Reactions

Focal passages for July are 1 Corinthians 12:12-31; Ephesians 1-1-10.19-23



Bible Study

Jesus Gives Guidelines for **Ministry**

Monte Clendinning

ser and Tom with their two small some that just moved into at a second ment complex in a large city. One morning after Tom had left for work. Jan decided to catch up on the fam-

Picking up the clothes harnow she washed to the laundry provided in the complex. After starting the machines, she was just beginning to enjoy visiting with his neighbors. there where the year-old Karl ran risc the taundry screening "Jack's hurt: Jack's hurt! Blood's all over "

Dashing out the door. Jan found Jack lying on the ground, a deepgast over his right eye. Sweeping 40-few sobbling child, she ran into the laundry for towers to help stopi the how of blood

"Will someone help me get my child to a doctor?" she creed. "We're 16 19th left don't have a doctor yet. and my husband has the car at

* PM Trendenning to a homeologies for right Atlanta Company

The two women in the laundry sonking at the badly hurt child and his distraught mother answered. "We see your child is hurt - but we don't went to get involved."

Unbalavable! And yet this incident actually happened and a fee months ago. These "neighbors" did. not want to get involved with a parson in need. Surely Christian aromer would not act like that, we think Believe we wrom our self-rechterers robes pround us however, let us take another tork at the familiar Bible story or call "The Good Sa marrian" (the word "good" is not mentioned in this passage to see if we have truly learned from Janual his guidelines for ministry

The foundation for effective mints try is a heart totally devoted to God (Luber 10:25-27)

A lawyer flohe a term for "licritie") asked Jesus how he might inherit eternal life. This religious leader was testing Joseph probably to "show here up" as unsaubistcated in a theological discussion with a learned scribe.

Using the technique of a rabbi, or laticher, Janua in turn asked the scribe a question. What is written in the text

immediately the man quoted the femiliar passage, Deutergromy 6.3. "Thou shall love the Lord thy God with all thine heart, and with all the noul, and with all thy might." The Old Tentament taught that God wanted man to love him with his whose being.

God still wants man to love him with all his boing. We understand God's love through Jesus death for all marking. As we receive Jesus et our personal Saviour, our amo from our minds, and our vary beings try out to God in grafitude for his unspeakable giff this only Son.

Maintein proper belance between love of self and love of neighbor Guide 10:27-281

The lawyer continued to quote from the Old Testament. "Love thy reighbour as thyself: (Lev. 19:18)

Sometimes as Bantist someous our eagerress to show that we town God totally, give more attention to individuals in need then we do to ourselves and our own families When we do not have the prograwarmed of our own value, or of the needs of our own families, we can not love our neighbor adequately.

On the other hand, some of us may use ourselves and our families as excuses for not being involved with our range too. God does not conect more from a woman then she can do. Could it be that we some times hardte the care of self. famits and neighbor on our own without triving to find out what God apparts

Re open to new understandings and ways of herping people () she 10-29. M-371

in trying to limit Janua, the lawyer traceed himself. He may have wondered why he peer maked that question when he already brees the arouse. Verso 29 indicates he fall

he should justify himself by saking another question, "Who is my neigh-Person 7

At times we feel we know all the answers; we are not open to new and different were of ministerior. We may even think we target who our neighbor is-but do we act as

Like the lewyer, we realize God's love is limitless; but love for our neighbor may be limited by our definition of "neighbor." Such a definition may be determined by the one who is defining. For example, the lawyer who was a Jew would define his neighbor as a Jew. The person who is a neighbor to one person could be the enemy of another

As Baptist women today we should be open to new insights as to who our neighbor is. We should not close our eyes to new and creative ways of sharing God's love in our modern society. The mosney message has not changed, but our generation needs to discover the best ways to love our neighbor today

Be ready to help a person in next reserbless of his race, condition, or social standing (Luim 10-30-33)

Jesus introduced the first character in this drame—a man traveling a highly dangerous road between Jerusalem and Jericho, Jesus did not identify the man except to tell he was robbed, wounded and left half dead

A priest-a religious leader of the Jews-came by But sneing the man in med, he passed by on the other side. According to Jewish law (Num. 19:11), he might lose his turn of duty in the Temple if he touched a dead man. For him the temple and its ritual were more important than helping someone in

Another religious worker-a Levite-came by Evidently he stooped and looked, maybe in pity, at the open man, but he also passed by

Helpless and in great need, the man continued to lie there

Today in communities throughout

our nation are individuals of unusual need. Are we Beptist women ready to help them? Or do we give excuses such as "those people will always be like that," or "she got herself in that flu; let her got her self out," By our actions do we say. "I don't associate with people of that race or in that condition"?

Be willing to help even if a person of special need interrupts your own schedule (Luke 10:34)

The religious leaders, the prinsi and the Leville, should have been individuals likely to help their fel lowman. Obviously they did not after their schedules to do so. The one who did help, in Jesus' story, was a most unlikely hero-a Sameritan despised by the Jews and with whom they had no dealings (Inha 4.9)

Regardless of the Samaritan's reason for traveling this road or his desire to reach his destination at a particular time, when he saw the helpless man he stopped and minis tered to him.

Today many Baptist women move rapidly from one event to another pushed along by detailed schedules Our busyness may be modified somewhat now with the energy crisis, but are our lives so turtily scheduled we cannot not do not.... take time for needs which might interrupt our schedules? Crises and human need know little of well planned schedules. Are we flexible and sensitive to unscheduled need when we see it?

Use your heart as you minister (Luke 10:33,37)

Jesus said that when the Samari 180 saw the man in need, he had compassion on him. The word "compassion" comes from two Latin words meaning "to suffer with." One dictionary defines compassion as "the feeling for another's sorrow or hardship that leads to help."

Later when Jesus asked the law yer which of the three men was a neighbor he answered "He that showed mercy on him "

When we learn about paople of

special need and begin to under stand the hurt in another's life, up should not be alreid of letting as hearts prompt us to action. While It is true that we must avoid be coming overly involved emotionals how can we be recipients of Guille love -- lotowing he expects up to less our neighbor as ourselves-and feel something special for people to

Be practical in the type of him given (Lute 10:34)

The Sameritan discovered the men's real needs and tried to him at those points of need. He assess oil and wine. The medicines of the day-into his wounds and the bound them up. He picked up the man and put him on his own grimgs He look the man to an inn

In our detate to be helpful often we just do something whether it is the best way to meet a need arnot. We may take baskets of food to proble who are hungry when a greater help might be frying to discover the cause for their powerly and helping someone in the family det a job

Occasionally we ask to our shalp and prayer groups. "Well, we must have a mission action project area a quarter or once a month to what can we do?" Someone makes a fullgestion, the group pources of & and after we have joined in the activity, we sit back with southed consciences because we have "diffe our mission action." Perhams a ball ter way would be to ask leaders of mission action groups to share gift uine needs they know about ... which we in study or prayer groups could supply practical help

Seek out others who can join in ministering to a person of special need (Luke 10-35).

The Samuritan realized he could not care for all the woonded man's needs by himself to he took hith to an inn where he could be cored for well. The compassionate mail paid for the services and promised more if needed. He did not do Half. one thing and forget the man #

award he maintained on interest in the men's total recovery.

Do we all too often try to ministe to our neighbor by ourselves? How much befor it would be to call on other antividuals or groups who are prepared to help in almost every community there are government and private agencies equipped to help people in need. Christians rendd to tearn the skills of referral *

Ger hors for Godf. (Lube 10:37).

Twice in his conversation with the lawyer Jesus used the action web "do" (w. 26 and 37). It was not enough to identify who is a neighbor. Jesus encouraged the men to "go" and "do "

Jesus continues to say that to us today. Many of us know more than we are pulting into practice. We continue to study land study is exfremely importantly but because of God's limitions love and the areal wed of mankends we need to concome more God directed action.

A Baptist saint in her eightes was asked to lead a prayer group, for she was known throughout the church as a woman of prayer. After she had preved about her decision. We said to the president of the or ganization. Thoney you know how depend on prayer, and you tingu-"on I think prayer must permeate all we do. But I just have to be where the action is ". She continued W work with a mother's club in a rations integrated area of that city. As she considered her tile before God she felt he wanted her to give most of her time to action. Of during the continued to pray. As *** of us seeks God's guidence we fac will find the degree of ineffectivent in mission action be earth for us triday

Unlike the people in the parable we flactist women may not just happer to pass by people with speof heart on fact, whose large critical

Tor more help in this area, see How to Use Community Resources in Mission Action \$1.00 from WMU or Baptist Book Store (see WMU order form, p. 47)

and brune we may have to travel acress four to discover such individuals, for the heavily traveled roads no longer lead by them. But these papels of special panel are newhoors, are there

Have you discovered your neigh bor? Instead of being a victim of violence, he may be an interrutional, an aconomically disadvantaged person, a sick or aging person. a former prisoner, an etrobolic, or a nonreader. Whatever the obvious need, each has a basic spiritual need for less,

With the help of the South of God. we can learn to love firm lotally and our neighbor as ourselves, so that our communities may experience the impact of God's love demonstrated through us. But when? Let us not wait until tomorrow when we shall have "plenty of time." Let us determine what God wants us to do teday and do it



Planning the Bible Study Group Meeting

As a result of this month's study wach within should have (1) completed reading the book of Luke Inting ministry actions of Justinand (2) accepted guidelines from Journ' teachings to give direction to her own actions.

