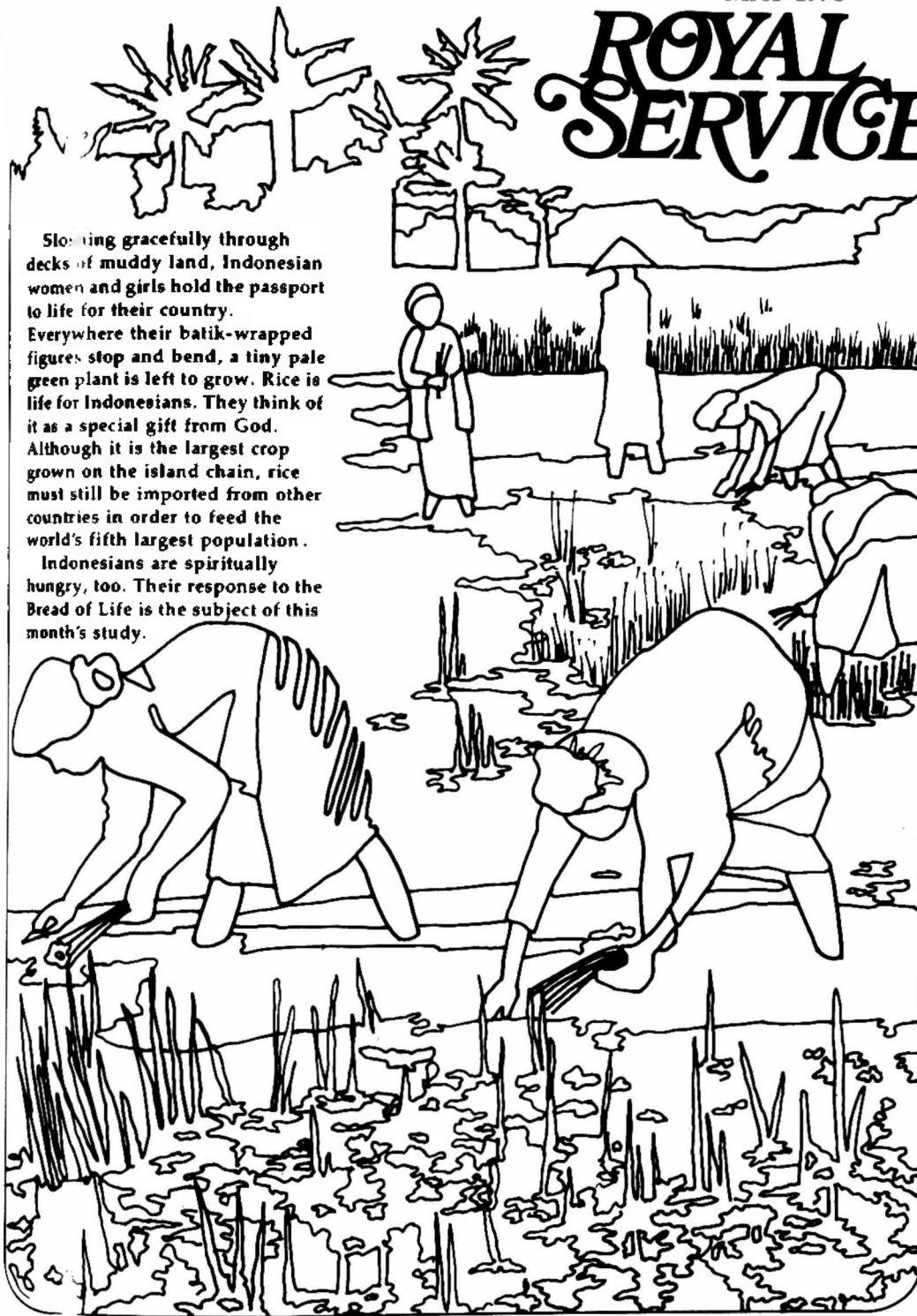


MAY 1978

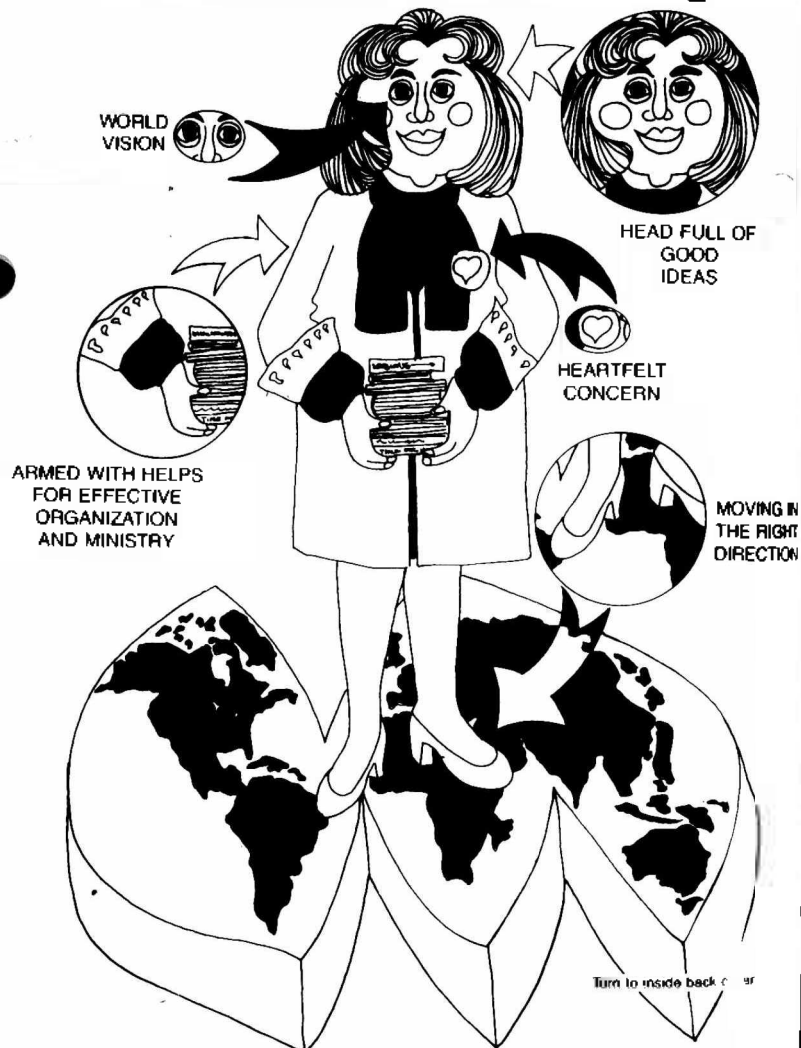
ROYAL SERVICE

Slowing gracefully through decks of muddy land, Indonesian women and girls hold the passport to life for their country. Everywhere their batik-wrapped figures stop and bend, a tiny pale green plant is left to grow. Rice is life for Indonesians. They think of it as a special gift from God. Although it is the largest crop grown on the island chain, rice must still be imported from other countries in order to feed the world's fifth largest population.

Indonesians are spiritually hungry, too. Their response to the Bread of Life is the subject of this month's study.



WHERE HAS THIS WOMAN BEEN?



VOLUME LXXII

NUMBER 11

MAY 1978

ROYAL SERVICE CONTENTS

MEET THE MISSIONARY
as told to Barbara Joiner
Clem Ingouf recalls rain-
bows and rain in her fami-
ly's life as missionaries to
Indonesia.



12 CALVARY LOVE LIVES ON
William McElrath
A story of horror and suf-
fering that ends a genera-
tion later in miraculous
triumph.



5 BAPTIST WOMEN MEETING
Barbara Joiner
How do 117 Southern
Baptist missionaries go
about "Making the Gospel
True" for 136 million In-
donesians?

10 ROUND TABLE GROUP
Barbara Joiner
Two stories of mission-
ary encounters with cannibal
warriors, guerilla armies,
and loving, gentle folk
who have suffered perse-
cution and exile.

EDITORIAL STAFF • Lane Purcell, Editor; Dr. Grace E. Marques,
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18 PRAYER GROUP
Barbara Joiner
Using medical skills and
loving witness, mission-
ary medical personnel are
"Closing Incisions" in
Indonesia.

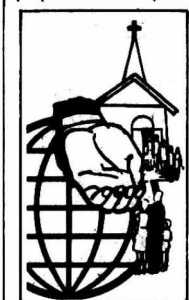


21 CALL TO PRAYER
"To pray well is the better
half of study"
Martin Luther

31 HELP I'M A WMU DADDY!
Jim Cox
Husband of a newly-
elected WMU director
"tells it like it is."

33 CHRIST IN YOU
Miriam Robinson
"Thank you notes to God"
have been written by peo-
ple of every age and time
— especially in the spring.

35 RECREATION: MISSIONS TOOL
John LaNoue
Puppets, soccer balls, and
a critter box can be de-
lightful teachers and ice
breakers for reaching new
people with the Gospel.



36 YOU ARE MY WITNESSES
Session two of the Direct
Evangelism study stresses
the need for "getting
ready" personally for wit-
ness.



37 CURRENT MISSIONS GROUP
Barbara Joiner
If pastors can't come to the
seminary for training, the
seminary will go to them.
That's Theological Educa-
tion by Extension (TEE) in
Indonesia.

42 MISSION ACTION GROUP
Stuart Calvert
Being comfortable with si-
lence is a good quality to
cultivate, if you want to
work with troubled youth.

45 BIBLE STUDY GROUP
Velma Darbo Brown
The grace of receiving is
exhibited in Christian
gratitude and generosity.

REGULAR FEATURES
Order form, p. 16;
ReadAlert, p. 27; Volun-
teers Needed, p. 27; Sub-
scriber information, p. 30.

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MEET
THE
MISSIONARY

GLENN INGOUF

TRACING THE RAINBOW THRO' THE RAIN

as told to Barbara Joiner

After I finished packing to move back to Bandung. My husband, John, was already there in a meeting. I kept coming across things of Ann's. Just six months before, in February of 1972, the doctors at our Baptist hospital in Kediri had discovered that our 10-year-old daughter had leukemia. Now Ann was dead.

I hurried to get to a Bible study I was to teach that night. As I drove, I couldn't stop crying. I started singing a favorite song, "O Love That Will Not Let Me Go." I sang the first, then the second verse. I began the third: "O Joy that seekest me through pain. . . ." I couldn't remember. I started again. Still nothing. I rushed home after the Bible study. Eagerly I searched the hymnal for the song. I knew that God had something to say to me:

"O Joy that seekest me through pain,
I cannot close my heart to thee;
I trace the rainbow thro' the rain,
And feel the promise is not vain
That morn shall fearless be."

God was paying attention to me! I sang the verse as I went to bed that night and when I woke up the next morning.

The rainbow happened again our first Sunday back in Bandung. (We had moved to Kediri near the hospital when Ann's leukemia was diagnosed.) I went to the Junior girls' Sunday School class. I had taught that class and Ann had been one of the pupils. It was the first time I had seen the girls since Ann's death. They began crying when we saw each other and so did I.

The service was sad. Ann had been here the last time. Then the offertory music began: "O Love That Will Not Let Me Go."

God was so very real during those times. During Ann's illness and afterward we felt his presence and knew "he hath borne our griefs, and carried our sorrows" (Isa. 53:4).

And he's given us so much gladness. I was born into a Christian home in Decatur, Alabama. Since my mother was WMU president, I went to WMU meetings from the year one.

I remember as a Sunbeam dressing as an African and sitting on the floor. I remember the leader saying, "How do you think it would be if you didn't know Jesus loved you?"

I remember working all summer on a cross-stitch map of the world in G.A. As I embroidered I wondered, does God want me here?

I was always willing to go, but God leads a step at a time.

He used a Christian young man with cerebral palsy to direct me to the seminary. After college graduation, I taught a class for the physically handicapped in my hometown. One day Booney, the young man, asked me why God had made him like he was. I told Booney that we have a physical body and a spiritual body. Some people have strong, healthy physical bodies, but are



Several of the members of Glenn's Bible classes are not Christians, but class time presents opportunities for them to find answers to their questions and to have fellowship.

ROYAL SERVICE • May 1978



Glenn and oldest daughter, Susan, spend time together while Susan is "home" from college for the summer. Susan, reared in Indonesia, is presently a sophomore at Samford University stateside.

crippled spiritually. A spiritual cripple is in much sadder condition than someone crippled physically, I explained.

Through advising Booney to seek God's purpose, I knew God wanted me to do the same. I entered New Orleans Baptist Theological Seminary.

My first year in seminary, I dropped a book in New Testament class and Ingouf picked it up. In January we had our first date. In April we were married. In August we were married. When I teach Christian Home courses here in Indonesia, I always stress "knowing each other a long time is very important." I rarely get around to telling them how short a time I knew John before we married.

While pastoring West Hartselle Baptist in Alabama, two very important things happened to us. Susan was born (she's now a sophomore at Samford University in Alabama) and we got down to business about missions. We were appointed to Indonesia in 1960.

We had to wait for visa clearance in Bangkok, Thailand, for eight months. It was there that Ann was born.

I remember arriving in Jakarta, the capital of Indonesia. People! I had never seen so many people in one place. It was easy to realize that Indonesia was fifth in population in the world. And I knew the great spiritual needs of the masses of people.

After completing language study in Bandung, we moved to Surabaya. John David was born, then Julie. My time was spent in taking care of and teaching our own children. I hardly got out of the house.

Weeping, I went next door to a missionary friend. "Why am I here? I'm not doing anything for the Lord." I sobbed.

She replied, "Glenn, if you can't get out to go to people, ask God to bring people to you."

I did, and he did.

When we returned after our second furlough time, we were assigned to Bandung.

Bandung is lovely and, since it's in the mountains, cooler than most places in Indonesia. Most important, this is the place that God has for us to serve.

For the first time this year I'm not teaching my own children at home. I've really been praying that God would open up doors for me to serve and that he use my time wisely.

Teaching the Bible is the job I enjoy the most. I teach an Adult class on Sunday morning. On Tuesday four of the Adult classes meet for in-depth Bible study. On Wednesday I teach a Bible study class at the student center. Four of the people in the class are not Christians. They are asking lots of questions and we're having some rich times. Pray for this Bible study.

On Thursdays I teach English to a group of Muslim women using the *Good News for Modern Man*. I had asked the Lord to give me a Bible study in my neighborhood. The Sudanese operator of the beauty shop that I use asked me to teach.

In addition to the teaching of Bible that I do, I also attend a Bible study with some other missionaries for my own personal growth.

I also visit with John, usually on his scooter. We set aside one night a week for this.

I also do some things that I just like to do. We do a lot together as a family. We love to ride bikes. I love to swim. Sometimes I go an hour early to pick up the kids at life-saving in order to swim.

Recently I joined an exercise class. I'm the only foreigner. My goal is to weigh the 130 pounds I weighed when John and I married. I'm almost there. It's hard because I love Indonesian food, especially sticky rice.

In fact, the Ingouf-cok-cok with Indonesians. That means go together. As I walk my backyard with its banana and papaya trees, and see the gorgeous yellow spray orchids that are my favorites. I am so grateful that God has brought me to such a beautiful place to serve Him. But then, he's a God who gives his children rainbows.

BAPTIST WOMEN MEETING

MAKING THE GOSPEL TRUE FOR INDONESIANS

BARBARA JOINER

Monggo sami ndheh Goo!

1) Mong-go, pak, aa-mi ndhe-rek Goo-stee! (Mong-go, mong-go!)
 Mawng-go, pahk, aah-me neth-rehk Goo-stee! (Mawng-go, mawng-go!)
 Come on, dad, let's all fol-low the Lord! (Come on, come on!)

Mong-go, pak, aa-mi ndhe-rek Goo-stee! (Mong-go, mong-go!)
 Mawng-go, pahk, aah-me neth-rehk Goo-stee! (Mawng-go, mawng-go!)
 Come on, dad, let's all fol-low the Lord! (Come on, come on!)

Gu sh Ye-sus, Ju-ru wi-lu-jeng:
 Goo-stee Yay-snos, Joo-roo we-loo-jung:
 The Lord Je-sus, He came to save us!

Mong-go, mong-go, pak, aa-mi ndhe-rek Goo-stee!
 Mawng-go, mawng-go, pahk, aah-me neth-rehk Goo-stee!
 Come on, come on, dad, let's all fol-low the Lord!

2) Monggo, mbok, ... 3) Monggo, msa, ... 4) Monggo, dlk, ...
 Mawnggo, mbawk, ... Mawnggo, maha, ... Mawnggo, deek, ...
 Come on, mom, ... Come on, son, ... Come on, sis, ...

Takes all the states east of the Mississippi River. Chop into 3,000 pieces. Scatter across 3,000 miles of ocean around the equator between Asia and Australia.

That should give you an idea of the size and location of the famed East Indies, now the nation of Indonesia.

(Using a map—see p. 9 for planning helps—point out the location and continue.)

The names of some of the islands are familiar. Here are Java and Sumatra. Parts of two of the world's largest islands, Borneo (Kalimantan) and New Guinea (Irian), are Indonesian. The tiny island of Bali and thousands of other small islands make up the rest of the largest chain of islands in the world.

Pack on these islands over 136 million people speaking 250 different languages and dialects. Carefully place 117 Southern Baptist missionaries here and there. Where? How can 117 share the gospel with over 136 million Indonesians? That's a ratio of over 1 million people per Southern Baptist missionary, not to mention about 26 islands apiece!

Faced with the mosque-bound multitudes (between 80 and 90



The Baptist church in Bekasi is a renovated house on a busy street. There are no signs or markers to indicate this is a church because church markers are against the law.

percent of the islanders are Muslim), how do missionaries and national Christians make the gospel true for Indonesians? In the face of great odds, Indonesia is one of the success stories of modern missions. Since that Christmas day in 1951 when three Southern Baptist missionaries landed in the city of Jakarta (jah-CAR-tah), Indonesians have responded. Why don't we all go to church, Indonesian-style, and look for the secret of success on this exciting missions field?

Let's begin on Java, one of the most densely populated places on earth. Nearly two-thirds of all Indonesians live on the islands of Java and Madura. Jakarta, Java's main city and Indonesia's capital, is a city of almost 5 million. Just eight Baptist congregations proclaim the gospel.

One of the strongest Baptist churches in Jakarta is the harbor church, Tanjungpriok (tah-jung-PREE-ok). Liz Corwin — who serves with her husband, Bill — as hostess parents for missionary kids in Jakarta, describes a visit to a revival service at the harbor church.

Liz Corwin — The Jakarta Harbor Church
Tanjungpriok, the harbor church,

is an indigenous church. It is an outgrowth of warmhearted laypersons who really want to do something for the Lord in their area. No missions funds have been used for its establishment. A man donated his house which has been expanded. Four laymen take turns preaching.

From our house in Jakarta to the church (also in Jakarta) is 25 miles of wall-to-wall people. We start out on a four-lane highway crowded with pedicabs, taxis, bicycles, and motorbikes. Finally, we reach a narrow road that threads through the slums surrounding the harbor area.

Bill and I are bringing a singing group from another church to the service. As we turn into the narrow alleyway leading to the church, the young people sing and call to the people to come to the services.

Finally, we reach the neat whitewashed church with its lovely blue trim. Music drifts out. Sue Meuth, the Baptist Mission office secretary, is playing hymns before the service. Indonesians operate on "rubber time." Sue often plays almost an hour waiting for everybody to arrive.

As we enter, people are already seated in the 15 rows of pews that line each side of the church. A cord



Services at Bekasi are similar to those in the US. Here, Tom Barron shares God's message.

and socket, holding a 50-watt light bulb, hangs from the ceiling in the center of the room to give some light. There are no windows. Small Sunday School rooms line the sides of the room. Candles are placed on the altar since electricity comes and goes.

We are greeted by one of the church women who is presiding tonight and who will greet everybody. Indonesians are very friendly.

Bill and I find room on one of the pews designed for eight. Twelve to fifteen Indonesians can fit, however. Visitors keep coming in. Bill shifts his six-foot four-inch frame to allow two men to occupy a small space. Two ladies squeeze in next to me, then scoot even closer to make room for still one more. The auditorium seats 125, but as the service begins 173 occupy every inch of space.

