

ROYAL SERVICE



Faces of Hawaii

Carolyn Weatherford

"Aloha, Carolyn," she said as she placed the lei of pikake blossoms around my neck. (Pikake is Hawaiian for jasmine.) The delicate fragrance of the three strands of tiny blossoms surrounded the group. "It's the bridal lei," someone said, smiling. As a single woman, I felt a special sense of welcome to the friendly island paradise, the state of Hawaii.

Although this was my first visit to Hawaii, I had already met the lovely young woman who kissed my cheek as she gave me the lei. Diana Sato had attended WMU Conference at Glorieta in July 1975 and I had several visits with her then. Now she serves as president of Baptist Women at Olivet Baptist Church. She had arranged for me to have dinner with other Baptist Women leaders from Olivet during the week I was in Honolulu attending the state Baptist convention and annual meeting of Hawaii Baptist Women's Missionary Union.

Mrs. Sato is a Japanese American. As a child from a Buddhist background she began attending Sunday School; the teacher was Tsuko Saito, whom many Baptist women know as Sue Saito Nishikawa, executive secretary of Hawaii WMU.

Diana Sato became a Christian and has been an active member of Olivet. By her own admission,

she has only recently become interested in Baptist Women.

Now a successful banker, Mrs. Sato was influential in the development of a loan plan whereby Baptist churches in Hawaii could get money for needed buildings. I was glad that refreshments were provided by Diana's bank for one day at the state convention. Mrs. Sato is in a key executive position in the business world, and she also is a significant part of Baptist work in Hawaii.

Mary Lee Askew and her husband, Curtis, might be considered Japanese Americans. Although they are Mississippians, they served as missionaries to Japan. Recently their interest in and concern for Japanese people led them to Honolulu where Mr. Askew pastors the Japanese congregation at Olivet. Mary Lee is a Baptist woman who has found limitless opportunities to use her talents and even to develop new talents in reaching women for the Lord.

The mother of grown children who live on the mainland, Mary Lee Askew also teaches school. She is a member of the faculty at the Hawaii Baptist Academy, and she can weave a charming story

around the activities and antics of her students. Hawaii WMU members recognized Mrs. Askew as a leader and elected her president of their state organization. With her work at Olivet, her students at Hawaii Baptist Academy, and her responsibilities as state president, this Baptist woman still finds time for little things that are special. As I got ready to board the plane for the mainland, Mrs. Askew came skipping up to the waiting area with an orchid lei, which she placed around my neck in the warm, friendly Hawaiian manner. She also gave me a white box, neatly tied. In the box I found a delicious guava cake, the last tasty reminder of a happy week with Hawaiian Baptist women.

Petite, attractive Sue (Mrs. Nobuo) Nishikawa is an enabler. Executive secretary of Hawaii WMU since 1954, she is active in Baptist Women in her church, Waikiki Baptist Church. She met her husband at Waikiki when she moved her membership there when it was a small new church.

Throughout Hawaii, as I met new friends, I repeatedly heard, "Sue was my Sunday School teacher." Sue led me to the Lord. Sue helped me learn. This Sue was one in the first little Sunday School group that became the foundation for Southern Baptist work in Hawaii. Over the years she has seen each member of her family accept Christ.

The highlight of my trip was the visit to Sue's mother's home in Wahiawa. Although she does not speak English, Mrs. Saito's radiant Christian personality shone through as she spoke Japanese, which her daughter interpreted. She cut the large brilliant stalks of anthurium and gave them to her visitor, and she shared dessert and guavas. I knew that Mrs. Saito was also an important Baptist woman, helping other Japanese-speaking American women in Wahiawa to know Christ and more of God's Word.

Sarah Schuessler is a free-lance missionary. By the will of God and the legacy of my husband, is the way she describes her presence in Honolulu. She has a little too church coordinator. This means that she does without salary, anything that needs doing at Central Baptist Church where she works with Missionary Pastor and Mrs. Hubert Tatum. The other Baptist women love Sarah and she loves them.

Retired now, Mrs. Schuessler also was a banker and an attorney. She and her husband traveled all over the world before his death. Every trip included visiting with and helping Southern Baptist missionaries. Now her major contribution to

Baptist Women is through her enthusiastic, well-planned mission study sessions.

She likes to swim 365 days a year, so her studio apartment on the edge of the Pacific Ocean is ideally located.

Sherry Daniel is a young, single career woman, a member of Olivet Baptist Church. She isn't of Japanese background, but she has many friends among Japanese Americans. Sherry leads an exciting life. When I met her at the dinner with Olivet women she had just come from a television station where she was interviewed on her views about solutions to postal problems. Ms. Daniel wants to develop her skill at writing. Sample her first try by reading "Singing His Praises" on page 10 of this issue.



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Vol. LXX MAY 1976 No. 11



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ROYAL SERVICE is published monthly by Women's Missionary Union, Auxiliary to the Southern Baptist Convention, 800 North Twentieth Street, Birmingham, Alabama 35203. Price: \$3.00 per year, single copy 35 cents. For subscription outside the US add \$1.00 for postage and handling. Annual subscription only. Alabama subscribers add necessary sales tax. Allow six weeks for renewal. New subscription. Second-class postage paid at Birmingham, Alabama.

Witness from Japan

Gene White
free-lance writer and pastor
Amarillo, Texas

With all the natural delicacy of the Japanese, a young girl from Tokyo approached a resident of a mobile home park in Amarillo, Texas, on a blistering summer afternoon.

She bowed. Then, through an interpreter, she spoke to a startled American teenager.

I came from Japan, far from Amarillo, to share with you the joy in Jesus Christ. Three summers ago I decided to accept Jesus as my personal Savior. For me to make that decision took the same courage as falling off a very high place.

No matter how many times I closed my heart against him, God always came into my heart through small openings, like the wind, the girl said.

All over the huge trailer park, every afternoon that week, the scene was repeated.

Many times that week, during evening evangelistic services at Amarillo's First Baptist Church, Japanese youth who spoke only halting English or no English at all walked to the altar with new converts as the young Americans made professions of faith in Christ. They were met by Winfred Moore, pastor of the Amarillo church. Shinaku Kodama, pastor of Akatsuka Baptist Church in Tokyo, led the services, aided by an interpreter.

The mobile-home ministry and evening evangelistic services were part of the week's intensive Christian witnessing by fifty-four Japanese Baptists visiting the American city on a lay witnessing trip.

Daily at 10 A.M. and again at 1 P.M., scores of teams, each consisting of one Japanese and one American, fanned out across the city for house-to-house visitation.

Because the number of interpreters was limited and most of the Japanese spoke little English, printed testimonies were distributed. The Japanese team members made themselves understood enough to show concern for their American "friend," and American team members filled in where necessary.

Those not involved in the morning visitation sessions attended home meetings. At one home meeting, twenty-one persons represented six ethnic groups—Mexican, Jewish, Negro, German, Japanese, and Anglo.

Always Christian hymns were sung, and the Japanese sang first in English (which they had practiced for five years) and then in Japanese. And there were Christian testimonies.

Months of difficult labor were required to prepare the Japanese testimonies. Beginning five years earlier, the Japanese wrote their testimonies in their own language. Then they were translated. For months they practiced reading the testimonies in English.

The crusade itself had its beginnings in 1968. That year Morris Cobb, a deacon in the Amarillo church and a member of the Southern Baptist Foreign Mission Board, left for an eight-day meeting with leaders of the Japan Baptist Convention. The group was looking ahead in 1970, the year the Baptist World Alliance was to be held in Tokyo.

In June and July 1970, twenty-nine teams gathered for a two-week mission to Japan. Amarillo's First Baptist Church had the largest team—fifty-four members. Since Kodama had requested the Amarillo church, the fifty-four conducted the crusade in his church.

The age range of team members going to Japan from Amarillo in 1970 was thirteen to seventy-six years. From Tokyo to Amarillo, the ages were between twelve years and sixty-one years.

When the Japan crusade ended in 1970, Moore challenged the Tokyo church to come to Amarillo in five years for a similar crusade in the Texas city. In 1971, while Moore was on a visit to the Akatsuka church, the Japanese Baptists signed a pledge to come to Texas in 1975.

Forty-three-year-old Toshiko Teuchiya was saved during the 1970 crusade in Tokyo. For three years

she had wanted to become a Christian, but could not reason out the Christian religion.

"I was led by the Christians from Amarillo just to trust," she said. "So when I heard of the planned crusade in Texas for 1975, I thought if I could just give my testimony to those who were trying to reason out their faith, some might be saved."

Seemingly insurmountable problems faced her. Her husband is not a Christian. Her two teen-age children had plans for many summer activities calling for help from their mother. She could not bring herself to tell her husband of the great desire she felt to participate in the overseas crusade.

Finally she said the Holy Spirit gave her the boldness to speak of it. To her surprise and relief her husband said, "We will begin now to save what we can, and if there is enough when the time comes, we will work everything else out."

The family placed aside ten thousand yen (thirty-four dollars) every month. Her husband still is not a Christian, but he is not antagonistic. Both children regularly attend Sunday School now.

Reiko Tsutsumi, a twenty-nine-year-old secretary for the president of an export company, despaired of participating in the American crusade until almost the last day.

Reiko had been with her company for less than a year, not long enough to take even an unpaid vacation. Ten days before departure, she approached her employer once more. "God performed a miracle for me," she declared. "I was given two weeks!"

Thirty-eight Americans made professions of faith during the eight-day crusade. Four surrendered for full-time Christian service—including one Japanese, Reiko Tsutsumi.

The trip was especially meaningful to Chiara Ueda, a teacher for forty years and a Christian for almost fifty. He had been won to Christ by an American missionary. When his mother died in childbirth, his father placed him in the care of a Miss Boyd, a missionary of the Anglican church. It was through her influence that Ueda found Christ.

With moist eyes he whispered, "Thus is God answering my prayers—that I can come to the land of Miss Boyd to share Christ with her people just as she shared him with mine."

In all of Japan's Christian history, Ueda pointed out, the common thing has been for Christians from other lands to bring the gospel to Japan.

But in God's plan, we are to take the gospel to the whole world," he said. "That is why I wanted to become part of this crusade."

Adapted from November 1975 World Mission Journal



BOUNDLESS

They talk about a woman's sphere. As though it had a limit.

There's not a place in earth or Heaven.

There's not a task to mankind given.

There's not a blessing or a wage. There's not a whispered yes or no.

There's not a life, or death, or birth.

That has a feather's weight of worth.

Without a woman in it.

THE BANANAS were speckled and soft. For the moment their aroma was enticing. One took from Tim. "Een and Yuck! Do you have any apples?" The time was now. Tomorrow would be too late for those bananas. About twenty minutes with bowl and mixer, then the kitchen was fragrant with baking banana bread. The entire family came in from school sniffing the air and feeling it was a special day.

The time was right. A day later and the bananas would have been fit only for the garbage. Had I been too busy to bake, we would have all missed a treat.

Don't miss opportunities. If there is a need today, it may be gone tomorrow. And a chance to share Christ will have passed you by.

HAVE YOU PRAYED for the Holy Spirit to fill you as you started your day, then quickly you are aware that you're very much out of tune with him?

For what purpose did you ask him to come in? Was it to keep your day calm and ordered? Was it to make things go right? Was it to keep you from feeling harried at three o'clock car-pool time when the clean sheets were still in the dryer and supper was still in the freezer?

Because of times like these, I have committed to memory James

4:3 "Ye ask, and receive not, because ye ask amiss. The Holy Spirit was sent to prepare Christians for usefulness. He is not available as an opiate. We ask amiss if we do not ask the Spirit to fill us that day to be used for Christ's sake."

He will make your day go right. He will give you a song when your cat gets in the neighbor's house. He will give you gentle words when the children quarrel. But you must be a vessel through whom he can pass if he is to fill and abide in you.

"Ye ask, and receive not, because ye ask amiss."

"THIS BOOK CAN HELP you write your way to success. With this book on words, you can command attention and find success!" So reads Madison Avenue. Carl Sandburg answered thousands of students who wrote to

ask how to become a writer: "Solitude and prayer—then go on from there."

Solitude is not always easy to find, but it is almost essential for preparation to teach, write, plan programs, and the myriad other tasks Baptist Women are called on to perform.

Prayer is essential, whether your efforts are for your garden club, PTA, or a Sunday School class. Pray that your task can be used as a tool for service—and it will be done.

BY DEFINITION a home is "a shelter that is the fixed residence of a person, a family, or a household." The dictionary further incorporates the words "retreat," "place of one's domestic affections," "refuge," and (a cold phrase) "a place of existence."

Whether you live alone or have fifteen members in your family you have a home by one of these definitions.

For many the home is no longer the social center of a family. It is not "a place of family affection" or "a retreat." It is just a bedroom and a garage. And maybe a kitchen.

According to statistics quoted by Navy chaplain W. Norman MacFarlane in an article from Christianity Today, one out of four new marriages ends in divorce. Among teen-age marriages, the rate is three out of four. Each year 750,000 children see their homes split by divorce. These figures have risen sharply since this article was written. Let us pursue some related facts.

According to the chaplain's figures, in 95 percent of divorce cases, either one or both partners did not attend church regularly.

In regular church families, only one marriage in fifty-seven fails. And in families that worship God publicly and privately in the

home, one home in five hundred breaks up.

So what is the "secret" ingredient for a happy home? We all know without statistics for proof—God is the answer.

But we cannot add God as a secret ingredient. Many homes include God as a helpful additive to smooth the way "a kind of celestial STP." This cannot be. The family belongs to God. He created it in its basic structure. He set forth its purpose. The family can become a part of his plan if it chooses. But God will be head of the home if he is to be a part of it.

Psalms 127:1 (The Living Bible) says: "Unless the Lord builds a house, the builders' work is useless."

Can we then expand the dictionary definition of a home to make it a Christian home? A shelter that is a fixed residence of a person, family, or household built and ordered by God for a refuge, retreat, and place of domestic peace and affection.

WILLIAM M. McELRATH, Southern Baptist missionary to Indonesia, has written a much needed book that is to be released this month: *To Be the First: Adventures of Adam and Judson, America's First Foreign Missionary* (Broadman, 1976, \$4.95, available May 1 through Baptist Book Store) is a bicentennial special for children and youth.

We are excited about this new book. What better source for missionary adventures than from a missionary himself? Thanks, Mac.

MOTHER'S DAY is approaching. Clip the following and paste it on your husband's shaving mirror. It's part of a poem by Marjorie Lee from *What Have You Done All Day?*

Some wives have a yen for a toaster.

That toasts the toast when it's through.

And some would go wild for a toaster.

That might handle a turkey or two.

But I'm an impractical maiden.

As proven too clearly by this Bizarre as it seems.

I've been stacking my dreams On a lipstick, a compact, a kiss.

DIETS FOREVER DARKEN my horizon. Some days I feel as if I'm fighting my Creator. He must have intended for me to be fat (plump!) Some helpful soul posted a Scripture verse on my refrigerator door. And put a knife to thy throat if thou be a man given to appetite. (Prov. 23:2)

Shocking, isn't it? Thanking my "helper," I removed the note from the refrigerator and continued my laborious dieting.