LEARNING METHODS

- 1. Ask a member afterwardt well to read the Bible passage. Luke 10: 25.37
- Or ask these readers to share in reading today's passage reader Inneven and January
- 2. With members prepared to take makes on index's shally ask 1990 reactors to essent

Beautiful I rough the first guidaline from the study material

Register 2 reads the Bible passage accompanying the guideline

Then the group was leads in a discussion of the guidalines, or planning the meaning as necessary

Follow this procedure for each of the nine guidelines

3 As time permits, ask members to share from their own experience illustrations of each of the olos guidelines

Allow time for members to share with each other specific ways they plan to apply one or more of the guidelines to their own ministry

PLAN FOR FOLLOW THROUGH

lead members to talk about needs they can meet personally and as a group. Challenge them to lake action now. You may want to be prepared in share needs communicated by mission action group leaders.

RELATED ACTIVITIES

Province July Bantist Women Meeting Ask members to share clears as to how they think mission aries would serve in record areas Accountry that make accordances will be shared in the July Saptist Women

Call to Prayer - Choose several of the yearses in the Scripture gamsames for study to be related to specific prayer requests for the missoneres inted on the calendar of commer. Two a verse a praver request, and a missionery name on an index card for each member. In a period of silent prayer, gale mambers to cree for the assigned mis-

Ans	wers to crosswo		
Acre	765	Dow	n
1	Jericho	1	Jesus
4	ad	2	rim
7	Sameritan	3	care
12	Levite	5	do
13	SEP	6	set
15	8h		aff
17	image	9	IV
19	A:	10	£1
20	love	11	neighbor
21	fre	14	priest
22	test	16	heart
23	tor	17	17
25	OT	18	mercy
26	et.	19	at
27	lawyer	20	R
		24	Va.



Round Table

Focus on the Middle East

Marie C. McKay

Mahatma Gandhi spent his life in the effort to free the Indian subcontinent from British rule. Following World War II, when independence came, India was divided along religious lines, with the Hindu center flanked by two Muslim areas. The two side areas were to be governed beether and called Pakistan.

The division hurt both Hindu India and Muslim Pakistan economically, particularly the two parts of Pakistan divided by the thousand miles of India

As a nation, Palkistan was probably doomed from the start. In almost all ways—economy, customs, personality of the peoples, all except religion—the two sections of Pakistan were direct opposites. It is no wonder that Pakistan finally separated, becoming the two nations of Pakistan and Bangtadesh

Books for Reading and Study

Walk the Distant Hills. The Story of Longri Ao by Richard G. Beers (Friendship Press, 1969) 95 cents*

Mrs. J. S. McKey is a homemaker fiving in Alexandria, Louisiana

Mother India's Children Meeting Today's Generation in India by Edward Rice (Orbis Books, 1971) \$2.95*

Daktar Diplomat in Bangladesh by Viggo Olsen (Moody Press 1973) 45 95*

Pakistan Crisis by David Loshak (McGraw-Hill, 1971) \$6.95*

Walk the Distant Hills tells the story of a man from the Naga hills. that straddle the India Burma hor der. Longri An was the son of a priest of the Ao tribe, but the family was led to Christ after missionaries saved the life of Longri's sister. Educated in mission schools, Longriworked with students. He then went as a missionary to another tribat #YOUR IN the mountains. Perhans. his greatest contribution, other than the souls that he led to the Lord was his role as a man of peace during the time India was being separated from British rule

Mother India's Children is a presentation in pictures and prose of twenty teen agers. The book gives a highly personal view of modern India—the worries, burdens, and dreams of its youth. The book helos us to see that teaming notion as a collection of individuals who said Christ.

Deltar: Diplomet in Banglades Dr. Viggo (Vic) Ofeen and his tenti-went to East Pakistan in 1982 in begin medical work for the Assatiation of Baptists for World Eventillars. It was not a light decision that fed them to this place, in the best his rejection of God and the details his rejection of God and the begins way he went about "pre-ing" the Bible untrue and God reseastent. Following his acceptants of Christ, there was a partial of searching for God's will for his till.

Dr. Olsen's years in Patition proved to be exciting, full of head work and heartache. There were also many things for which to praise the Lord.

Although the families of the missonaries left during the Pelotian war, Or Olsen and another doctor remained and treated the injurial. They faced a burning, looting, rabing army with composure and religion to save the Hindu minority in the vicinity of the hospital.

Pakistan Critis is a journalists story of the breakup of Pakistan an a nation and the bloody birth it angladesh. The author tells of the differences in the two parts of what was Pakistan, the efforts of the Bengali leaders to secure better freatment from the national government in West Pakistan, and of their failure to wire their point. Than there was the nightmare that brought for Bangla (victory to Bengal) Even though the book presents the historical background to the situation, it is very readable.



If you plan to serve a **** in connection with the meeting by a

curry dish. If only refreshments are served, try sugared casheurs. (See the recipes below.)

Ask one member to dress in a sari to give atmosphere to the meeting. (See directions below.)

For the study of Wale the Distant Hills, assign listening teams the following things to listen for as one member reviews the book, (3) problems and dangers that faced Longrian during his life, (2) the way God solved the problems

Use a panel to present Mother India's Children. Ask each of three or four people to choose their favorise of the teen agers, pictured in me took and left that story to the group. Ask each to emphasize the dreams of the young people and the difficulties that bind them in their present present profitting.

Assign one member the responsobility of presenting Dakter Dipiomet in Bangladesh, doing if this was Teti about Dr. Olsen's experiences during the ordeal of the birth of Banatadesh as a nation tchaoters 19 and 201. Describe the Benealist freings about freedom and what suffered to achieve it. Sum. merize Dr. Olsen's conversion experience and call in missions. Review his "Basic Principles of Medica: Missions" (Appendix B) and ompare them with ideas in "The Role of Minbile Clinics," page 27 in the July 1973 issue of The Commis-

Hold a mock press conference with someone playing the part of David Loshah, the author of Pakis tan Crists. Prepare questions for the members to ask Mr. Loshek. Some good ones might be (1) Why were India and Pakistan divided when they became independent of Great Britain? (2) What united West and East Pakistan? (3) Why didn't the country of Pakistan prosper? (4) How do the peoples differ? (5) Were the two parts equally represented in the government? (6) What brought about the breakup of the nation? (7) What kind of man is the leader of Rangladesh. Shelish Muji-

CALL TO PRAYER

bur Rahman?

Borrow a copy of Missionery Family Album from your church library or a church member. Show the pictures of the foreign missionaries on the celendar of prayer today. Remind members that the home missionaries need our prayers too. Then call for sentence prayers for the missionaries fisted.

PREVIEW THE JULY BAPTIST WOMEN MEETING.

Resort missions has become a stable part of home missions from the East Coast to Hawaii mission aries have been placed in major resort areas during the tourst see son in addition the Home Mission Board sponsors a tersure fellowship

side dishet chapped tomataes

chapped green peppers, raisins,

chapped banonas chutter ped

nuts, reliables. Put rice on the plate.

first and ton it with the chicken

for campers on mission. Learn about "Mission to Leisure" at the next Baptist Women meeting. (Give date, place of meeting, and (Ime.)

Book Forecast

ولداز بدأ وفنسة

The Block Migration in Queign W. Groh (Weybright and Talley, 1972) 58.95*

The Making of a State by Michael Domon (Delectoric Press, 1972) \$6.991 White We Wall by Peth Bard (Zangarion, 1968) 95 carris, paper*

maint or August

Shak No Tomorrow by Bernard Palma (Moody Press, 1971) \$3.95*

Fire End of Youngblood Johnson by Aeron Johnson de bold to James Backinghom (Chosen Books §973) \$4.951

Wester The Story of My Son's Drug Addiction by William Chapen (Mc Grave Hill, 1972) \$6.95*

Status for Sandarday

Who in by Crifford Chestions Earl J St Nopper and Wealer Sneudon (Eardmann, 1972) \$1.05* Invide America A Bases African Digito mail: (Nut by Fract Kester Hayterd (Ar ropole Books Ltd. 1972) 86.95*

The Third World and Mission by Dennis E. Clark (World Books, 1971) 83-84"

*Available through Baptist Book Stores Re-surs to creek early with your book store in case it will here to order the books you want!