The song service begins. Indonesians love to sing, and the longer, the better. As we sing "Down at the Cross" (in Indonesian, but to the familiar tune), the sounds of babies in the service blend naturally. Until we grow accustomed to the noise, the cries of peddlers advertising everything from goats' feet soup to mangoes can be heard outside the

church door.

Finally it is time for the sermon. Southern Baptist missionary Avery Williams is the revival preacher. The people listen attentively to the clear and powerful words about sin and God's forgiveness.

The invitation is given and people respond. By the end of the week 70 people have accepted Jesus in that little church building made of wood, concrete, straw mats, and a lot of loving, caring Indonesian Christians. Could love be the secret of success at the harbor church?

Mike and Barbara Bevers are Southern Baptist missionaries who work with students in Jakarta. Barbara is going to tell you about another church in the city.

Barbara Bevers — Jatinegara Baptist Church

Located on one of the main thoroughfares of Jakarta is an old Dutch house which dates back to colonial times. The walls are whitewashed, stucco-covered brick. The roof is orange tile. The floors are patterned ceramic tiles. The meeting place of Jatinegara (jah-TEE-neh-gah-rah) Baptist Church has a faded elegance.

A large room at the back of the house is used for worship. Fourteen rows of well-worn teakwood pews seat a congregation of around a hundred. Three sets of tall French doors open on a rear courtyard shaded by large, old trees. Pleasant breezes flow through the doors.

Sunday morning services begin early. At 7:00 A.M. an English language service attracts Indonesians eager to improve their English. Sunday School is at 8:00. The regular worship service begins at 9:00.

The service overflows with music. Joyful congregational singing is accompanied by piano. An original composition written by one of the choir members is sung by the choir, accompanied by two guitars. A tiny little woman with a big voice sings a many-versed song without accompaniment. The tune

sounds like "Fill My Cup."

The WBI is in charge of the service. *WBI* is for *usani* which means "women." WBI are the Baptist Women of Indonesia and they are to present the Week of Prayer for Indonesian Home Missions.

The highlight of the program is a story told by the vivacious wife of the pastor. Mrs. Sukirman tells of a young man who lost part of his foot in a train accident. During his treatment at the Baptist hospital in Kediri he learned of Jesus and began a new life. God called him to preach. He attended the Baptist seminary in Semarang (seh-MAH-wrong), and now serves five churches in East Java. The churches are miles apart and the young pastor, with his lame foot, travels to each on his bicycle.

The story touches us all. In the closing prayer period one man prays, "Lord, we are ashamed when we compare the comfort of our lives with this young pastor's sacrifice. Help us to follow his example."

Perhaps the secret of Jatinegara Baptist Church is seeing needs and sacrificing to meet them.

It's time for you to leave Jakarta and West Java and travel to Central Java to see Javanese village work. Von and Marge Worten are Southern Baptist missionaries in this area. Marge will describe a service in a house church.

Marge Worten — House Church in Jatis

It's difficult to choose just one Javanese house church to describe. As Von and I travel down the highway through jade-green rice paddies, we see clumps of coconut trees. Each clump of trees marks a village. We dream of house churches in every village. But now we are headed for Jatis where a house church does exist.

The road plunges into the green gloom of a rubber forest. Finally we turn off on an unbelievable road with bone-jarring pot holes, and reach the home of Pak (Pak means

"the father" or "Mister") Sutoyo, a village leader in Jatis.

Mrs. Sutoyo's house has a huge closed-in front porch which is used for church. Short, narrow backless pews face a small table used for a pulpit. A pressure lantern hangs in front of the pulpit. Along one wall stretches a row of chairs for men guests and village officials. On the wall behind the pulpit-table are life-sized paintings of characters from an Indonesian classic. A cross hangs from one of the exposed rafters.

As we arrive we're greeted warmly. Mr. Sutoyo's tiny 80-year-old mother delightedly embraces my husband. She comes about to his waist!

Outside someone rings the *kentong* to let the village know we're going to have church. The *kentong* is a kind of gong made of a partially hollowed-out log. Each house has its own *kentong* and different rhythms hit on them mean different things. I'd like to gong one sometimes, but I'm afraid I'd give the alarm for fire or something like that!

Mrs. Sutoyo invites us into the eating room. We're served a meal of rice, hot fish, a mustard-green-type vegetable, hot fish, a soybean cake, and hot fish. (A "brother of the faith" had caught three kinds of fish which he had brought over for our supper. We are served all three in a spicy pepper hot sauce.) Dessert is a banana from a tree just outside the door. It cools my burning mouth.

The *kentong* sounds again as we finish supper to let the villagers know we're serious about services in the near future. When we go back to the porch, nearly 70 adults and over 100 children are inside. Many more are outside. At the end of the service, over 100 adults and goodness knows how many children fill the room.

The song service begins with a spirited Javanese chorus. Translated it says:

"Come on, dad, let us follow Jesus. Come on, dad, let us follow

Jesus. The Lord Jesus he came to save us. Come on, come on, dad. Let us follow Jesus."

William McElrath, Southern Baptist Mission chairman here in Indonesia who works at our publication center, translated the song and wrote the musical score for you to sing. (See p 5)

After the singing, Pak Harjo, who has ridden his bicycle many miles from his village, preaches nearly an hour. Several times he "sings" part of his message in a Javanese chant. The congregation is spellbound.

After the service 42 members of a children's Sunday School class sing while fragrant tea, sticky rice cakes steamed in banana leaves, and pink rice flour cakes are served.

A question and answer period follows with lively discussion. Nobody hurries. Leaving takes a long time because everybody shakes hands with everybody. We leave in a glow of Christian fellowship and love.

The secret of the Jelis church? The genuine warm welcome and sincere concern mean a lot. But I think that Mrs. Sutoyo and her mother-in-law make the real difference in this church. They witness faithfully as they visit throughout the village, and God has blessed.

I wish you could visit some other services here in Central Java. I'd like to take you to a house church where they sometimes use gamelan instruments: gongs, drums, bells, cymbals, and xylophones. These native Indonesian instruments use a five-tone scale which makes them better for story-telling than for singing hymns.

I'd love for you to see Bible stories done in Javanese dance. Have you ever seen a Javanese shadow-puppet show? Have you ever eaten fried grasshoppers for after-church refreshments? They scratch your throat a little going down.

But then, you didn't come to be entertained. You came to see the

great needs of Indonesia. Let me introduce you to a preacher missionary serving on the border. We've barely begun on the island of Sumatra. Just five Southern Baptist missionaries serve there currently. Tom Barron will take you to church on this island.

Tom Barron — Church in Bukittinggi

Here in West Sumatra there has been sparse witness and none at all to the local Minang Kabau tribe. We Baptists are struggling against great odds. However, we have two growing churches. I'd like to describe for you the church in the city where I live, Bukittinggi (boo-ki-TEENG-ghet).

Bukittinggi means "top of a high place." Nestled right on top of the mountains of Sumatra, the city is true to its name and breathtakingly beautiful.

The work began here in 1963. A hospital was needed, so Southern

Baptists started negotiations to buy land. Twelve years passed before the hospital officially opened its doors. Difficult is the word for Sumatra.

The Baptist church is a renovated house on a busy street facing a beautiful park and canyon. No markers indicate that this is a church. Church markers are against the law. But as the congregation sings Christian hymns, the sounds can be heard by people in the park. Singing is a better drawing card than a church marker. Singing means Christian. Muslims don't sing.

Stand in the door with me as people arrive. Some have walked two or three miles. Some ride bicycles. Some come in horsedrawn taxis.

We're lucky to have a room large

enough to be used for our services. Other rooms are classrooms.

Simple varnished board pews seat the 45 or so who come to worship. A small pump organ is at the front. Everley Hayes, a missionary nurse, is ready to play for the service.

The order of services here is very much like those of Southern Baptists in the United States. One of the young Indonesian men welcomes the people. Two hymns are sung; then the offering is next, followed by the doxology.

Another young Indonesian stands to preach. Then he gives a simple invitation. Right now three await baptism.

The work is slow, but we are making progress. The secret? Determination. We know that God has the victory.

PLANNING THE MEETING

Question: How is the gospel being shared in Indonesian churches?

PLAN 1

To begin the meeting sing the song on page 5. It was translated especially for you.

As the women arrive, divide into four groups (harbor church, Jatinegara, Jelis, and Bukittinggi). Share the opening material. Then ask each group to read the material related to their church. After about 15 minutes they will then have the choice of one of three things:

1. Play act the church service.
 2. Interview someone at their assigned church.
 3. Drive someone to that church, describing what they see as they go.
- The study leader then gives the closing remarks.

PLAN 2

Before the meeting ask someone to make a floor map of Indonesia. Don't make all 3,000 islands unless you meet in the Astrodome! Do have Java, Sumatra, Borneo, and

several other large ones. Then put several small shapes all around to represent the many more. Mark Java and Sumatra. Also mark the cities of Jakarta, Bukittinggi, and Jelis (Jelis is near Purwokerto).

Another way to do it: Take a map of the United States. Cut off all of the Mississippi, and chop them up. Be sure to try for the general shape of Java, Sumatra, Borneo, and several large ones. Do this in the meeting to be really spectacular! (Hint: In order not to be a spectacle, sketch the general shapes of those islands on the US map before the meeting. At the meeting, chop away.)

Also consider one or more of these added attractions:

1. an Indonesian product display
 2. a rain forest scene (mural, real or good imitation)
 3. a fruit salad luncheon with everybody bringing a salad and bouquets of flowers to bank the tables. In Indonesia, flowers — and even sticks — grow profusely.
- Assign the material to four women (or three women, and a

STUDY LEADER: Why has the gospel spread like wildfire in unlikely churches in Indonesia? Maybe love at a harbor house is better than ornate stained-glass windows. Maybe meeting human needs from a faded Dutch dwelling is better than a magnificent new pipe organ. Maybe faithful witnessing in a village house church is better than gold leaf in the sanctuary. Maybe determination in an unmarked house is better than carpet and chandeliers and unconcern.

Perhaps God wants more of our material wealth and trained leadership to share the gospel secrets with more Indonesians. Are we willing to pray that God will call out our own preachers to Indonesia, if it is his will?

man to be Tom Barron). Ask them to describe their church. They may want to dress in native costume.*

PLAN 3

Discuss the churches described in the study material. Are they making the gospel true? Are we? Discuss the closing remarks by the study leader. Are the changes warranted? Pray about your own priorities.

SOMETHING TO DO BECAUSE YOU STUDIED

Learn more about Indonesia. This magazine is packed. Read it all.

CALL TO PRAYER

Indonesia is an island chain. Fashion a prayer chain with the names on the prayer calendar today.

*Most of the women are dressed in what Americans call a sarong — a long piece of batik cloth wrapped around and around them. In Indonesia, a sarong is a tubular shaped piece of material worn by men.



Native Indonesian instruments are sometimes used in the Javanese Baptist services. This is an angklung orchestra at a Baptist church in Kediri.



Round Table Group

Walking and Not Fainting in Southeast Asia

Barbara Joiner

The three featured books this month introduce us to men and women from both East and West caught in the crossfire of war. They are men and women of patience and fortitude. In addition, they have discovered the secret of walking and not fainting.

When Blood Flows, the Heart Grows Softer by Jeanette Lockerbie (Tyndale \$3.95)

Jeanette Lockerbie dedicated this book, "For the missionaries who left their hearts in Cambodia, and for their beloved Khmer people who amid the tragedy of war and exile have found the Living Jesus."

For half a century Cambodia, the Southeast Asian country wedged between South Vietnam, Laos, and Thailand, was rated as one of the most difficult and unyielding

missions fields in the world. Then it began.

Christmas of 1971 was like none before in the capital city of Phnom Penh. "The Great One Has Come" proclaimed the sign on the city auditorium. The building was packed. Three times as many people were turned away as were inside the auditorium. They came to hear the gospel.

Less than four months later in an evangelistic crusade, thousands jammed the city auditorium again. A simple, unvarnished presentation of the life of Jesus was given. At the closing, the evangelist asked, "Do you want this new life?" Unexpectedly a roar sounded throughout the building — "Yes!"

They did indeed, and so did thousands of others who also became believers. In the few years

before the fall of Cambodia in 1975, spiritual revolution hit the country.

Glimpses into the revolution come from excerpts from letters written by correspondence school students. These excerpts make up my favorite chapter which has the intriguing title: "But Who Is the Monkey's Ancestor?"

A high school senior's letter: "The greatest work of Jesus, I think, is dying for us. Because our biggest flaw is sin. It is terrible for us. No one can save us from our sin but Jesus. Oh, Lord, now I'm just loving you — now I'm just loving."

What has happened to this young man and the thousands of others now behind the Bamboo Curtain? Is it over?

A Cambodian official said that Christianity was through when Phnom Penh fell. "It is finished,"

But another said, "It is finished," from a cross. And that was only the beginning.

Captured by Carolyn Paine Miller (Christian Herald \$3.95)**

"Monday, March 10, 1975, would become a date for us to remember. After years as missionaries in Vietnam we were now about to begin an eight-month ordeal that would test every spiritual principle I'd ever learned."

With those words Carolyn Paine Miller begins the story of the capture and internment of 14 "aliens" by the Viet Cong. Among the 14 were Mrs. Miller, her husband, John, and their 5-year-old daughter.

The Millers, Wycliffe Bible Translators, had been involved in translating the New Testament into the Bru language. Since 1961, they had lived among the Bru tribe in South Vietnam.

Mrs. Miller tells the story of their travels (enforced) to the camps known to prisoners of war as Camp Sunshine, Camp Wilderness, Fat City, Potato Patch, and the Hanoi Hilton.

She describes the hunger and sickness and anxiety. But she also laughs at the "Rose Garden" (the latrine) and the Fourth of July party that the termites crashed.

PLANNING THE MEETING

BEFORE THE MEETING:

Encourage the women to read all three books. However, assign each of the books to one woman. Ask each to be prepared to give a review. She may use the material in ROYAL SERVICE to guide her, or do her own thing.

Ask someone to read "Calvary Love Lives On" on pages 12-15 in this magazine, and be prepared to share briefly the story.

DURING THE MEETING:

Have the members review the

Through it all, her tremendous faith helps her keep her perspective. On a harrowing truck trip when she thought she could stand it no longer, a verse from Psalm 139 came to her:

"If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me" (Psalm 139:9-10).

"God forgive me for complaining," Mrs. Miller prayed. "This old truck couldn't be considered the wings of the morning, but there couldn't be any more 'uttermost' place in the whole world that I can think of. Thank you that you are leading me and holding me in your hand."

Captured is a story of walking and holding on.

Cannibal Valley by Russell T. Hitt (Zondervan \$2.95)**

New Guinea: remote, dangerous, primitive. It sprawls like a huge bird in the waters just north of Australia. Its beak points west toward the rest of the Indonesian chain. It stretches eastward 1500 miles into the Pacific.

Impenetrable swamps inhabited by crocodiles, snakes, and headhunting cannibals make up most of the coast. Much of the

interior is unexplored wilderness.

Mr. Hitt writes about the Christian conquest of Stone Age savages in the heartland. Not until 1953 did missionaries enter Ballean Valley, Cannibal Valley. This is the story of the valley's four tribes: the proud, warlike Danis, the wily Kapaukus, the lazy Moris, the unwanted Uhundunis. It's also the story of the men and women who paid an awesome price to share God's love with them.

Some of the most gruesome reading in missionary annals is a chapter entitled "Cannibal Feast." In full view of their enemy, Dani tribesmen conducted their grisly pagan rite.

The heartbreaking martyrdom of an Indonesian missionary family kindled a bloody uprising that all but ended the missions thrust in the Valley. Read the chapter "Uprising at Obomo" where this story is told. Then read — with joy — its companion story, "Calvary Love Lives On" by William N. McElrath on pages 12-15 in this issue of ROYAL SERVICE.

Cannibal Valley pictures vividly a people without Christ. But it does more. It shows the change God can make because men and women walked into the valley without fainting.

books. Allow time for questions and discussion after each review.

Have a time of prayer. Begin by reading Isaiah 40:31.

1. Thank God for the wonderful promises of the verse. Thank him especially for keeping us from fainting when the walking grows difficult and the way dangerous.

2. Thank God for walking with the men and women pictured in the books this month. You may want to have each woman who reviewed each book pray especially for "her" people.

3. Pray for the Christians in Cambodia and Vietnam. Pray for all those behind Iron and Bamboo Curtains.

4. Pray for "walking strength" for all those on the prayer calendar today. Make tiny footprints out of construction paper. Print a name on each for the women to take home and remember during the coming month.

Close the meeting with the review of "Calvary Love Lives On."



CALVARY LOVE LIVES ON

I sat and heard quiet voices speak of blood and fire, of axes and saws, of severed thumbs and mud-smeared bodies, I felt once again the power of Calvary love.

For these Indonesian friends of mine were not telling their tale of horror to arouse sensation or sympathy (although with me it had those effects, too). They were telling it to show how people who black and burn and kill can come to follow Christ; and how people who follow Christ can forgive.

My three visitors were the sister, Min, and daughter-in-law of twentieth-century martyrs. Part of their narrative had been published long before in an American book called *Cannibal Valley*. (See pages 10-11 in this issue of *Royal Service*.)

But the best part of it was only now taking shape on paper, as I sat and scribbled, clipboard on knee.

It all started nearly 30 years ago:



Little Jan Lesnussa couldn't remember any other house than a bamboo hut with bark roof which his father had built in the jungles of Irian. (Foreigners call it New Guinea.)

Jan's father and mother, Ruland and Siem Lesnussa, were Indonesian home missionaries. They had left a comfortable life to move to the Wissel Lakes of Irian. Big lakes, they were — deep, wide, olive green, lovely. Strange to say, they held no fish, only shrimp.

Many things were strange about life in the interior of Irian. Men of

the Ekagi tribe cleared and fenced new farm land. But women of the Ekagi tribe did all the work on the sweet potato crop after that.

Men had more important things to do: making wars, for instance; or hiking for two weeks down river valleys to the coast for a fresh supply of white cowrie shells, their only form of money. Men herded their tribe's precious pigs, too, unless there were boys around old enough to do the job.

Most boys went naked, except for Jan. He saw them running away when his father and mother tried to start a school.

When at last the boys and girls were herded into that bamboo schoolhouse, some discovered to their surprise that they liked it.

Others, like some kids anywhere, decided hunting, shrimp-netting, or playing was more fun than learning.

Of course school was only part of what the Lesnussas did in that Ekagi tribal village. More important than teaching words and numbers was teaching about Jesus. Once enough people had believed to organize a congregation of Christians, the Lesnussas began to think about moving on to another settlement.

In 1955, the Lesnussas moved to a new village, Obano, where a river flows into Lake Paniai. And soon Jan was sent across the lake to Enarotali, for schooling.

When a school for older children opened in Obano the next year, two of Jan's Indonesian MK playmates moved there to live with his father and mother: Robby, 13, and Marta, 12. The little bamboo parsonage would soon be full, for Jan's mother was expecting a baby.

Obano seemed the best place in that area to base an airplane for missionary use. Jan got to go back home on the first Saturday in November, 1956, to see a special dedication service for the new airplane. Dutch, American, and Indonesian missionaries joined the crowd.

Two policemen had pitched a tent nearby. Jan's father explained why: the aircraft was so new to the tribespeople, that some of them might kindle cooking fires too close to it. And there had been other rumors lately; but Ruland Lesnussa was not one to be scared away by rumors.

After the dedication service Jan begged to stay over the weekend. His mother was ready to give in. But his father reminded him, "Jan, if you stay here until Monday morning, the boat won't get across to Enarotali in time, and you'll be late to school. You'd better go on back with the others now."

His mother comforted him: "After all, my little Jan, I promise we'll see you again on Monday."

We're coming over to buy supplies."

Sadly Jan stepped into the motorboat and rode across the green waters to Enarotali. The next morning he went to Sunday School and church as usual. But Sunday dinner was interrupted by strange news: Someone was trying to send a signal from Obano by flashing a mirror in the sun.

Jan rushed out with the others to see clouds of smoke billowing up at Obano, five miles across the lake. He climbed a hill. From there he could see more smoke, also sunlight glinting on metal in widely separated spots. Had something happened to that shiny new plane?