A friend came by one day last week and listened to my complaints. "Have you ever tried praying and fasting?"

Oh, Louise, how can I pray effectively because I'm trying to lose weight? Such selfish motives could not possibly produce effective praying.

Louise, an effective and fervent prayer, then brushed aside diets. That conversation was just a springboard to share her experiences in fasting and prayer. As a college student she had worked one year with Juliette Mother of the WMU SBC, office. Miss Mother instilled many effective prayer practices in Louise. One of these was fasting. When a particular person or event becomes a burden, Louise begins a day with fasting. Throughout the day, her awareness of hunger keeps before her the prayer need and she is in a continual state of communication with God.

Fasting is a terrific means of intercessory praying. I've tried it. I will continue to do so. No, I'm not losing weight. But a day of fasting for someone else's sake does remove many frustrations that lead to overeating. Louise assured me, "Fasting in itself is selfish, but when it's for someone else it is no longer selfish."

"TOOT" APPEARED as a member of our household shortly after Erin's second birthday. No one knows what "Toot" looked like—or where he came from. I do know he was in constant peril, for Erin regularly hollered, "Look out, Mama! You almost sat on Toot!" Daddy, you just stepped on Toot's foot! One very busy day she took "Toot" with us to rehearse a skit in the Samford Theater. She forgot about him as she climbed about the stage.

Later that evening her tears were stopped only when we promised to walk over the next day to bring him home. Only Erin could see him.

You can imagine my pleasure as I read the following statement in Evelyn Duvall's *Handbook for Parents* (Broadman, 1974, \$4.95 and \$2.25 paper, available through Baptist Book Stores): "Bright children are more likely to talk about their imaginary playmates." Creative teen-agers report having had imaginary playmates. College students who had imaginary playmates as children are friendlier, more cooperative and have higher grades than those who had none. Girls are more likely to exhibit this trait than boys.

Handbook for Parents is a book geared to help parents understand and respond to the needs of their child from birth through youth. I have referred to it several times when deciding how to best react to new developments in my pre-but-almost-there adolescent

It describes the child at every age—and explains the contribution parents can make at each level of growth experience.

TAKE YOURSELF A BREAK. Do you sometimes reach the end of a day and find you haven't sat down once except when your work demanded? This is not healthy. Businesses know this, and schedule regular breaks to achieve maximum efficiency from workers.

You cannot respond or relate effectively to those about you unless you require for yourself what God intended and man knows. Psalm 127:2 (The Living Bible) says: "It is senseless for you to work so hard from early morning until late at night, fearing you will starve to death, for God wants his loved ones to get their proper rest."

My neighbor Marge took notice. She has set aside one hour, from one to two in the afternoon, before the children come home from school. She takes the phone off the hook. If work is not done, it keeps until later. She lies down with a book. Sometimes she reads. Sometimes the book falls to the floor.

Does it work? Her husband Andy, says it's worth it to him. Her Susan and Margaret are delighted with the happy mother who greets them at three o'clock. Marge knows the break is worth her feeling of well-being.

CHRISTIAN HOME WEEK is May 4-11. Throughout the Southern Baptist Convention emphasis is aptly being placed on the Christian home. The home is basic to Christian outreach.

If your church has not already planned an all-church study on the Christian home, a new set of graded materials has been prepared and released for just such a study. Each of the books is in

an attractive special format to appeal to an age level for adults, especially parents. Discipline in the Christian Home by Wayne Grant. For adults, especially young couples. Building a Better Marriage by Reuben Herring. For older youth. Crosspoint: Your Life and Your Family by Eugene Chamberlain. For younger youth. A Security Blanket Called Home by Johnnie Godwin. For older children. Adventures in Family Living by Muriel Blackwell. And for younger children. Growing Up in My Family by Patty H. Dillard. (Each book is \$1.25, available through Baptist Book Stores.)

Invent a creative study for your own church.

IRENE MARRELL in her book *Proverbs* tells of her son's frustration because his bedspread just won't get neat. Lifting the spread, she showed him the rumpled blanket and sheet underneath. He had ignored everything but the top layer.

His actions elicited this prayer so applicable to me:

"Dear Lord, my son's foolishness about his bed-making showed me the wrinkles in my soul. I want to appear serene and calm, so I press my dress and compose my face. My efforts are futile when ever I have not taken the time to smooth my soul, by letting it be still and know that You are God. Help me, O Lord, to find my inner tranquility in you. AMEN."

¹Leaves of Gold, Coslett Publishing Co. \$4.95, available through Baptist Book Stores.

²Used by permission Tyndale House Publishers.

³From *What Have You Done All Day* by Marjorie Lee. ©1973 by Marjorie Lee. Used by permission of Crown Publishers, Inc.

⁴*Proverbs* by Irene Marrell. Copyright 1967. Used by permission of Word Books Publisher, Waco, Texas.

Imagine serving twenty-two pounds of french fries and ten pounds of meat at a meal. Or using eight loaves of bread a day. Or buying thirty-three pounds of peanut butter for an average month.

It sounds like quite a family—and quite a grocery bill.

Southern Baptist missionary Elizabeth (Mrs. William E.) Corwin would agree. She plans meals every day for twenty-two hungry teenagers.

The teenagers are the children of missionaries stationed throughout Indonesia. As on many missions fields, the only suitable high school using the English language in Indonesia is in the capital city. It would be impossible for the young people to commute every day to attend the Joint Embassy School. So they live at a hostel in Jakarta, where the Corwins are houseparents.

The Corwins also have two teenagers of their own, Kevin, eighteen, and Kerri, sixteen. Their youngest child, Kelly, is eleven.

One of Mrs. Corwin's duties is "to keep on top of school activities and be involved in every activity. When five kids had an assignment for bringing refreshments, I had to bake twenty dozen cookies and assemble fifty-five bags of roasted peanuts."

She and her husband also provide minor medical care and see to it the teenagers keep healthy. "Oh, yes," Mrs. Corwin adds, "we use one hundred bandages a month."

William Corwin supervises the male household staff consisting of two drivers, two yardmen, a maintenance man, and a nightwatchman. He also handles travel plans and finances; he even doles out allowances. The young people receive money from home, which is sent by their parents through Mr. Corwin.

Elizabeth & William Corwin, Career Parents



Discipline isn't a great problem. The rules are written, and the young people know exactly what is expected of them. "We don't like to have a lot of rules, but unless something is written down there would be no stability; so for our protection and their clarification, we have them."

"The only way we discipline is to restrict their activities. Discipline should suit the offense and be swift—done within forty-eight hours if possible."

What about sibling rivalry? "There is very little," Mrs. Corwin says, "because you have so many other people to bounce off. There are six pairs of brothers and sisters, and the older one invariably feels as if (s)he is supposed to be responsible for the younger one."

"Once we get across that (s)he is not supposed to be a parent substitute, it takes the pressure off and they start acting natural and normal," she adds.

Mrs. Corwin finds herself involved in many diversified activities and projects as she helps the teenagers. "For six weeks twelve hostel kids were involved in the musical *Bye, Bye, Birdie*, and several were in the technical and production crews. While they rehearsed and painted, Barbara (Mrs. Bobby E.) Allen, two seamstresses, and I stayed busy assembling thirty-three costumes for our participants."

"They put their hearts into every activity like this, and I get satisfaction from their achieving and their sense of community," she says.

The Corwins see their work as a bona fide ministry. "Although we are not doing what we originally came to Indonesia to do, we feel we are part of a team which enables the parents of these young people to establish churches, educate pastors, and minister through the hospitals and publishing house. While others are career preachers, doctors, or teachers, we are career parents." □



Left: Mrs. Corwin prepares for her hungry teenagers with help from an Indonesian woman.

Center: Sherrie Willis, Angela Smith, and Roger Smith share a joke with Mrs. Corwin.

Right: Mark Gilliland receives his allowance from Mr. Corwin.



Singing His Praises

Sherry Daniel, Honolulu, Hawaii

In the wee hours of the morning, as the sun rises over the Hawaiian Islands, Kathy Kawamoto has already been up for an hour reading the Bible and communicating with God on her knees. Spending an hour with the Lord first thing in the morning, she says, is "giving him of myself anew each day. It's fantastic."

Then she gets her husband, Albert, off to work and her three children off to school, and tackles a day of the Lord's work.

Almost eleven years ago Kathy and Albert Kawamoto were living in a tiny apartment that was not conducive to having friends over for even the most informal dinner. After much searching, they found a spacious home in the scenic Wailupe Circle area of Honolulu that Kathy fell in love with. But Kathy's father, who builds homes,

told her, "You'll never get in that area."

Not willing to take defeat easily, Kathy and Albert submitted the matter to Jesus. They prayed, "We want to share this home. You know everything that we say and do, or ever will say and do." Within one week the house was theirs at a price they could afford.

The house that God gave Kathy and Albert Kawamoto has been

a stopping point for young people of the church and a variety of military and international students. Kathy says their home-sharing started off with the Host Family Program of the University of Hawaii's East-West Center. That program centers on giving love and time to students from

In her home, Kathy and Albert share girl talk.



around the world who are alone and without family. From this sort of sharing with East-West Center students, Kathy and Albert have shared their home with just about every new person they have met. They are forever bringing home stray people and making them a part of the family.

"Through God," Kathy says, "I can see people as he sees them." And, through God, she gives them the love God has for them.

Kathy reflects, "Whenever I get tired and want a rest (after all, we must have had hundreds or thousands in this house by now), Jesus reminds me, 'Why did I give you this house?'"

The military influence is a big part of Hawaii. Rather than having to spend special occasions away from home and alone—maybe in a bar—servicemen are fortunate to spend time in the Kawamoto home, where love and warm fellowship overflow. The Kawamoto home serves to prove

that people can congregate and become easily acquainted with one another without alcohol doing the talking.

In the Oriental culture, children are brought up to respect and take care of their parents. Kathy's in-laws were Buddhists when her husband, Albert, became a Christian. They became Christians after Albert explained to them that they would be separated after death unless they too accepted Jesus as their Saviour.

After the Lord gave Kathy and Albert their new home, Albert asked Kathy if his parents could come to live with them. While this practice is an accepted part of Japanese culture, too many people in one house can still cause problems. More than ten years later, Kathy claims that this arrangement has worked out beautifully and that they still all love each other. "It's because Jesus lives in our home and is a daily reality with us," she says.

Music, a rich heritage in the Hawaiian Islands, figures prominently in Kathy's life.

As a youngster, Kathy sang often at parties and entered a Japanese song contest when she was eleven. In high school she began taking voice lessons. "When I became a Christian," she says, "I started singing for the Lord and knew what I had been taking vocal lessons for."

Recitals stemming from the voice lessons became a part of her life. She sang on television, including a local Japanese station, and on Sunday evenings at the Moana Hotel. After she became a Christian, Kathy devoted her Sunday evenings to church, singing for the Lord.

"I always used to say I was singing for the Lord. But I really wanted the glory for myself," she now smilingly admits.

After trying out for, and getting, the lead role in a Honolulu Community Theater production, Kathy came down with bronchitis and was unable to accept the coveted role. Later on she had a five-month coughing spell that took her out of the limelight of singing. She believes those spells of bad health showed her for whom she was really singing. Illness also led her into studying God's Word and, thus, opened up more opportunities in her Christian life.

Now Kathy limits herself to singing in the church choir where she will not be singled out for praise. Until recently, however, she spent nine years directing children's choirs at church. An entire generation benefited from her "selfish" years of musical background.

Kathy Kawamoto would have a lot more time for herself if it weren't for the telephone. Her



In Sunday School, a youth shares his opinion with the teacher.

phone is busy day and night as she talks with her Sunday School class and fellow members of a weekday Bible study group.

She does a lot of praying over the phone. "For some," she notes, "it is a new experience to pray over the phone." Many conversations begin and end with a prayer.

For Kathy, being a Christian means bringing people to Christ. In stores and beauty shops she spreads the good news, she even passes out little cards with Scripture verses on them. In Sunday School, Kathy teaches both teenage boys and teenage girls. She knows these young people are on the verge of the problems and trials that adulthood brings.

While Kathy may be modest about her accomplishments, those who know her are excited about what she is doing. Pastor's secretary Susan Flair says, "I know she is burdened for young souls. She's open to sharing Christ; she lets God use her. Kathy doesn't just let the young people hang; she follows up. She wins them to Christ. She doesn't sit back; she comes out and asks the young people if they want to accept Christ. If they say no, she prays about it."

Hawaii offers many diversions from a spirit-filled life. Its constant fair weather, beaches, sports events, and twenty-four-hour entertainment opportunities add up to a fun-centered environment which sometimes makes it difficult for a teen-ager to study and grow in the Lord.

Honolulu is also the center for hundreds of the world's religions. More often than not, the young people Kathy meets come from non-Christian environments. Having had a non-Christian childhood herself, she finds it easy to relate to these young people.

Last August Kathy was one of four adults who accompanied twenty-six high school students to



the island of Maui on what was to be a fun trip. It turned out to be a witnessing trip.

The first night a group of teenagers decided to have a time of sharing at the hotel. Only two of the group were not Christians; they had been attending church for only about a month. After everyone else had shared their testimonies, the two non-Christians begged Kathy to come to a quiet room where they could learn more about becoming Christians.

One of the seeking girls told Kathy, "I want to become a Christian right now!" Kathy explained that she needed to confess to being a sinner, acknowledge that Christ died for her sins, and ask Jesus into her life. The two non-Christians then put this into a prayer.

The next morning the entire group trekked up to Haleakala Crater to watch the sunrise. The two new Christians expressed their joy at beginning their first day as Christians, watching the glory of God's beauty rise over Haleakala Crater and fill the sky.

After the young people returned from their trip, youth choir director Grant Okamura told Kathy he had never heard them sing with such joy.

Within two months after the two girls accepted Christ on Maui, their families also came to Christ.

Stemming from that trip to Maui, a spreading fire of faith is reaching young people in Honolulu.

As a devoted and loving wife and mother, Kathy feels the time she spends with her children, Deron, ten, Janine, eight, and Hope, six, is very precious. She cherishes each moment she shares with them on their homework, their joys and sorrows, their defeats and triumphs.