Place over hat water to keep from hardening. Dip nuts in hat syrup.

then place on waxed paper MAKE A SARI

Use a seven yard long piece of lightweight material. The a string snugly around the worst layer a surgle scop reach blowest Beginning at the right lide, wrop the fabric around to the left, fucking the top of this fabric under the string. The second time ground make four or five pleats in the front, then continue around. Throw the lost yard or to over the left phoulder.

2 cups diced chicken
5 onion
2 teaspach ginger
2 feaspach curry powder
2 <up>4 cups water

Round Table 2 tenspoon corny powder 2 cups writer tollespoon cornstorch Combine oil ingredients except

curry. Add whitever of the side dishes you desire. RECIPE FOR SUGARED CASHEWS

2 cups sugar 1 cup bailing water

's temporar cream of fortor

1 pound coshews

Heat ingredients (except nuts) until sugar is dissolved. Then let come to 300° without stirring

comstarch. Summer thirty minutes

Thicken with cornstarch Serve

CURRY BECIDE



Angola

Eula Stotts

Coincidence cannot explain the "concurrent circumstances" that have produced the needs for mission prayer group activity this month

June is the month. June Pike and her husband Harrison are our fraternal representatives to the Baptists in Angola. June 27 is Mrs. Pike's birthday And June is the month chosen for emphasis on Angola

In March 1968, H. Cornell Goerner, then area secretary for Africa, recommended to the Foreign Mission Board that work be opened in Angola in August of that year the Pikes arrived in Luanda Hoo-AHN-dah) to become the first South

Miss Statts before her retirement was WMU executive secretary for California Today, Ilvine in Delv City, Celifornia, she continues to be active in missions work

ern Baptist missionary family in that large Portuguese territory of West Africa

Or Goerner described Angola as a vast territory, larger than Nigeria. Tanzania, or Ethiopia. When enlered it was the largest single country of Africa in which Southern Baptists had work. The population it. now estimated at nearly six million. An increasing percentage are Por luguese and other white settlers Most of the people are black Africans of Bantu origin.

The Pikes are considered "fra ternal representatives" from the Southern Begrist Convention to the Angola Baptist Convention This relationship was initiated by Portugese Baptists who have had work in Angola for many years, then a cordial invitation came from the Angola. Baptist churches

The Piles had gone to Brasil t 1956 and served there until make to transfer to Angola II was b tunete they know the Portuge language, for Harrison Plus was a featured speaker during the Bushi convention in September after the arrived! Mr. Pile had visited Area on a special preaching mission eater months earlier and made contacts that helped prepare for opering work Angola and the Piles are bound together in Southern Beatle missions

Luanda, the capital, it or assess ing growing city. It has been called the most beautiful seagort on the west coast of Africa. It is trobled hot, and humid Living costs an high. It has the same problems faced by all cities

The Pikes keep always before them plans for expanding wars throughout Angola, but since the have been the only two Southern Baptist missionaries, most of their endeavor has centered in Luards (Bert and Virginia Sutton have been appointed for Angola).

The First Beotist Church of Laande erected a new building that was dedicated in 1972 when the Pikes were on furlough. The '19fired! A Ben Olivers (Brazil) www. interim missionaries that year. This was the first Baptist church building ever to be erected in this castal city. Cooperative Program and Lottie Moon Christmas Offering funds helped erect the beautiful \$60,000 structure

Two congregations must there First Baptist Church (Portugueta) and The Community Baptist Church English speaking! The building # a busy plane on Sunday morning with both groups going to classes. and to worship. Mr. Pilite teaches it doctrinel class in Portuguese 641 ing Sunday School, their preaches in the Portuguese worship service. He speaks to the people revisit this service during a fifteen-million nterval between services. 1988 greats the English speaking parame coming for worship Worshipers Just white when he gets words must

The Portuguese church is multirected "Our Sunday morning congregation is purhaps 60 percent black and 40 percent European (white) In the evening it is the naverse. The two groups work in narmony and it is a thrilling onparagree to be associated with this

The second mission of First Bap test Church was organized into a church in Jenuary 1973 Done Maria Luiza Aco Martins, publica tions director for the WMU of Angola, and Mrs. Pike go each Salorder afternoon to help the women with their missions organization. At the time of one WMU meeting, the pastor had been in the hospital for three months and his wife was especing a baby only day. Mrs. Page calls this meeting, "Herein is Love ? They met in the backyard of the pastor's home. Eight black women were sagted on mats or chairs. Some were nursing babtes. lider elomen were caring for Jap. so the mothers could read the Bible and present the program The older women prayed in dialect. One ecimen cluddled the newest of seven childrein whose father was not providing for the family. A tiny sheld stood with turning protructing from mainutrition. An offering? They had little to give, at this meet ng the offering came to a dollar.

In March 1973, ten students, inouting a seventy-five-year-old pasfor met in the first session of the Angolan Baptist Bible Institute A Verninary is needed

The radio ministry in Luanda, bebir in 1970; has expanded and heads more time for programing and for Bible course materials.

For five years the Prices have "Her trying to get a book store. It is impossible to keep enough Bibles. "irmnels and literature ilSee April ROYAL SERVICE p. 27.)

There are ten places in Luanda where smople would attend preach

ing if there were trained personnal and a building.

And a campaile. The first youth camp was haid in 1973 in a trailer perki Fifteen young people dedii cated their lives. Who will train

Harrison and June Pille for six years have seen the needs, deciding which tasks to undertake and which to postpone. June Pike writes "Now don't get me wrong. We don't do anything we don't love doing But we know the snowball gets bigger and bugger and we can't been pushing it alone for long. Oh, we aren't reelly alone. God is here every minute of every day. We can fee his presence We work with some of the most wonderful people in the world

> Planning the Prayer Group Meeting

THE PRAYER EXPERIENCE

June Pilier erites. "My verse for today I have found in The Elving Bibly, Ecclesiastes 7.18 "Tackle every task that comes along, and if you fear God you can expect his blessing " Read this comment to the group and set. Why do you think this verse is a favorite! What could it mean to you if you claimed it? Sug. gest that members by it and share experiences next month

Write on numbered cards the needs mentioned in the content material. Ask members in birn to read the statements and lead in prayer for the needs. Members respond according to numbers on

Ask one member to prepare a monologue based on how she thinks

Mrs. Pilus experienced the meeting "Herein in Louis," Ask three other women to speak from the viewpoints of the other women directified, talking to thermalius as they make decisions about how much to give. Follow the monologues with a prayer of thanks for the dedication of these women and for renewed dedication in giving on the part of members of your own church

Lead in a prayer of intercession for Harrison and June Piles Pray about the opportunities in Angola that cannot be met unless additional personnel or funds are made available. Ask for God's will to be done

-for the right persons at the right time for his tasks in Angola Pray for the newly appointed missionerres, the Suttons, who will soon begin eors in Angola

Ask group members to coverant ingether to continue to pray dally and expect on answer at any time.

CALL TO PRAYER

Prepare a June birthday greating for June Pike Also have on hand materials members can use to world a birthday prayer greating to each person on the calendar for the day. Mark each "No answer asperted." For missionaries, addresses see Missionary Directory Hree from Foreign Mission Board Literature P O Box 6597, Richmond. Virginia 23230) and Home Mission Board Personnel Directory Ifree from Home Mission Board Literature Service, 1350 Spring Street, N. W., Atlanta, Georgia

PREVIEW THE JULY BAPTIST WOMEN MEETING

Resort missions has become a stable part of home missions. From the East Coast to Hawell mession aries have been placed in major resort areas during the tourist sanson in addition, the Home Mission Board sponsors a leisure fellowship for campais on mission. Learn about Mission to Leisure" at the next Baptist Women meeting, (Give date) place of meeting, and time.)



Mission Action

Listen: A Mission Action Skill

Dorothy Allred

A woman who wants to be successful in mission action must listen carefully to what the target person is saying through both words and actions

Listening and then responding to what has been heard is not an inherited quality. It is skill that must be learned.

Gisela Konopka in Social Group Work: A Helping Process* gives several perlinent suggestions and illustrations on the subject of listening

In one target group the complaint most often voiced was that the people who claimed they wanted to help them did not even listen to what they had to say. Instead, the helpers came to them with all the answers and with their own preconceived ideas of what was needed

In another instance, in a group discussion with delinquent girls, the bitterness of the girls was directed mostly against adults who "never listen to what we have to say."

A ten-year-old boy in a residential treatment center wrote, "Most important. The courselors must fisten to us." This cry for being heard is the cry of the individual wanting to be understood. Every one needs to be listened to

Creative listening comes before effective help. The helper must listen very carefully to what is said, to how it is said, and to whom it is said to All this has meaning and helps in understanding the person.