Late that Sunday afternoon, Ekagi Christians stumbled out of the jungle into Enarotali. Their bodies were smeared with mud as a sign of mourning. Their eyes were wide with horror as they wailed:

"Aduh, aduh, aduh! They're all dead — Pastor Lesnussa, his wife, young Robby and Marta, the policemen — all shot with arrows. The church is burned down. The new school, our houses — all burned. And the great metal bird has been chopped to bits with axes. aduh, aduh!"

Jan shivered. He found it hard to believe: On that sunny Sunday afternoon he had become an orphan. And what was more, he himself would now be dead if his parents had let him spend the weekend as he had begged to do.

Planes filled with marines landed to crush the rebellion. As they gunned their way down the lake that Monday, more news sifted back to shocked survivors in Enarotali.

It seemed the trouble had started with pigs. An epidemic killed off several of them. Ekagi leaders decided those strange newcomers must be causing the pig plague. They had planned to attack on Saturday, when more people crowded into Obano, but heavy rains held them off.

Ruland Lesnussa's sermon text

that Sunday had been strangely fitting. He read from James 4:14: "Whereas ye know not what shall be tomorrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." After morning worship he stayed awhile to talk. Sien Lesnussa, seven months pregnant, walked home with the two foster children.

Pastor Lesnussa heard a commotion near the policemen's tent. He stepped outside the church to see what it was.

Suddenly armed warriors leaped from the jungle, lifted their bows, and began to shoot. Ruland Lesnussa ran for home — not to save himself, but to warn the others.

It was too late. His life was spurting out through arrow wounds by the time he staggered to the front step.

Axes broke the door down. "Take what you will, but spare our lives!" screamed Sien Lesnussa. Robby hid behind a cabinet; Marta, under a bed.

None of them escaped. Four bloody forms were left inside as enraged tribesmen set fire to that bamboo parsonage near the river.

The marines reached Obano on Tuesday. A pitifully small box was all they needed to gather up all they found that might have once been human. Only a twisted, broken wedding ring identified which ashes had been Jan's mother.

One part of his father's body escaped the flames. Battle-crazed warriors had hacked off Ruland Lesnussa's thumb. They had mounted it high on a pole and paraded it around the lake, hoping to incite other villages to revolt.

Ekagi Christians stole the grisly trophy. Reverently they bore it to Enarotali. There a sad-eyed boy, not quite nine, saw it. Then it was laid to rest with his martyred father's bones.



Christ still heals the brokenhearted, in Irian

in Galilee. One way he does so is through the passage of time.

Jan Lesnussa stayed on with the missionary family where he had been boarding. Later he moved in with another missionary household — an orphaned MK, still part of the community of love.

When he was 15 years old, Jan got a message from someone he had never seen — Grandmother Jacob, his mother's mother. She invited him to live with her in the city of Makasar so he could go to school there.

The years passed — high school in Makasar, then Bible college. One of his classmates was a pretty Menadonese girl named Annie. In October, 1969, Jan graduated; in December, 1969, he married Annie.

The very next year, Jan and Annie Lesnussa felt the same call that Ruland and Sien Lesnussa had felt a generation before: to proclaim the gospel in the jungles of Irian. Back they went to the Wissel Lakes, where Jan became both pastor and Bible school teacher.

With the return to Irian came the return of an old problem. As a little boy in Obano, Jan had often suffered from nosebleeds. He thought he had long since outgrown such a childish ailment. But now his nose bled more than ever — sometimes every day for a week.

A doctor pinpointed the cause: the mile-high altitude in that lake region. Jan was advised to move to a lower elevation. About that same time came an opportunity to teach in another Bible school — at Jayapura, down on the coast.

Yet, somehow Jan Lesnussa felt God still had a job for him to do in the interior. With a sense of urgency, he stepped up his activities. He and his Bible school students tramped through the jungles a week at a time to hold evangelistic campaigns. From village to village they spread the gospel, crossing lakes and even tribal boundaries.

And so they came at last to Obano.

Jan admitted to me that he had a natural human curiosity about Obano. But more than that, he wanted to embody Christ's love in that place of martyrdom.

As Jan Lesnussa walked the village paths, he felt many eyes turn to watch. People were plainly on their guard. They had heard of a son who escaped the massacre of 17 years before. He knew they thought he had come back to seek revenge.

In his preaching that week, Jan stressed stories of murderers who had repented and been accepted by the Lord: Moses, David, Paul. When he gave an invitation, many came forward to testify and to surrender their amulets and charms.

Then one day a man moved toward the front holding an arrow in either hand. Jan was puzzled; he knew the Ekagi tribe does not usually include arrows among its fetishes.

One arrow was made of bamboo — dusty, worn out, split with age. The other, bristling with barbs, was also old and disused. Dark stains showed on both.

Holding up the bamboo arrow, the man turned toward the young evangelist.

"With this arrow," he said, "I shot your mother in the calf of the leg."

He laid it down and picked up the barbed arrow.

"With this arrow," he continued, "I killed your father by shooting him in the side."

A hubbub broke out. Many burst into tears. The Ekagi tribesman went on — confessing his sins, asking forgiveness of God and man. He was not the only murderer in church that day. Nor was he the only murderer who confessed. Many had the blood of martyrs on their hands. Many now repented and believed.

Jan Lesnussa did not baptize the new converts. That was the responsibility of the mission pastor

who regularly served in Obano. And who was he? None other than the aging father of Robby, that boy-martyr of 1956.

Six months after the happy ending to the horror story of Obano, Jan and Annie Lesnussa, with their little Danny, moved away from Irian. Jan felt he had completed the work God sent him there to do. Now they could serve in other places on other islands where his health would not be endangered.



And so it was that I sat with them in a quiet parsonage in Bandung, third largest city of Indonesia. It was not their own parsonage; Jan and Annie, like Ruland and Sien before them, are members of the Christian and Missionary Alliance. In Bandung they were visiting Jan's aunt, Mrs. Mia Sigar — wife of a Baptist pastor, Bible translator, and sister of Sien Lesnussa.

Most of the story I heard from Jan himself. Occasionally Annie reminded him of something. And once or twice Aunt Mia supplied details he could not have known because he was too small when his parents died.

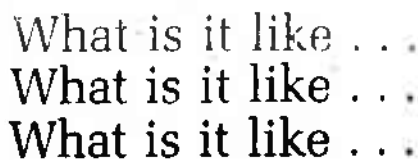
Annie showed me her wedding ring.

"It's partly my mother's," Jan explained. "We decided it would mean more to us this way than as a blackened relic. So we had the goldsmith melt it down and make a new one."

Thus a wedding ring, like Calvary love, lives on. It is a memorial to a martyr. So is a Bible school in faraway Jayapura, renamed in 1973 for Ruland Lesnussa.

But a better memorial than either is forgiveness in the heart of an orphaned son, and Christ in the heart of a murderer.





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CURRENTS

16 PAGES OF MISSIONS NEWS • SPIRITUAL DEVELOPMENT • LEADER TRAINING

DATES OF WMU ANNUAL MEETING CORRECTED. Copy in the April ROYAL SERVICE listed wrong dates for the WMU Annual Meeting in Atlanta, GA. The correct dates are June 11-12, 1978. Hope to see you there!

INDONESIANS, MISSIONARIES LAUNCH A NEW DAY OF COOPERATION as a result of decisions made at the Association of Indonesian Baptist Churches' recent triennial congress. The new spirit ends six years of strained relations between nationals and missionaries over what was the best way to develop churches that can thrive in the Indonesian culture. A unified program of theological education was agreed upon at the congress, as well as unified programs of mass communications and publications. "Continued prayer is needed," said Area Secretary William Wakefield, "As the details are worked out with the convention."

COOPERATIVE PROGRAM GIVING RALLIED during December, totaling 13.96 percent over giving of the same month last year. Said Executive Committee leader Porter South: "This represents a growing interest in and commitment to Bold Mission Thrust."

WORLD MISSIONS WEEKEND RESULTS IN 35 COMMITMENTS at the First Baptist Church in Jackson, Mississippi. The three-day program preceded the church's observance of Week of Prayer for Foreign Missions and was part of a month-long emphasis on foreign missions. The 35 persons committed or recommitted their lives to fulltime Christian Service.

1977 EASTER OFFERING LARGEST EVER, exceeding the 1976 offering for Southern Baptist Foreign Missions by more than one million dollars. This was 93.52 percent of the goal of \$11,250,000.

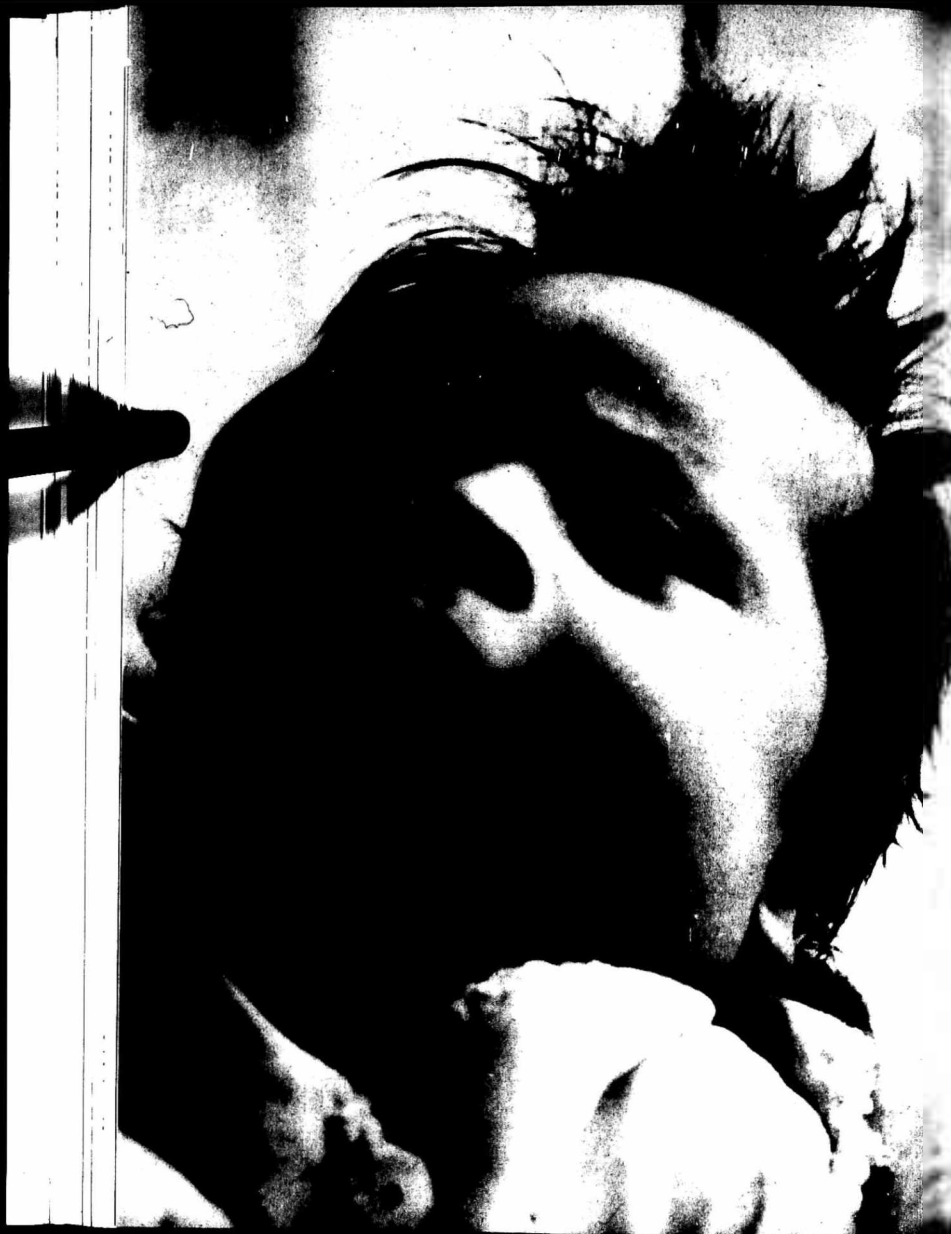
ISAM BALLENGER IS NEW PRESIDENT OF RUSCHLIRON, Foreign Mission Board's International Baptist Seminary in Switzerland. Former missionary to Germany, Ballenger was appointed Field Representative for Europe in 1976. He plans to continue serving in both capacities for the time being.

ROYAL SERVICE READERS DO RESPOND to curriculum writers' suggestions. Hollis M. Bradley, missionary to Korea, writes that he received 625 Christmas cards, following Wanda Notkin's article "A Standing Witness to a Standing Army" in November 1977 ROYAL SERVICE. "Genevieve and I have read with pleasure each note and signature from so many churches across the nation," Bradley concluded.

ONE ASKS FOR SPECIAL PRAYER in May for "greatly expanded efforts in evangelism, especially for major thrusts in urban areas and among young adults." This is one of the Foreign Mission Board's ten objectives from now until the year 2000.

AN AFRICAN BAPTIST CONFERENCE on Evangelism and Education will be held May 29-June 4 in Nairobi, Kenya, at the request of national evangelism leaders in Africa. It will be sponsored by the Baptist World Alliance. BWA associate secretary Ronald Goulding asks for the prayers of Baptists around the world as the details are worked out.

ROYAL SERVICE • May 1978



Left: This youngster was the first baby born at the Immanuel Hospital in Bukittinggi, Indonesia. His parents, Indonesian Christians, named him "Immanuel," after the hospital. The institution, much like the baby, experienced a difficult birth but is growing and has ministered to thousands of patients in a predominantly Muslim area of Indonesia.

Photo by Everley Hayes

PRAYER GROUP

CLOSING THE INCISION IN INDONESIA

Barbara Joiner

Someone once said that healing a person and not ministering to him spiritually is like performing surgery and not closing the incision. In Indonesia great care is taken to minister to both the pain-racked bodies and the sin-sick souls.

Plenty of bodies and souls pack this largest chain of islands in the world. Indonesia stretches 3,000 miles across the Indian and Pacific Oceans between Asia and Australia. Land-wise, all 3,000 of the islands would fit easily east of the Mississippi River.

Population-wise, however, over 130 million people make Indonesia the fifth largest nation in the world.

Southern Baptists came on the scene in 1951 when the new nation was celebrating its second year of independence. A heartbreaking fact spurred our entry into medical missions: the life expectancy on Indonesia's lush tropical islands is only 32 years.

Three female missionaries, determined to do what they could to combat the illnesses that shortened Indonesian life, opened a small clinic in Kediri (kay-DEE-reel, East Java, in 1955. At the same time they started a Sunday School.

The prospects were not very promising. After all, Dr. Kathleen Jones and nurses Ruth Ford and Everley Hayes were women, Americans, and Christians. However, those three "foreign" women treated 10,000 people the first year the clinic operated.

Almost immediately plans were underway for a hospital. Two years later, Rumah Sakit Bapbis (Baptist House of the Sick), a 100-bed

hospital, was dedicated. In 1961, a nursing school was added.

For over two decades Kediri Baptist Hospital has offered medical and spiritual aid to the people of Indonesia. Last year over 60,000 patients were treated. They came from all over the island of Java and from many of the outer islands.

Many heard of Jesus for the first time. Every patient has the opportunity to hear because of the dedicated work of the hospital's evangelism department. Three Indonesian chaplains and one missionary, Jim McAtee, make up the department. However, Christ's love and compassion are shown by missionary and national doctors and nurses as well as the man who mops the floor. Is it any wonder that some 20 churches have sprung up in the area around Kediri?

God uses the healing at Kediri, but he also uses the dying. Eleven-year-old Suvono was critically ill with typhoid fever when he reached Kediri. Every effort was made to save him, physically and spiritually. The staff wept when he died, but were

comforted that he had become a believer.

Suyono's father was desolate. Dr. Oliver Harper and Jim McAtee volunteered to drive the father and Suyono's body back to their village. On the long drive home, they talked about God's love and his promise of life everlasting to those who believed — like Suyono had done. In a Volkswagen bus with his young son's body lying on the back seat, the father asked Jesus to come into his heart.

By the time Suyono's body was prepared for burial, over 40 people had gathered. By lamplight, Dr. Harper read comforting Scripture passages and prayed for the family. It was the first time most had ever heard God's word.

A church was born. Many of these adults and over 50 children have been meeting weekly in the village. Thirteen have already been baptized. The incision has been closed as God has the victory.

Bukittinggi

In 1963, the long struggle began to establish medical work on the adjoining island of Sumatra. The mountain city of Bukittinggi (boo-kiit-TEENG-ghee) was chosen as the location. Two years passed while permission was sought to buy land.

Finally, Dr. Frank Owen opened a clinic in 1965. In five years, 40,000 patients were treated at the clinic. Still no permit to buy land or build a

PLANNING THE MEETING

BEFORE THE MEETING:

Ask two women to share about the two Baptist hospitals in Indonesia. Prepare the prayer requests individually on strips of paper or small index cards. Attach each of the nine requests to a tract or a Scripture portion. Attach the prayer request with a needle to the tract or booklet. Have the needle threaded with a strand of bright thread or yarn.

Also prepare the names on the prayer calendar on strips of paper

hospital was granted.

When Dr. Owen went home on furlough, Dr. Jones filled in at Bukittinggi. While she was there, permission finally came through for both land purchase and building permit. Dr. Owen would come back from furlough to see his dream become a reality! However, on his way back, Dr. Frank Owen had a heart attack and died.

For a while it seemed that the building was in vain, for who would staff Bukittinggi hospital if it ever came to be? Ruth Ford and Everley Hayes continued to operate the clinic with consulting visits from Dr. Jones. Then Dr. Win Applewhite moved from Kediri to take up the struggle. Finally the hospital was completed, but fanatic Muslim leaders on Sumatra blocked a work permit for the hospital.

On December 1, 1975, official permission was granted "to work." A lack of medical staff delayed the opening of the hospital further, but the clinic continued to treat 50-90 patients a day. Finally, in the fall of 1977, the staff needs were filled and the Bukittinggi hospital officially opened. More than half of its 50 beds are now occupied, taxing the hospital staff to their limits.

Nurse Everley Hayes writes:

"Our goal is still to give loving, cheerful, and concerned service, no matter how busy we are, for this is our chief witness in this area at the present — and it is truly a witness."

and have ready for the meeting.

AT THE MEETING:

Have the two women to share about the hospitals at Kediri and Bukittinggi. After they have finished, remind the group that other material in ROYAL SERVICE this month concerns Indonesia. Ask them to read this later and look for additional prayer needs.

Pass out the tracts or gospel portions. Read again the opening paragraph. Remind the group that

we help close the incision by praying. Read each request and have a time of prayer for that request.

Give each woman one or more names from the prayer calendar. Ask her to take her needle and make several stitches to attach the name to her booklet. Remind her that someone has said that a day hemmed in prayer does not come unraveled. Pray for the missionaries' day. Close with prayer sharing.

Prayer Requests

Kediri:

1. Dr. Kathleen Jones and Dr. John Tatom are handling a monthly patient load of over 5,000. *Pray for physical strength for them.*

2. Thank God for answering prayer for a pediatrician. Dr. Ken Hinton is in language study and will be on the field soon.

3. Pray for money to meet spiraling costs. Equipment and medicines are growing increasingly expensive.

4. Pray for the hospital staff to be empowered to share God's love with patients and their families.

5. Pray for the church in Suyono's village. Pray that many more will result because of caring concern of Kediri Baptist Hospital Bukittinggi:

1. Thank God for all those who worked in Bukittinggi to establish the hospital against such great opposition.

2. Thank God for deliverance from destruction. In October, 1977, a homemade bomb containing 34 sticks of dynamite (enough to level the hospital) was hidden in the hospital. A defect caused it to malfunction.

3. Thank God for Dr. Applewhite and Dr. Eugene Rube who are giving superior medical care to patients at Bukittinggi.

4. Ask God to work in the hearts of the people in the area around the hospital. Pray for real revival to come to Sumatra.