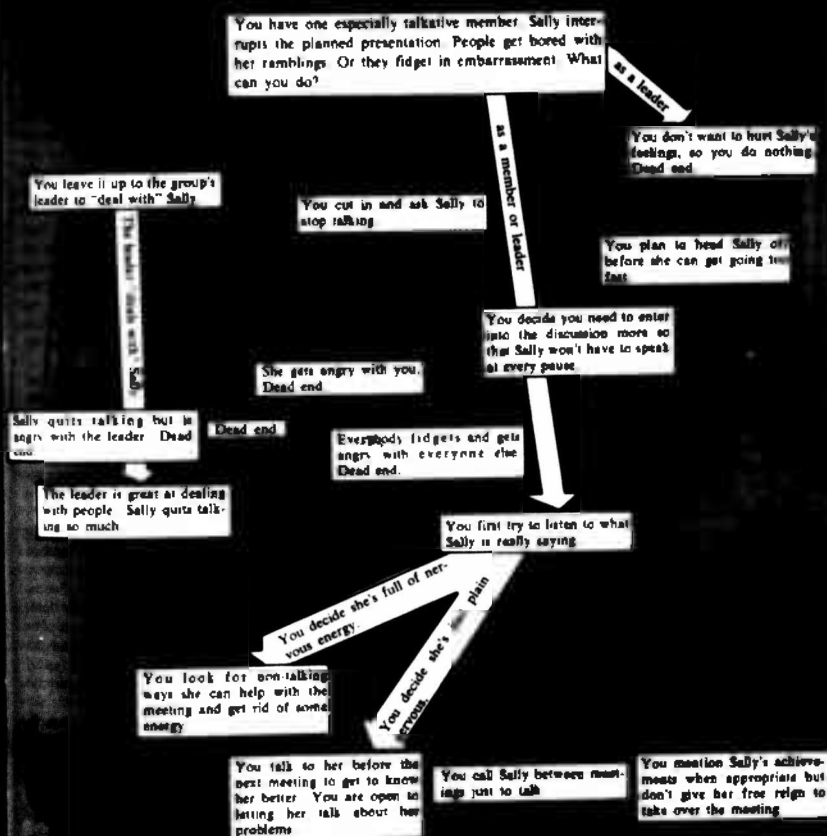
Kathy believes that being a housewife means sharing the Word with her family. It means praying together and sharing daily experiences.

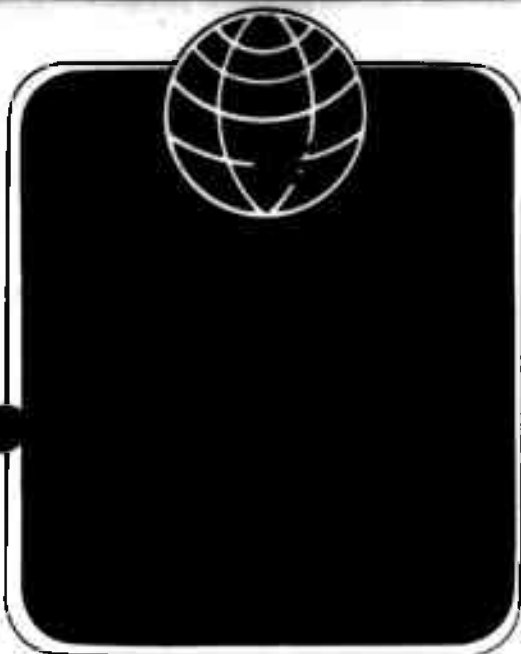
Being "in the home" also means forgetting herself and seeing others outside her small family group. Many persons have been invited to the Kawamoto home for a sandwich after church, "so they will have a home to come to, instead of a room."

What about women's lib? Kathy comments, "A woman can only be liberated and find complete fulfillment of personality when she has a right relationship with the One who created her, Jesus Christ. Just as a musical instrument is useful only when used for the purpose for which it was created, so a woman finds true happiness and fulfillment only when she is living according to the purpose for which she was created—for the glory of Christ."

It was only when she gave her life to Jesus and gave up what most people consider personal freedom that Kathy Kawamoto discovered what freedom was. She joyfully proclaims that, while her days once ended full of frustrations and tensions, they now end with contentment and thanksgiving.

Thus, Kathy ends her day as she started it—thanking God for his goodness. Somewhere between the dawn and the darkness, she has touched a few souls, eased a lonely heart, and told the world of the glory of Christ.





Few middle-aged Americans do not remember that December Sunday in 1941 when news of the Japanese attack on Pearl Harbor reached their ears.

Most can tell you where they were when they heard the first report, and how they spent the rest of the day.

None heard the news with more disbelief, horror, and uncertainty, however, than Japanese persons residing in the US.

One, a Christian minister in Seattle and an American citizen, recalls how startled he was when he was stopped after evening services that night by an FBI agent demanding identification. A strange, uneasy feeling swept over him, he remembers.

Others with Japanese features did not get off so easily. In a swift

roundup they were photographed, fingerprinted, and held in detention. Still others were subjected to search without warrant—for illegal weapons, radio transmitters, and other evidences of espionage. In fact, on the West Coast every person with a Japanese face was suspect.

What happened during the ensuing years of 1942-44 is a chapter in our history some Americans can scarcely believe and others would prefer to forget.

For these people became victims of an anti-Japanese hysteria, of a hatred and suspicion that did not stop to question individual loyalties. Yet throughout the duration of the war not even one Japanese American in the US was convicted of sabotage.

Some six weeks following Pearl Harbor Day, Executive Order 9066

directed all Japanese living within two hundred miles of the West Coast to be removed to ten inland relocation camps.

Two-thirds of the 110,000 men, women, and children uprooted by the mass evacuation and internment were native-born Americans.

Evacuation meant abandoning homes and businesses built by the hardest kind of work; leaving crops unharvested, storing possessions of a lifetime, or letting them go for next-to-nothing; finding homes for pets, saying farewell to friends. For one young man at the top of his class it meant not being on hand to receive his college diploma.

"One day these Japanese-Americans were free citizens and residents of communities, law-abiding, productive, proud. The next day, they were inmates of cramped, crowded, American-style concentration camps, under armed guard, fed like prisoners in mess hall lines, deprived of privacy and dignity, shorn of all their rights," writes historian Bill Hosokawa.

Few Japanese immigrated to our shores during the first hundred years of American history because the law of Japan prevented laborers from leaving that country.

Then, as that restriction was relaxed and early immigrants began arriving they did not find a ready welcome. They were Orientals. They were "cheap labor" and a threat to the American farmer.

Most who came were young men. They were followed by their "picture brides" (An exchange of photographs between the men and the families of girls back in Japan, and consequent marriage by proxy, made this legal.)

Strict immigration laws, an agreement with Japan, and the Oriental Exclusion Act of 1924 kept Japanese immigrants to a minimum until after World War II.

Since then, numbers of Japanese women married to US servicemen have arrived. In the past ten years, more generous immigration quotas

have permitted entry from Japan. Hawaii-born Japanese, seeking economic opportunity in California, have added greatly to the number of Americans with Japanese faces on the mainland. In Hawaii three out of ten citizens are of Japanese ancestry.

We're Americans, Too

The half-million Americans of Japanese ancestry tend to take their US citizenship very seriously.

The heroism of the Nisei (bi-son) combat battalions in Europe during World War II helped immensely to win acceptance for all Japanese Americans in those sensitive years following the internment. Education (often at great sacrifice), diligence, and a sense of responsibility learned from their parents were assets as second-generation Japanese began to take their places as full-fledged US citizens.

It would take a miniature "Who's Who" to list their achievements. The woman who loves camellias, the one wearing contact lenses, another being treated for cataracts, along with countless others are indebted to Japanese Americans for their contributions.

There was a period of time following the war when the Nisei were indeed ashamed of their Japanese heritage, but this has gradually changed. Along with other Americans of recent descent from foreign cultures, they now take great pride in their cultural heritage. They are interested in things Japanese.

They find they must continue to seek acceptance as Americans, however. Well-meaning persons often ask them how they like it in "our" country.

"We're Americans, too," they want to remind us.

Japanese Baptist Congregations

Baptist families to whom Japanese Americans are still strangers would find a Sunday drive in Gardena, California, both enjoyable

and informative. Here is located the largest concentration of Japanese residents on the mainland.

If you go, plan to worship in the Gardena-Torrance Southern Baptist Church, where three-fourths of the members are Asians of Japanese descent. This church, now fully self-supporting, was aided with Home Mission Board funds in its early years.

By all means, plan to arrive in time for Sunday School, for you will want to visit the Issei (bi-say) Department of the church, as well as the English-speaking services.

Pastor Cecil B. Egerton will introduce you to Sankin Sano, the co-pastor. "He is a second-generation Christian whose father was a pastor in Japan. He is a fine gentleman, courteous and pleasant, esteemed by our people. Last September our congregation shared in observing his fortieth anniversary in the Christian ministry."

Some twenty persons may be in attendance in the Issei Department. It will be a very mixed group, mostly older people, a few Baptists, others of various denominations, a few servicemen's wives, and students. Some may be executives from Japan. These are rotated here every three years to work for Japanese-owned corporations.

"Upstairs you will find a larger congregation and a completely different atmosphere," the pastor may say, preparing you for the loud shouts some members may be wearing. "In contrast to the traditionally elaborate, extremely careful courtesy of the Japanese, Hawaiians are very informal, even in church."

"They are relaxed, pleasant people," Egerton notes, "gentle and warmhearted. They seem to prefer a loosely organized church program to one that is highly organized and closely administered."

This pastor, who has worked with congregations in a variety of cultures, says he is impressed with the

marked interest in self-improvement he sees in the Gardena congregation. "After a hard day at work, members frequently attend night classes. They are constantly seeking the upward path. And this attitude carries over into their Christian life. There seems to be a widespread preoccupation with gaining a broader, richer, fuller knowledge and achievement in the Christian life."

In the surrounding community live many Japanese Americans who continue to adhere to a "watered-down" Buddhism. "Their dominant spirit is self-reliance, a feeling that in things of the spirit as elsewhere everyone has to make it on his own," says Egerton.

"When confronted with problems such as failing health or bereavement, they have no assurance, only a vague hope, of better things beyond."

"When confronted with severe dilemmas, moral failures, and a sense of their own sin and guilt, they have no real way of release. They simply do not have a Redeemer. They tend to ignore the spiritual by being busy with things of the world until one day life comes crashing in on them. Then they will listen."

Many of these nominal Buddhists encourage their children to become Christians, however. Pastor Egerton sees this Japanese community as a fertile field for evangelistic work among the young.

On the other hand, the parents do not encourage too strong a commitment in the church. "Maybe they do not understand. Maybe, because they themselves do not have a strong sense of religious commitment, they fear their children will get 'too religious'."

"Maybe underneath they fear the children will disapprove of them in their secular preoccupations. Maybe it is a fear of a dimension of life they themselves have never found."

Hawaiian Baptists

A study of Japanese Americans would be incomplete without noting those in our still comparatively new state of Hawaii.

In response to a request for information about Baptist work there, Curtis Ashew, former missionary to Japan and now minister of language at Olivet Baptist Church of Honolulu, sent greetings from the islands.

"Japanese-American Christians in Hawaii say to you, 'Aloha'!"

"Yes, Japanese influence is strong here. Our churches try to meet the needs of these Americans through activities in both English and Japanese."

"We air a weekly radio program in Japanese, as do other churches. We provide classes in Japanese language every weekday afternoon."

"We conduct English conversation classes for Japanese wives, and most of those I've baptized since coming to Hawaii have been from this group. The myth is still strong here that Japanese women make the best wives. They are supposed to be humble and submissive and to serve a husband faithfully. But it doesn't always work that way. Many are frustrated living in a strange land, married to men with whom they can scarcely communicate."

"One of my best opportunities for witness is at funerals. The Japanese are conspicuous about attending funeral services for old family acquaintances. The funerals are held at night, and about six hundred people, both Japanese- and English-speaking, will be present. I have developed a technique for conducting the services in both languages without making them too long. I have had one convert as a direct result of a funeral service."

"About the generation gap between the older people and the young—yes, it is great. In one case I served as an interpreter between a mother and her sixteen-year-old daughter. The mother speaks only

A Mini-Lesson in Japanese

Pronunciation Rules

Sound every syllable.
Give each syllable equal emphasis.

All words are short (single-syllable)—(ah, oh, eh, etc.).

VOCABULARY

Just Edward's "Ten generations." Applies generally to Japanese immigrants in U.S. before October 1942.

Aloud (Inn-say) "second generation." Applies generally to American-born offspring of Japanese immigrants. Most Nisei are college- and post-war, having been children in youth during World War II. They are quite often American-born.

Second (Juhn-ry) "third generation." Children of Nisei. Children of the Issei are first generation, returned from Japan. Thoroughly Americanized.

Japanese Americans, returned first and those of Japanese descent born in U.S. Children of US servicemen and Japanese women are referred to as American-born Japanese Americans.

Japanese, and the daughter does not know Japanese well enough to have a serious talk with her mother. It was a rare opportunity for me to enter into the problems of that home."

Japanese Wives of US Servicemen

Anita Aycox of Oklahoma City is a Japanese American who came to the States about thirty years ago as a war bride (see ROYAL SERVICE, February 1975). Through the witness of some caring Baptist women, she became a Christian. For many

years she has served her Lord in ministry to Japanese women married to men stationed at Tinker Air Force Base.

"We (Japanese wives of American men) are in a completely different situation from Japanese Americans living in a Japanese community."

"For one thing, we are exposed to the possibility of double prejudice—not only from our American neighbors, but also from the Japanese. The Japanese tend to be sensitive, proud people. They tend to think we are 'different' and to look down on us because we've married Caucasians. I think this has given me more compassion for the Japanese military wife."

"The new immigrant who moves into a California community with others of the same culture has no trouble getting help. But the wife in the military finds herself among strangers, surrounded by foreigners. It's impossible for her to communicate with her next-door neighbor. She can't drive. Sometimes her husband goes on TDY (temporary duty) and she may be left alone for days, knowing no one, with no idea where to turn for help."

"Unlike other Japanese Americans who more gradually assimilate US culture, she belongs to an American family. She must work hard to conform, to learn to enjoy American food as well as cook it, to get along with American in-laws, to live in communities where few of Japanese descent reside."

"There's so much Baptist women can do to help these girls," says Anita. "They need to learn to shop, to cook, to speak English, to drive. They need to get their citizenship papers quickly."

"I do not rush in to make Christians of them," she says. "God will have everything in time. He may use somebody else to 'put it in the mouth.'"

Anita says earnestly, "We need so much to become a part of American life, to go to church, to PTA. Our children, you know, are not Japanese Americans. They are Americans. We, their mothers, must make an effort to make them proud of us rather than embarrassed by us."

She laughs a little as she explains one difference between the cultures. "We feel we're good wives when we clean up the house, take care of children, cook food. We assume husband will know by this how we love him."

"But I don't think American men understand these thoughtful ways of expressing love. It seems they have to be told. We Japanese don't do that—we don't have to tell husband, he knows."

American men are different. There are girls in my Bible classes who say, 'But I can't tell him I love him.'"

"I say, 'But you must!'"

"It's not easy for us to call husband 'honey.' We have the feeling, but we are shy about expressing it by the mouth."

Some Japanese wives adapt more easily than others, of course. Marie McPherson, a military wife living in Pascagoula, Mississippi, and a fairly recent immigrant, says she feels very much at home. She was already a Christian when she arrived. Her Buddhist parents' friendship with a Baptist woman in Japan had led to her being placed in a Baptist school and thus won to Christ as a child.

Wherever she and her husband move, she says, they look first for a church, then for a home, and they have been warmly welcomed.

"Homesick? No. I do miss some of the cultural advantages of Tokyo, my hometown, but no. I'm not homesick. I like it here."

Michiko Tsutsi is a Japanese wife who became a Christian through a program called TESL (Teaching English as a Second Language).

Members of Paradise Hills Southern Baptist Church in San Diego recall how reluctant Michiko was to answer the door when they first went to visit. She could neither speak, read, nor write English.

Becoming acquainted with Christians through English classes, she eventually came to know Jesus Christ as her Saviour. At her baptism, as she stepped from the water, Michiko threw up her dripping arms and cried, "I so happy. I feel like I fly!"