The listening a helper must do is different from the listening we usually do in our daily lives. We are accustomed to listening through the screen of our own preoccupations our own thinking. Analyze, for Instance the convertations between friends during an informal visit More often than not each person says her own "piece" or presents her own ideas, without giving much. d any thought to what the other person is Saying Many converse tions are actually interrupted monologues rather than dialogues. There is no genuine interchange of ideas and building on one another's thoughts

Listening is a skill involving conscious self-discipline. Consider the other person, not just yourself. If you seriously do this, you may discover the unexpected, as reported in this example from a hospital.

An old man complained past mently to him wife that although to ricelyed the los cream she as for him, he had to set it in me talk tub. His wife appropriately image the complaint to the social ser attention. The wife didn't make there was anything to it--but the husband was an emphatic! The ma cult worker agreed it sounded asabound to be true, but she would inquire. It was true. The man's becream was being delivered at the same time his both was achedular No one had thought to rearrange one or the other

We need to realize the frustration of the patient to whom no one test instruct. Even his wife did not take his words acriously. The social worker could have dismissed the complaint as the imagination of a social mind, but she didn't. She therend. She investigated. She tought the polsent's complaint was upful.

Uniess the helper listens to the one being helped the may mak the clue to a purposeful solution.

A "starter" conversation may be needed to establish a rerateration of openness and to make sharing and learning two way. As the hillar startes something of herself in objects to the hill find the tagget person sharing more of her life also religious background, interests family, hobbies, work, golfs, and dreams.

Watch for danger at this panel. You as the helper may take over the conversation and do all the falking. The helper who seeks to dominate the conversation, or tell her own problems in cheating herself of tell her own problems.

Do you ever catch yourself spinding time in conversation foculity on what you will say next? This fault is rooted in self-centeredness, and it will hinder effective ministry and writness.

Observation is similar to insenting Be aware of non-verbal expressions of feelings and thoughts. Be setaltive to the person's facual expressions fistice the movement of hands and the position of the body. All these becoming meaningful to the spractive observer. Observe else to others what kinds of friends (s) the chooses.

A hetper who fives in different circumstances from the persont) see a helping is sometimes blinded or misled by physical appearance. She may see the person or persone as a maximum of heir and a minimum of dress, and fail to hear what talte is segring.

Esterning and observing means seeping one's whole attention on the target person and not on our selves or our feelings about him.



Remember that a mission action group should hold regular meetings to sautch its work and carry but its actions of planning sharing and inserved training.

SHARING ACTIONS

Review the Guidelines for Sharing from the mission action group guide for your target group.

The group leader can stimulate theiring by asking the following questions or others she may choose.

- What has been your greatest by in hission action since our last treeting?
- What has been your greatest trustration?
- Where do you feel you need more guidance and training?
- 4. What progress can you see in the personal you have been working with?
- Mist new areas of service time come to your attention?
- If group members are keeping totebooks make entries of helpful information shared which may be written after.

IN SERVICE TRAINING

Review the article on the preleting page. Dracuss and evaluate the following situations. Situation 1 Many Jones is a menter of the mission action group in her church ministering to residents of a furning home. She is asked to visit Sallie Servis at least twice a month for three months.

On her first visit also discovers. Sattle to experiencing difficulty with her pall bladder. Strangery enough, Mery had a ethillar ittness several months before.

Having felt a little uncertain before she came about conversation with this ness acquaintance. Many now had a surge of ness courage, she could really talk about gell bladders' She took over the conversation with great confidence and for at least forty-five murdes!

Looking at her watch. Mary saw it was firthe to end the visit and pickuit her school age daughter.

Glancing over her shoulder as she left the room she called back to Sellie "I sure am glad I got to know you today."

Was environg right with the usual? Mhad?

Was anything wrong with It⁹ if so, what?

Situation 2 James James visited Neida Neighbors in the rest home.

She tage with her a small well of jonquets from her flower bind to add a touch of brightness to the room. She placed if on the table without comment and furned to great her have fromd.

Mrs. Neighbor's facial brightenind and a smile spread across her face no doubt remembering wheel she had flowers file that in her own yard. Then she was made even happier when Janet introduced her sett and foot her she would be coming to see her regularly after this

Janet began to tell her new trigned about herself her family, where she fried, and her church

Almost immediately and with a terrisise of encironant at having someone to use their Mrs. Neighbors tringen; to tell She lold of the death of her husband and her recent now to the rest home. She showed pictures of her two works and their

broke. She could not talk anymore. There was a period of slienge understanding silence—and Janet seld, "Could I have prayer with you before I ao?"

"Oh, yes, please do," Mrs. Neigh.

As Janet prayed for her new friend, her health her femily mersture, she added, "And, Lord, sult a special blessing to Johnsty Amen."

Mrs. Neighbors wiped tears from her syes. With a shille and a lenowing grasp of Janet's hand, she thanked her for consists.

With the firm promes she would return rest week. Janet word home with a new joy in her own heart.

- Was Janet's initial approach a good one?
- 2 Should Janet have inquired into details about Johnny? Why or set not?
- 3 Should another group mentber visit Mrs. Neighbors next time? Who of who not?

CALL TO PRAYER

Thing a world map locate your city or community and place a star community into place a start community into payor for the target group to whom the members are ministering and with ressing.

As the names of the missioneries in Call to Prayer are read place smaller stars on the states or countries where they serve Have audital graver for these missionaries.

PREVIEW THE JULY BAPTIST WOMEN MEETING

Resort missions has become a stable part of home missions. From the East Coast to Hawali mission areas have been placed in major resort areas during the bourist sesson in addition, the Home Mission Board scionsons a lessure fellowship for compers on mission is learn about Mission to Leiture! at the rest Baptist Women mayting (Greadate, state of meeting and time).

*Prentice Hall \$8.95



Affine Franks

Pleaning for Baptist Watten work is the primary function of the Baptist Watten efficure council. Furnisher India efficers plan. Executing these plans is earther function of the Baptist Watten officers council Furncester helps efficers cours the these plans.

ENLARGEMENT

Study the rolls of the church and of these organizations: Sunday School, Training Union, music, and WMU. Make a list of every woman over thruly years of age who is a prospect for Baptist Women Evaluate the possibilities for Baptist Women growth.

Provisions must be made for these prospective members. Consider enlarging Baptist Women. More than one organization may be the answer —for example, one organization to meet in the day and one in the evening.

If more than one organization is not appropriate forming special interest groups may be. The possibilities for groups in Baptist Women include.

mission study groups. Bible study, current missions, Round Table.

mission action groups aging, sick nonreaders, economically disadvantaged, headliners, and many others.

mission prayer groups

Form the group(s) that persons are interested in joining. A large number of persons is not needed in order to form a group. Groups are designed to meet the special needs that persons express.

Additional organizations and the formation of groups are two ways to enlarge. The WMU council is responsible for enlargement, therefore, study the Baptist Women situation carefully in your church and recommend that the WMU council consider your suggestion.

Publicity

Two essential elements of a meeting are planning and publicity. In order for persons to othered a magning they must know about it. The general making for June is about Hong Kong. Create interesting and informative publicity, throughout the charch.

 Announce the time place, and subject in the church bullerin. Include other Baptist Warren is: tivities.

2 Make barriers from butcher paper flags: duce these Chinese characters (letters) on the paper in bright colors. The message is "God is love."







Include the time, place, and topic for study for the Boptist Women meeting

3. Use pictures, maps. Chinese proverby of offer. Chinese stems to publicize the meeting.

Camping Caravans

Catapung caravana (a plan prometted by the Hants Mission Boards can be made up of just our family. The couple, or a group of families. You do not have to organize a group to participate. Projects usually last furnities week. Last summer there were three tunds at mally requests for projects as there were voluntums.

Projects for 1974 include opportunities in Caldonna. Idaho. Iowa. Kentucky. Nevada. Olioc. and Institute immediately for an application form to Minimum Ministrus. Home Minimum Board. 2350. Sept. Street, N.W. Atlanta, Georgia. 30309.

YES

In April and May Porscanter you found enganted plant for the study of Yes! Have you done the follower.

Arranged for every woman in the church to have a copy of Yes for sadivadual reading

Set a time (two hours) for study of Yes.

Chosen a place for the study

Selected a teacher and provided her with a book and Teaching Gorde

Made provisions for children

Publicand the study of the brok for Baptist Women and all women in the church

Please note

1. The book is for both cooperation and information

2. The Teaching Guide provides indisticting inferring tree on measure support

 The study of Yes in not to replace the graceal meeting. Make it an additional book study which can be counted on the sevement guide (Teaching Missions, advances as a terments 2 and 3).