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

1 Monday Luke 11:1-4

Michael D. Brown, metro dir., Wisconsin
S. Aubrey Brown, CSM Consultant, Colorado

Mrs. John Cooper, deaf, Indiana
Ramon Martinez, language, Tennessee

Charles Pierson, retired, Texas
Mrs. Ben Yelvington, Ind., New Mexico

Carolyn Pederson (Mrs. R.A.) Holder, homechurch, Paraguay
Paula Meador, secretarial, Paraguay

2 Tuesday Phil. 4:1-7

Mrs. Jimmie D. Burton, rural/urban dir., Colorado

Mrs. F.R. Hammock, retired, New Mexico

Claudio Iglesias, Ind., New Mexico
James H. Kerr, CSM Dir., West Virginia

Charles E. Magruder, metro dir., Ohio

Lowell Wright, rural/urban dir., Pennsylvania

Gerald S. Harvey, preaching, Rhode Island

Margaret A. Johnson, education Brazil (South)

Mary (Mrs. A.M.) Remington, home church, Portugal

Jane Williams (Mrs. J.E.) Williams, home church, Liberia

3 Wednesday Mark 11:22-26

Mrs. Marie W. Denny, CSM dir., South Carolina

Coy Finley, church ext., New Mexico

Mrs. William Fuentes, Span., Texas

Mrs. Alton Green, metro dir., New Mexico

Mrs. A. Burvell Jones, Ind., Oklahoma

Mrs. George L. Williamson, Span., Texas

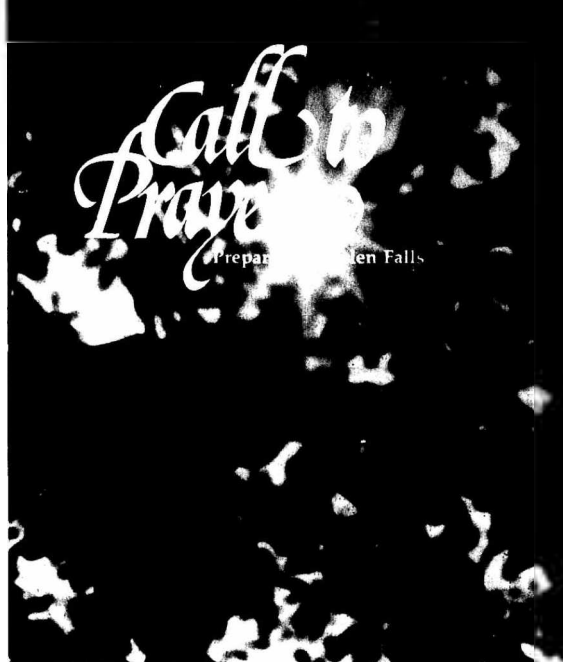
Daniel M. Carroll, publication, Baptist Spanish Publishing House

Bonnie Pearce (Mrs. S.W.) Davenport, home church, Argentina

David W. King, education, Lebanon

Mary Blain Parrish (Mrs. T.M.)

ROYAL SERVICE • May 1978



McEachin, homechurch, Taiwan
Sue Harris (Mrs. D.A.) Rader, homechurch, Zambia

4 Thursday 1 John 3:19-24

Felipe Alvarez, Span., Texas

Mrs. David Beal, CSM, Georgia

Russell Begaye, Indian, New Mexico

Dorothy Milam Bledsoe, retired, Kansas

Mrs. W.J. Hughes, rural/urban dir., Montana

James R. Pinkley, Jr., metro dir., Ohio

Herbert Retta, Span., Michigan

Rhoda Mae Miller (Mrs. A.B.) Craighead, homechurch, Italy

Jimmy J. Hartfield, publication, Baptist Spanish Publishing House

Pauline Willingham (Mrs. J.A.) Moore, homechurch, Europe

Maye Bell Taylor, retired, Brazil

5 Friday Ezra 8:21-23

James Chiu, Chinese, California

Mrs. George Shahbaz, Arabic, Illinois

C.R. Siprian, Span., Texas

Beverly Wynn (Mrs. T.D.) Kirkpatrick, homechurch, Bangladesh

Jack E. Mahaffey, preaching, Thailand

Charlotte Bruner (Mrs. J.D.) Ragan, homechurch, Malaysia

Paula Fletcher (Mrs. J.W.) Riemenschneider, homechurch, Kenya

Anita Roper, education, Nigeria

Mary Burnett (Mrs. T.G.) Small, homechurch, Zambia

Rosemary Spessard, nurse, Thailand

James E. Young, preaching, Bangladesh

6 Saturday 1 Kings 10:30-39

Mrs. Larry Hunt, Natl. Baptist.



David W. King
13109 Durango
Amarillo, TX 79131
May 3

MISSIONARY OF THE WEEK

away as I watched the war by television. I understood after hearing David King speak.

He said those who stayed did not have more courage or more commitment and those who left were not more careful of their lives or less interested in people. It was simply a matter of doing what one believed to be the will of God at the time. I think he came through the experience a greater human being.

He expressed what it was like to stay in a letter a year and a half ago:

"If you look at Lebanon from a distance, say from the air or even from the top of a mountain, it still looks beautiful. It's only when you get close to the war areas that you notice unbelievable destruction.

"If we didn't hear the machine guns and exploding shells, we wouldn't even know a war was going on down there during the day. At night the flashes of light from exploding shells give away the awful truth.

"But when you get close! Dear God, how could anyone have possibly lived through it? The sad fact is many did not. Just down the road

from us, in a nearby village not a single windowpane is unbroken.

"The savagery of the war is even more awful. Horror stories of torture and brutal murder are commonplace. Just the other day, I read Arabic writing sprayed on a building wall: 'It is the responsibility of every Christian to kill a Palestinian.' What an awful thing to say in the name of Christ! How horribly the truth has been perverted. 'Lord, please help! How can we explain who Christ is and what he has done for us?'"

The Kings are now getting ready to return to their home on the mountain near Beirut. In addition to duties as a professor and dean, he assisted in developing the seminary's curriculum, often writing and translating.

He now is planning a church leadership training program. This calls for development of self-study texts. Pray that the horrors of war which the Kings lived through will sharpen his writing skills so whatever he produces will be sensitive, true, and effective.

Ione Gray
Richmond, Va.



Pablo N.T. Lin
1021 1/2 Sawtelle
West Los Angeles, CA 90025
May 8

MISSIONARY OF THE WEEK

Richard quickly made a new friend — and Pablo eventually wound up with a new church member.

Meeting new students is just one way Pablo Lin, a smiling, energetic missionary in Los Angeles, ministers to the Chinese community.

Many Asians new to the United States need help with legal requirements or language. They also need help in finding jobs or apartments or even with the frantic freeways. Pablo provides that help.

A young member of his church observes, "Pastor Lin helps them with going to the doctor, finding a place to live, everything. Everyone here relates personally to the pastor."

California ways are not so strange to Pablo now, but when he came to the United States several years ago, he, too, had to adjust.

He was living in Amoy, China, when Communists occupied China in 1949. He escaped and went to the Philippines. There he became a Christian and later attended seminary. He was a pastor in Taiwan, the Philippines, and Korea, which he left in 1971 to come to the U.S.

Pablo, who speaks Mandarin, Cantonese, and Taiwanese, has led his young congregation to quick growth and firm commitment. The small stucco building where the church meets is crowded on Sunday mornings and for Friday evening youth meetings.

After services on Sunday, most everyone stays for a joint lunch and language study. Classes are in English or Chinese.

Sitting around a square table in one room, several adults struggle with English parts of speech. Next door are young people. In a small partitioned corner, a group of youngsters study the Bible.

Observing the hubbub is their pastor, who stands in the doorway enjoying the buzz of conversation and learning.

He knows there is much to be done but says with a grin, "Praise the Lord, he provides so many co-workers."

His wife, Wai Ping Poun, also works hard in the ministry. They have two children: Elaine Furlow, Atlanta, Ga.

Florida
Mrs. Allen K. Morris, Ind., Oklahoma
Mrs. J. Ed Taylor, retired, South Carolina
Josephine Bains (Mrs. J.J.) Baker, homechurch, Brazil (Equatorial)
Karen Powell (Mrs. W.B.) Cook, homechurch, Taiwan
Paul D. Early, education, Bahamas
Corinne Dickson (Mrs. J.D.) Hollis, homechurch, Hong Kong
Alma Jackson, retired, Brazil
Thomas T. Jackson, bus adm., Korea
Quinn P. Morgan, publication, Rhodesia
Michael S. Simoneaux, music, Japan
Jimmie D. Spann, education, Uruguay
Gertrude Addis (Mrs. E.J.) Tharpe, education, Hong Kong
7 Sunday James S. 13-16
Mrs. Bobby R. Duffer, church ext., Hawaii
Mrs. W.W. Grant, rural/urban dir., Colorado
A.A. Moore, Ind., Arizona
Frank S. Ramirez, Spanish, Arizona
Mrs. Bruce Schoonmaker, CSM,

New York
Eugene Eller, education, Jordan
Harold Hancock, music, Korea
Evelyn R. Lane, medical, Rhodesia
Sandra Stone (Mrs. B.L.) Montgomery, homechurch, Ghana
Jalella Davis (Mrs. E.O.) Sanders, homechurch, Indonesia
8 Monday Luke 22:31-34
Mrs. Eugene Bragg, language, Michigan
Pablo N.T. Lin, Chinese, California
Miguel A. Lopez, retired, New Mexico
Mrs. A. Wilson Parker, rural/urban dir., New York
Ray Allan Pollock, rural/urban dir., Indiana
Alfred J. Smith, Jr., metro. dir., California
James R. Barron, education, Ghana
Preston Bennett, preaching, Japan
Wanda Smith (Mrs. D.D.) Brown, homechurch, Zambia
May (Mrs. J.R.) Dixon, music, Peru
Rebekah Sue Jackson (Mrs. B.P.) Emanuel, homechurch, Japan
Virginia Highfill, rel. educ., Japan
Shirley Campbell (Mrs. L.D.) Ingram, homechurch, Hong Kong

Margaret Adkinson (Mrs. R.E.) Wakefield, dorm parent, Singapore

9 Tuesday John 17:5-10
James T. Cravens, metro. dir., Pennsylvania
Mrs. Paul H. Garcia, Span. Texas
Cathy T. Garcia, CSM dir., New Mexico
John E. Hubbard, Ind., Oklahoma
W.R. (Jack) Hull, preaching, Tanzania
Bobby L. Jones, preaching, Indonesia
James C. Muse, preaching, Ecuador
William W. Smith, student work, Thailand
Sarah Brooks (Mrs. R.E.) Snell, homechurch, Indonesia
Thomas A. Waddill, preaching, Zambia

10 Wednesday Numbers 14:1-19
Mrs. Enrique Alvarado, Spanish, Texas
Mrs. James L. Benson, language, catalytic, Florida
Mrs. Benjamin Duque, Spanish, Colorado

E.R. Hammock, retired, New Mexico
Mrs. Raul Ortiz, Spanish, Texas
Mrs. Joseph A. Peterson, church ext., Colorado
Frederick H. Anderson, English language, Italy
Billy H. Love, preaching, Malaysia
Billy L. Montgomery, rel. ed., Ghana
June Buckner (Mrs. J.M.) Young, medical, Yemen

11 Thursday 1 Kings 13:4-10
Mr. John H. Craven, CSM, Virginia
Mrs. Marc D. Garcia, Spanish, Texas
Roy E. Godwin, metro. dir., Maryland
Ray Slaughter, rural/urban dir., West Virginia
Lorel Taylor (Mrs. E.A.) Barnes, homechurch, Lebanon
Linda Lou Watts (Mrs. D.R.) Bradley, homechurch, Guatemala
Susan (Mrs. L.N.) Gay, secretarial, Venezuela
Asad Masaki (Mrs. R.) Hoshizaki, home church, Japan

Mindy (Mrs. G.L.) Smith, rel. ed., Kenya
H.C. Starnes, preaching, Korea
Larry S. Thomas, preaching, Tanzania
Susan Vemey, rel. ed., Japan
Darlene Gurskey (Mrs. C.E.) Westbrook, homechurch, Argentina
Dickson K. Yagi, education, Japan

12 Friday Luke 22:33-38
Sara Blanche Nesbitt (Mrs. B.D.) Davis, retired, Brazil
Helen Meredith, rel. ed., Colombia
Russell R. Morris, education, Tanzania
Shirley Nowlin (Mrs. J.D.) Peach, homechurch, Gaza
Aurie Pender, retired, China
Hawaii/Singapore
Tom Small, education, Zambia

13 Saturday Job 42:7-10
Ruben J. Canas, Spanish, Tennessee
Mrs. Rose L. Hughes, retired, Ohio
Mrs. Estelle Johnson, retired, Louisiana
Boris Makarov, Estonian, California

David H. Perkins, church ext., Pennsylvania
Harley D. Shield, Eskimo, Alaska
Forrest Wiggins, Spanish, Texas
Jovon Bryan, education, Kenya
Veronica Wheeler (Mrs. R.S.) Erwin, homechurch, Brazil-South
Wilma Rodenberg (Mrs. R.A.) Hampton, homechurch, Brazil-North
John Taylor, education, Kenya
Joyce Cope (Mrs. R.B.) Wyatt, education, Colombia

14 Sunday 1 Kings 3:16-28
Amelia Diaz, retired, New Mexico
Mrs. Alton Harpe, Jr., student worker, New York
Kenneth R. Lyle, metro. dir., New York
Abdiel J. Silva, Spanish, Georgia
Ed C. Thomas, Spanish, Colorado
Frank J. Thomas, Jr., CSM, New Mexico
Jack G. Conley, preaching, Kenya
Mary Lee Ernest, retired, Hawaii
Malaysia-Singapore
John E. Ingoul, publication, Indonesia



Barbara Schleiff
P. O. Box 657
Sessami, Rhodesia
May 16

MISSIONARY OF THE WEEK

aware of the heat

The Schleiffs have been missionaries since 1967. As we approached Barbara's house (her husband Gerald was away on a trip), I was aware of a wilted garden, a small tree much in need of water, and an elephant's skeleton as part of the landscape.

Knowing I was stunned from the sudden change in temperature, Barbara had me stretch out on her bed where there was a slight breeze while she finished lunch. Our delicious lunch was made up of colorful gelatin salads and other cold foods.

But that ended the relaxation. While I had slept my head back to normal, Barbara had rounded up some African pastors and home missionaries for me to interview. Rhodesian Baptists recently had appointed two couples to work among the desert people. They would be located further north where it is even hotter.

The next morning, in between visiting African people in their little round grass huts and nearby churches, I smelled the most wonderful meat cooking. I learned we

were having zebra roast for lunch.

Sessami is not a town. On this area of land stand two American-type houses, bits of concrete walls and floors which form a clinic, and little groupings of round huts amid dead grass. Churches are more rectangular in shape, with very low benches made of mud and buildings constructed of mud and grass.

In the far distance, I could see the town of Gokwe. I learned missionaries had chosen to build near the river where they could sink a well. Sure enough, a green spot marked an otherwise dry riverbed. Buffalo and other animals used the watering hole. Sessami has two seasons, one hot and dry, the other cold and wet.

Gerald and Barbara Schleiff have recently been in Arkansas on furlough. They will be back in Rhodesia now if all went as planned. They will be living in Gwelo, a green and beautiful little town with enough altitude to have a delightful climate. But they are still just as much in need of prayer.

Lone Gray
Richmond, Va.



Carol Ann Glenn
81 Morton Street
Manchester, NH 03104
May 25

MISSIONARY OF THE WEEK

first time they had started a church "from scratch," and Carol Ann says, "We still need prayers for guidance."

The petite Pennsylvania native likes New Hampshire "because of the snow and the beautiful change of seasons. It's like home." She found people in New Hampshire "more reserved about things in their personal lives."

Yet as the Glens visited in the community, they found "the people, when you get to know them, are as warm as any others."

On Tuesday afternoons, she leads a women's Bible study. Most who attend are new Christians.

She tells about one woman, a neighbor, whom she invited to the Bible study. "We tried to witness to them, but this woman's husband was almost an agnostic."

Despite the fact that the man doubted God, the Glens kept praying.

The couple later moved. One day the Glens found out the woman was in the hospital, and Paul went to visit.

"Throughout this time, something had been working on her, and she

knew the way they had been living was wrong," Carol Ann reports.

Because the Glens continued to care, this woman later became a Christian. Now she comes to Bible study every week.

Study and training are important, Carol Ann feels, because so many of the members are new Christians.

They may never have taught junior high girls, organized a church fellowship, or led an Acteens group. They may be unfamiliar with the Bible — where to find verses or what they mean.

"We have found they do not know how to teach or lead," Carol Ann says, "so we do a lot of training."

She also asks for prayer as the church tries to find a site for its own building.

Carol Ann spends a good deal of time taking care of their preschoolers, Nathan and Catina. A registered nurse, she occasionally puts that skill to work in summer camps. In her spare time, she enjoys volleyball and gardening.

Elaine Furlow
Atlanta, Ga.

Elizabeth Hendricks (Mrs. W.N.) McElrath, home church, Indonesia
Faye F. Pearson, student work, Taiwan
Brenda Barnes (Mrs. D.G.) Ringer, home church, Thailand
Roberta Ryan, publication, Spanish Publishing House

15 Monday John 10:7-16
Mark H. Daniel, metro dir., Arizona
Robert Focht, Jr., CSM dir., Arkansas
Mrs. George Gaskins, metro dir., Colorado
Viola Rendon, Spanish, Texas
Jerry M. Stubblefield, CSM dir., South Carolina
Rachel A. Du Bard, education, Liberia
Notie Lanford, education, Kenya
Jean Davis (Mrs. J.E.) Leeper, home church, Turkey
Charlot Lorene Fox (Mrs. L.R.) McCoy, home church, Panama
Eleanor Ostwalt (Mrs. J.T.) Poe, publication, Baptist Spanish Publishing House

Robert D. Williams, education, Niger Republic
Larry Witten, business administration, Malawi
16 Tuesday Ephesians 5:1-7
Mrs. Roe R. Beard, retired, Arkansas
Fred A. Garvin, rural/urban dir., Kansas
Mrs. Samuel Hernandez, Spanish, Arizona
Larry Martin, metro dir., Michigan
Carol Wallace (Mrs. R.W.) Brubeck, home church, Tanzania
Pat Carter, education, Mexico
Frances Anderson (Mrs. J.W.) Fuller, publication, Lebanon
Carl R. Hall, social work, Kenya
Janice K. Johnson, education, Nigeria
Kenneth B. Milam, radio TV, Indonesia
Barbara Crombley (Mrs. L.) O'Connor, home church, Korea
Greta McFerrin (Mrs. D.E.) Pinkston, home church, Ivory Coast
Mamie Lou (Mrs. J.E.) Posey, home church, Philippines

Sally Crook (Mrs. W.L.) Wagner, student work, Austria
Catherine Walker, education, Indonesia
James Watson, preaching, Paraguay
Ralph A. Wilson, preaching, Honduras
Shirley Tyson (Mrs. A.R.) Wyckoff, home church, Brazil-South

17 Wednesday Esther 2:15-20
Margarito Barboza, Spanish, Texas
Mrs. Harold Hime, CSM, Alaska
David Meacham, church ext., California
Kristina (Mrs. M.W.) Andress, education, Philippines
Rollie Ennis, agriculture, Tanzania
Jackie Partain, education, Tanzania
Patricia Barr (Mrs. W.P.) Roberts, home church, Japan
Gloria Bell (Mrs. H.L.) Wheeler, home church, Brazil-North

18 Thursday 1 Corinthians 13:1-8
Danny Coker, metro, California
Felix O. Garcia, Spanish, Florida
Mrs. Benjamin F. Martin, National Baptists, Louisiana
George Sadler, national Baptists RM, Florida

Young J. Moon, Korean, California
Irina H. Acree, education, Uruguay
Charles W. Campbell, preaching, Argentina
Jason Carlisle, preaching, Uruguay
A.L. Gillespie, preaching, Japan
James E. Hampton, field representative, Eastern Africa
Edward H. Laughridge, preaching, Liberia
Barbara Robertson (Mrs. G.E.) Schleiff, home church, Rhodesia
Mary Jane Whorton, education, Nigeria
Sylvia L. Woolwine, medical, Nigeria