This Japanese-American woman has become an international, unofficial Southern Baptist missionary. Her sister in Japan is now a Christian. In Guam and in Germany, Michiko has helped establish TESL ministries.

J. Court Shepard, Home Mission Board coordinator of the TESL program in San Diego, says of the TESL approach to missions:

"It's concrete, it's real, it's personal, it's effective—it's tremendous. Even shy people, like Michiko, can get involved because it's all done on a one-to-one basis. You don't have to be a big leader or a dynamic public speaker. All you have to do is be willing to try to help one person."



AIM: To get better acquainted with Japanese Americans and Southern Baptist ministries among them.

THREE WAYS TO DO IT

• Preassign topics for conversational sharing of information. Introduce with couple buzzers (women turn to each other and share). "I remember Pearl Harbor" or "I know a Japanese American."

• Give a book review of *Nisei: The Quiet Americans* by Bill Honowka (William Morrow 1969, \$3.95 paper, through Baptist Book Stores) followed by a summary of ministries described in ROYAL SERVICE.

• In-meeting preparation and presentation. Divide members into teams; make assignments and reconvene for presentations:

1. Develop a skit in which a Japanese-American grandmother describes the history of her people in the US to a grandchild.
2. Prepare a choral reading from "We're Americans, Too."
3. Conduct a class in Japanese language (see p. 16).
4. Describe a visit to the Gardens-Terrace church.
5. Share information about ministry in Hawaii from "Meet Glenn and Roberta Harada of Hawaii," page 18.
6. Conduct mock interviews with three Japanese wives of servicemen.

To conclude the session, ask: In light of what we have learned, how shall we pray for Japanese Americans? for ourselves in relation to them? Are there Japanese Americans in our community with whom we might begin to get acquainted? Make plans for appropriate follow-through and conclude with prayer.

CALL TO PRAYER

Recognize birthday missionaries (see pp. 42-48) by distributing small flowers with their names attached. Pray that, like the Japanese, the missionaries will be blessed with a heightened awareness of the beauty and pleasure to be found in small things.

PREVIEW JUNE BAPTIST WOMEN MEETING

Next month we will meet several lay people from Southern Baptist churches who have given service on overseas missions fields, and learn what the possibilities are for volunteer ministries in foreign missions.



—In *The Human Touch*, a beautiful book about home missions photographed by Don Rutledge and written by Elaine Schaefer Farrow. Besides the Haradas, the book introduces home missionaries and the people of diverse communities across the land. \$5.95 through Baptist Book Stores.



Meet Glenn and Roberta Harada of Hawaii

When the Haradas were appointed by the Home Mission Board in 1972 to direct Christian social ministries for Hawaiians, the couple actually was "reuniting home." Glenn had spent six years in Honolulu, first at the University of Hawaii and then as a probation officer for the Family Court of Hawaii. He had grown up on nearby Kauai, an island about the same size as Oahu. He attended the Buddhist temple as a child and sailed with his Japanese father in the Pacific.

Roberta came from the island of Maui. For both, Hawaii was home.

"The job description sounded like it was written for me," Glenn remembers. "It put my social work background into a situation I was familiar with."

Roberta, a math major and computer programmer, recalls that at first she had trouble fitting out the Home Mission Board personnel



His father spent through a summer home with young people. But on the Friday trip to get to know people from churches, schools, and legislators.

Roberta Harada and Glenn Harada in church conducting the Harada, second part of the for Hawaiians people.

Through in day-care center, University Baptist Church opens its arms to care of Hawaii's older people. Fun, excitement, music—"This is the kind of activity I would like to see more churches try," says Glenn Harada, a volunteer for the center.

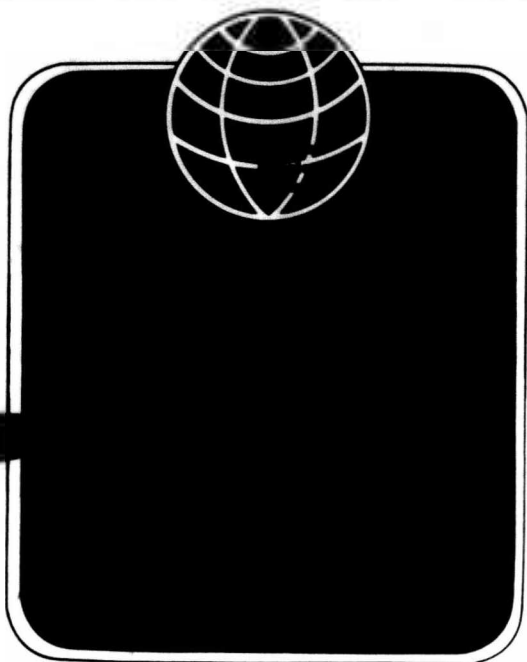


form. "You know, the questions about when did I first hear the call and all that," she says. "Then I began to think of my role as supporting Glenn. I didn't have the same kind of training he did, but my role could be supportive."

Soichi Tamura, chairman of the Honolulu Baptist Association's missions committee, says of Glenn Harada: "He's a local boy—that helps. He didn't have to learn the lingo to learn all the customs. We have all sorts of people here, from the mainland, from the Far East, from Hawaii. They're all different. And he," Tamura thanks over to Glenn, "has to make sense of it all."

Making sense of it all isn't easy, even for a hometown boy. But understanding the culture helps explain the context in which some problems arise.

(Read the rest of the Harada story in *The Human Touch*.) □



From famine to flood, Brazil's northeastern area presents a contrast in human suffering. Social ministries of Baptists reach people who have emergency needs during a crisis; social ministries also care for people in their struggle with day-to-day problems.

About once every decade, seasonal rains fail to come to the Brazilian backlands called the *sertão* [SEH'R-tyoh]. The ground then becomes dry and parched beneath the tropical sun. Crops wither. The people either leave or suffer the ordeals of hunger, thirst, and even death. The *sertão* region is located in the extreme northeast bulge of Brazil, bordered by a rim of wet land along the Atlantic Coast.

In 1974, devastating floods in the state of Ceará [SAY-ah-rah] damaged church buildings and destroyed

the homes of some Baptist families. Six feet of water stood in one Baptist church in the city of Aracatã [are-ah-kah-TEF] for more than a month. An estimated one million head of beef stock drowned in the flood, and acres of crops washed away.

How can Baptists best help to meet the needs of people in this chronically distressed area of Brazil? Consider carefully three types of social ministries now at work in northeastern Brazil.

Friendship House, Recife

Love built a house. Missionaries call it Friendship House. Brazilians refer to it in Portuguese as *Casa Batista da Amizade* [kah-SAH ba-TEES-tah da ah-ma-zah-DAH]. Baptist Women recognize it as a

goodwill center. Whatever the language or title, the ministry of concern allows Southern Baptists to say, "We care."

Twenty-two years ago in Recife [reh-SEE-fah], Brazil, a committee from the Seminary of Christian Education recognized basic day-to-day community needs and organized the work of the goodwill center. Friendship House began a ministry of love among the neighborhood people, operating from a rented house.

A Presbyterian pastor in Recife, who also was an engineer, watched the activities with growing enthusiasm. He listened to the dreams and plans, then designed a new home for Friendship House. The 1957 Lottie Moon Christmas Offering supplied the money.

Today, Friendship House is a result of love in action by people willing to dream, to plan, to work, to build, to pray, and to give. A Brazilian staff, volunteers, and students assist the Southern Baptist missionary director, Doris Penkert, and her assistant, Yolea Cervino [lee-KLAY-ah-sehr-VEE-noh]. Missionary Edith Vaughn coordinates the Department of Social Work of the seminary, which includes being responsible for the general administration of Friendship House.

Even the building, grounds, and setting of Friendship House issue a warm invitation. The well-kept lawn is shady and flower-trimmed. Inside, the auditorium resembles a large living room that connects classrooms, a clinic, and two porches used for study and recreation. The garage has been transformed into a nursery.

The building borders two communities. One neighborhood consists of comfortable homes; in the second community, the poorest of families live in humble dwellings. Friendship House enjoys the goodwill and participation of both neighborhoods.

The Baptist Center Teaches

Persons of every age, from nursery through senior citizens, are offered group study and activities once a week. Enrollment in the one hundred various groups that meet at Friendship House and at smaller centers totals 1,399.

Two goals of the centers' work are to evangelize and to help the people to help themselves in solving their problems of daily living. The greatest need in the community is spiritual.

Bible teaching is the principal group activity. A worship period follows. Teachers and group leaders visit regularly in neighborhood homes to share their personal witness with families. An evangelistic service is held once each week. People who come to Friendship House are encouraged to attend community churches.

One of the most responsive study groups is made up of young mothers. In cooperation with the local health center, one recent project was a study of cancer prevention for women. Another special interest is a well baby clinic.

After one young mother received Christ, she asked Edith Vaughn to witness to a visiting relative. The relative lived in the country, more than two hours drive from Recife. When Miss Vaughn suggested to the woman that she attend a church, the woman replied, "There is no church."

Miss Vaughn then offered her a Bible to read. But the relative replied that she could not read, neither could family or friends who lived nearby in her village.

Finally the woman said, "Lady, I don't want your book. I want you to take the gospel to our people there."

The incident so challenged Miss Vaughn that she and others have shared the gospel message in that community many times. A church building has been constructed; one

hundred or more attend Sunday School and worship.

To reach this rural community one must drive on unpaved roads the last half hour of the trip. In the summer (dry season) the ground is very hard; during the winter (rainy season) the roadbed turns to mud. On one occasion the missionaries spent an hour and a half struggling to release the car from a water hole.

Though the people of the area do not accept Christ quickly, Christians have established Bible studies in their homes and share their witness through personal evangelism.

The Baptist Center Responds

The second greatest need of the Friendship House community is economic hardship among some of the people. Finding and keeping a job becomes difficult when one is ill or thin from hunger. Some of the underlying causes of poverty, hunger, and sickness are alcohol and drug abuse, lack of job training, lack of instruction or initiative for finding a job, loss of energy due to parasites, and a background of misery and sin.

The staff of Friendship House helps men in preparing the seven documents required for employment. During one six-month period, 142 men found jobs. The entire family improves when the husband and father receives regular earnings when he becomes a Christian, all the family benefits.

Staff members often accompany people to juvenile court, funeral establishments, office of the justice of the peace, jails, prisons, police stations, and medical units. Friendship House keeps constant contact with twenty-five agencies and hospitals.

The witness in the prison began when a man named Solomon was sentenced to twenty-one years' imprisonment. Newspaper accounts alerted the staff at Friendship House to Solomon's crimes of robbery and assault. Six hundred police sought his capture.

Solomon had attended the center on two occasions. The next day he arrived at the gate, tired and heavily armed. The staff ministered to his needs, shared the love of Jesus, and reasoned with him. Solomon decided to surrender voluntarily to the police. But as a lawyer was on his way to assist him, Solomon said, "I'll not give myself up—liberty is too sweet!" Sometime later, he killed a policeman, was arrested, tried, and sentenced.

Friendship House personnel continued warm relationships with Solomon during his prison term. When he began to bring his friends to talk with the visitors, a Bible study emerged. The interest developed into a weekly study and worship service. Every Saturday eighty to a hundred prisoners attend, and many accept Christ eagerly and gratefully.

Solomon once said he repented of his crimes and needed Christ, but still he appears reluctant to submit himself to God. Pray that he and the other prisoners will be open to the spirit of Christ.

Kate White Domestic School

Brazilian women develop great skill as cooks, seamstresses, and artisans. They continually show interest in learning new crafts.

The Kate White Domestic School in Salvador, Bahia, is a Baptist school named for a retired Southern Baptist missionary to Brazil. The school teaches the arts involved in the physical and material well-being of the home. The goal of the school is to strengthen home life and to prepare women for homemaking. Emphasis is also placed on moral and spiritual values that unite the family. The school is Christian in purpose, program, and influence.

Nine teachers offer instruction in cooking, sewing, ceramics, tapestry, and interior decorating. Each class creates an opportunity for women to develop homemaking abilities. Tapestry ranks as the favorite handicraft among Brazilian women today. Route Dubois, director of the school

and a gifted artist, sketches typical scenes of people and places in Salvador. Her designs become vivid portrayals of local life when transformed by her students into colorful lones of yarn.

The wife of an admiral in the Brazilian Navy enrolled in the interior decorating course. She brought notes on architectural style and period furniture that she had collected while in Europe and compared them to class lectures. She publicly congratulated Miss Dubois on the accurate and up-to-date material presented in the course. Several military friends have inquired as to when another class will begin. The course reaches into some well-to-do families in Salvador and touches them with the witness of Christ.

Grade schools in Brazil operate during the afternoon, so girls from nine to thirteen respond eagerly to a morning "mini course." The introductory study teaches the girls to organize and perform home tasks correctly and with personal satisfaction. It includes short sessions in subjects not offered in regular school such as food preparation, crafts, decorating, hygiene, and clothing construction.

Each Baptist church in the city of Salvador may enrol two girls at a reduced fee rate. So popular is the course that classes fill completely on the first day of enrollment. No one who wants to study has ever been rejected because of lack of money.

In 1975, the curriculum offered lessons in piano and guitar for the first time with fifty-three students participating. The pianos are occupied all day once some of the students have no instruments at home and must schedule practice periods at the school.

Training in voice and choral directing, planned to begin this year, will develop music leaders for churches throughout the city. Pray about the training of leaders in the

forty Baptist churches in the association.

Chapel services each week relate the curriculum to Bible teachings. As a result of the worship periods, students have been converted and show a growing interest in Bible study. An extension department reaches into other (sometimes poorer) sections of the city with courses that awaken an interest in homemaking.

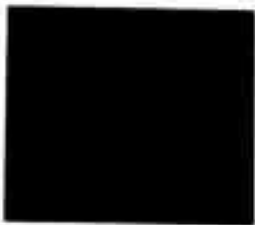
Finances for the school are provided jointly by the Foreign Mission Board (40%) and matriculation fees of students (60%).

The kiln used to fire the porcelain in the ceramics class is a gift of the Lotie Moon Christmas Offering of several years ago.

Brazil's economy remains in a state of inflation, so the school has been functioning in temporary quarters for several years. Pray that the need for an adequate building will be met.

Farm Program, Corrente

Agricultural and aviation programs plus a school carry out three types of Christian social ministries in Corrente [coh-HEN-tee]. Understanding the work of all three creates a busy schedule for missionary Dale Carter. He pilots the Mission plane when field missionary Orman Gwynn leaves the area; he serves as assistant director and treasurer of the Baptist school; he directs the farm-ranch program in connection with the school.



Quite often, medical emergencies require Carter to leave on unexpected trips. Within one week he flew a five-year-old boy, who had fallen on a knife, to the hospital; and on two other flights, he carried young meningitis victims for treatment. Another trip sent him into an isolated neighboring city to transport a man in coma to the hospital in Brasilia. The plane solves a vital travel problem and makes available the message of Jesus to people in remote areas.

Corrente has been isolated by lack of roads and communication. Chronic malnutrition and a high infant mortality rate exist in the area. Farmers still use the scythe, ax, and hoe. A typical farm family usually is poor and uneducated.