What about follow-through to Yes? After the sundy, women will be aware of opportunities on monoton support an over-referer. Frest near ways to put the conserve and interest site action. Our magnetism is that arising fee measurances and other conserve causes be maded in the prayer services of the chircle. Share this suggestion with the positive Discious the positive beat with the Supple limit with the names of the monomores and otherwisism that this suggestion that sets receive from BOYAL SER.

TAKE BIG STEPS (You May Need to Run)

Just a few incise mounts are left in the Esigni Step company.

Baptist women across the United States will be very best striving every prospect or Baptist Women, forms 106 form regaristations and making certains that every member solvaribes to RCF AT SERVICE.

Direct tenges to write the state WMI office and request the finant hery award as soon as you reach the pints. Awards are officed for increases in membership, regalaxietims, and measuring subscriptivities.



Sell-Baptat Women members on a missions reading program. Spend ten minutes in the next general meeting auptaining the plan.

1. Set aside time each day for reading early in the morning before the family is awake, lets in the evening when the children are seleep; or thirty minutes during the day. Members into work could one part of their funch/frout or coffee break as a reading time.

2. Take adventage of bits of time. Take a book to the brauty partie or the doctor's office. Read while you want for the children at school.

3. Get the books. Rorrow from the public library, or the church library, or tiny from your Baptist Book. Stors. Read the books suggested in ROYAL SER. VIDE in 361.

Join a Repliet Women Round Table group. Or, volunteer to be the leader of and form a Round Table atom.

A natural for beginning a reading program is at the fingertip of every Reptist Women member. The name of the book is Fes. A Women's Year of Mission Support. I every wirms in the church should be saled to read this book.

Officers Council

A necessary skill of a Baptist Women officer is the ability to delegate responsibility. Create a rilmate for good work.

Keep members informed

Allow members to take part in making decisions.
Create a feeling of teamwork

Here is a suggested agenda for this month's afficers council meeting.

1. Use Call to Prover to 441

Provide time for chairmen and group leaders to correlate plans.

3. Plan and prepare publicity for the next general meeting (p. 42).

4. Conduct on unlargement study to 421

 Plan to premote a reading of backs by Bispi tist Warren members (p. 43).

6. Plan for the study of Virs tp. 431

See Wills order form page 47

Virgin Bignan's Ministratory Union, 600 North Femiliath Street Birmingham 35,203 Price \$2.50 per year single copy 30 cents for autocraption subside the US and \$1.00 for postage and hamilting Annual only Alberta subscribers and run obsers sales to Physics and Internal

1 Setundary 2 Timothy 1:11:14

Hand and Mantha Lewis make up esactly half of our missionary force in Surnom 1500R-b-NAMI. This country, or
relatively new Southern Baptist missions
field territy 11011, fronts no the Caribbean
See and adjoins Guyano, French Guiano,
and Brazil. Proy for Mr. Lewis os he tries tiracial society with a variety of cultures and religions. to find effective means of witness in a mul

Mrs. Peul Cueves, Spanish, Texas Mrs. Antesie BelCermen, Spanish, Arizona Geerge Medison, church extension, Michi

Man. Adulto Morens, retired. Texas Aspuretine Selesce, migrant, Californio Arabea Wed, retired. Oklohomo Therese Andersen, religious education.

E. Willipmen.

Mr. Careste D. Caffle, home and church.

Mr. Careste O. Caffle, home and church.

Mr. James M. Hill, home and church.

Mr. Ber W. Heat, home and church.

Mr. Ber W. Heat, nord and church.

Heard W. Levis, preaching, Surinom

Jopon.

Jopon.

Other Riddell, retired, Onno

2 Sender Roman 13.7.10 Helping Souther Begins trespond to the multitude of needs among people cought in the strains of city living at the job of home missionories in Oritina naciol ministries. Proy today for two missionories in this kind of work. Roundled Jomes Pinkers to not William D Swant. Proy that they will be dole to exist by persons in the exciting task of ministering in Oriest's name to persons of special need.

Mrs. Teres C. Peach, retired, Louisiano Mrs. Teres C. Peach, Sponish, Texas Manual Jemes Pinkerten, Christian social ministries director, North Carolino McKinney Adems, pilot project, New

Mrs. Hughes Scherff, who has served as president of Missouri WMU, lives in Clarks-

New York William D. Swenk, inner-city missions di-Werren Duene Preft, Indian, California Mrs. Delane M. Ryels, church extension ctor, Texas Jerry B. Gouthney, home and church Nigerio Cernelle Leavell, secretory. Hong Kong Ars. William T. Roberson, home o

Man. Frank Coloure serves with her husboad in ouscerational services in To-pelo, Konsa, where he is superintendent of missions in Kee Voller and Smaky Hill of Boats Associations. A former piono reacher Mrs. Colourer has served as church appoints and has been active in all organisations of churches where her has band and poster Pray for the Colourers on they serve Orist in associational work. 3 Monday Romans 14 13:19

Herman T. Chaeses, Sporiety, New Mexico New Toring Control and Con

Roodeso Ms. Peul C. Mesteller, home and church Thoilend Ms. Merrin R. Reynelds, home and church

4 Tuesday Romans 15 1.7 Pray for L. Parkes Marier and his wide Reigh L. Rummege, preaching Rhodesia

and also serves as treasurer for the mission ories in the area Mrs. Marler does the bookkeeping. Mr. Marler reports that apportunities to spread the paspel are opening. English-speaking missionaries to Guom. He is pastor of the Marianas Baptist. Ohurch up But more missionaries are reeded Pray for this need

Mrs. Denocion Bajaron, retred. New Mexico.
Mrs. James Brates, Indon. New Mexico.
Mrs. Order Person, Scouth. Teco.
Mrs. Christ Person, Scouth. Teco.
Mrs. Vertel M. Biskely, home and church. Tonzonio
Cleud E. Bumpen, business administration.
South Brazil
George M. Felle, journeyman, education.
Koreo

interest in the secondary, Specials, Texas in Research, Specials, Texas in Prese I, Edward B, Darlin P, Harris Marcin Market B, Rambers, Specials, Astronomy Market B, Rambers, Specials, Astronomy Market B, Rambers, Specials, Unique Market B, Rambers, Market B, Marke

L. Perter Merter, English-longuage, Gaen Mrs. Jeet L. Martin, home and charth. Theiland Mrs. Werld Make, education, North Besti Mrs. Lee N. Michell, home and charth, Koreo Devid H. Roberts, education. Zambie

Stello Austin recther English in the Bay Stello Austin recther English in the Bay tot college of lang. Nighten She also teachers o Sunday School cleas and same von o Transing Union She makes the following proyer request. They see and teach young men here in the college that we may includence them to be strong with recent for Orivit on they go out to teach a now Supprise out sometimes non-Diretties.

Thinks (solution 5 to 28 to 18 to 18

Mrs. Breain F. Baren, Sporish, Arismo Quinn P. Materna, Sporish, California Mrs. Devid Richardson, Goods, Asidoms Mrs. Paril B. Vangera, Sporish, Festi Richard Wilson, Boprist center directly

Bohomos Mrs. A. Jeckson Glass, women's work, As Louistene Sella Austia, education, Nigeria J. Berri Bearell, preoching, Perv Mm. Dright C. Clark," home and chartif

son, Argona Meering L Coldwell, social work, Peru Mer Clerk, "nume, Brodesia Mn. Willingt H. Congdon, home and church

Nigero William H. Ferrell, presching, Argentien Gwas W. Gryan, pilot North Brest I William C. Mason, business odministration

L. A. J. Cerrer, Sponsith, Texas ver W. Mersen, Indian, Montana Mahin Betheel, superintendent of min

Beignum n. W. Hereld Marshows, hame and church Philippines church Philippines church Philippines genting Elben P. Gwey, English-longuage, Okinese Mrs. Charles P. Long, home and church Botsware Meere, social work, fiely Mrs. W Devey Meere, social work, fiely Missionaries are listed on their birthdays An esteries (1) indicates messionaries of furbugge, Addresses of missionaries are listed in Missionary Directory, free from listed in Mission Board Literature, P. & Boa 6597 Richmond Virginia 2238, 9 in Home Mission Board Personnel Differ in Home Mission Board Personnel Differ in Home Mission Board Literature Service, 1350 Spring Steel, Illerature Service, 1350 Spring Steel, N. W. Attanta, Georgia 30309

Priloderphia Massappi area Mrs Hop por reports the both bath resident and day comp or holds to reach haden bon and pint to Chisti Reservation wide restrictly from the Port backessful Pay for the

Mr. Datton Haggan and her husband missionaries to Chartoe Indigns in the

• Seturder Garlotupra 6 | 10

Man. Densit J. Spiegel, home and church (quartera) Brazil Kenyo Mrs. Hugh P. McCormich, retired, Nigeric

Mark Themson W. His, Region Security Pro-licing Name (P. Para). These Colonials C. March, Perce Colonials W. March, Perce and Chart, Const. Colonials W. Mark, Perce and Chart, Mark Colonial W. Mark, Perce and Chart, Mark Colonials, proching, Version

Carlos and Myrtice Owens serve in Mosh, Tonzania. Missions work is new in Mosh, a city of 40,000 people. Mr. Owens spends much of his time in preaching and

Peter 5:1-4

enorgalistic work. He hopes to open work in the surrounding villages. Mrs. Overs, o nurs, accompanies her husband on presching trips and eith up clinics. Proy for Mr. Owers, his wife, and their three doughters.