19 Friday Jeremiah 31:1-9
Mrs. Claudio Iglesias, Indian, New Mexico
Mrs. Ramon Martinez, language, Tennessee
Charles Allard, preaching, Brazil-Equatorial
Charles W. Bedenbaugh, education, Tanzania
William D. Bender, preaching, Nigeria
Janice Ray (Mrs. D.E.) Brake, home church, Paraguay

Larry Henry, preaching, Spain
Grace Mason (Mrs. H.H.) Snuggs, retired, China
James N. Westmoreland, preaching, Rhodesia
Winnie Dudley (Mrs. W.) White, home church, Mexico

20 Saturday Deuteronomy 30:10-15
Guy L. Bradley, rural/urban dir., California
Mrs. Clifford P. Bruffey, deaf, District of Columbia
Clifford Burchett, metro dir., Illinois
Wayne A. Eurich, metro dir., California
Sang-Seuh Lee, Korean, California
Roland Lopez, Spanish, Texas
Mrs. Daniel L. Norris, language, New Mexico
Mrs. Mildred Street, CSM dir., Louisiana
Mrs. William E. Sumner, CSM, Louisiana
Lester Bell, education, Brazil-South
Linda Lowe (Mrs. J.M.) Leech, home church, Indonesia
John McGee, preaching, Nigeria

Charles E. Purdie, preaching, Dominican Republic
James A. Stanford, English language, Costa Rica
Lorene Tidford, retired, China/Hong Kong/Taiwan

21 Sunday Nehemiah 8:6-13
Mrs. Harold Hime, CSM consultant, Alaska
Ernest Edward Onley, Jr., CSM dir., Oklahoma
Mrs. Houston Walker, rural/urban dir., Arizona
Antonio Anaya, preaching, Spain
Robert L. Cullen, rel. ed., Sri Lanka
Gene E. Kingsley, preaching, Malawi
Donald L. Smith, preaching, Tanzania
Ronnie G. Winstead, education, Taiwan

22 Monday Acts 15:1-6
Roe R. Beard, retired, Arkansas
Mrs. James D. Putman, CSM dir., Texas
Jose Ruiz, Spanish, Florida
Mrs. James L. Walker, metro dir., Michigan

Alan W. Compton, Mmedia, Latin America
 Graydon B. Hardister, business administration, Jordan
 Joyce Harrison (Mrs. W.D.) Harma, homechurch, Honduras
 Eugene A. Moore, medical, Tanzania
 Judith Germaux (Mrs. R.J.) Page, homechurch, Philippines
 Maurine T. Perryman, education, Jordan
 Orvil W. Reid, retired, Mexico
 Elizabeth Leedy (Mrs. C.D.) Sands, homechurch, Korea
 John E. Schooler, preaching, South West Africa
 Hilmon Young, maintenance, Ghana

23 Tuesday Ecclesiastes 3:9-14
 Mrs. Charles R. Clayton, field worker, Colorado
 Joan Frieb, CSM, Texas
 Mrs. Harold T. Grover, retired, Kansas
 Luis Rasco, Spanish, Florida
 Mrs. C.E. Scarborough, retired, Georgia
 Emma Osborne (Mrs. W.N.) Claxon, homechurch, Benin
 Rosalind Knott (Mrs. R.W.) Hamell, homechurch, Kenya
 Guy Henderson, English language, Philippines
 Rebecca Knott (Mrs. H.T.) McKinley, homechurch, Rhodesia
 Betty (Mrs. C.D.) Whitton, home church, South West Africa

24 Wednesday Philippines 1:1-11
 Mrs. Ricardo Glahn, retired, Georgia
 Mrs. Harry B. Hearne, CSM, District of Columbia
 Mrs. John D. King, church ext., Colorado
 Mrs. Arnulfo Lopez, retired, Texas
 Neal L. Peyton, deaf, North Carolina
 Ramiro G. Rodriguez, Spanish, Texas
 Mrs. Sidney Smith, Jr., CSM, California
 Aurelio Travieso, Spanish, Florida
 Bernadene Kimmey (Mrs. C.W.) Campbell, homechurch, Argentina
 Elizabeth Scott (Mrs. K.L.) Goad, homechurch, Philippines
 Louie O'Connor, preaching, Korea
 Doris L. Penkert, social work, Brazil-North
 Elizabeth Graeff (Mrs. W.W.) Sten-

nett, homechurch, El Salvador
 Marjorie Jones (Mrs. H.V.) Worton, homechurch, Indonesia

25 Thursday Acts 8:1-6
 John Berkuta, Ukrainian, Pennsylvania
 William E. East, metro dir., California
 Mrs. J. Paul Glenn, Jr., church ext., New Hampshire
 Mrs. Robert Smith, retired, Texas
 Marilyn Miller (Mrs. O.D.) Boles, homechurch, Brazil-Equatorial
 Gene A. Clark, preaching, Japan
 Evelyn Davis, medical, Kenya
 Janie Neese (Mrs. F.T.) Debenport, homechurch, Taiwan
 Alex Garner, preaching, Paraguay
 Annette Horton (Mrs. R.A.) Her-
 ington, homechurch, Costa Rica
 Samuel M. James, field rep., East Asia
 Donna K. Kirby, education, Hong Kong
 Deana Wera (Mrs. D.M.) McCormick, homechurch, Hong Kong
 John Norwood, preaching, Indonesia
 Donald Smith, preaching, Venezuela
 Harold Spencer, business administration, Philippines

26 Friday John 16:22-28
 Carter E. Bearden, deaf, Georgia
 Mrs. David A. Meyers, CSM, Mississippi
 Lester Patterson, Indian, Oklahoma
 Mrs. David Turner, Spanish, Wisconsin
 Robert Weathers, Spanish, Texas
 Anna Newton (Mrs. M.R.) Ford, homechurch, Ecuador
 Charlean De Berry (Mrs. W.M.) Moore, education, Ghana
 Charles H. Morris, preaching, Malaysia

27 Saturday Philippines 2:1-4
 Durward V. Cason, retired, Georgia
 Mrs. Lucia Moreno, Spanish, Texas
 Alta (Mrs. C.A.) Allison, home church, South Africa
 Thomas Barron, preaching, Indonesia
 Kathleen Wisler (Mrs. J.H.) Dillon, homechurch, Kenya
 Palmer Fletcher, music, Okinawa
 Pauline Hansen (Mrs. J.W.) Hebb, homechurch, Mexico
 Frederick M. Horton, education, Japan

28 Sunday Luke 22:14-20
 Mrs. Thomas Clinkcales, Portuguese, Rhode Island
 J.B. Parker, retired, Texas
 Mrs. Jesse Pedroza, Spanish, Texas
 Susan L. Buckingham, music, Japan
 William R. Medling, preaching, Okinawa
 Randy Miller, education, Ecuador
 Daniel R. South, music, Chile
 Gary K. Swafford, preaching, Malawi
 Laveta Jones (Mrs. J.R.) Thompson, homechurch, Colombia

29 Monday Deuteronomy 32:1-8
 Mrs. Luis E. Gomez, Spanish, New Mexico
 Ruth Smith (Mrs. L.) Baggett, homechurch, Mexico
 Mary Ann Van Tserkhoff (Mrs. R.K.) Evenson, homechurch, Uruguay
 Paul Shelton, business administration, Spain
 Joahn Berryman (Mrs. B.I.) Twiford, homechurch, Rhodesia

30 Tuesday Joshua 4:1-9
 Mrs. Jess Dee Cooke, rural/urban, Dir. Indiana
 E. Darrell Evenson, metro dir., Oregon
 Mrs. James Lynn Lowder, CSM, Maryland
 Daniel L. Morris, language, New Mexico
 Mrs. Lulard Simmons, rural/urban, Dir., Arizona
 Victor Davis, general administration, Brazil-South
 Marjorie Steele (Mrs. G.D.) Grober, education, Brazil-Equatorial
 David Haney, maintenance, Indonesia
 Nan Stephens Trammel (Mrs. J.A.) Herring, retired, China Taiwan
 Cherry Pratt (Mrs. V.C.) Kirkpatrick, homechurch, Kenya
 John McGuckin, music, Argentina
 Ira Patterson, retired, Nigeria
 Susan (Mrs. S.E.) Romanstine, music, Israel
 Avah Phillips (Mrs. J.M.) Shelby, homechurch, Malaysia

31 Wednesday Luke 22:39-45
 W. Alan Dahl, Dir., CSM, Pennsylvania
 L. Jerry Jones, Spanish, New Mexico
 Mrs. Dewey Mayfield, CSM, Alabama
 Cont. on pg. 29

READALERT

Sneak a peek at things to come in Round Table Book Club:

Ever feel you are going crazy, and that life isn't worth living? You're not alone. In *Peace with the Restless Mr.*, the June Round Table selection, Janice Hearn confesses her own experiences with depression and how becoming a Christian has given resources for coping with the bad times.

Turning from an inward study to an outward study, July's selection *Endangered Species*, by James Dunn and Phil Strickland, points us to the needless death of 10 to 15 million in 1976. These were humans, human beings, who died of starvation. World hunger is truly making mankind an endangered species. What should be our response to the staggering problem?

The August selection by Leon McBeth gives a capsule study of the *Strange New Religions* that are attracting so many young people today. Moon's Unification Church, Hare Krishna, Scientology, Children of God, Zen Buddhism, Astrology, Transcendental Meditation, and Satanism are discussed

by McBeth, professor at Southwestern Baptist Theological Seminary.

A compelling true story of God's miraculous power is *A Freedom Dream* by Cal Thomas, the September selection. The two principal characters: a Christian TV commentator and a convicted rapist. The scene: a state prison system, where Raymond Hayes had spent more than half his life. They meet, and both are changed.

Fall selections include: *Punching Holes in the Darkness*, a readable, personal book on missions in Japan, by Ida Nelle Hollaway; *Emergency*, a fast-moving book by Virginia Greer on her experiences and opportunities for ministry as a hospital volunteer in the emergency room of a big-city hospital, and Baker James Cauthen: *A Man for All Seasons*. In this newly released biography, Jesse Fletcher chronicles the life and work of Baker James Cauthen, leader of the Foreign Mission Board, SBC.

JOIN ROUND TABLE BOOK CLUB TODAY

For more information, see February 1978 ROYAL SERVICE or page 71 of Baptist Women Manual.



VOLUNTEERS NEEDED

Home Missions

Port Huron, Michigan — Vacation Bible School visitation, continue action survey, home Bible study, leadership training. Volunteers needed during summer but dates flexible. Meals and lodging can not be provided.

Owego, New York — Materials and staff needed for Vacation Bible School. Possible some survey but mainly visiting prospects that have been discovered. Leadership training for Sunday School workers.

Sundance, Wyoming — Visitation and

survey, home Bible study, leadership training and someone in the group who could help in music would be good. Can use any time. Possibly meals and lodging can be provided.

For more information, write: Christian Service Corps, Home Mission Board, 1350 Spring Street, NW, Atlanta, GA 30309.

Foreign Missions

English teacher: Singapore. Speech specialist. Three weeks, summer or fall, 1978. Housing provided.

Camp Cabin/Kitchen Construction Team: Belem, Brazil. Four to eight workers for each team. Moderate charge for food and lodging. Two to four cabins to be built from slab and building blocks. Any two-week period June through December, 1978.

Secretary: Mexico. Must speak Spanish. One year assignment. Round-trip transportation and furnished housing provided.

For additional information, please write: Consultant of Laymen Overseas, Foreign Missions Board, P.O. Box 6597, Richmond, VA 23230.

MABEL MCGRAE

FORECASTER

AGENDA FOR BAPTIST WOMEN OFFICERS COUNCIL MEETING

(Record plans on Planning Forms)
Use the suggested meditation in officers council
Conduct continuous leader training
Plan for recognition of new members
Plan for Baptist Women homebound members
Plan for enlistment activity
Plan for publicity about WMU Conferences
Plan for spiritual development book study
Discuss plans for use of individual reading plan
Plan for use of variations in plans for study meetings
Plan for Round Table Book Club promotion
Plan regular Baptist Women activities:
general meeting
mission action project
mission support activities
coordinate group plans
Evaluate Baptist Women work according to the Baptist Women Achievement Guide
Promote Missions Night Out
Provide training in direct evangelism

SPIRITUAL DEVELOPMENT BOOK STUDY AND ENLISTMENT ACTIVITY

Mission study chairman leads in officers council planning for the study of the third book in the *Woman I Am* series, *The Seeking Woman I Am*, *Christian Meditation for Today*.¹ This study counts toward the study of additional books on the achievement guide.

The book is conducive to small

group study. If it is difficult to find a time that fits into summer schedules, plan a number of small group studies.

Appeal to all women of the church to attend this study. Meditation is the book's theme and should be of interest to all women of the church. If small groups are to study the book, request members and non-members to sign up for specific studies they will attend in order to plan accordingly.

Books should be made available well in advance of study as women will want to use the daily meditations that lead up to the group study.

The book is also on cassette tape. Both book and cassette tape can be purchased at Baptist Book Stores.² Women should be encouraged to listen to the cassette tape and find ways to use it in family meditations.

Plan an enlistment activity around this book study. Choose a place, preferably a retreat-type setting. Choose a Saturday in July. Have enough copies of the book available for Baptist Women members and prospects to purchase for their personal growth. If budget permits, copies could be given to prospects. Ask all persons to read the book before the study. Make

Two items:

- (1) all women in the church over thirty and not members of Baptist Women
- (2) all members of Baptist Women

Assign members as many non-members as necessary for every prospect to have some type of personal contact. Telephone each prospect and offer transportation to

the meeting. Write a note to each prospect as follow-through.

HOMEBOUND MEMBERS

Have a mission study or prayer group to meet in the home of a homebound Baptist Women member. Take as a gift to this homebound member a copy of the book, *The Seeking Woman I Am*, *Christian Meditation for Today*¹ or cassette tape of the book.²

PUBLICITY FOR WMU CONFERENCES

Spark some churchwide interest in the WMU conferences by cutting out cover 2 of this magazine and making several photocopies. Before Wednesday night meetings, place these ad copies on strategic walls and bulletin boards around the church. Before Sunday, make copies of cover 3 and stick up beside cover 2. You might also want to compose an ad for your church newsletter or bulletin, using a smaller version of the knowledgeable woman and information on cover 3.

OFFICER SPIRITUAL DEVELOPMENT

Read the Scripture verse suggested in *Call to Prayer* and pray for the missionaries listed on the prayer calendar. Include other prayer requests. For leader growth, read "Christ in You?" article on pages 33-34. Discuss this question: "Can appreciation to God for all his goodness be expressed in many different and unusual ways?" Take five minutes and have the women jot down on paper as many diverse ways which they can think of to show this appreciation. Have each

woman share her list with the council.

CONTINUOUS LEADER TRAINING

Discuss possible solutions to this problem that most Baptist Women will encounter: your officers are not reading appropriate materials that will enable them to do a better job.

- What incentives could be suggested to get officers to read appropriate materials?
- Discuss various ways to implement these incentives.
- Have each officer list the materials she needs to read in order to do her job better. (These might include age-level manual and magazine, age-level "Guiding" and "Understanding" book series, WMU Year Book 1977-78,³ *Working in a Missions Group*,⁴ *So You're a WMU Leader* cassette with manual.)

RECOGNITION OF NEW MEMBERS

Work through the Baptist Women director or WMU director and request permission to recognize new Baptist Women members in Sunday or Wednesday worship service. If this is not possible, plan a brief ceremony for recognition of new members in the general meeting. Use only five minutes. Give each new member a Baptist Women pin,⁵ a copy of the Baptist Women Manual⁶ and a copy of ROYAL SERVICE⁷ (or subscription blank).⁸ Challenge new member(s) with the purposes of the organization and to feel a responsibility to the organization and its purposes. These purposes (tasks) may be found on page 5 of the Baptist Women Manual.⁹

VARIATIONS IN STUDY PLANS

Mission study chairman, Bible study group leader, and current missions group leader: This is the eighth time you have chosen one of the three alternatives in study procedures. Are your study sessions improving? In what ways? Share your findings with the council. Have all the officers share in the evaluation.

INDIVIDUAL READING PLAN

To create interest in reading among all members, ask a Baptist Women member to share a central thought concerning the reading of books. Take no more than five minutes in Baptist Women meeting to promote this. Refer women to ReadAlert on page 27 for further reading suggestions.

MISSIONS NIGHT OUT

Check with WMU director for Missions Night Out plans in your church. If previous assignments were made to Baptist Women, check to see how these plans are progressing and update your WMU director.

ROUND TABLE BOOK CLUB

Consider this question: "How can I anticipate in advance which books will be in the next order?" Answer: Watch your mailbox! Four times a year you will receive a quarterly listing card showing titles and prices of three new books. If you want all three books, do not return the card — books will be shipped automatically. If you want none of the books or only one or two of them, indicate your choice and return the card. If you buy all three books (which can be three different books or three copies of one book), you will receive a 20% discount.

DIRECT EVANGELISM

Have you begun your study in direct evangelism training? This month's study deals with personal preparation. Remind women to review session one in April ROYAL SERVICE. Secure materials suggested in training article on page 36 of this issue and study them at home.

Don't Miss Out On

- Associational Emphasis Week
May 22-28, 1978
- WMU Annual Meeting
June 11-12, 1978
Atlanta Civic Center
Atlanta, Georgia

¹See order form, p. 16.

²Order from Woman's Missionary Union, 600 North 20th Street, Birmingham, AL 35203. Price: \$4.00 per year, single copy 45¢. Alabama subscribers add necessary sales tax. ³Free on request from state WMU offices.

Cont. from pg. 26

Mrs. Jerry Potter, deaf, North Carolina
William H. Rutledge, Spanish New Mexico
Billy Colston, preaching, Korea
Jane Luther (Mrs. A.W.) Compton, homechurch, Latin America
June Cooper, music, Japan
Thelma Hayes (Mrs. R.H.) Love, homechurch, Malaysia
Frances Lawrence (Mrs. W.J.) Skinner, homechurch, Paraguay
William W. Stennett, preaching, El Salvador
Shirley Rynum (Mrs. J.E.) Tye, music, Ecuador
Kenneth Varner, preaching, Taiwan
Barbara Walker (Mrs. D.G.) Wyman, homechurch, Mexico

NEXT MONTH IN ROYAL SERVICE

What is the hardest part of missionary life? Is it the prospect of bodily harm in the midst of unstable situations? Is it persecution and indifference? Not usually, says Keith Parks of the Foreign Mission Board: "It's the mosquitoes, the lice, the cockroaches and the rats and the weather . . . It's not having the latest fashions or being able to get your hair fixed the way you want. It is the daily irritations that can wear a missionary down."

How do missionaries cope with the daily irritations? Curriculum materials in June ROYAL SERVICE will discuss these and other aspects of life as a career missionary.

"Where do missionaries go when they retire?" will feature the problems and provisions for retiring missionaries, and how churches can help.

A special family feature begins in June and will run through the summer months. The first "Family Fun" activity is a Bible mystery story! Tune in, kids, young and old!

Mission Action materials will give help in how to minister to an alcoholic's family.

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HELP!
I'M A
WMU
DADDY!

JIM COX



Who got me into this? No one told me what I'd be up against when my wife was nominated for and elected WMU director of the church. How was I to know those sacred marriage vows we took 15 years ago "to love, honor, and obey" would be broadened to include the WMU, too?

Since I'm male and chauvinistic, who would have ever thought I would be the one to be told our family life must operate on a schedule not of my own making? After all, it had operated for years on mine, largely centered around my work and travel schedules. Now it was I who must cope with getting dinner, flexible meal times, cleaning up the kitchen, tending to errands, putting children to bed.

confronting their every problem, answering their questions.

I believe in shared responsibilities around the home, but this is ridiculous! To put it mildly, WMU may be the death of me yet!

To wit, a typical mealtime conversation while my wife has vanished to another of those multitudinous meetings:

Robin (age 13): Pass the salad, please.

Jimmy (age 9): Dad, can I go over to Matt's house?

Dad (age unknown): We'll talk about it later, son. Eat your dinner now.

Jimmy: But I don't like frozen enchiladas.