Early pioneer missionaries realized that the people of the area needed help economically, educationally and spiritually. The agricultural ministry of Baptists tries to help farmers develop the resources to send their children to school. The school attempts to teach basic skills and to make the people receptive to an evangelistic ministry. The church seeks to reach the students for Christ and to develop them into mature Christians. Each area of work contributes its part to the whole.

Carter writes: "One of the joys of living in Corrente has been to see many who come from mud-walled houses with dirt floors finish our school and go on to a university. They move from being persons with no future to persons who can make a valuable contribution in the development of their country. Through its fifty-plus years of existence, the school has changed the cultural level of our area."

Consider a problem faced by the Corrente missionary. A young mother sits on the back porch of the Carter home, snuggling her three-month-old baby. Doctors advise vital surgery for the baby to correct several hernias and tumors.

This morning the husband sent word that he would not be responsible for any expenses, the mother and baby, he insists, must return home where the family lives on the Baptist school ranch. They are not employees, but the school permits them to live on the land and plant their crops rent free. When they plant the grass, the school pays for the work in order to have permanent pastures for the cattle.

The husband completely lost his rice crop this year and must be concerned about providing food for his family in the months ahead. The mother was so desperate for help that she walked the fifty miles to Corrente carrying the baby in her arms. Pray that God will guide the missionaries in using these opportunities to bring an alternative response to the message of Christ.

A basic problem faced by the agricultural missionaries is trying to develop 74,200 acres of land with limited capital. A portion of the income returns to the farms for development; another part of the profits supports the operation of the school. The agricultural program strives to help the school become self-supporting as the Mission phases out its financial assistance.

The problems faced in Corrente appear huge. The area remains underdeveloped and lacks technical

knowledge and capital funds. But the problems are not insurmountable. While the people may be poor, their lives radiate hope! Pray that as the land grows economically, those who love the Lord will seize every opportunity for an evangelistic witness.



STUDY AIM

After examining and locating three methods of social ministries used by missionaries in northeastern Brazil, group members will be able to design prayer reminders.

BEFORE THE MEETING

DO THIS

1. Order the map "Southern Baptist Missions in South America" free from Foreign Mission Literature.

ture, P. O. Box 6597, Richmond, VA 23230. Display it in the meeting room.

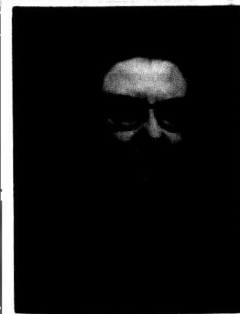
2. Trace an outline map of South American countries on white paper (an encyclopedia will have a one-page map). Reproduce the map in a copy machine or mimeograph. Provide a copy for each member. Do not label the countries.

3. Enlist three women to form a panel and to study the content material with three questions in mind: What are the needs of people in northeast Brazil? What are Southern Baptist missionaries doing to meet the needs? How can a positive witness of Jesus be shared at the same time missionaries are meeting human need?

4. Photograph some action pictures in your community, either slides or photos. First set of pictures in a deprived area, photograph idle young people or little children at play near the street.

Second set: Picture the nearest apartment complex where many young couples live. Go to your public high school at dismissal time and photograph a group of hurrying jean-clad youth.

Third set: Photograph a poverty section of your city or area. It may be a migrant camp, a city street, rural area, or an isolated community. [Please turn page.]



Kathryn Carpenter, executive secretary of Louisiana Woman's Missionary Union, comments on her convictions about training in WMU and gives us a glimpse into her leisure life:

Thirty-two years ago when I began my work with Louisiana WMU as a field worker, one of the methods books I taught stated that the women's organizations would go no further than the officers led. The book also stated that every woman in the organization is important and has a contribution to make.

Through the years I have seen an increasing awareness of the truth of these statements and the continuing need to train leaders and members. Without continuous training, leaders cannot serve at their best. Members already involved in the organization can, through training, be prepared to step into positions of leadership.

"My hobbies are reading, embroidery, and collecting cookbooks and thimbles."

KNOW THE STATE LEADERS

IN THE MEETING, DO THIS

1. As members arrive, distribute outline maps of South America. Ask them to recall any information about the continent and label this on the map. You may suggest the following as an aid: names of countries and missionaries who work there, famous cities, historic events, places of political concern, and disaster areas.

2. As you begin to focus on Brazil, direct attention to the displayed map of Southern Baptist missions in South America. Indicate the northeastern bulge, the section of study for today. As you introduce the three-women panel, point out the area of flood and famine more closely by drawing a line on the map from the city of Sao Luiz (sal-ohm LOUISE) to Corrente, then continue the line from Corrente to Salvador. Ask members to identify the section on their individual maps.

3. Call on panelist 1 to discuss the study questions (#3 above) as she tells about the ministry of Friendship House.

As panelist 1 finishes, say, "People with everyday needs live in Recife and in _____ (your city). Show the slides in set 1 (or pass the snapshots). Ask the group to identify local needs."

Allow time for discussion as you ask, "How can these needs be met? How can people be encouraged to help themselves? through direct evangelism? through recreation programs? cooperation with other agencies? training and study sessions?"

4. Call on panelist 2 to discuss the Kate White Domestic School. Follow by saying, "Homes in our community also need to be strengthened through basic Christian teachings. Show the pictures in set 2. Ask members as they watch to recognize the apparent needs of homes today and problems of future homes to be established by today's high school students. Discuss: Who is responsible for helping to strengthen the teachings of Christ

in the home? How can this be done? afternoon interest groups? church members setting an example? loving young people and pointing them to Christ? engaging in direct evangelism?"

5. Have panelist 3 tell of the agricultural ministry in Corrente. After her presentation, say, "In our community, as well as in Corrente, exist basic human needs so great that direct evangelism must be assisted by life-support programs. Show slides from set 3. Ask: Where are the pockets of physical need in our community? Are people hungry? sick and without medication? without encouragement?"

6. Conclude the discussion with two questions. In what ways are the needs of people in the northeastern area of Brazil different from those needs in your community? How are the needs similar?"

7. Lead a period of directed prayer using the prayer requests in the content material.

Ask members to keep the maps as a reminder to pray during the coming month.

ANOTHER WAY TO DO IT

Simulate a television talk show in which three persons are interviewed: missionaries Edith Vaughn Recife Friendship House, Rosita Dubois, Kate White Domestic School, Salvador, missionaries Dale Carter, farm, ranch program, Corrente.

Use the three study questions (#1 under "Before the Meeting") to interview the three guests, or compile your own list of questions.

SOMETHING TO DO BECAUSE YOU'VE LEARNED

Present the play *Me—In Mission Action?* (see order form, p. 48). You may ask to present this to your entire church or Baptist Women. After the play share local needs discovered in the study. Make plans for a mission action project.

Consult your pastor or educational director—or your director of

associational missions—for help in training Baptist Women members as leaders in a new ministry.

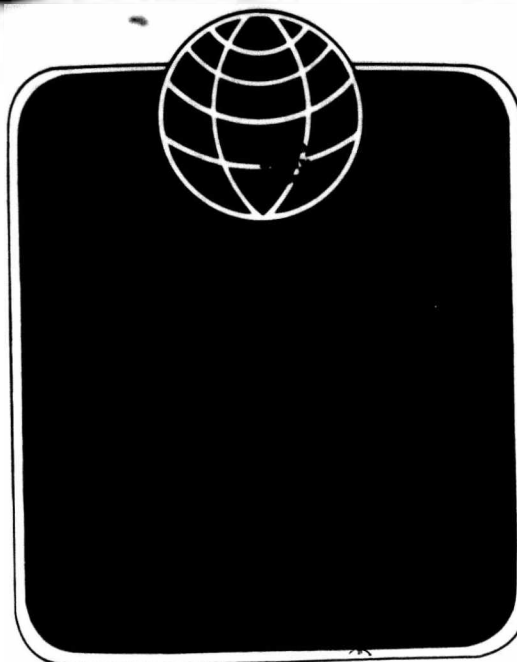
CALL TO PRAYER

Mount on heavy cardboard a sheet of gift wrapping paper that says "Happy Birthday." Using heavy black felt-tip marker write on the paper in one column the names of missionaries on the prayer calendar for today (see pp. 42-48).

Read 1 Peter 5:6-7. Ask each group member to express a one-word prayer and list these in another column as they respond. Ask members to pray silently.

PREVIEW JUNE BAPTIST WOMEN MEETING

Next month we will meet several lay people from Southern Baptist churches who have given service on overseas missions fields, and learn what the possibilities are for volunteer ministries in foreign missions.



Two seminary students met after chapel. One student had missed the service. He asked his classmate about who had spoken. When he learned that one of his professors had been the chapel speaker, he asked, "What did Dr. White speak on?" The other student said, "He spoke on the Incarnation." Then, after a pause he continued, "That's all Dr. White ever preaches about."

There are other aspects to the Christian gospel besides the Incarnation. But, in a sense, every sermon or lesson should probably include the message of God in human form if it is truly Christian. Without the coming of Christ into the world, we would have no Christian message.

This is the gospel that Jesus Christ came to save sinners. So the criticism of the seminary professor

may have been a compliment in disguise.

How could God, the Maker of heaven and earth, take on himself the limits and restrictions of a man? To the Greek sophisticates of Paul's day, this was nonsense. To the Apostle's fellow Jews, this idea was a scandal (1 Cor. 1:23).

Even within the Christian fellowship the concept of God-in-the-flesh was mind boggling in the first Christian century just as it is today. One of the early heresies in the Christian church was the belief that Jesus was not really God and not really man. He was viewed as one in a series of intermediate beings connecting God with humanity. If we could think of these beings on a ladder, those on the higher rungs would be more like God, while

those on the lower rungs would be less divine.

Concerned with combating this false teaching, Christian leaders met at Nicea in A.D. 325 and drafted a statement of belief. The Nicene Creed declared Jesus to be "God of God, Light of Light, very God of very God." He was further said to be "begotten, not made, being of one substance with the Father."

Almost three centuries earlier, Paul had dealt with the same heresy. He realized his missions message had no heart nor point aside from the proclamation of Jesus as God's Son. The letter of Colossians is an answer to this false teaching, containing one of the most eloquent statements about God incarnate to be found anywhere. Linked with this doctrinal statement are strong missions implications and ethical applications for those Christ has set free.

In this session, along with Colossians, we study the short, personal letter Paul wrote to Philemon. This note from the apostle forcefully emphasizes that the gospel is no respecter of social class.

The Fulness of God (Col. 1:15-19)

In the controversy concerning Jesus' true nature, Paul asserted that the fulness of God dwelt in Jesus (1:19, 2:9). We accept this as true and we may tend to see Paul's statement as simply a positive affirmation of faith. It is this. But it is more. It is a challenge to those who did not accept Jesus as truly God.

When he referred to the "fulness" of God being found in Christ, Paul borrowed a word from the vocabulary of the heretics. The Gnostics (NOSS-ticks) used "fulness" to refer to the whole stable of demi-gods on the ladder between God and man. They were believed to have the totality of the attributes of God scattered among them. By contrast, Paul asserted, Jesus was the full embodiment of God by himself.

"Dwell" suggests that these attributes or qualities permanently resided in Christ. This refuted the notion that Jesus was only temporarily a deity. According to one view, Jesus became God at the baptism when the voice from heaven said, "This is my beloved Son," thus was God's announcement to Jesus that he was now God's adopted Son (see Matt. 3:17).

Leading up to the statement about the fullness of God in Christ, Paul made a series of strong affirmations about Jesus:

"He is the image of the invisible God" (1:15 RSV). Jesus, who was seen by men, showed us the fullness of God whom we cannot see. This image is spiritual, not physical. But Paul's assertion is that Jesus had God's likeness clearly etched on him, like the image of a political ruler etched on a coin (as in Matt. 22:20). This, too, shows the superiority of Jesus over the imagined intermediate creatures between God and man.

As the "first-born of all creation" Jesus was not created. He came before all things and is heir of all things (1:15). He was from the beginning, sharing the creative process with God the Father (1:16; John 1:1-3). All things were created through him and for him to fulfill his aims and to promote his glory. Jesus was first in importance and in time. In him all things hold together or cohere, make sense, and form a pattern (1:17).

To emphasize Jesus' superiority, Paul apparently used some of the terminology of the heretics as he wrote of thrones, dominions, principalities, and authorities (1:16). These seem to be names of some of the intermediate forces.

Jesus, further, holds a unique place in the church. He is "the head of the body" (1:18). This concept is not found often in Paul. He used the imagery of the church as the body of Christ (1 Cor. 12:12; Rom.

12:5), but he usually did not complete the analogy as here (see Eph. 5:23). In Hebrew, "beginning" and "head" are from the same root word; so Christ is the origin, the source of the church's life.

Christ's resurrection is cited as a further sign of his supremacy. He is the first-born from the dead (1:18). Death stopped everyone else. But Jesus was raised in triumph over the last enemy (1 Cor. 15:26). One commentator said, "It is specifically in his resurrection that Christ makes, in his own person, the beginning of the new creation, which is not, like the old, subject to dissolution."

All these things are true about Jesus Christ, "in order that he alone might have the first place in all things" (1:18 TEV).⁹ All this looks to a day when there will be no place left where God's influence is not felt.

We Preach Christ to All People (1:20-29)

Paul was a theologian. More than anyone except Jesus, Paul shaped the belief of the early church. Various facets of Christian faith are spotlighted in Paul's letters.

Paul was a missionary. The heart of Paul's theology was the mission message. He could go to the lofty heights of theological statement but he was never far from the practical proclamation of salvation in Jesus Christ.

Colossians 1:15-19 is virtually unrivaled as a statement concerning God's revelation of himself in Christ. There we catch something of the majesty of creation, the church, the incarnation, and the resurrection. Then Paul reminds us this all came about with a mission purpose.

Christ embodied the fullness of God "to bring the whole universe back to himself" (1:20 TEV). Reconciliation is for all things on earth and in heaven. If it seems strange that things in heaven need reconciling, perhaps Paul speaks again

here to the alleged semi-divine residents of the Gnostic heavens, insisting that they, too, need to come to God through Christ. This reconciliation, this peace, is made possible through the death of God's Son, through the spilling of Jesus' life blood.

From the universal, Paul narrows to the particular with "And you." Reconciliation is for all. But we respond one by one—in Colossae and elsewhere. Reconciliation is needed because of a threefold alienation, religious—we were "estranged"; psychological—"hostile in mind"; and moral—"doing evil deeds" (1:21 RSV).

Christ reconciled us "in his body of flesh" (1:22 RSV), as God incarnate, not as an ethereal Gnostic manifestation. There is the suggestion here of living offerings of reconciled persons to the living God, as in Romans 12:1-2.

Paul has had a hand in fulfilling God's plan among the Colossians. God's plan is to make the mystery of the ages fully known (1:25-27). Paul's unnamed opponents emphasized mysteries which only the initiated could know. Paul strikes against this asserting that God has opened his secrets to everyone in Christ. The mission task is to warn and teach everyone. Paul works hard at this because Christ imparts divine energy within him (1:28-29).