Mrs. James Gedeen, language missions.

Viola Scherff

♦ Banday Roman 6.1.13
Mr. Thomas Woo and the husband are
missionaries of the Bagaist center to Part
Arthu. Team. They minister to many
huspans and allo to Massions who live
reactly to the summe, four weeks of Bale
richaol and two weeks of camp are povided. The missionaries depend heavily on
summer missionaries to help with the Bale
actions. Pray for Mrs. Woo, he husband,
and the summer missionaries who come to
husp.

Marie Dages, Scoot, Occ.

For Indian, Scoot, Occ.

For Indian, with our family service,

Lond M. Horsack, Spoot, Autor

for F. Barn, Spoot, Tean

for F. Barn, Spoot, Tean

Marie Marie Order, corter descriv. Ker
Marie Marie Walter, corter descriv. Ker-

geron J. Ales Smith, preaching Philippines Ann. Peel W. Seuffer, home and church houth Brazil

Mark Thomas M. Was, Engites center, Taxon Mary Present Gueld, education, Traisland Mark, L. Weyes Gueldam, horre and church. Philippines Philippines Toronto. Tonzonale Bussell C. Philippe, journeymon, business administration. Zambio Mrs. Jessell Espesiding, horry and church. Trinsland. 10 Monday Roman 8.5.11
The Robert Trempor Brilly live in Worster Messchusetts. Mr Tempor my postud Beactur in this area 14 responsible to following on postud Beactur in this area 14 responsible to distribute the Begins Charch four missions seath littled three like no mission seath. and a full-fledged television ministry. He oaks that we pray for all of these endeavon. Pray for the Tremaine family, two of whom have been iff this post year.

Legens Bregs, larguage missions, Michigos Berry Fries (Gelfer, entred, Colifornia Mm. Berrach Morelles, Sporith Tean Mm. Robert Hybers, Sporith, Coloredo Servegess Bullanes, A., west-day ministry

Robert C. Dorte, Jr., home and Virginia Robert Tremeine, poster director, Mosso chuseffs. Anthony, home and church tion, Tolwan

Diese Nevmes, journeymen, secretory

Colembia Church, Vernam.

Neste Remark, general administra

11 Testing Borron 8 12 17
Mrs. Worse Morross serves with his hus
found on Mandanes on the Philippenes A
dought on this log silend last year consent
hostilists between Mustine of Oriston
group. An estimated 100,000 people field
their terrines. The missioneries request
their terrines. The missioneries request

Cells Brewn, Boptist center, Arisono Ambabes V Meggess, Indian Mississippi Amande P Bessiers, Sporish Texas Mm. B. Weyes Willeasen, ossociational Mrv.cs. Californa

ROYAL SERVICE . JUNE 1974

prover for the displaced persons, especially those who are Baptists, and themselves and their doughter Melania.

the Ander Amenda, No. Specials, California the Control Hall, selected, New Notices the Control Hall, selected, New Notices the Control Hall, selected, New Notices the M. Haller, Esterne, Anderson the M. Lander, Esterne, Anderson the Marker & Rendy, horse and charth, Angelings & Rendy, horse and charth, Angelings & Rendy, horse and charth, Angelings & Anderson, horse and charth, Printings and Anderson, horse and charth, Printings and Anderson, horse and charth, Angelings and Angelings and Angelings Angelings and Angelings and Charth, Journal of Ch

13 Wedensdey Roman (2)1-8. Subsets are the focus of the work of Daudent were the focus of the work of Daudent Center and and wife in Monterery, Mudeer Center world for being the Baptist Subsets users during on Batter vacation. The anterest during and Batter vacation. The broader and sold excepting from deage ord as to available with the order and sold excepting from deage ord as to available with the order of the forest form of Mereican or Mexican. They are in the two types from the world, and ref. It is larger from the world, and ord the Daustan students of Manterery.

Asel Cheves, Sporish, Texas Jeseb Deserte, Netroral Baptist, Florida Mar. Aerele Genteres, Sporish, Texas Bides W. Hests, superintendent of mission

Michigan Marrey L. Hallman, hetiorel Boptist, Texas C. L. Madeal, retired, Viginia Gans Bavid Barw, US-2, church extenn, Nevedo Lory & Themes, church extension, Midded Cobbres, student work, Nigerio Desett B. best, music, Trinidad Mm. Willess L. Welker, home and church,

Mar. Money G. White, retired, Brazil David G. Wymen," student work, Mexico

13 Therefor Roman 12-9-21

Mr. David Perkin series with her has bard, who is a posteral missionery, in the Hursishorg, Perceivations, even. Mrs. Perkin serve on secretory and bookkeeper for the executive secretory-treasure of the Baginst Convention of Perceivations South Rosery. Served Despite Should director the East Store Baginst Charth, where her husbard is poster Proy for the Perkinson and to this proses of bursts with mission organised in 1969 and has stary members represented in 1969 and has stary members. They need a new building.

Pernsylvania Montel Belines, Sponish, Konsas

David L. Cheyne, journeyman, social work,

Kenya Mrs. Bobby T. Hood, home and church,

Argentina Mrs. James C. Redding,* social work, Peru Jerry Rex Sheppard, journeyman, educa-

tion, Kenya Chertee E. Smothers, preaching, Paraguoy Mrs. Tony R. Woods, journeyman, religious

14 Policy 1 Tendiny 4:11-19

John Laremore, a preactor, serves with his wife in Gustemple. He greatly tolls of the dedication of Market Materia a Guptemater who lives and works on a plantation. Maricio walks more than semiles and wades a river twice on each round trip to attend church. To attend on extension closs he works three miles and ridge a bus thirty-see miles effer a full day it work. He reaches have around midnight and must go to work at fine the next marry ing. He pays \$3.00 for books from a solary of \$2.00 a day. He wiregens to forty men with whom he works. He does not consider his dedication costly. Pray for Maricio as you pray for his missionery fraging

John Rosso, postor-director Gatings Mrs. Inline Gras, Spanish Telani Mrs. Basil Bassatter, Spanish Florida Blast Latiha, Indian, Childhoma Mrs. Paul R. Whitelaw, Indian, Chilehoma Mrs. Bahart E. Assis, home and church

National J. Behalf Builds, prosching, Argentine Mr. Market C. Edwarder, horse and church, Rhadesia T. Fesskiin Harkma, projeking, Karup

John E. Loransore, presching Gusternelo Dorerto Latt," secretory South Brazil J. Wandell Smith, presching Indonesia

15 Setudes - 1 Timothy 4 12 16

Mrs. William C. Burdick serves as him desporten director-teacher at the Communote Corners of First Booker Church 51 Posts Team. She and her husband house been serving in El Poso since 1968 and were appointed by the Home Mission Board in April 1972. Prov for Mrs. Burdick os. she manusers to little children at the center From that the agreets may also be reached for Christ

Derroll Ereat Adems, US-2 student work

West Virginio
May Your Alguer, Spanish Taxos
Mire William C. Bardish, weekday mens

ties, Taxas Deville Joseph, pastor-director Mone Milled Politic, Sponish, Teach Love Pine Hopken, apacial missions minis

try, Georgia
Mis Majhad Marenge, Indian New Mexico
Mrs. Affiline G. Cretis, retried Texas
Mrs. Bauglae Proelle. Spanish Paname Canal Zone
Mrs. C. E. Wiley, associational services.

Indiana Mrs. I. V. Lorais, retired China, Philip

pines, Taiwan Mrs. James E. McPherson, home and Mrs. Lewis I. Myors, Jr.," home and church.

Don W. Roed, student work, Peru Mrs. R. L. Steels, home and church, Zam-

14 Septem Galactery 4:12-20

Mrs. Charles Lave, has heathand, and their five children this in Garden South Arrance The Love report that Baptus work is regular changing as more churches ers organized (12 churches 30 mission pounts) and paston ordered. The Bushot Consented Consented was expensed in March 1973: The new females constitted has been formed with churches putting expropy on these bandput for comparation give ing. They for the Love Servity and the work r Garma

Second Cable Breez, physical proper, Calif.