Dad: They're not frozen, son. I just took them out of the oven.

Perhaps they're a little cool around the middle. That's OK because it's spicy food anyway.

Robin: Pass the salad, please.

Jimmy: Well, I don't understand why we can't have 'em hot like we used to when Mama fixed 'em.

Dad: Mama? Oh, yes, that woman who lit out of here like greased lightning a while ago — ten minutes late again.

Jimmy: Where is she this time?

Dad: Personnel committee or budget fair committee or church council. I don't know — just eat your beans, son.

Jimmy: But I don't like cold beans.

Robin (determined, loudly): Pass the salad, please.

Jimmy: Here! (Hands it to her.) You don't have to get huffy about it.

Dad: Now, now.

Jodi Beth (age 3, bursts into tears).

Robin: What's the matter, Jodi?

Jodi Beth: Jimmy looked at my food! (Wails loudly.)

Dad: Well, if that doesn't beat all! (Phone rings. Robin answers.)

Robin: This is she. (Pause.) Just a minute, I'll see. (Turning to Dad.) Dad, that's Cindy. She wants to know if I can come over to spend the night.

Dad: No indeed. I may need you here to help me get things

cleaned up after dinner, and to help me take care of Jodi Beth.

Robin (speaking into phone): No, Cindy, my dad says I can't come. (Pause. Speaking to Dad.) She wants to know if she can come spend the night with me.

Dad: No, Robin, I'm not able to take on another star boarder around here. I've got all I can say grace over now.

Robin (speaking into phone): My dad says some other time. (Pause. To Dad.) She wants to know if she can come tomorrow night.

Dad: Just tell her good bye, Rob. I'm not ready to make any more commitments now. Who knows what the WMU will have planned for your mother tomorrow night?

From that little scene there follows math homework (how I hate it!), every encounter of each child's day, seeing that the right children get baths and the wrong children get spanked, and hustling them all off to bed before Mommy gets home and finds them up!

I used to think I had it rough as a businessman who slaved over a

moderately warm desk all day and heard the complaints of fellow office workers. Now I know I was the luckiest man alive! To trade that in for a hot stove and the confrontations of all my children, with no opportunity for a little soap opera thrown in (I'm still convinced women do have a few leisure advantages in life) is pretty rough.

I thought all along they'd have maybe a WMU council meeting once a quarter, perhaps once a month, and that would be it. But with Lottie Moon, Annie Armstrong, Eliza Broadus (our state missions offering), and a new girl named Build Mission Thrust, my wife is keeping company with some pretty formidable odds.

She has mission action, breakfast rallies, group meetings, association meetings, state conventions, state assemblies, Ridgcrest, mission studies, prayer meetings, brunches, lunches, dinners, and now — heaven only knows — overnight retreats in the church. Can you imagine 25-, 35-, 45-, and even 55-year-old women spending the night on hard concrete floors in the church in

sleeping bags? To what extent will their dedication go?

All of this, plus Mission Friends, Girls in Action, and Acteens, too, which my wife has some peripheral affiliation to. I never thought anybody could be quite this busy, and not get paid for it!

But now that I've finally gotten it that off my chest, let me assure you, too, that I'm very proud of that woman, and I really wouldn't have it any other way. I'm glad our church has recognized her abilities, her loyalty, and her love for the Lord, and has selected her for a leadership role. Heaven knows, she has stood behind me and supported me all the way when I had to prepare for and attend scores of Sunday School meetings over the years. I owe her this much, and I remember a Scripture verse which says, "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6).

This is her way of doing it. I'll stand by her, tongue in cheek, and do what I can to help her accomplish that feat.

DATELINE: FILMS ATTRACT CROWDS TO GOSPEL STORY

DATELINE:

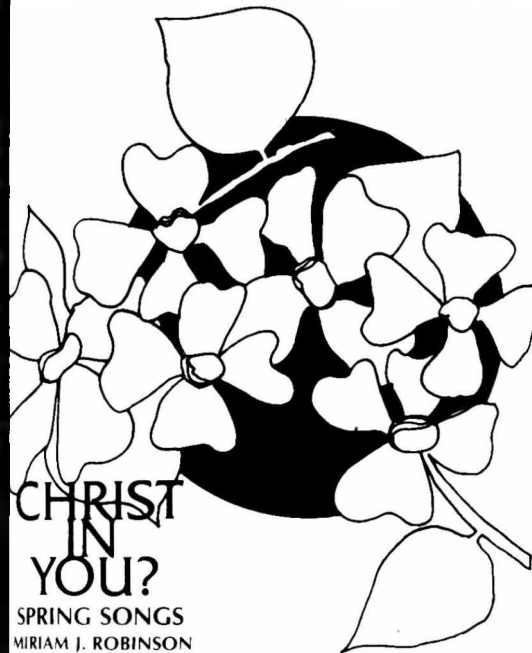
DATELINE:

CENTRAL JAVA

Film evangelism attracted large crowds in villages here during the summer of 1977. The films featured the birth, ministry, death, and resurrection of Christ. They were shown only in places where Indonesian Baptists are nearby for a continuing witness. Each film showing was followed up by revival services on the next three nights.

Southern Baptist missionaries Von Werten, William R. Gaddis, and John V. Norwood are leading the film evangelism project, aided by many Indonesian Baptist pastors and laypersons. Narration is done in Javanese, the language spoken by 60 million people in Central and East Java.

Missionaries scheduled the film ministry during the summer when the weather is usually good. However, during a recent unseasonal rain, more than 1,000 people stood or sat on the ground to watch the films on a homemade cloth-and-bamboo screen.



CHRIST IN YOU? SPRING SONGS

MIRIAM J. ROBINSON

May is full-blown springtime. May days are to be celebrated in the heart.

A delightful sprite came upon an exquisite spring setting and exploded with glee. "I feel like I am inside a song!" Doesn't that communicate effectively?

One of my favorite spring hymns lists things for which we give God praise: the loveliness of the earth — hill, vale, tree, and flower — and of the sky — sun, moon, and stars.

Having literally reached for the stars in my toddlerhood, I am still tottlingly at it. It is not that I want to hold stars in my hands, but to clutch to my heart all the beauty of God's world. My heart is all but out of me in appreciation. But it is difficult for me to express it orally. So I try to write thank-you notes to

God, who of course already knows. Yet I must satisfy my own desire for expression.

God's Handwork
Today I went to walk with God
Out in the woods he made
He showed me where the wild ferns curl
Beside the stream, in shade
I smelled pine needles baked in sun,
The breeze caressed my hair
A chipmunk scurried across my path,
And bird songs filled the air.
I watched the busy ants at work
In endless traffic lines.
The bees and I breathed deeply
By the honeysuckle vines.

*I meant to talk to God today
Sitting beneath a tree.
I said no word. But my heart heard
The things he said to me.*

For almost half of my years my private prayers were only monologues of petition, as though I might have been handing God a list of things to bring me on his next trip to town. A college student prayer retreat helped me to discover the joy of conversation with God. More recently, my listening time has increased greatly. My favorite place to listen is a quiet spot outdoors. When I am silent, hundreds of nature's sounds are revealed. Indeed, "the heavens declare the glory of God, and the firmament showeth his handiwork" (Psalm 19:1).

"Let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein" (Psalm 96:11-12).

The psalmist was amazed at what he saw. "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? O Lord our Lord, how excellent is thy name in all the earth!" (Psalm 8:3-4,9).

Yet his name is not praised in all the earth, nor is his handiwork appreciated even by many who have accepted his salvation. Tragically, many have "eyes to see and see not." Even Christians traveling through breathtakingly beautiful, divinely created scenery often blot it out of sight and mind with conversation consisting only of trivia, criticism, or gossip. Highway construction has scarred the mountains to enable today's fast-paced vacationers or business people to get places more quickly. Travelers may (patronizingly) stop briefly for members of the party to buy pictures of something they have no time to see. While they journey the radio drowns out the sounds of the waves and the songs of the birds as the travelers dash along to the next good place to eat.

If man does not praise God, he is an exception to the universe. The rolling thunder praises him. The trees wave to him in adoration. The

lightning writes his name across the sky. The whole earth has a voice, a song. Shall I alone, of all of God's creatures, withhold my song?

But nature is not all beauty. There are thorns, floods, earthquakes, and other disasters. In the midst of beauty, and often blind to it, there are people who are starving in broken-down shanties on poor land. Others are embedded in slums, eating garbage and wondering how long they can endure. There are children who have never touched the soft earth nor seen a flower bloom or heard a bird sing. Their parents may be among those we call the elite, who by choice are ensconced in air-conditioned condominiums or high-rise apartments much like the walled cities of ancient history. Privacy and splendor feed their ego; blind their eyes, and shut their ears against the cries of those who wait without the gates. Their financial contributions to charitable causes must all be tax deductible. They limit their social relationships to those by which they can step to a higher social status. Having blocked their view of God's creation, many of them have also built walls around their souls. Only God can reach them. If they do not call, can caring, praying Christians penetrate the barriers of poverty and riches? Christ in YOU?

O God!

*For those who have not breathed pure air
Nor seen a mountain touch the sky,
Nor smelled the dampness of winds
Nor heard a stream go dancing by,
For those who have not heard a woodthrush
Lullaby when day is done,
Nor seen trees clad in diamond dew
Sparkle in the morning sun
For all of these, O God, I pray:
Let some fresh beauty cross their paths
today:
And in the midst of city din,
Let some hint of nature's splendor in!*

34

But even the sights of beauty and the songs of spring are limited in their communication of God's love. So, God sent his personal messenger to humankind through a Man born of woman. He gave Jesus to earth through a mother!

The growth of the kingdom of God on earth is in part dependent upon both physical and spiritual mothering. The month of May focuses attention upon Mother's Day. Let's review the origin of the observance of Mother's Day. In England, such a day was called Mothering Sunday, coming in mid-Lent. Several other countries have long observed it. In 1872, Julia Ward Howe made a suggestion that such a day be celebrated in the US on June 2, as a day dedicated to peace. In 1907, Anna Jarvis, of Grafton, West Virginia, and Philadelphia, began a campaign for a national observance and initiated the idea of wearing a white carnation as a symbol of motherhood. On May 10, 1908, the churches in these two cities began their celebration honoring the memory of Miss Jarvis' mother. In 1914, President Woodrow Wilson designated, following a resolution by Congress, the annual national observance of Mother's Day, on the second Sunday in May. Since then, many sons and daughters have risen to endorse the idea and to call blessed those whom this day honors.

There is nothing holy in the title Mother's Day. The act of giving birth is God's plan for the procreation of all animal life. In most instances the birth and care are instinctive. Of course, not all mothers are deserving of tribute. It is to those who are deserving that the song of praise should be sung. The evaluation of who is deserving of honor varies widely.

Theresa Anderson, missionary to the Philippines, praises her mother for the countless number of newspaper boys, milkmen, laundry men, traveling salesmen, and

others who will be saved throughout eternity because she was faithful in witnessing to them about the Lord.

A group of college students compiled a list of traits of their mothers for which the students were most grateful. Included were: "prayerfully trusting my judgment, taking time to listen, her spiritual and physical endurance, keeping confidences; always having time for me; her wise counsel, her lifting sense of humor; being so easy to talk to; forever giving of herself without expecting anything in return, personally showing me what it means to be a Christian."

My two most poignant memories of my mother are built upon sight and sound: the sight (and light) of her face when she prayed, either silently or aloud — (I know I should not have peeped, but I am glad I did) — and the sound of her voice singing her way through many sorrows and many difficult responsibilities.

I'm sure the dishwasher was sometimes salted with her tears. She stayed outdoors as much as she could (it was so much prether there). She loved to plant growing things and to dig in her flower beds as she sang: "Jesus, Lover of My Soul," "God Will Take Care of You," and other comforting hymns that she had clung to since girlhood. As learned religious choruses as a child, she enjoyed singing them with me. I often saw Mother praying alone. At bedtime we prayed together and I heard her call my name to God. Our home was one in which happiness had to be made. And Mother made it. I remember the sound of her laughter — itself a beautiful song.

Mothering is a continuous job that lasts as long as life. The extent of a mother's responsibility is not merely a lullaby to put her child to sleep, but a life to inspire her child to live! Each day brings its rewards to those who are being mothered, and to the mothers whose lives are

Cont. on pg. 35

RECREATION: A TOOL FOR MISSIONS

JOHN LANOUÉ



Isn't it wonderful to know that your puppets are going to be telling people all around the world about Jesus? A missionary appointee asked my wife and me. We had just finished conducting a puppet class during the Foreign Mission Board's missionary orientation program at Callaway Gardens, Georgia.

Missionaries in this class were going to the Orient, Africa, South America, and other places where people will crowd around anyone, anywhere, who is putting on a puppet show. But the same thing is true in the United States.

During a holiday in Washington, DC, young people gathered in a city park as one of the local churches began an open-air evangelistic service using puppets. The puppet show concluded with a transition into the evangelist's message. That evening, 87 young people accepted Christ as their Savior.

But, puppetry is only one phase of drama, and drama is only one of the many types of recreation used in our churches and their ministries today.

Sports, camping, fun music, social and fellowship activities, retreats, day camps, and crafts as well as drama have many uses in mission outreach.

Recreational activities can help all of us establish rapport with strangers. I found this to be true

when I worked with Spanish-speaking people along the Texas-Mexico border. One group of young people to whom I wanted to witness, were cool and distant until I asked if they would teach me to play soccer. A little stunned, they agreed. I told them that I would come for my lesson the next afternoon. Having noticed that they had only a make-shift soccer ball to play with, I set out the next morning to find and buy a professional leather soccer ball. When I brought it to the vacant lot soccer field their eyes really popped. They gave me instructions, and made me a teammate. We laughed, played, and grew an instant friendship that afternoon. From then on I was *Hermano Juan* (Brother John). And the term *brother* is not lightly used by Spanish-speaking people. Incidentally, at the end of the week I presented the soccer ball to the group as a gift of thanksgiving for their accepting a *gringo* into their group.

Recreation is also a good method for controlling a group. When we were attempting to have evangelistic services in a resort area, we started with active games to use up some of the younger campers' excess energy, then led them in singing some active fun songs and choruses. This not only

helped them settle down for the worship service, it also let the other people in the resort area know that the services were beginning and it was time to gather at the place of worship.

Each group of Journeyman and US-2 missionaries are given training in how to use recreation in their mission work. One returning journeyman said that he had used a common Frisbee to open several African villages to a gospel witness. By giving demonstrations and instruction, he could gather a friendly receptive crowd in a short time and then preach a sermon to them before they were dismissed.

Resort missions also are a "natural" for recreation approaches. The resort settings may vary from ski slopes to sunny beaches, from wilderness camp sites to crowded hotels but there is one common denominator: the people who are there are looking for fun and relaxation. Many resort missionaries use day camping, campfire programs, drama, sports and games, family camping, crafts, and other recreational activities in their work.

One Colorado pastor saw thousands of tourists and campers coming through his town. As he prayed and thought about a starting point for ministry, the idea of a day camp came to mind.

A day camp for children of campers is an excellent starting point for ministry to entire families. Day camping materials are available through the Baptist Book Stores: *Day Camping*, produced by WMU, gives campers a missions education orientation and is updated yearly. The Day Camp Director's Package, produced by the Church Recreation department, has three themes from which to choose. Both sets of materials offer helpful guidelines for planning and administering a day camp.

Another door to outreach can be opened by your use of a recreation tool!

ROYAL SERVICE • May 1978

35

AMELIA BISHOP

YOU ARE MY WITNESSES

Second in a series of six features

The high school journalism workroom was perfectly quiet when the harned editor rushed in. He stopped abruptly when he saw one of his staffers sitting in front of a typewriter, staring straight ahead.

"Hey, get with it, man!" he exclaimed. "You've got three stones due today. Don't just sit there!"

The staffer turned and looked at his editor. "I'm not just sitting here," he said. "I've started. I've got to start with me. That's what I'm doing."

After understanding the definition and purpose of Direct Evangelism as studied in the first article (see April ROYAL SERVICE) the next step will be personal preparation. As the teenager pointed out, "It starts with me."

The great directive FULL SPEED AHEAD is fine when the time is right, but it can be chaotic if adequate preparation is not made.

Getting Ready. Review the material in the first article. Notice that the group attending was asked to take materials home to study. This should have served to keep the material fresh, and to promote forward thinking in the sessions ahead.

It is important at each session to dress up your meeting place in a manner which promotes the main ideas for the day. Coming into a blank room tends to make for an equally blank start!

Have your display table ready for those materials the participants will be bringing back. At the top of the chalkboard or bulletin board, put the words *My personal preparation*. Then mount with masking tape half sheets of blank construction paper, cut lengthwise, one for each person. Have available black felt-tip markers to write words on the individual strips.

Go. Begin your session with a review of the first session. Ask the questions: What is Direct Evangelism? and Why do we witness?

Next, refer to the study materials taken home. Ask some to share parts of the material which they found particularly significant or helpful.



Move from this point to today's material. Indicate that the next step is "My personal preparation" as shown on the board.

Since members have defined Direct Evangelism and studied the Scriptures, what preparation should now be made by each person to get ready? Stress that there are no right or wrong answers, each person will make his individual preparation. Some will be similar to others, some will be quite different.

While individuals are considering this, remove the blue construction strips from the board, and give one to each person. Using the markers, have each write one element needed for good preparation.

Answers, of course, will vary. They may include the following (if you do not get these, you may want to add them yourself):

Continuing prayer — Certainly witnessing should be fortified by prayer, before, during, and after.

Reliance on the Spirit — The Holy Spirit will lead the person listening as well as the person witnessing. Remember that the results may not be apparent at first.

Feeling of Personal Responsibility — To tell others about Jesus is the responsibility of each Christian, not just a few.

Naturalness — Whether it is done by specific assignment or in daily activities, "As you go, tell" should be a natural thing. (It may not seem so to the person unaccustomed to it. Shyness is real. However, the joy of witnessing will overcome shyness, if given a chance.)

Sensitivity — Being aware of situations, having eyes that see is a very real part of witnessing. What circumstances surround your listener? What problems does he have that you can spot just by being sensitive and by truly looking?

(Notice also that when you are concentrating on someone else's surroundings, you tend to forget yourself and to become less shy, if this is a problem.)

Listening — Having ears that hear is vital, also. Being a good witness and a good listener go hand in hand. You get to know people by listening, not by talking. Sensitivity is not possible unless you hear with your heart what others are saying.

Individualistic Approach — People are different and allowance must be made for those differences. Each person you approach will be a new ball game, each person will be special, made in God's image, by a formula known only to Him. Your sensitivity should help to make you aware of the individualism.

These are some elements involved in personal preparation for witnessing. Your group will think of others.

Close the session (as you do each time) on an inspirational note. Try to use a story involving the sensitivity of a person who saw the real value in someone else, not readily apparent. (Scripture examples would include Jesus' awareness of and call to Matthew the tax collector, the Samaritan woman, and Nicodemus. Follow with prayer.)

Assignment — Those who did not take display (study) materials may do so this time, or may exchange materials. Also, ask each participant to focus during this week on deepening his sensitivity, on seeking persons as individuals, on becoming aware of circumstances and of needs. Oral reports may be made early in the next session.

CURRENT MISSIONS GROUP SEMINARY WITHOUT WALLS IN INDONESIA

Barbara Joiner



Annual week-long retreats at the campus headquarters in Semarang include classes, worship, fellowship, and inspiration. Students of the first annual TEE retreat in 1975 form a cross on the campus lawn.

Question: If God calls a man to preach and he can't go to the seminary, how is he trained?

Answer: You take the seminary to him.

Beginning in the 1960s, revival swept across Indonesia, a 3,000 island chain in Southeast Asia. Two million people were baptized between 1965 and 1971. The people-packed island of Java was flooded with converts. Baptists doubled their membership in those few years. New churches sprang up in the rice paddies of Central Java, the villages of East Java, the cities of West Java.

At the same time, God called out men and women to lead the newborn congregations. They, too, were newborn and woefully untrained. In many cases the man had a family to support and a farm to tend to feed that family. In addition, he held a full-time job. He had a church or churches that needed him. He had no money to go to a campus-based seminary, nor did he have the educational

background to attend such a seminary.