The gospel is not for a select few who are initiated into a private club. It is Paul's calling and ours to warn and to teach in order to bring each person into God's presence "as a mature individual in union with Christ" (1:28 TEV).

Raised to Life with Christ (2:1-3:17)

Baptism is a dramatic portrayal of death and resurrection. Paul uses this vivid picture to call the Colossians to a resurrection lifestyle. Immersion, the only form of baptism known in New Testament times, was a testimony that the person had died to his former way of

life and had been raised to a new life through faith in Christ (2:12).

Discipleship in the early church often meant a radical turnabout. Many individuals had to choose between Jesus and their families. Jews who converted to Christianity were considered dead. So Paul drew a meaningful analogy for his first readers concerning how they should live.

As sinners and as Gentiles, they were spiritually dead. God forgave their sins and brought them to life in Christ (2:13). The record of sin was nailed to the cross, along with the legalism which could choke life out of people (2:14).

On the cross, Christ freed himself from the demi-gods of gnosticism. In his resurrection, he led them captive in a victory march (2:15). Christ also set his followers free from binding observances such as circumcision (2:11), dietary laws (2:16) and holy days and Sabbaths (2:16). The heretics borrowed these items from Judaism and added generous portions of false humility (which they were proud of), worship of heavenly intermediaries, and special knowledge through visions. In so doing, they corrupted the gospel and let go of Christ, losing their life connection and source of growth (2:18-19).

If (or since) they had died to ritual religion, the Colossians should not still feel obligated to keep strict rules like "don't handle, don't taste, don't even touch" (2:20-22). As persons raised to new life, Christians should have their hearts tuned to heavenly things, not earthbound, man-made rules (3:1-2).

Paul declares "Your life is hid with Christ in God" (3:3 RSV), continuing the baptismal picture. Pagans spoke of death as being hidden in the ground. Christians are hidden in God in the symbolic grave of baptism. But they do not stay hidden. The emphasis shifts to the end-time when Christ reappears. "You too will appear with him and share his glory" (3:4 TEV).¹⁰

Those with new life must kill sexual sins of "immorality, impurity, passion, evil desire" (3:5 RSV), as well as greed, also anger, wrath, and malice (3:8). In addition to these internal attitudes and desires, get rid of overt actions of slander, foul talk, and lying (3:8-9).

Christians have put off the old nature and put on a nature which God constantly makes new (3:10 TEV). Because this is true, there can be no man-made distinctions between people, racial distinctions—Greek or Jew, religious antagonism—circumcised or uncircumcised; cultural differences—barbarian or savage, or social diversity—slave or free. The gospel is for all and must be shared with all because Christ is all that matters (3:11).

Not only do Christians get rid of some things, they also get a new wardrobe. The symbolism here seems to suggest several layers of clothing in a baptismal garb. The resurrection life will be marked by compassion, kindness, humility, gentleness, patience, helpfulness, and a forgiving spirit (3:12-13 TEV). Love will bind all these together like a sash on top of the garments (3:14). Then Christ's peace will rule in the heart, causing the Christian to be agreeable or pleasant (3:15). Christ's message will live in such a person, finding expression in teaching, in singing, and in all that is done (3:16-17). This per unifies the mission spirit.

No Longer a Slave (Philemon)

What does salvation without distinction mean in human relations? How does the mission message cross social barriers? Colossians 3:18 to 4:11 deals with human relations, including slaves and masters.

The little letter to Philemon deals with the willingness to accept back a disobedient runaway slave. The letter seems to have been written at the same time as Colossians and apparently was delivered by the same messengers. Some of the same

people are mentioned in both letters: Archippus (Col. 4:17; Phil. 2); Epaphras (Col. 1:7; 4:12; Phil. 23); Mark and Aristarchus (Col. 4:10; Phil. 24); Luke and Demas (Col. 4:14; Phil. 24).

A key person in the two letters is Onesimus (Col. 4:9; Phil. 10), the runaway slave. He and Tychicus probably brought the letters from Paul (Col. 4:7-9).

Paul apparently met Onesimus while he (Paul) was in prison (Phil. 1). He probably led the slave to faith in Christ. He called Onesimus "my child" whose father I have become in my imprisonment" (v. 10 RSV).

Many Bible names have symbolic meanings. "Onesimus" means "useful" or "beneficial." Paul makes a play on the name and the man's actions, observing that Onesimus formerly was useless as his master (v. 11). This probably indicated conditions which led to his running away and certainly the actual time he was away. But Paul says, "now he is indeed useful to you and to me" (v. 11 RSV).

Onesimus' reception would doubtlessly be less than cordial when he came home. Paul's letter was an effort to soften this attitude and, more important, to establish a new principle for human relations in the household. Onesimus was a valuable helper to Paul. The Apostle wished Onesimus could stay and help him while he was confined to the prison (v. 13).

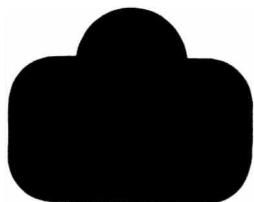
Though Paul felt he could have commanded the owner to accept Onesimus in a spirit of love (vv. 8-9), he knew love could not be demanded. Instead, he appealed to Philemon (vv. 10, 21). His plea was that the slave be accepted back as a beloved brother and no longer as a slave (v. 16). Paul even urged that Onesimus be given the same kind of welcome Paul would receive if he came for a visit (v. 17).

Onesimus may have stolen money or other valuables. He may have

caused other damage in connection with his escape. Paul was willing to pay anything Philemon felt Onesimus owed him. Paul probably dictated most of his letters. But at this point, he apparently took up the pen and wrote a few lines on the parchment to indicate this was truly from Paul and that he was standing good for Onesimus (vv. 18-19).

As he discussed the slave's debt to his master, Paul also indicated that the master owed him (Paul) something. The debt is not specified. It may have been simply the debt of love and consideration every Christian owes to others (v. 19). If Philemon demanded collection on the debt, Paul would insist also.

In an era when Christians were probably more plentiful among slaves than among masters, Paul's approach to slavery was revolutionary: show love and acceptance without regard to economic or social standing. Accept a slave as your brother. Give this rebel the same hospitality you would show a visiting missionary. There was no room for bias or favorites. This was the embodiment or incarnation of the mission spirit.



Pansy H. Webb

AIM: By the end of the session, each woman should have discussed areas of life in which she could more fully become the incarnation of the mission message.

BEFORE THE MEETING: do this. Prepare a paper doll with two sets of clothing, and a sheet with the ladder drawn on it, as suggested

below. Provide pencils or pens for the groups to write with. Assign a member to tell the story of Philemon and Onesimus.

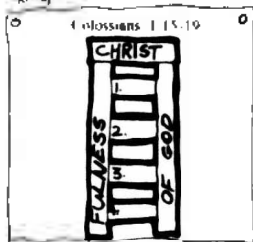
IN THE MEETING: do these things.

1. Summarize, or ask a member to summarize, the introductory material.

2. Divide into two or more small groups. Provide each small group with one of the following:

a. A sheet of paper with a ladder drawn on it. Above the ladder, write "Colossians 1:15-19." On one leg of the ladder, write "Fulness." On the other leg, write "of God." As members study these verses, they should list on each rung one of the terms describing Christ. They should write "Christ" at the top of the ladder. The group should also discuss the study material titled, "The Fulness of God." They should report their work to the larger group.

The Fulness of God. They should report their work to the larger group.



b. A large paper doll, about twenty-four inches tall, made from cardboard. The doll should be dressed in items of clothing made from different colors of construction paper attached with masking tape. As group members study Colossians 3:5-9, they should label various clothing items with characteristics a Christian should take off. More than one of the eleven items may be written on a piece of clothing. After all items have been listed, the clothing should be removed. These should be replaced with seven pieces of clothing which create a layered wardrobe, each labeled with

a Christian trait described in Colossians 3:12-14. A belt or sash of "love" should tie the wardrobe together. Top off the outfit with a hat with two labels: "peace" and "agreeableness." Explain this process to the entire group.

3. Call for reports from the two groups.

4. Lead the entire group to study "We Preach Christ to All People" and Colossians 1:20-29. Ask them to look for broad and specific aspects of reconciliation, three ways we were alienated, and the mystery from God that was to be made known.

5. Ask the member assigned in advance to tell the story of Philemon.

6. Discuss together the mission spirit expressed in Philemon. Ask: Are there groups of people you have difficulty relating to? Discuss how a deeper commitment to God incarnate (Jesus) can help us to become incarnations of the mission spirit. How could this make a difference in our attitudes and actions?

ANOTHER WAY TO DO IT

Have a member summarize the study of Philemon. Then call for members to act out what might have happened after Philemon read the letter.

CALL TO PRAYER

As missionaries' names are read with the countries or areas they work in, ask members to mention religious groups with opposing views which might be strong in those areas (for example, ancestor worship in Japan).

PREVIEW JUNE BAPTIST WOMEN'S MEETING

Next month we will meet several lay people from Southern Baptist churches who have given service in overseas missions fields, and learn what the possibilities are for volunteer ministries in foreign missions.

*This and other references used by permission: American Bible Society.

How to Hear Feelings #2

Stuart (Mrs. Robert) Calvert



What is a group? John Hendrix, who compiled *On Becoming a Group* (published by Broadman Press), suggests that assembling people together is not very difficult, but forming those assembled into a group is exciting.

Group is a technical term to describe a special type of "gathering governed by certain guidelines."

Baptist Women specialize in three kinds of groups: study prayer, and mission action. Study groups include current missions, Bible study, and Round Table. Each type of group offers a specific approach to missions involvement.

Group techniques suggested in *ROYAL SERVICE* and other Baptist Women materials encourage members to relate to each other as they learn, or pray, or train. When a group member relates to or "hears the feelings" of friends, a seed is sown to help her "hear the feelings" of an Indian child, a Thai student, an Argentine farmer, a Zen Buddhist.

If your group functions properly, you will hear feelings. How?

1. A small group helps us relate. To feel "at home" with others is a sign of a healthy, creative personality. Seated in a comfortable family room or an informal corner of the church building, a woman will more readily share an idea or opinion.

In the past, session material in *ROYAL SERVICE* has been divided into parts so that several talkers could give the program to a few listeners. The listeners rarely, if ever, interjected a thought because next month they would be "on program." In a group, however, a leader guides the session but does not present all the material. Every member prepares and contributes to the discussion. The leader should:

a. Encourage members to become familiar with topics for the current year which are listed in the

WMU Year Book and the September issue of *ROYAL SERVICE*. Also urge members to read the appropriate group material as soon as the magazine arrives each month.

b. Ask members to collect information related to the aim for the meeting (recipes, games, news clippings, etc.) to share at the group meeting.

c. Constantly remind members of their responsibility to be a part of discussion. In other words, nicely nag. At each meeting, the leader (or the member who volunteered to plan the session) initiates the conversation, but all members participate. A woman who may refuse to "stand and give a part" will probably share in the informal atmosphere of a group.

2. In a small group, members "learn not to be spectators." For instance, suppose that Mary expresses an opinion about Catholicism. Sue agrees with Mary, but Sandra expresses an opposing viewpoint. As other members share ideas, perhaps Mary and Sandra modify their views. This is the group process and the solved problems and changed attitudes result from many contributors.

not only the leader or one member.

Try this discussion starter in your group: the group leader brings a collection of rocks to the meeting. Everyone finds a rock that reminds her of herself, and explains her choice to a partner. This could be either serious or humorous.

Next month, we will continue thinking about how to "hear the feelings."





Choose one of these books:
African Diary by Helmut Thielicke (Word Books 1974) \$6.95*
Kidnapped by Karl and Debbie Dortzbach (Harper and Row 1975) \$5.95*

"The nearer we come to Africa, the more it exceeds our grasp," Helmut Thielicke (TEE-lick-uh), German theologian, traveled to South Africa, Mozambique, Tanzania, and Kenya seeking answers and finding questions. His search for understanding has resulted in a thoughtful and thought-provoking travelogue *African Diary*.

He toured by freighter and shares with readers the casual camaraderie on ship. He depicts people, fellow shipmates and Africans, white and many shades of black. He has adventures. His car gets hopelessly mired in a bog deep in

the Goringosa Game Preserve. He describes animals, countryside towns, docks. He reveals himself, warm and human. Who hasn't thought, "It has always been one of my occasional nightmares to suddenly pop up in a society of formally dressed people in my night shirt."

But, most of all, Professor Thielicke asks questions. He sees ostriches and asks himself why we accuse them of a vice found only in man. He meets a happy woman and wonders why we are suspicious of contentment.

He asks questions. In a group he stimulates others to say what they think about foreign aid, about missions, about race. Each person gives his point of view, white superiority makes apartheid (a-PART-uh) (racial separation) essential,

apartheid renders Christianity unbelievable. In *African Diary* Thielicke records the conversations and raises more questions. If blacks are a different type of human being, what kind of nations will make up the new Africa? Should Christians help only those whose politics they approve?

Helmut Thielicke is a theologian interested in missions. He appreciates the dedication of early missionaries, yet respects the new generation's method of working within the African cultural framework. He wonders why Christians contribute more willingly for hospitals and schools than for evangelism.

Kidnapped does not ask questions. Debbie Dortzbach tells her captors, "We are not interested in political things. We came with only one purpose: to share Christ and His freedom."

Kidnapped is an exciting book. May 27, 1974, armed revolutionaries burst into a Presbyterian mission hospital in Eritrea, the northern province of Ethiopia. They killed one nurse. They kidnapped Debbie Dortzbach, a pregnant twenty-four-year-old American nurse, and demanded ransom. The mission refused to pay.

In *Kidnapped* Debbie and her husband, Karl, tell their own story of the ordeal, what happened, what they thought, feared, felt. Debbie describes her captors, their remote mountain villages, their mud huts, their meager diet, their women and children. She is scared. Karl despairs. He is certain Debbie is dead. After learning that she lives, he can scarcely hear the slow negotiations. He trusts in God, yet he doubts. After twenty-six days the Eritrean Liberation Front releases Debbie.

Debbie, while captive, shows the power of God to sustain the individual. She is hurt, unwell, and terrified. She remembers Scripture passages, she prays, she writes verses. She befriends villagers, she

witnesses to her captors. She can honestly tell them, "I'm happy because Jesus does have me and the whole world in His hands, and it is His peace that makes me content." When she is released, she leaves not enemies but friends.



Choose one of these two books. Both are excellent, but they are too different to be used together. Encourage as many members as possible to read whichever book is chosen. Both are short, easily read, and well written.

See if your church library has the area booklet *Eastern and Southern Africa: the area map*, "Southern Baptist Missions in Africa," and the booklet *Know Your Baptist Missions 1976*. If not, order these items from Foreign Mission Board Literature, Box 6597, Richmond, VA 23230, allowing at least a month for delivery.

SUGGESTIONS FOR USING *AFRICAN DIARY*

African Diary can serve as a point of departure for (Plan 1) a survey of missions opportunities and activities in the four countries Thielicke visited or for (Plan 2) group discussion of the questions he raises.

Plan 1. Assign one member South Africa, another Mozambique, a third Tanzania, and a fourth Kenya



Ask each to use a late-edition encyclopedia, atlas, and/or almanac plus current news reports to learn what she can about the land, peoples, religions, economy, government, and particular problems of the country she was assigned. Ask a fifth member to use *Eastern and Southern Africa* and *Know Your Baptist Missions 1976* to discover what Southern Baptists are doing in Tanzania and Kenya.