Mores Stee, Spariet, Florida St Dumingum, Spariet, Ten-

60 Buningum, Spariels Tares Mrs. E. Madford Hoters, charch autorate Milesy Picture, Spanish Chie-

Mrs. Lagan C. Attain, home and church Orb M. Hill, doctor Colombia Mrs. Hall & Joseph home and church, In-

Mrs. Charles P. Love, home and church.

Guyana Word W. Nicholson, education, Nigeria Mrs. James O. Watson,* education, Para QUQY

17 Manaday Guigrages & 11.18

Mrs. Doors T. Freigerold Jr. a rurse serves with her husband in Agloun Jordan Dr. Enagerold does most of the surgery of the Bootst houseto! They take almost this bring the only hospital where you have to move the table ensured of the lastit during surgery. The much needed new building will still be overs roughed with enerty bested words matter and anadoment and made quarte supplies. The hadrent was not some enough to include these needs. Prov. for the filtiperoids and the hospital minutes. Mrs. Bob Wayne Brackney, church exten

sion. Kentucky Richard Johnson, center director, Virginia Mrs. Jose Reyes, Spanish, Florida Mrs. Jose Willerreal, retried, New Mexico Mrs. Heyward L. Adams, home and church

Donnell N. Courtney, preaching, Guatemala G. Edwin Engstrom, dorm parent, Philip

print | Brum op-culture South Brigg |
Bette Jean Buse objection Higgers
Mrs. Comm T. Fitogers64. Jr., home and church, Jordan Mrs. W. Guy Henderson, home and church

Minnie Lou Lanier," women's work. South

Mrs. Frank P. Lide, retired, Hong Kong June Meson, women's work. Tanzania Mrs. Luther H. Morphis, " home and church

Germany
Leslie Watson, preaching, Japan
Mrs. Michael H. Wilson, home and church Taiwan

10 Tombs 2 Tomorto 2 8:14 In February 1972: Mrs. George Horbuck

Jr., her husband, and their small sen ma to Encarnacion, Paraguey, e city of 35,300 inhabitants. Mrs. Harbuck reports the people have come to know Jesus as parsonal Saviour, Catholic churches have invited Baptist postors to preach, and the public schools have invited the pester and missionary to show films. "Five years age these things would have been unheard at but God is opening doors, and the Base is cutting its way into the hearts and lies of people." Pray that these miracles will

Corles C. Cobes, Jr., Sponish, Wisconsin Mrs. James Baguire, Sponish, Ohio William L. Kashmen, Ovistion social mis-

William L. Roullines, Christion social min-istries director, Kentrucky Mes. Roberte Monvilles, Sponish, Tessa William A. Park, Sponish, Tessa Mes. Presit J. Thomes, Jr., Christian social ministries, New Masico Decedif F. Vanesdell, superintendent of mis-sions, Colifornia

Trumon Wobb, superintendent of missions Arizona Mrs. Golon Bradford, home and church,

Cotherine Bryon, retired, Chine Johnny M. Burnett, religious education

Equatorial Brazil
Mrs. Goorge C. Marbuch, Jr., home and church, Poraguey Mrs. W. Alvin Hotton, education, South

Elmo R. Marble, education, Ecuador Mrs. Babble R. Scott, home and chutch. Malawi Anthony Stella, Jr., religious education,

Robert E. Websfield, dorm porent, Sings-

James D. Watson, preaching, Mexico

19 Wednesday Hebreus 11 23-26 Mrs Charles Whaley, Jr., and her hisband have begun their twenty-sixth year of service as missionaries to Japan. The Wholeys write "One of the most enougaging things we have seen has been the public evidence of the growing influence of Christianity. We are deeply grateful that God has let us share with the Japanese this new day in this great land." Pres for Mrs. Wholey her husband, and their doughter who is in the States in college.

Mrs. Clifford B. Colomon, associational services. Ohio Mrs. Ernesto Agustin Lopes, retired, Putifit

Colvin Namben, Spanish, Texas Mrs. William G. O'Dell, associational se-

vices Konsos Mrs. Jesus Sepede, Sponish, Texas Mency Bridges, women a work. Philippines B Leyten Lynch, preaching. Tolwan Mrs. Jesegh W. Mefferd, Jr., home and

Mrs. Meurice L. Rendell, home and church Rhodesia Mrs. Charles L. Whaley, Jr., home and

20 Thursday 2 Timothy 3 10-13

Charles A Beckett and his wife line Dacca Bangladesh At a July retreat Comilia, thirty Baptist leaders and six mile

signaries discussed methods of witnessing and evangelism in Bangladesh. Missionary Beckett reported, "Experiences in sharing through Bible study, singing, prayer, testinies, inspirational messages, fellowship. and recreation served to unite the participonts in the spirit of deeper commitment." Pray for war-torn Bangladesh and the missignaries who serve there.

Notheniel Breckmen, National Baptist,

Nuthanie Brestman, Notronal Boptist, South Carolino Mrs. Llayd W. Janes, Indian, Oklahomo Mrs. Buly Mediahoe, retired, Illinois Mrs. Prescises Manties, Sponish, Texas Mrs. Buggere Pures, Sponish, Texas Mrs. L. & Williams, Sponish, Karvast Carles A. Bosbett, student work, Bong

C. F. Clark, Jr., doctor, Japan Mrs. Jackie B. Cooper, home and church

Costo Rico W. Masfield Gorrott,* education, Japan eviette King, retired, China, Malaysia. Singapore Maxwell D Stedd,* education, Nigeria

21 Friday 2 Timothy 4 9-18

Birmingham, Alabami 35203, or Baptist Book

Wans Ann Fort and her husband Giles are ductors at Samuel's Bootist Hospital in Rhodesia They tell of ministering to a boby who was badly burned when he rolled into a fire. They worked through the night

treating the boby; as they did, they witnessed to the parents. First the mother and then the father accepted Jesus as Saviour. The next day the boby died. But the parents left the hospital with Jesus in their hearts to go home to an area that had not had a Baptist witness.

Adom Bapurvaa, Spanish, Texas Mrs. B. B. Harris, National Baptist, Mis-

sissippi Devid Lome, Spanish, Louisiana Mrs. Allen Low Oliver, church extension,

New York
New York
Mes. Romee Reyes, Sponish, Texas
Roben R. Ries, Sponish, Texas
Roben R. Ries, Sponish, Texas
Mrs. Charles A. Chilloon," home and church,

Philippines Mrs. M. Giles Port, Jr., doctor, Rhodesia James E. Patter, English-language, Spain John E. McCollough, journeyman, educa-

tion, Tanzania Kenneth R. Mullicon, medical, Gaza

22 Seturday Romans 8 18-25

Frank Cay is an education worker at the seminary in Santiago Chile. He tells of a time when the entire student followship was ruined because several students were angry with each other. Many proved that God would work during a chapel ser vice. The students began to weep, confess ing their sins. The chapel services usually last thirty minutes but this one ended after an hour and a half. As a result of the service, the seminary is a new place of love and fellowship. Praise God for this experience.

James W. Abstracting, superintendent of missions, Pennsylvania Mrs. Manael Alaska, Spanish, Tenas Mrs. Pennasde E. Burras, Jr., church ex-

Mrs. Persondo G. Bores, Jr., church es tersion, Arkentes Beloof T. Hopkes, retired, Merylend Mrs. John Japones, Sponish, Tenes Jee Tores, Sponish, Tenes Loyd A. West, Sponish, Tenes Clave Brisnoffeld, education, Chile B. Fresh Car, religious education, Chile Bules W. Gredking, preaching, Argentin Makes W. Gredking, preaching, Argentin Miseries P. Bulley, home and church Niseries

Nigeria
Ms. Breast V. May, Jr.," home and church,
Doministan Republic
Mishael Hewten, preaching, Korea
5. Dan Spriekte, Jr., preaching, Costa Rice

23 Sunday Pagim 8:1-9

Mrs. Frank Scott and her husband are in church extension work in Pittsburgh, Pennsylvania. He is pastor of the inner city Gateway Baptist Church With Ed Stockton, a US-Zer, Frank and more than navety musical shows in high schools and colleges, using popular songs as a witnessing tool Pray for the Scotts and Baptist work in the Pittsburgh area.

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es, John Maphine, Christian social minis-tries, Karana m. Sanald S. Joshan, generational ser-

po Y. Mille. Chalatian pocial merenen.

Missouri n. Found: W. Soutt, church externion,

Permaylvenia Allien Bunks, hustress administration,

James H. Barnell, preaching, Ivory Court Mrs. J. E. Chadelle, Jr., have and church,

Tom C. Hallingworth, religious education,

Argentine

L. Jenes, radio TV, Rhadesis

B. Jerry S. Key, music, South Bruzil

filey Marten, journeymen, educar journeymen, education,

Bobby L. Soom," preaching, Theiland Henry S. Whitley, education, Mexico.