Since the man could not, even should not, go to the seminary, the seminary had to come to him. Theological Education by Extension (TEE) was the answer.

A fine campus-based seminary already existed in Indonesia in the city of Semarang (sch-MAH-wrong!) with an outstanding faculty. After much soul-searching discussion and a great deal of prayer, the decision was made in 1971 to expand the seminary base by adopting a TEE approach.

What is TEE? Basically it is a plan to take church leadership training programs to the students wherever they are. It was developed and pioneered by Presbyterians in Guatemala in the 1960s. Today more than 35,000 students around the world are being trained by TEE programs developed by many denominations.

How does TEE work? Former Southern Baptist missionary to

Indonesia Ebbie Smith, now on the faculty at Southwestern Baptist Theological Seminary, explains how the program works by describing the four locations needed for it. They are: (1) the student's home, (2) extension centers, (3) regional centers, and (4) headquarters.

The Student's Home

The student's home in Indonesia means the homes of each of the more than 450 students enrolled in TEE in Java and Sumatra. Each student works in his home one hour each day for each course he is taking. Each course takes eight weeks to complete. He does this with programmed textbooks. These textbooks are self-teaching. They differ from ordinary texts which only give information.

Two major tasks exist at this first level. The student must find the time and develop the discipline for self-study. The other major task is the preparing of the textbooks.

Missionary Catherine Walker is the woman behind the production of the textbooks and more. In addition, she is one of the 35 writers (16 Indonesian pastors and 19 missionaries) of the programmed texts. All the books, including the ones written by missionaries, are written in Indonesian.

In order to keep up with the progressing curriculum, 16 new books are required every year. Eventually there will be 60 quarter courses. The courses will cover five basic areas of ministry. All are tailor-made (or tailor-written) to fit the Indonesian where he is.

Missionary Avery Willis, who heads up the seminary program, explains that the teaching is done on four educational levels:

1. Master of Divinity for students who have a high school or college education.
2. Diploma level for students who have completed junior high school.
3. Certificate level for students who have finished elementary school.
4. Christian workers level for those who do not qualify for the other levels.

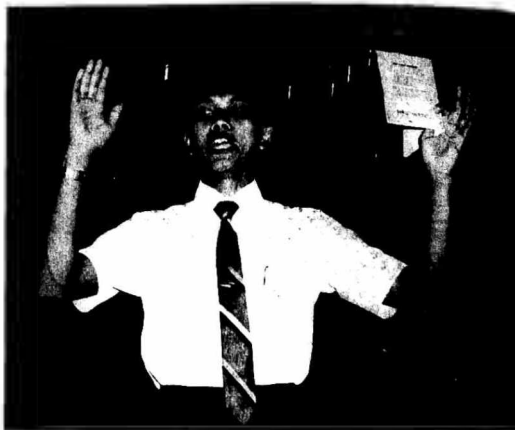
Extension Centers

In Indonesia there are 45 centers on the islands of Java and Sumatra. After students complete five hours (which should mean five days) of home study with the programmed text, then they meet for a sixth hour of study led by a trained leader. In the centers, 16 Indonesian pastors and 19 missionaries teach.

The weekly meeting includes testing on the material covered during the week. However, discussion and demonstration of how to apply what has been learned is the main purpose of the session. An added bonus is the spiritual and intellectual stimulation in the small groups.

Regional Centers

Nine regional centers serve Java and Sumatra. A seminary professor



Timothius Sutacman, editor of programmed textbooks, leads the musical an annual retreat. More than 400 TEE students in Indonesia use programmed textbooks in each eight-week course.

lives in each of the cities where regional centers are located. He oversees the education in the city and the surrounding extension centers.

The regional centers are Semarang (seh-MAH-wrong) (the campus headquarters), Jakarta (jah-CAR-tah) in West Java; Purwokerto (pour woe-KER-toe), Yogyakarta (yohg-yah CAR tah), and Solo in Central Java; Kediri (kay-DEE ree) and Surabaya (soor-ah-BAH-yah) in East Java. Also there are classes in Bukittinggi (boo-ki-TEENG-ghee), Medan (MAY-dahn), and Lampung (LAHM-poon) on the island Sumatra.

Once a quarter, one- or two-day retreats are held for students in the region. Fellowship and inspiration are part of the retreat. The regional meetings also provide opportunity for developing musical and other group skills that would not be possible at home.

Headquarters

In Indonesia the resident campus

at Semarang serves as the nerve center of the whole program. The materials are produced here and the student's records are kept.

Graduation is held at Semarang. In 1975 the first annual retreat for TEE students was held on the campus. All who had completed three semesters (three quarters) were eligible to come.

Even though they had to scrape to pay their own traveling expenses, 228 (including teachers) attended.

The week-long retreats include six hours of classes, two worship periods, and other meetings and activities each day. One course credit is given all those who attend.

Theological Education by Extension operating in the home of the extension centers, the regional centers, and the campus headquarters is letting the gospel wear Indonesian clothes from the very beginning. As the student studies, he also serves. It gives a sense of reality to what he is learning.

Do you understand TEE yet?



Missionary Avery Willis, head of the seminary program, explains how much work goes into TEE. Students make time to study an hour a day for five days and then to meet another hour with a trained leader. Courses are also taught at the regional and national retreats. Students (above) attend a biblical indoctrination course during a retreat.

Writers also work hard on the textbooks. It takes about 15 hours each week for a whole year to complete just one textbook. Sixteen new books are required every year. Indonesians and missionaries join in the dedication of another new textbook (below).



Perhaps, if you meet two people involved in the program, you'll understand better. First meet Marge Werten, one of the missionary-writers of the textbooks. Then meet Pak Asma, a TEE student.

Marge Werten

My husband Von and I serve in the central Javanese city of Purwokerto (pour woe-KER-toe). Actually Von works in villages all over our area. Von is a preacher but he's also heavily involved in teaching in extension centers.

I'm one of those "home and church" missionaries. I teach my 10-year-old son, Vance, all morning.

I spend much of the afternoon with 3-year-old Stef. Also, I'm quite active in church activities. So God has to give me the time to write the textbooks.

The process of writing is complicated. The book is written in Indonesian, the national language. This part is not hard because I believe working in Indonesian forces me to think Indonesian, and the result is a more Indonesian book.

First I get an assignment. For instance, my last assignment was *Spiritual Life Development Within the Family*.

I analyze the students carefully. What do they already know about the subject? How can they use the material in their own home, church, and village? I write for the student.

Next I set an overall goal for the course. What do I want the student to be able to do when he finishes the course? Then I set goals for each of the seven units in the course. For instance, the main objective in Unit 4 of *Spiritual Life Development* was to be able to demonstrate how to teach another person to lead family worship. Every objective in Unit 4 was designed to help the student learn "how to" and "how to teach another to" lead family worship.

After I set the goals and how to reach them, I send a copy to the

headquarters in Semarang for approval. If they are approved, I start writing.

After I've finished a unit Pak [pahk] ("Mr.") Hanjo (who preached at Jetis in the Baptist Women meeting on pp 5-9) corrects my Indonesian and any cultural boo-boos I've made. I correct, rewrite, and send it again to Semarang. They correct, make changes, and send it back for me to rewrite. (I really get tired of rewriting!)

I rewrite and retype and then Von tests it on several TEE students. Anything they can't understand, he tries to find out why. Anything they already know (and say anybody knows) gets taken out.

I correct again and retype and back it goes to headquarters. Does this sound complicated? It takes about 15 hours a week for a whole year for me to complete a book. Why do I do it? I do it for people like Pak Asma.

Pak Asma

Since youth I had had a religious hunger. I was active in Kebatinan, a highly animistic Javanese religion. I prayed to my ancestors in the graveyard. I prayed to the goddess of the Indian Ocean. I prayed to the spirits of unusual weather. I prayed to the spirits in the banyan tree. I made offerings to all sorts of spirits. Along with my spirit worship, I also worshipped Allah and considered myself a Muslim. But, I found no peace.

Then the barber in my village became a Christian. A group of believers and seekers started meeting in his home. They began witnessing. The barber told me about Christ. I realized that Christ is the way of peace that I'd been seeking all of my life.

When the Lord saved me, he set me afire. In our culture you simply don't tell an older person that his belief is wrong. But I had to share my joy with the people around me. My wife, my parents, my mother-in-law, some of my aunts

and uncles, some of my neighbors accepted the Lord. All my children (I have seven) who have reached an age of understanding have been saved.

I became active in the house church. Before long I was trying to share the gospel in the services. I needed to know so much. I needed to study God's word. Missionary Von Worten encouraged me to become a TEE student.

I explained to Pak Worten that I had only elementary school training. Junior high was too far away from the village for me to attend and too expensive. I also told him that I could read only Javanese, my tribal language.

Pak Worten agreed the language was a problem. The textbooks were written in Indonesian, the national language.

I pointed out another problem. I was already past 40. It would be difficult for me to memorize anything.

Even though it looked foolish to try, I decided to enroll. I really wanted to learn and I knew that God would help me.

I began studying with a dictionary in hand. Each lesson is supposed to take an hour a day. I spent as much as three hours a day on the simple books. I really had a terrible time with the harder ones.

Since I am a farmer, I do my studying at night. My kerosene lamp is about three candlepower. Yet by the dim light in my dirt-floored, bamboo-sided house, I have learned. I've not only kept on, but Pak Worten says I've done well.

Meanwhile, I do not stop preaching and witnessing. People from six different villages have come to the services in my village. Two of these villages now have begun services. On Sundays I preach in three villages in all.

To support my family I farm four days a week. Two of these days I take duck eggs to town to sell. That means a nine-mile trip to town on my bicycle. The other three days are

left to serve the Lord all day.

Tuesday is one of the service days. That's the day that Marge Worten comes for the extension. We work more than just the hour required for class. Pak Worten is always willing to help with anything I'm having trouble understanding.

After putting the books away, we visit together and share the Lord before Pak Worten has to leave to go to another village for night service. Tuesday is a day of real joy.

Another wonderful time for me is the week-long retreat held once a year at the seminary in Semarang for TEE students. To be a part of the fellowship, to sing and to pray with other Christians is glorious. I really have to work, however, to get class study. Missionary Bill Gable is the regional director for TEE in my area. He spends a lot of extra time with me helping me to take it all in.

If someone should ask you if Theological Education by Extension is worthwhile, tell them about me. I would never have been able to leave my village to go to a campus seminary. I could not have met the educational standards, either.

But the seminary came to me and I'm learning to be a well-equipped leader. Meanwhile, God has already allowed me to touch several villages for him. That's what TEE is all about.

PLANNING THE MEETING

PLAN 1

After the women arrive, divide into three groups. Ask group 1 to read over the first section of material and to explain what TEE is and how it works in Indonesia. Ask group 2 to read the material about Marge Worten and to explain her connection with TEE. Group 3 will do the same concerning Pak Asma. Allow about 15 minutes for the groups to read and to decide how to present the information. Provide some simple visual aids: poster board, markers, a map of Southeast

Asia (order from Foreign Mission Board, P. O. Box 6597, Richmond, VA 23230). If a floor map or any other special effects were used in class, use them also. (See plans, p. 9.)

PLAN 2

Very carefully study the first section so that you will be able to explain clearly what TEE is and how it works. Use a map of Indonesia. Mark the regional centers and headquarters of TEE. Circle Surakarta. Marge Worten's city. Ask two women (or one woman and one man) to be Marge Worten and Pak Asma. Marge would probably dress in what you would normally wear. Pak Asma would wear a sarong. (A sarong is a tubular piece of material worn by most men in Indonesia.)

Ask someone to prepare refreshments. They are always served at church social meetings in Indonesia. Jasmine tea is much like the fragrant tea served in Indonesia. Small cakes are usually served with the tea.

PLAN 3

Discuss the study material. Also try to have available the April, 1976, issue of *The Commission* which features TEE. (Check your church media center (library) or check to see if your pastor has a copy.)

Then look at the sample of part of one of the TEE lessons below. Remember this was prepared for an Indonesian with less than an elementary education. Answer as if you were Indonesian.

TEE Lesson:

Worship Overseas

1. In home and foreign missions work, what elements of worship should be the same as in your church and what parts should perhaps be different? Let us think about this together. Write the answers to each question. Keep the correct answer covered until you have

written your answer, then check to see if you are correct before going to the next frame. The answers are at the end of the lesson.

2. The purpose of worship is for us to come into God's presence so that he can speak to us and we can speak to him. This is true of worship
 ____ 1) in America
 ____ 2) in foreign countries
 ____ 3) both 1) and 2)
 ____ 4) neither 1) or 2)

3. Though language and appearance of people in foreign countries may differ, the purpose of their worshiping together (differs/does not differ) _____

4. There is one thing about Christian worship that is the same in all countries, and that is the _____ of worship.

5. Other unchangeable factors in worship are the parts or elements in worship. Which of the following items were part of a worship service you attended recently?
 ____ prayer
 ____ special music
 ____ sermon
 ____ congregational singing
 ____ offering
 ____ a testimony
 ____ Bible reading
 ____ a welcome for visitors

Answers:

2. 3)
3. Does not differ
4. Purpose
5. Your own answer

These are the first five out of twenty questions on this lesson. Each builds on the preceding answer. Discuss whether or not this would be a good learning experience for an Indonesian TEE student.

WHAT TO DO BECAUSE YOU HAVE STUDIED

Would you like to know more about Indonesia? This entire ROYAL SERVICE is packed with information about this fascinating country. As a direct result of studying

about TEE in Indonesia, covenant to pray for teachers, writers, and students. Perhaps some of you will pray everyday for Marge Worten as she writes a new unit, *Jesus as Servant in the Book of Luke*.

Some of you will want to pray daily for Pak Asma as he continues sharing the gospel and planting churches in the fertile soil of Indonesia.

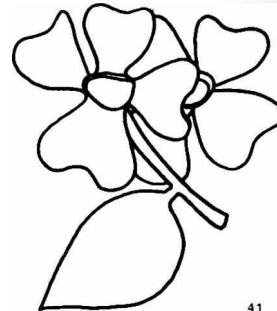
CALL TO PRAYER

Why don't we continue testing? Make a set of flash cards (just plain old index cards or paper that size). On one card write the name of a missionary on the prayer calendar. On another write a fact (country where he serves, type of work). Mix the cards up. Allow women to study the prayer calendar for a few minutes. Then let them match the cards. End with a time of prayer.

Cont. from pg. 34

long songs. What memories of you are your children storing up in their hearts?

God, your power is the still spring of my heart.
 Let it flow over rock and pebble obstacles, serving only to make music.
 Filled with God's stillness, let my life be a steadily flowing stream singing of you!



MISSION ACTION GROUP MINISTRY TO THE JUVENILE OFFENDER

STUART CALVERT



42

"Becki, this is Mrs. Calvert, your volunteer friend," the Probation Officer introduced me to my new probationer, a very sullen thirteen-year-old girl.

"Hi, Becki, I'm happy to meet you."

Silence.

"How about a coke before we drive home?"

Silence.

"Come along anyway. You might change your mind. You've had a long hour."

Silence.

We silently drank cokes and silently drove home. When we stopped at Becki's house, I said, "I'll meet you here next Friday at 1:00, OK?"

The slam of the car door shattered the silence.

Involved with Self: I have my own identity. I'm loved. I'm accepted. I'm not alone. I'm forgiven. I'm talkative! Perhaps we talk loudly and a lot to be heard over the noise of our busy world. At this moment listen to the sounds in the background. Do you hear motorcycles, cars, airplanes, machinery, household appliances, radios, TVs, stereos, voices?

Many women succumb to the myth that expressing an opinion about everything reveals dedication and strength. They are never silent.

Most of us are not comfortable with silence. A lull in conversations embarrasses us. To fill the quietness we clear throats, cough, tap fingers, shuffle our feet.

Sometimes we are afraid for the noise to cease because our silences are filled with painful, cold, tense thoughts. Silences threaten because we cannot face ourselves. We allow noisy activity to squelch the sensitivity that we must develop in order to minister to troubled people. We allow constant chatter to damage communication.

There is strength in silence. In quiet moments we learn to think creatively and sensitively.

Follow these suggestions that

will help you develop hearing, listening, feeling sensitivity:

1. When you wake up in the morning, look outside for something you have never seen before.

2. Listen for the first sounds you hear.

3. On your way to work, take alternate routes and notice new sights.

4. Look for small parts of nature that you may have missed such as a baby bird, or a rosebud.

5. Work at listening to sounds—all sounds loud and soft. Try to identify them all and see their significance.

6. Take off your shoes and walk in the grass or through a puddle.

7. Walk in the warm rain.

8. Look into the faces of people. All people, young and old, have something to say to you.

Find one half hour each day to practice the art of silence.

Involved with the Group: Before the meeting, prepare a poster which reads, "Enter Quietly to Pray." At the meeting each member will need a ROYAL SERVICE for the prayertime.

At the Meeting: Place the poster in the entrance. Explain to each member that she is to sit silently and participate in the prayertime.

Prayertime: God works in silence. We never hear the sun rise, the dew fall, the seasons change. Think of other examples of God's silence.

Often we become disturbed by God's silence when we face an important decision. But his silence is good. It calls for a self-examination to find the obstacle to communication. Or his silence makes us listen for different questions that he is asking us. Thank God for the silences you share with him.

Look at the members of your group. Recall a specific way that each has helped you grow spiritually and emotionally. Thank God for these caring friends.

Verbal communication is a vital

concern to our missionaries. Today they may feel discouragement about the language barrier. Pray that they will be aware that God will use a silent touch, or smile to help them communicate.

After the prayertime say: A few women know how to choose the exact words for any situation. However, most of us hesitate to speak to people in crisis. Our excuse is: I just don't know what to say. In most instances, silently sitting beside a troubled friend speaks more eloquently than words. Silence adds a needed dimension to ministry.

Ask volunteers to share the benefits received from practicing the sensitivity suggestions in "Involved with Self."

This month we consider one-to-one ministry to juvenile offenders. I suggest that you contact the Chief Probation Officer of your local juvenile court and inquire about a Volunteer in Probation (VIP) organization in your county. This program provides training sessions that would help you prepare to minister to troubled youth. If your county does not have a VIP group, ask the probation officer if he would be willing to use volunteers in the court. Make an appointment with him to share views and information. Show him the Mission Action Group Guide, *Juvenile Rehabilitation*. Go with the attitude: I am willing to learn.

Even if you do NOT have a gift-of-gab, you are needed to minister to juvenile offenders. A troubled youth, who may be bold and brassy among his peers, distrusts gushy, talkative adults. He needs a calm, quiet adult friend. In fact, to establish rapport with a sad child, we must become accustomed to silence.

Occasionally, a volunteer meets a gregarious offender, but usually delinquents are initially noncommunicative. The sullen ones tend to make volunteers

43

uncomfortable. How can we build a relationship with them?

Review the introduction about Becki. Her story continues: On Friday at 1:00 Becki slid silently into the car. I smiled and said, "Becki, my husband told me that he needed a freezer of ice cream for tonight, and I have to make it this afternoon. We will go to my house today." Silence.

At the house I poured a soft drink, ushered her into the den, turned on the TV. For 45 minutes, I cooked and Becki sat.

(During the first visits a non talker prefers that the volunteer make the plans. She does not want to express an opinion.)

After our short, silent visit, I drove her home.

"Bye, Becki."

"Bye."

The next Friday we visited the zoo. (With non-talkers, plan activities that do not require speaking to one another — spectator sports, movies and TV [be VERY selective]. We must respect their right to remain silent. Forcing conversation is detrimental to the relationship.)

At the zoo we followed the animal feeder. Becki's only remarks during the afternoon were: "Ugh, raw meat."

For two months Becki and I participated in silent visits. One day she startled me by saying, "You and my probation officer don't put me down and talk at me all the time."

Matter-of-factly I replied, "Thanks, Becki. One of these days you will feel comfortable enough to share your feelings with me. At that time I'll talk with you — never at you. I'm willing to wait. When you are ready, I'm willing to listen."

The friendship that developed was worth the wait.

Using Becki's story as a starter, ask two members to act out a ministering situation between a volunteer and a silent, troubled youth. Allow time to analyze the role play.