Prepare an interest center using the map of Africa plus pictures and curios.

At the meeting ask those assigned countries to present their information. Share Thielicke's descriptions, for example, the beggars of Lourenco Marques (p. 83), the cow dung villages of the Massai (pp. 141-2), the harbor of Dar es Salaam (p. 123). Point out the differences between the four countries. South Africa is older, has apartheid and wealth. Mozambique is poor and emerging amidst strife. Tanzania and Kenya are new, proud black nations.

Call for the report on Southern Baptist work. Encourage group participation by asking questions. Why don't we have missionaries in South Africa? How can we witness in Mozambique now that our missionaries have withdrawn? If the new rulers of Tanzania and Kenya expel missionaries, will Christian faith survive there? Have our missionaries made Christianity indigenous or does it remain a foreign import? Help members realize that each country presents a unique challenge.

Plan 2. Choose one or more of the questions Thielicke raises. Several weeks before the meeting ask the question(s) and challenge each member to seek her own personal answer(s). Select a discussion

leader for each question. If your group is large and you have chosen only one question, select two leaders.

At the meeting, point on the map of Africa to the four countries Thielicke visited. Describe each briefly. Introduce the question(s) for discussion. Divide into as many groups as there are discussion leaders. After allowing at least thirty minutes for discussion, bring the members back together as one group to share answers. Let their inability to find perfect answers challenge members to pray for Africa.

(Continued on p. 45)

BOOK FORECAST

Book for June

What Do You Say to a Hungry World? by W. Stanley Mooneyham (Word Books 1975) \$6.95*

Book for July

The Nation Yet to Be by James Armstrong (Friendship Press 1975) \$2.25 paper*

Politics and Religion Can Mix Compiled by Claude A. Frazier (Broadman Press 1974) \$1.95 paper*

A Mirror for Greatness by Bruce Bliven (McGraw-Hill 1975) \$7.95*

Book for August

The Conscience of a Christian by T. B. Maston (Word 1971) \$3.95*

The Church and the Ecological Crisis by Henlee Barnette (Eerdmans 1972) \$2.25*

The Shoot-em Up Society by Harry Hollis (Broadman 1974) \$1.50*

*Available through Baptist Book Stores. Be sure to check early in case they must be ordered.

Until well into the twentieth century, Yemen was one of the most inaccessible countries in the world. For some fifty years before the revolution in 1962, Yemen was governed by a dynasty of kings called Imams who ruled as absolute monarchs. These rulers gained control of the country from the Turks who had been in partial control for nearly four hundred years.

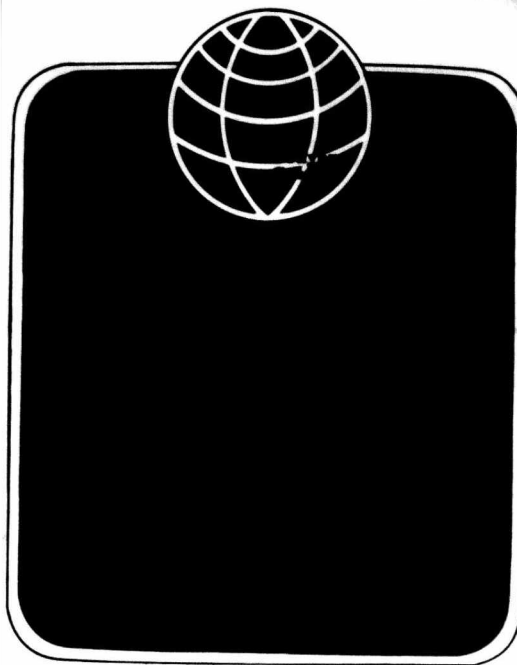
The last two kings of Yemen were remarkable men. They were unschooled in anything except their Zaydi beliefs. The Zaydi faith, which is the conservative branch of Islam, would not allow change and consequently disapproved of communication with the modern world. Because of this, Yemen was kept isolated from developments which the kings felt to be heretical or dangerous. This policy of the Imams succeeded to such an extent that someone in the early 1960s described Yemen as "rapidly rushing into the fifteenth century."

In September 1962, following the death of Imam Ahmed, the monarchy was overthrown through a revolution and a republic was declared. Following the revolution, there were times of fierce fighting between tribesmen loyal to the Imams and republican forces helped by Egyptian troops.

Despite these conflicts, many positive changes are taking place. The new government has sought aid from foreign countries which has resulted in new roads, schools, clinics, and hospitals.

Christian Witness in a Muslim Land

Within only slightly more than a year following the revolution, in December 1963, a highly unusual and significant step was taken when Yemeni officials agreed for Southern Baptist to begin a greatly needed medical work in Yemen. James Young, a missionary doctor from Gaza, had visited Sana, the capital of Yemen, and had met with officials in the Ministry of Health.



In 1964, the Young family and Maria Luisa Hidalgo, a nurse from Spain, were allowed to enter Yemen and establish medical work. They were probably the first Christian missionaries to come to Yemen since about the seventh century.

The first hospital was established on the second floor of the old municipal hospital in Taiz (tuh-EEZ). Within a year over ten thousand people were treated and nearly six hundred had been hospitalized for surgery and other medical care.

Soon property was secured and a seventy-bed prefabricated hospital was built in Jibla (JIB-lah), a city high in the mountains north of Taiz. Jibla is located between Taiz and Sana, two principal cities of Yemen. This site was chosen because there was no government medical facility in the area.

Patients come from every province in Yemen as well as from bordering countries. Because of the reputation of the hospital, one woman walked fourteen days to receive treatment. A father walked two days carrying his son who had broken his leg.

Because Yemen is a Muslim country preaching is forbidden. Dr. Young recalls receiving a telegram stating that preaching is illegal in Yemen and requesting that he come to a government office. He asked the official, "What is preaching?" The government official replied, "Giving out Christian literature and I know you do this because when I was a patient you gave me a gospel."

Baptist witness in the hospital is the only Christian witness in Arabic in this country of over six million

people. The government allowed witnessing in English to the hospital staff and later this was done in Arabic. Witnessing is not done on the wards, but patients are invited to a room for prayer and singing. Prayer for healing is always offered before surgery so patients know that the staff is Christian.

Sunday evening services are held at the hospital with the doctors in charge. Since so many of the people, the women in particular, cannot read or write, the same songs are sung every Sunday evening in order that they might learn them. These services, conducted in Arabic, are well attended by the seventy Yemeni people who are on the hospital staff.

A Southern Baptist missionary has opened a small school for girls in Jibla where about a dozen students are enrolled.

A missionary dentist who is an ordained minister and his wife have been appointed to serve in Yemen. A suitable location is being sought where a new mission station can best be developed.

Dentists and doctors have served in Yemen as short-term personnel. Among these is Joseph Pipkin, a dentist from Florida who spends his summers setting up dental clinics overseas. Dr. Pipkin says that in Yemen there is much to be done, especially in terms of educating the people about dental hygiene. Dental care has been practically nonexistent, much dental trouble has come from a vitamin C deficiency due to the limited diet which includes almost no fresh fruits or other source of vitamin C.

What Does the Future Hold?

Dr. Young says that Yemen has the elements for a bright future. The people are intelligent and industrious, the land is rich, the climate is good with adequate rainfall, and there are undeveloped resources.

Women are beginning to emerge, but either because of a lack of education or encouragement many feel

they are incapable of learning to read and write.

Given time for the government to stabilize, and with education of Yemen's young people, the country should be ready to join the world in the last quarter of the twentieth century.

Baptists can have a part in the emergence of Yemen as Christ shows us how to witness to these people of the Muslim tradition.

Jim Brock, a medical student who served in Yemen for nine weeks, wrote upon returning home, "During the time I was in Yemen, the two doctors and I examined and treated 5,652 outpatients. Over 3,000 of these were new patients."

"Just seeing how the missionaries are loved and appreciated by the people is more an encouragement than I have known in a long time. Such love and affection are not response to medical attention, but to love of God that is being demonstrated daily in their midst."

Needs for Prayer

Pray that the missionaries in Yemen will master the Arabic language so that their witness may be as effective as possible.

Pray for the Sunday evening service conducted at the hospital in Jibla.

Pray that Yemenns will become believers.

Pray for the new mission station to be developed by the newly appointed missionary dentist.

Pray that the women of Yemen will realize their capabilities to study and to learn to read and write.

Pray for Southern Baptist men and women who will answer God's call to short-term projects in Yemen.



BEFORE THE MEETING, IX) THIS

Secure two persons to share information given under "Christian Witness in a Muslim Land" and "What Does the Future Hold?"

Prepare a poster or write on a chalkboard the prayer requests listed under "Needs for Prayer."

Have ready construction-paper hearts on which the names of missionaries on the prayer calendar have been written.

IN THE MEETING, DO THIS

Share with the group the information given in the introductory material.

Introduce the two who will summarize "Christian Witness in a Muslim Land" and "What Does the Future Hold?"

Display the poster or chalkboard on which prayer needs have been listed. Ask various members to read the needs aloud. Pray for each request.

Say: Love made possible through Christ can be the hope for Yemen's future. The heart has long been a symbol for love. Missionaries are all around the world today representing Christ's love for all people.

Have members read the names of the missionaries and pray for them.

PREVIEW JUNE BAPTIST WOMEN MEETING

Next month we will meet several lay people from Southern Baptist churches who have given service on overseas missions fields, and learn what the possibilities are for volunteer ministries in foreign missions.

Suppose you were to encounter one of the following situations:

Georgia has been through a week of court hearings. She has just learned that the judge has awarded custody of her five-year-old son to her ex-husband and his new wife. Is this the time to make a direct evangelistic appeal to Georgia?

Your teen-age friend Richard just got a ticket for speeding. He is afraid to tell his parents, but he must for they must go to court with him. He has come to ask you to go with him to tell his parents. Is this the time to try to win Richard?

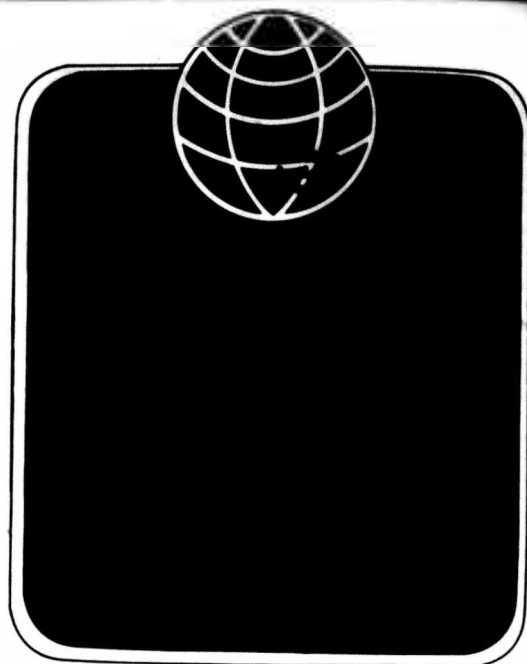
Nancy has good news for you. After not hearing from her runaway son for six weeks, she just received word that he is on his way home. She has called to ask you to take her to the bus station to meet him. Is this the time to talk to Nancy about her soul's salvation?

Robin and David, your newly-wed friends, have come by to share with you their good news—their education loan went through, so they can both stay in school. How about talking to them about their relationship to Jesus?

Lily slips into the seat beside you on the bus where you see her almost every day. She tells you that the reason she wasn't on the bus yesterday is that she has been to the doctor. He found a tumor that must be removed. Do you tell her right now, about how to be saved?

Your neighbor Jane tells you, over a cup of coffee, that she has reason to believe her husband has been seeing another woman. Is this the time to try to win Jane?

In each of the above situations, as in many situations of daily living, the people involved have many needs. Of course, their primary need, even though they may not realize it, is a right relationship with God. They need Christ as their personal Saviour. But the point of the discussion here is, How do you know the who, when, and where of witnessing? How do you know who



is ready for a word of spoken testimony? How do you know when the time is right? How do you know if you are in the right place?

Many of us are so afraid we'll witness at the wrong time that we never witness. On the other hand, there is a right time to present the story of Jesus. How do we know the right time?

One simple, but at the same time complex, answer is to be sensitive to the whole person. We must be able to hear what (s)he is really saying. We must be able to see what the person is really doing and hear what (s)he is really saying. We need to learn to listen, listen, listen. We must listen with the heart.

Jesus was sensitive to the person as a whole. He spoke to both obvious and hidden needs of people.

He healed and he forgave. He raised from the dead and he fed. He saved and he sent to serve. Jesus was our example of being sensitive to all the needs of a person.

Take, for example, the story of the crippled man brought to Jesus by his four friends who lowered him through the roof (Mark 2:1-12). Jesus told the man his sins were forgiven. He also ministered to the man's physical need by healing him. Jesus was sensitive to the whole man—all his needs—physical, spiritual, and emotional. Jesus knew that a person is an entity, not just fragmented pieces. We, too, must cultivate sensitivity to the person as a whole.

A word of caution: When we become sensitive to persons as entities, we often find that it costs us

If you are truly aware of your neighbor's needs, you will become actively involved in helping to meet those needs. It would be a lot easier to visit a person, present the plan of salvation, and leave. If we did that, we could say we had discharged our duty to witness and go on about our business. But when we allow ourselves to be truly sensitive to the person as a whole, suddenly our responsibility grows. We must risk involvement. Sometimes we must risk personal sacrifice. We must give of ourselves as we respond to the "whole person."

As we open ourselves to the whole need of people, we find we must not only be the messenger, but we must also be the message. Not only must we tell about the love of God, we must be the love of God. Not only must we share the story of the Bread of Life, we must be the Bread of Life. People will respond to what we say only as it accurately reflects what we are living. This places an awesome responsibility on us to let Jesus live through us.

Look again at the situations mentioned at the beginning of the article. In each case, it took a lot of sharing of self to bring about the witnessing situation. Sensitivity to the person as a whole meant ministering to all of his (her) needs.

The real key to the who, when, and where of witnessing is the guidance of the Holy Spirit, and we will be talking about that next month. But we can be open to his guidance best by cultivating a listening heart that is open and sensitive to people.



IN-SERVICE TRAINING AIM

As a result of this session, group members will increase their ability

to see people to whom they witness as "whole persons."

METHODS DURING THE MEETING

Divide the women into three groups. Give each group one of the following Scripture passages. Ask the group to read the passage and tell what Jesus did that showed he was sensitive to the whole person. The passages are Mark 2:1-12, Mark 5:1-19, Mark 5:22-23, 35-43.

When each group has finished its research, call them back together and let each group report. Be sure to point out that in each case, Jesus recognized needs on several levels, and acted to meet those needs.

To each woman present, assign one of the situations mentioned at the beginning of the article. Ask each woman to consider the person mentioned in the situation, using as a basis for consideration the areas mentioned: burdens, needs, feelings. In this way, group members will start to develop the capacity to see people as entities.

Let each woman share her thoughts about the person mentioned in her given situation. Be sure to point out that among the other needs, every person has a need to find Christ as Saviour.