24 Manday Psolm 23 1-6

Jack and Betty Comer serve emong the Naveho Indians in the Gallue, New Mexico, area. They travel more than 120 miles. each week to teach Indians who then return to reservation churches to conduct Sunday School and worship services. Mr Corner speaks of a tensories among the Novaho Indians that could result in some thing like Wounded Knee. Prey for the Comers as they witness in Christian love

Jack Comer, Indian, New Mexico Juan Green, Sponish, Texas Duntal Meline, Sponish, Arizona Duelel Melina, Sponish, Arizono Mrs. Merchell W. Massa, Christian social

ministries, Indiana elless Perham, Indian, Arizona re. Lape Reads, Sponish, Chiphomo hartes L. Alexander, business adminis-

tration, Paru Mrs. J. D. Balana, home and church, South

M. W. Joses,* education, Taiwon Mrs. Thomas L. Watson, home and church.

25 Tuesday Psolm 27:1-10

Linda McMannis and her husband Leo are now completing two years of overseas service as missionary journeymen. They have been teaching and doing youth work in Francistown, Botswana a nation of southern Africa. Pray for this young couple as they return to the States to take the next step in their pilgrimage of following: God's plan for their lives

Miguel A. Celleire, Sponish: Florido Cellerano Corse, Sponish: Texas Natividad Corse, US-2, Sponish: Oregon Mrs. John Koss, Polish. New York Mrs. Raymond Oness, Japonese, California Mrs. Denoid E. Queses, church extension

Mrs. E. Las McMassa, journeyman, educa tion Botswona James A. Williams, Jr.,* preaching Mexico

26 Wednesday Psglm 30 I 12

Mildred McWhorter directs two Boptist centers in Houston Texas. Both are in predominantly. Mexican American areas Miss McWharter explains her work: "First we visit persons to let them know we are concerned. We tell them of our classes.

and special interest groups. We try to foom the reads of people. Then we search for volunteers in book Bustor churches with the abilities to meet the needs we have found. Every activity at the center is felleaved by short Bible study." Pray for Miss. McWharter and the volunteer workers

Muthes M. Cester, retired, Alabama Paul H. Bareta, Sparieta, Yame Paul P. Bassia, Sparieta, Yames Man. Padro Homandes, retired, New Maniet

Mildred McWharter, contor director, Tente Mrs. Parkille Voltageme, retreet, Tenes Jerrett B. Bellevii, medical, Colombia Mrs. Hareld B. Bengs, home and charch,

Carall W. Bayla, radio TV. Ecuator Mrs. C. Kanaulk Glass, home and church

Joy Hall, secretary Naparia Mrs. Tem C. Hellingsworth, social work

Argentone W. Woyne Legen, dentest Negerse John W. McFedden, dector Negerse

27 Thorogay Poster 32 1-11

Mrs. Kerwigth Chadwick and her hus. band were appointed missioneries to Sponishispasking people sie yapri ago They want to Spanish language school of the Mexicon Baptist Bible Institution in Team They now minates to Spanish speaking people in Las Cruces. New Mexico. Prov that the Spanish speaking to whom they minister may come to know Christ the Sevene

Nebert O. Black, superintendent of me summer Column

Keeneth Chedwith Spenish New Mexico Mrs. Marris Southard, Bactist carrier

North Carolina Indian Oktohoma

Fresh Vanable Indian Oblahoma Mrs. Conore M. Bowers, home and church Nigeria Vishle Bardon journeyman education

Mrs. Boryle C. Lavelace, home and church

A. Bress Oliver, preaching hiarth Brazil Mrs. Herrison H. Pilia, hisne and church Ango

Laren C. Turnage, English tonguage. Iron Mrs. J. Mileheel Well, home and church

26 Freder Papier 34 I T

Norwood Waterhouse a director of church extension for Connecticut. He is excited over the opportunities in radio and television broadcasting. Through Ivar Hugh director of Connecticut Broadcasting Minns tries. Southern Boptists have been oble to get thousands of dollars worth of tree broadcast time. Pray that the programs which include sermons and music may reach many for Christ

Horold E. Conotaghom, Sr., retwed. South

Corolina
Mes. Luglis Bano, retired, Ohiahama
Mes. Luglis Bano, retired, Ohiahama
Mes. Maria Hansandes, Spanish, California
Mes. Adjundro Leaf, Spanish, Festion
Mes. Aurato Territori, Spanish, Fiorida
Aurato Territori, Spanish, Fiorida Mrs. Auralia Traviana, Spanish Florido Marward WaterReass, payfor, Connecticus

L. Bysom Ables, preaching, Toluga Mrs. William P. Cortor, Jr., edu Chile Mrs. G. Cleylon Coursey, home and d wheel, social work, N

Violet Papp, nurse, Jordan Rebert R. Stewart, preaching, Theiland

29 Saturday Psalm 46:1-11

Evelyn Epps is director of Friend Center in Briceville, Tennessee. The go grams of the center include ectivities olt oge groups. A regular participal di the center said. It means to much to be that we have correlately who really about us, and Miss Eggs makes as a ence in people." Prey to May been a the ministry of love at the center. Evelyn Epps, Baptist center, Tenness Mrs. Roul G. Falcon, Spanish, Tenss Mrs. Poul P. Gercia, Spanish, Tenss Mrs. Young Glover, National Baptist,

et W. Nelbel, church ext tor, Illinois

ul R. Vooques, Spanish, Texas Weyne Willcoson, superinter

R. Weyne Williams, superintendent is missions, California Robert C. Devis, Jr., preaching, Vietnam Mrs. W. M. Gilliand, doctor, Nigeria Mrs. T. Franklin Harkins, home and chard

Glon L. Johnson, preaching, Argentine Mrs. Gilbert A. Michele, home and church

Paraguay Mrs. Charles A. Ray, home and church, Mrs. Don W. Rood, home and church,

Robin Ritger, journeymon, education, in

36 Sandoy Poster 71 8 16

Mildred Dougles a nume and to properly hudsond flav are mexicans and costes in the Dominicar Republic ML Douglas main responsibility is get evergetism which means helping stort and encouraging new churches and middles. Proy he have and Mrs. Dauglas who made for her femily and helps in maded chills and works as coordinator with the national WMU

Mrs. A. L. Devis, Indian, South Dakots ... Delbert Fann, Indian, Arizona Alton H. Harpe, Jr., special missions mile

istry, New York Bobbie Jeon Murphy, Boptist center, De-Columbia Ketherine Cossens, religious education

South Brazil Shirtey Curlee, journeymon, secretars

Mrs. Rey M. Dougles, home and chards ican Republic

Billy R. Frezier, business administration Mrs. S. Dennis Hele, home and shure

Mrs. P. W. Homlett, retired. China Mrs. Robert G. Leffeen, home and church

Mrs. Larey K. Seet, home and charts. Jopan

Acteens is an organisation.

Accent is a magazine.

Fister

arch.

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Studenct is an individual achievement plan.

SMAY is a plan for involvement in mission action and the name of a book.

A Simple Trust is a stewardship play.

From Haystacks to Skylobs is a mission support book.

Acteens Member Handbook is a guide book.

"This Is Our Day" is a cong.

All of this is for lassies in the seventh through twelfth grades.

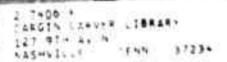
And now that you know about these things, what can you do for the Acteens-age girl?

- Check with the WMU director. Suggest that she conduct a survey in youth Sunday School departments in order to locate potential Acterna members.
 - 2 Volunteer to be an Actorna leader.
- Provide a subscription to decent for your Acteens daugitter or others.
- Encourage a teen-age girl you know to become an Acteens member.
- 5 Encourage your Acteurs daughter or friend to attend the National Acteur Conference to be held June 25-29, 1975, in Management. Tennessee: Watch for further information in Accent

Focus

ACTEENS





Dear Pastor

you; the one who's the mole one to direct the education as with a staff that includes maible for the education pro-

you-probably think you h School and Training Un track about WMU,

the education of the ed

But we really with you would, And word the to suggest a magazine that will give you (or that staff member) a jot of help in a short time. The magazine is Dimension.

of help in a short time. The magazine is Dimension.

Dimension is a quarterly magazine for WMU gendle officers and church staff, it costs only \$2 00 a year

Here is a sample of the help you would get in the July August-September issue.

Information about Love Thy Neighbor, a Stist Convention emphasis that can lead to si and churchwide mission action and lay ment in your church.

Helps on how families can teach children.

information about planning the (Read this at home and surprise the you know about WMU plans)

How to keep the missions orgain spite of the summer heat.

Plans for training WMU leads thely during the coming year.

"What you should be doing director, WMU secretary, and as the GA director).

You (or that staff manuar) the way you're (hars) on the you'll use Dimension.

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