Discuss Guidelines for Helping

44

Juvenile Offenders in "Involved with others."

Involved with Others: Whether you meet juvenile offenders through a probation officer, a pastor, or a friend, the following general guidelines will help develop a relationship:

- Keep in contact with the probationer. Spend from one to three hours a week with the youth. Occasional contacts will not produce the desired results.
- Practice patience. Problems, built up over many years, are not solved in a few weeks. In fact, you may never see the impact of your positive approach on the youth.
- Be ready for setbacks. Be ready to deal with your own disappointments. We like success, but a child does not owe it to us — **only to himself.**

• Give attention and affection. A delinquent may never have known affection. He may not know how to handle it or how to return it. He may not know how to show gratitude, but he will appreciate your friendship.

• Be prepared to listen and understand. **DO NOT LECTURE!** Hearing is important, but listening is crucial. His words may shock you in their difference from your values and standards. Think objectively about the causes of his behavior without condoning or condemning it.

• Be a discerning listener. Some juveniles are skilled manipulators. Do not be an all-believing listener. Check the facts. When they conflict, tell him so. When he realizes that you expect accuracy, he will give it more often.

• Don't judge. Listen to the youth, his family, his friends to gather background information. Accept him as a person, but let him know your approval or disapproval of his actions.

• Respect confidentiality completely. Respect the privacy of the juvenile, and avoid asking probing questions during the initial

visits.

• Don't rush it. As the relationship develops, encourage the youth to think for himself about his own goals. Plan constructive activities from which he'll derive a measure of self-respect and success.

• Present your ideas clearly, simply, and simply. Be consistent. Think through all promises and proposals. The juvenile will probably test you to see if you will deliver as promised, either in rewards or in backing up the limits set. Testing is an important part of learning to trust you. Be a responsible example for the juvenile.

• Avoid being caught in the middle. Never be caught between the youth and his parents, the court, or the school. When you succumb to the temptation to be liked by the youth at all costs, he may use you in a conflict with the authority which often has his control problem.

• Be a good behavior model for the youth. He has been exposed to enough bad models, so be a good one — in dress, language, and behavior.

You may feel the Lord nudging you into a one-to-one ministry with juvenile offenders. Your involvement will demand a training of your mind, a discipline of your time, a commitment of your will. But remember, initially, all you have to say is, Hi.

*See order form, p. 16.



BIBLE STUDY GROUP GROWING IN GRATITUDE AND GENEROSITY

Velma Darbo Brown

A dear friend of mine, a young pastor's wife, was discussing with me the many kindnesses that had been shown her since they moved to their new church. "The problem is," she said, "that everyone keeps doing things. I thought they'd slack off after the first few weeks. But we've been here a year, and they're still bringing pies and cakes and inviting us out to dinner."

"What's the problem in that?" I asked, amused.

"It's just that I can't find any way to pay back all those people. I can't invite them all over to dinner or do special things. But I feel uncomfortable unless they get something back from me."

"Why can't you simply tell them thank you sincerely and let it go at that?"

She looked steadily at me, her brown eyes troubled. "Well, you see that's what is hard for me. I was always taught, 'It is more blessed to

give than to receive.' So, unless I'm giving, I don't feel as if I'm doing right."

I said to her gently, "You've learned the grace of giving, but not the grace of receiving. Why can't you let those kind people have the joy of giving to you without your having to 'pay it back'?"

Her look was startled now. "I never thought of that! I didn't realize I was taking away their satisfaction in giving. Of course, I know that I don't want things in return when I give. But I never applied that feeling to other people."

Some time later, when I saw her again, she said to me, "I've really started saying just thank you and meaning it. It's still hard to do, but I have noticed how pleased people are when I respond with simple gratitude."

Most of us, growing up in churches, have learned the grace of giving far more than the grace of

receiving. "God loveth a cheerful giver" (2 Cor. 9:7). "It is more blessed to give than to receive" (Acts 20:35).

These Bible verses, offertory responses, hymns, and admonitions are drilled into us for years. But who teaches us the grace of simple gratitude? Yet the message of the Bible is that generous giving is the natural outgrowth of gratitude to God for his bountiful gifts.

Sometimes we get the idea that we give to God first and then receive. This emphasis sometimes surfaces during a stewardship campaign. But it is not that way. God gives to us before, during, and after our giving. And he gives to us whether we give or not. The more we learn to appreciate his gifts, to give him true gratitude, the easier it will be to give to all persons in his name.



Lives Steeped in Gratitude

(Col. 3:14-17)

Three times in these brief verses some form of the word *thanks* appears. Were the Colossians naturally grateful, so that Paul was affirming a general practice? Or were they ungrateful, and he found it necessary to call them to thanksgiving? Neither extreme seems to be true. Rather, there were special circumstances in the Colossian church which may have called for an emphasis on gratitude.

This church was beset by heretical teachers who seemed to be teaching a combination of mystery religions and Jewish ceremonial practices. The Christians were in danger of falling back into paganism. They were disturbed over the most elemental activities, such as eating and touching certain things. They were losing the joy of their relationship with Christ. (See chaps. 1-2.)

Ephraim, one of their ministers, had brought news of the church's situation to Paul. And Paul's letter was a call to the Colossians to reaf-

firm their original relation to Christ.

After discussing the doctrine of the supremacy of Christ, Paul turned to the quality of life called for by this doctrine. We studied some of these admonitions in last month's Bible study. Paul's major emphasis in those verses was on a changed life growing out of a changed nature. In Colossians 3:14 he was completing this thesis. He called for the Colossians to "put on" love as one would bind a girdle around one's waist to hold loose-fitting garments to the body. Then he turned to the way the community needed to build itself up, as individuals lived out their inner change of nature.

Verse 15, then, is a transition. Paul spoke of the way the peace of Christ should rule in individual hearts, while calling attention to the fact that these Christians were all one body. Then he said, "Be ye thankful." Thankful for what?

Actually Paul's words were, "Be- come thankful." It is not clear just what Paul meant by these words. But we can think of some possible meanings.

This section sums up Paul's ex- position on the changes wrought in individual lives through the new relationship with Christ (see Col 3:1-4). Perhaps he felt that the Col- lossians had been deeply troubled by what seemed like weighty re- sponsibilities, so that they had lost sight of their privileges as Chris- tians. "Be ye thankful" may have reminded them of that glorious state of reconciliation with God through Christ.

Or Paul may have meant: You don't have to spend all your time going through rituals in order to satisfy God. He has already changed you inwardly through his Spirit. Be thankful that this is so. Get your heads out of the sand of your worry. Exchange your fears of not doing everything right for the joys of a secure relationship with Christ. Become thankful rather than anxious.

Verse 16 deals with the relation- ship of Christians in their commu- nity of worship, study, and praise to God. Here, too, Paul called for thankfulness. What is the basis for gratitude here?

Paul believed that right kinds of study and praise would be a cor- rective for the false teaching the Col- lossians had received. He urged them to so steep themselves in the word of Christ that they could teach each other "in all wisdom." They would not need the so-called wisdom of the mystery religions. They would have all they needed from the teach- ings of their Lord. *Teach* here refers to doctrine. *Admonish* refers to in- struction in the way to live. The word of Christ provides the basis for both.

The word of Christ is also the basis for praise to God through the singing of spiritual hymns. Song has been a vital part of Christian worship since the beginning. The joy of relationship to God wells up in the Christian's heart in thankful- ness. It overflows in music, no mat- ter whether the person can sing well or not. Music is the joy of the heart made vocal.

So Paul reminded his readers that they could sing with thankfulness, or "grace." Both these words are applicable, in accord with the Greek word used. But although it is lit- erally translated *grace*, it has the connotation of thanksgiving. It is the same way we refer to saying grace at meals when we mean being thankful to God.

Paul then summed up everything he had been saying in this chapter thus far with a general admonition to thankfulness in every aspect of life (v. 17). Notice how comprehen- sive this verse is: Everything in word or deed . . . in the name of the Lord Jesus, giving thanks to God.

How can we carry out such a command? Wouldn't it be impos- sible, before every word or act, to weigh consciously whether it is being done in the name of Jesus? And how can we constantly stop in

our lives to give thanks to God?

Such questions — and prob- ably most of us have raised them — show that we do not understand Paul's intent. His whole approach to the Christian life was that it should be the outgrowth of inner change. He had called his readers to give preference to the new life within them, thus stifling old impulses. Then he had called them to the mutual encouragement of words and study together.

Out of these springs of action, corporate and individual, would come a new way of living. This would make it possible to do all things in the name of the Lord Jesus. The more we know about Jesus, the more we love him and seek to live as he did, the more we live in his name. We are living as he revealed himself to be.

Such a life is creative, joyful, growing, loving, courageous, en- ergizing, winsome, integrated, wise. For these are qualities that wessa- Jesus, and that he inspires in us. Who would not be grateful for such a life? It is an overflowing life that stands in glorious contrast to a life without Christ.

Some Christians may say, "That's all very well for former pagans, like the Colossian Christians. But I have never been like them. I grew up in a Christian home. I don't know how to live any other way."

What such Christians tend to forget is this: Lives without Christ are purposeless, without relation to the ultimate source of life: God himself. And this is the lot of every person who does not link his life with God through Jesus Christ.

Consider for yourself what your life might have been like if you had never made a profession of faith in Christ. What kind of meaning would your life have had? Where would you be now, as a person and in relationships with others? How do you see yourself as different now? What gratitude do you feel toward Christ for what he has done for you?

The Boundless Circle of Giving and Receiving (2 Cor. 9:6-12)

Paul saw giving and receiving as two parts of a great wheel. Always revolving, it moved outward to give and inward to receive. Giving and receiving are all part of the great interaction of the universe. God gives bountifully to his children, asking no return. And his children give bountifully to others, asking no return. And all — those who receive from God and those who receive from his children — overflow with gratitude to God. He is the ultimate Giver.

These verses are full of superla- tives. Paul seemed determined to give his Corinthian readers as full a picture of giving as he could. So he piled up descriptive words bountifully, every, all, in all things, multiply, increase, abun- dant. Looking at the words Paul used, especially in the Greek, gives an overwhelming impression of superabundance.

Paul's immediate concern was that the Corinthians follow through in their pledges to help the im- poverished Judean Christians. Perhaps some of the Corinthians had become reluctant to pay their pledges. Their income might have been less. Or they may have thought they had been too eager in pledging a large amount. Whatever the cause, Paul was aware of it. Instead of scolding them for their change of heart, he sought to in- spire them. He urged them toward great generosity growing out of great gratitude for the abundance that had been — and was being — showered on them by God.

To get the full impact of Paul's statements, we need to look at some of the words very carefully.

In verse 6 Paul began to develop his thesis. He compared giving and receiving to sowing and reaping. One ancient commentary puts it this way: "To give is not to lose but to sow seed." This was obviously the way Paul viewed the matter. He said that sowing (giving) sparingly

led to a sparse harvest (return). But generous sowing (giving) led to a rich harvest (return). The word translated *bountifully* is derived from a Greek word meaning praise or benediction.

In verse 7 Paul reminded his readers that they had already made a commitment to give. Now they should carry through on that com- mitment. Their attitude should not be a grudging or resentful one. After all, they had not been forced to give.

Then Paul quoted the verse which is so familiar to us: "God loveth a cheerful giver."

Why does God love a cheerful giver? Of course, because he is more concerned with our lives than with our gifts. He has riches upon which he can call in order to help his children. But he wants his people to know the joys of giving. Without joy a gift is bare.

Verse 8 goes on with the argu- ment begun in verse 6. Some other versions, such as The Revised Standard Version, Today's English Version, and the New English Bible, state it well. It possible, read the verses from this last translation.

Notice the way the "everys" are piled up in verse 8. How many different ways the richness of God's giving is stated!

Paul quotes from the Old Testa- ment in verse 9 — Psalm 112:9. Verse 10 partly quotes from Isaiah 55:10. Paul was making the point that generous giving was no new idea with God and for God's peo- ple. In fact, it went back to God's law for his people (Deut. 15:7-11) and was repeated many times in the prophetic writings, the psalms, and the proverbs. Of course, Jesus em- phasized giving. For instance, re- member Matthew 6:1-4 and 10:8.

But Paul reminded his readers that even the means for giving the gift came from God (v. 10). Again we see how the wheel of giving turns: The "seed," the means of giving, comes from God. When the seed comes to a rich harvest, there is much bounty out of which to give

— which leads to another sowing of seed.

Verses 11-12 pile up the superla- tives just as verse 8 does. Read the *Today's English Version* (TEV) transla- tion of the verses.

Notice how generosity and grati- tude are intermingled in these verses. The greater the gift, the greater the thanksgiving to God. The greater the gratitude, the greater the generosity.

Consider what you have been reading. Was Paul carried away by his zeal for the gift he was collect- ing? Can his words be taken seri- ously in every age? Can we rely on God to provide the "seed" for our own welfare if we scatter seed — our means — lavishly to those who need it?

Is it true that gratitude leads to greater giving? That generous giv- ing leads to bountiful receiving and more opportunity for gratitude? What has been your experience?

The Facts Speak
In this age of extreme affluence, in 1976, Southern Baptists gave an average of \$1.80 to

foreign missions through the Cooperative Program. The per- centage of a church's income that goes to the unified budget has dropped from 10.42% in 1925 to 8.38% in 1976.

This means that out of every \$100 that is given to the local church, only \$8.38 leaves the church for associational, state and denomina- tional causes. Over \$90 out of every \$100 is kept by the local church for its own expenditures.

Yet every minute of this day, 20 people in our world lose the battle with starvation (over half of these are children); an estimated 68 per- sons die without ever having heard of Christ.

Are we growing in gratitude and generosity? The Southern Baptist Convention is challenging us to grow, by suggesting that Coopera- tive Program giving be increased significantly this year.

A second challenge asks us to give of ourselves as well as our resources. The Volunteer Involvement in Missions (VIM) computer

PLANNING THE MEETING

STUDY AIM

As a result of this study, members should find and cultivate new areas of generosity and gratitude in their lives.

PLAN 1

Several days before the meeting, ask someone who is a good storyteller to be ready to tell in her own words the feature article entitled "Calvary Love Lives On," on pages 12-15 of ROYAL SERVICE.

Use this story to introduce the study. Explain that it would be hard to express gratitude to God in a situation like Jan's. Yet he had overcome bitterness and hatred and found reason to give thanks. He is a living testimony to the power of gratitude in a person's life.

Continue with the discussion of the Scripture passages, pausing to discuss at least one of the questions at the end of each section.

Conclude with the Call to Prayer.

PLAN 2

Give some advance assignments. Ask some members who have different versions of the New Testament to bring these. Ask one

member to make a report on the situation in Colossae that called forth Paul's letter. Ask another member to report on the offering for the Jerusalem Christians that related to Paul's comments in 2 Corinthians. (These reports may be prepared by reading commentaries on the two letters.)

Call for the reports at the beginning of the study period. Lead the group in a general study of the two Bible passages. Ask the questions posed at the end of each passage in this material. Close the study by asking for personal experiences of God's generosity and of opportunities to give generously. Refer to the article by William McElrath on pages 12-15 of ROYAL SERVICE for a stirring story of Christ-like generosity.

Then challenge members to look for new ways to share their good gifts from God. Also challenge them to increase their awareness of God's goodness and their thanks to him.

PLAN 3
Ask everyone to take ten minutes and read silently the article "Calvary Love Lives On" on pages 12-15

of ROYAL SERVICE. Then ask: Would Jan Lesnussa best be described as generous or a stingy person? Who would the events in his young life have led him naturally to a trusting, generous outlook? Then explain that the Bible study passages explain why all Christians have reason to be — and can be — thankful and generous in all things.

Divide those present into two groups. Give each group one of the Scripture passages to be studied. With the help of the study material, ask them to (1) sum up the situation of the audience to whom Paul was speaking; (2) give the central truth expounded; and (3) explain how it applies to their own lives.

Conclude with the Call to Prayer.

CALL TO PRAYER

Before reading the names on the prayer list, ask members to read ways God has blessed the mission efforts of Southern Baptists. Then read the names on the prayer calendar today. Ask members to join in prayer of thanksgiving for God's goodness, and of petition that God will fill the needs of these missionaries through his children's giving.

You too can attend a summer conference

and be prepared for effective missions involvement in your church, association, and state

Glorieta Ridgecrest

July 8-14, 1978

August 5-11, 1978

Who Needs to Come?

Officers, age-level directors and leaders, members, men, youth, children — everybody has a place and a purpose in this year's plans.

What Will We Do?

Morning and afternoon programs focus on special needs for training. No more worry over which conference you ought to attend in the mornings! If you're a Baptist Women president, you go to the conference for Baptist Women presidents everyday. Whether you're a mission support chairman or an Acteens leader, there's a special conference for each of you. But you're just a member? Pack your bag! There's lots to know about member responsibilities and possibilities.

And we haven't forgotten the men (The Brotherhood Commission is making big plans), or the young ones. Conferences, missions day camp, and preschool activities will be provided.

For the afternoons there will be a smorgasbord of interesting how-to conferences: how to — start a Big A Club, teach conversational English or literacy (the entire 16-hour course will be offered), involve homebound persons in missions, teach exciting graded series studies.

What About the Family?

Special activities are planned for the afternoon times at Glorieta that families can do together.

Where Do I Sign?

For reservations, write

Reservations

Glorieta Baptist Conference Center
Box 8
Glorieta, NM 87535

Reservations

Ridgecrest Baptist Conference Center
Box 128
Ridgecrest, NC 28770

Please include \$16.50 for conference services fee when you write for reservations. Make checks payable to the conference center

DATELINE: DATELINE: DATELINE: BANDUNG

The Indonesian translation of the Living New Testament Paraphrase has sold 45,000 copies during its first 14 months since publication. Largely a work of Baptist deacon Ganda Wargasetia, assisted by Margaret Gunawan, an Indonesian laywoman, the translation was released in July 1976. Recently, the Indonesian translation of God News for Modern Man was also published. It was translated by Mia Sign, chairwoman of the Baptist Women of Indonesia and a former editor at the Indonesian Baptist publishing house.

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Notes from a WMU Annual Meeting 48 years ago— in New Orleans, La.

After a long slow train ride from Vicksburg, we were met at the New Orleans terminal by a very nice gentleman in a courtesy car and taken to St. Charles Hotel where we had reservations. But finding that one room was \$7.00 a day, and the other \$5.00 a day, we decided to hunt a cheaper place. We found the De Soto Hotel, where we secured

lovely rooms for \$1.50 apiece. After dinner, we hurried to the municipal auditorium for the first meeting. One of the most interesting talks was by Mrs. B. W. Vining of Texas, during the presentation of the desk of Lottie Moon to the WMU Training School. A portrait of Miss Moon was then presented to the training school by artist Peter Plotkin, a

converted Russian Jew. Another thing of interest to me was a talk by Dr. Lake of China, "The Lepers Are Cleansed." He asked for everyone to pray that when he falls, there will be someone to go and take his place. He asked that we give money to the Baptist board so that this work can go on.

Many things have changed since Mrs. Hardy Jones of First Baptist Church, Vicksburg, made her notes in 1930. The Lottie Moon Christmas Offering goal has grown from \$200,000 to \$34 million, the Annie Armstrong Easter Offering goal, from \$75,000 to \$13 million. In 1930, there were Southern Baptist missionaries in 12 countries and territories; this year, the 90th missions field was entered. But more, much more, remains to be done!

MAKE YOUR OWN NOTES AT THE 1978 NATIONAL WMU ANNUAL MEETING

Atlanta Civic Center
Atlanta, GA
June 11-12, 1978

- Join more than 4,500 women, pastors, and guests in saluting ordinary people who are doing extraordinary things as volunteers in Bold Mission Thrust.
- The meeting theme, "Think on

These Things," will come alive as young and old share practical ways to do mission action, to assist career missionaries, to encourage and to support missionaries.

- Make your plans to be in the

Atlanta Civic Center Sunday, June 11, 1978 when President Mrs. Harrison Gregory calls the WMU into session. For hotel reservation write SBC Housing Bureau, 23 each tree Street, NE, Atlanta, GA 30303.