Now, ask each woman to try to put herself in the shoes of the person she has been considering. What would she want a friend to do for her?

Now, ask each woman to think of one of the people to whom she has been ministering and witnessing through mission action. Ask her to consider this person according to his (her) burdens, needs, and feelings, just as she did the person mentioned in the case studies.

Lead a group prayertime asking God's help to become sensitive to the whole person.

CALL TO PRAYER

Ask each woman to choose one of the missionaries mentioned on the prayer calendar (see pp. 42-48),

and to consider the missionary in the light of his or her burdens, needs, and feelings. Ask someone to lead in a prayer that God will bless the missionaries as whole persons.

PREVIEW JUNE BAPTIST WOMEN MEETING

Next month we will meet several lay people from Southern Baptist churches who have given service on overseas missions fields, and learn what the possibilities are for volunteer ministries in foreign missions.



JUNE STUDY-ACTION PLANS

Baptist Women Meeting
Assignment Overseas

Current Missions Group
Bangladesh
Rebuilding Programs

Bible Study Group
A Mission of Unity
Ephesians, Part I

Round Table Group
What Do You Say to a Hungry World? (see p. 31)

Prayer Group
Resort Missions

Mission Action Group
Witnessing: Following the Guidance of the Holy Spirit

TO THE PRAYER

Your preparation for a meaningful experience is essential. Study all these suggestions. Try to do the activities. Read the Bible passages, and answer the questions. Try to imagine the response of the women to them. Then decide how you will use the use of time at your prayer retreat.

Prepare the women in advance for the retreat. Give assignments for Bible reading, song making, and other activities. Encourage their participation from beginning to end, with no one leaving early.

Prepare the place. It is possible to retreat within the church building, or in the church yard. If this is the best place to meet, do all you can to prevent interruptions or distractions. If someone has a large yard, or a vacation spot somewhere, perhaps this can be used. Arrange comfortable seating. If the group will be large, some kind of microphone will be needed.

Plan a simple meal. If the retreat will include a meal. Be sure that no one will miss the retreat in order to get the meal ready. A sack meal, with each one bringing her own, will be easy for all.

WHERE THE SPIRIT OF THE LORD IS THERE IS FREEDOM

Provide extra pencils and paper and Bibles for the women. If the group is large, provide a sheet of paper for each person to

paper (or chalkboard) so that everyone can see. Then lead the group in prayer, asking the Lord to remove those barriers so that prayer will take place. Encourage the women to be totally present, to forget for these few hours the things they have left undone at home, to experience the presence of God.

Interpretation of Theme: These words are adapted from meditations prepared by Adrienne Bonham, editor of adult materials, WMU, SBC, for use at Glorieta and Ridgecrest in 1975. Ask two women to read the meditation responsively, or have it mimeographed so that the entire group can read it together or responsively.

What is liberty?
Is liberty the freedom from outside restraints?
Is it taking away whatever seems to bind us and keep us from doing what we please?
True liberty is not freedom to do as we like.
It is power to do as we ought.
The only freedom we have is the freedom to choose our master.

If we choose self, we choose bondage, incompleteness, disjointedness, disharmony with us, discord between us and God and among ourselves.

If we choose to be where the Spirit of the Lord is,

There are liberty, completeness, unity, harmony with self and with God and with other people. What ought we to do?

What is the purpose of our freedom?
We are free to be human and Christian.
Free to love God and self and others.
Free to show our love by serving others.
Free to fulfill the true nature of human beings made free by Jesus.

Who showed us freedom in action?
And who made us free by his action?
How do we get liberty?
Did it descend upon us at the moment of our conversion?

Yes and no.
Our conversion is the declaration of independence.

Or let us say, it is the declaration of a change of dependence.

But it is only the beginning.
We turn our faces toward freedom.
Then we must make the journey.
We must grow into freedom.

What do we do in order to grow toward freedom?

With faces uncovered, with all barriers down between us and God.

We see Christ, see how his Spirit would work if he were in our place.

Then we practice acting like Christ.
Can we fully know how Christ would act?
No. But to the degree that we know and act, to that degree, we are free.
Can we act like Christ, or even like the Samaritan?

He was free to respond instinctively because he had trained his instinct by truly seeing the hurt of other people.

By honestly appraising his ability to help.
By acting decisively in favor of others.
By committing himself to inconvenience and involvement.

Where the Spirit of the Lord is present, there is freedom.

All of us, then, reflect the glory of the Lord with uncovered faces.

And that same glory, coming from the Lord who is the Spirit,

Transforms us into his very likeness, in an ever greater degree of glory."

(2 Cor 3:17-18 TEV)

Bible Study. With this introduction through the theme interpretation, conduct a period of Bible study, using 2 Corinthians 3:12 to 4:8, the passage in which is located the WMU Watchword for this year. If the group is small, do this together; if it is large, use the same small groups used to discuss barriers. Have the women read the passage. Then ask that individually or in groups they paraphrase the passage, or put it into their own words. This will help them to understand the meaning for today. Perhaps a summary statement might be, "We who live in liberty because of Christ must seek to be like him so that we can show him to others with confidence."

Allow 15 to 20 minutes for this period of study. If small groups are used have a brief time of sharing in the larger group.

FREEDOM TO BE WHO I AM. The emphasis in Christianity often is on denying self to the extent that we forget the importance of the individual. Read Psalm 82 aloud. Give attention to "What is man that thou art mindful of him?" Discuss the freedom that we have in Christ to be somebody. What assurance do we have that we are important to Christ? Discuss these questions until most in the group have expressed themselves.

Activity. Give each person a piece of paper and a pencil. Working individually, each person should take her pocketbook and/or billfold, and using items found there describe herself. For example, pictures of her children would describe

her as a mother; credit cards might describe her as a purchaser, or a number. Ask each person to write a paragraph about herself, answering the question, Who am I? Allow 10 to 12 minutes for this. Then ask everyone to stand up, move around, and find another person with whom to share herself, reading the paragraph she has written, then listening while the other person reads her paragraph.

When the group is seated, ask the following questions, and allow time for group response.

1. Does freedom to be who I am mean that I should always stay the way I am? Or am I responsible for improving the person I am?
2. Where does my freedom as an individual end? (Someone has said that my freedom ends at his nose!)

After group discussion, ask each person to turn her sheet of paper over. At the top of the page, write: The Person I Want to Be. Ask each one to write down things about herself that she would like to be different. Be sensitive to the time that this takes. Do not rush through it but do not let the time drag. When everyone seems to be finished, have a time of silent prayer, with each one asking the Lord's help in becoming the kind of person she wants to be. Close the prayer period by reading John 1:12.

FREEDOM TO CHOOSE CHRIST AS MASTER

Read aloud Matthew 28:1. Discuss the meaning of the women's going to see the sepulchre. Do you think that the women really wanted to see the sepulchre? Read verses 6 and 7. The angel interpreted their presence as meaning something far more important than a pilgrimage to a tomb. Read verses 9 and 10. Jesus, who knows the hearts of women, identified himself to these his friends. Perhaps they had come in sorrow and despair to see the tomb, but seeing Christ they recognized him as their master. They hurried away to do what he told them to do.

Activity: Divide the group into couples, with each person picking a partner. Ask the couples to talk about the things that women today see rather than Jesus. What things get in our way when we want to see Jesus? After awhile, ask some to share with the group what they have listed. Have a period of silent prayer, with each person examining her heart for the things that tend to master her, and asking God to help her to acknowledge Jesus as master of her life.

FREEDOM TO GIVE MYSELF AWAY. God loved the world. He gave his Son. Jesus freely gave himself so that the world through him might be saved.

This is the meaning of Christianity. It is the meaning of true freedom. There are ways that the Christian women today can give herself away.

Activity: Intercessory prayer is a way of giving oneself away. Some people do not have much money, and the offerings they make for missions seem small to them. Some people cannot go to a person in need and meet that need. But every person who is a Christian has the same access to God in prayer. Someone has said, "If you can't do anything else, pray." A better statement would be, "You can start by praying. Then do anything else that you can." A deacon stood to pray in a large church on Sunday morning. He prayed about several matters, including a request that God would help Mrs. Smith with the problem she was having. At the conclusion of his prayer the deacon said, "Wait a minute, Lord. Forget about Mrs. Smith. I can do that myself." Many times, we can be an answer to prayer. We learn this as we pray. As Southern Baptist women, we have an opportunity to give ourselves away in intercessory prayer for missionaries. In daily prayer for those who have birthdays we can become a part of their work. Today we will pray together for the missionaries whose birthdays are today. (Call to Prayer is on pp. 42-48.)

Activity: Return to the same small groups of four or five. Divide the names on the calendar of prayer into the number of groups you have. Ask each group to read the name it has. Talk about the countries where the missionaries are serving and the conditions there. Talk about the kind of work the missionaries are doing. Then try to put yourself in the missionaries' place. Try to think of the kind of prayer support that each needs just now. Then pray around the circle, each person voicing a prayer for the missionaries.

Activity: While the amount of money we have varies from family to family, each person does have money. In a period of individual meditation ask each to examine what she has given during the past month through her church. Was it a tithe of her income? Should it have been more? What determines how she spends her money? Lead in an audible prayer that each person, with her family, will come to a renewed commitment of stewardship of money. Following the prayer, lead in a group discussion of your church budget. How much is being given each week? How is it being spent? Are there areas where your church should consider more giving? Ask someone to pray aloud for the finance committee, or the group in your church who is responsible for leading in budget planning.

Activity: Giving oneself away involves more than prayer and money. It also takes action, personal involvement. Women of today have freedom as never before to become involved in the problems of the world. List on paper or chalkboard the areas in which Baptist Women are engaged in mission action. Identify mission action groups and current mission action projects. Have a period of sharing needs from these groups for more people to help, or needs for prayer from some of the people being reached in mission action. Ask three or four people to pray aloud about the needs identified.

If your Baptist Women organization is not engaged in mission action at the present time, use the activity instead: Write the definition of mission action on a large sheet of paper or on the chalkboard. Mission action is the organized effort of a church to minister and to witness to persons of special need or circumstance not now enrolled in the church or its programs. Ask the group to read it aloud together. Then lead in a discussion of people of special need or circumstance who are near you. List them. Ask the mission action chairman or the president to discuss ways that needs could be met through forming mission action groups or carrying out mission action projects. This can be a profitable time if advance preparation is made by these leaders. Ask members who might be interested in joining a mission action group to stand. Make definite plans for a time for these to get together with the mission action chairman to explore possibilities for the formation of a mission action group.

Close this period with a time of prayer for people in need. Pray that freedom to serve will be experienced by each person present.

FREEDOM FOR THANKSGIVING. As we celebrate the bicentennial of our country, we have been reminded of the heritage of freedom we have in America. Women today have been blessed with freedom of expression and activity unknown to earlier American women. For these blessings we can give thanks.

Activity: Have an old-fashioned, early American testimony meeting. Ask as many as will to stand and give a brief word of testimony, identifying personal blessings they have experienced in recent months.

Have a time of sentence prayers of thanksgiving, allowing time for people to pray "Thank you, Lord, for . . ." Encourage short prayers, with each person having opportunity to pray again if she desires.

FREEDOM TO SUPPORT EACH OTHER. Christians need each other. Each Christian needs to experience dependence on others from time to time. To trust another enough to let that person share your burden is a freedom that Christians can enjoy. "Pray for me," "Help me." Perhaps we need to learn to say this to each other.

Activity: Try this exercise in trust. In groups of four, have one person stand in the middle, with the other three joining hands in a close circle around her. The person in the center should completely relax, falling against the circle. This means that she must be willing to turn herself over, trust herself, to the friends. It also means they must be willing, able, to support her, to keep her from falling. Repeat this until every person has been in the center of her group. Lead the total group to talk about the experience. Was it hard to let go? Why? Could the group provide support? Remember the chorus from several years back, "Let go and let God?" There are times when humans cannot provide the support we need. There are times when only God can be the support for problems and difficulties. Talk about this together. Let women express their feelings of trust or lack of trust, their trust of people, and their trust in God. Lead into a period of thanksgiving for people who have helped provide support.

PRAYING FOR EACH OTHER. There might be special needs for prayer in the lives of those present. Have the entire group sit in a circle. Put a chair in the center. If someone has a personal prayer request, she will go to the chair, sit or kneel, and express her prayer request. Then one person will verbalize a prayer for that request.

At the close of the retreat, have the group stand in a circle, join hands, and sing together, "Bless Be the Tie." Then ask everyone to pray quietly for the person on her right, then on her left. Close with prayer.

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ForecaSter

Forecaster is a guide to help Baptist Women officers know what to do and how to do it

Agenda for May Baptist Women Officers Council Meeting

Use Baptist Women Officers Plan Book* to record plans.

- Take TIME for officers
- Take TIME for members
- Plan for homebound members
- Plan Baptist Women prayer retreat
- Plan study of *The Woman I Am: Looking Forward Through the Christian Past**
- Plan promotion of individual mission action training
- Plan regular Baptist Women activities: general meeting, mission action project, mission support activities, coordinate group plans



Homebound

Do you have homebound members in Baptist Women? Do you have groups in Baptist Women—current missions, Bible study, Round Table, prayer, mission action? If so, make plans to have a group meeting in the home of a homebound member.

Let the group leader contact the homebound member for arrangements. Then publicize meeting time and place.

If your Baptist Women does not have groups, the entire organization could have a meeting in the home of a homebound member, if the number involved is not too large.

Aline Fuselier



The Woman I Am: Looking Forward Through the Christian Past

Each woman in the church should have access to this book* for individual reading and study.

Plan a study of the book. Set a date. Encourage women to begin reading the book twenty-one days before the study, using one of the twenty-one meditations each day. And then have the study. The study helps in the book lead women to deeper understanding of meditation in their lives.

The book study is an additional activity, it does not replace the regular Baptist Women meeting.

On or around July 4 is suggested as a possible date for the study. If it is difficult to find an appropriate time for everyone, plan to teach the book twice.

Invite all Baptist Women prospects, not just members. Write a letter to all women in the church. Make copies of the book available to them for reading, or tell them how to buy a book.

Prayer Retreat

See page 36 in this issue for the content for a prayer retreat.

*Mission Prayer Guide**, pages 41-48, gives special help for planning an effective prayer retreat. Choose time and place immediately.

Select a leader.
Publicize the meeting.
Provide for children.

Cooperation: The Cooperative Program Game

If your church is having a special focus on the family during May, suggest to the pastor or persons in charge of planning the activities that families be given (or given the opportunity to buy) Cooperation: The Cooperative Program Game.*

Baptist Women could volunteer to have the games available for sale at some church function. (Cooperation: The Cooperative Program Game can be purchased with return privileges. Contact your local Baptist Book Store for more information on this arrangement.) Write an announcement for the church bulletin stating that the games will be for sale and give the price.

Individual Mission Action Training

To promote individual study of the mission action books listed below, include the following material in the Baptist Women newsletter or church bulletin:

Mrs. Jones, the mother of seven children, lives in a three-room unpainted house with leaks in the roof and sagging doors. She has no husband, but in a month she will give birth to her eighth child. (Often there are men in the house who curse or ignore the children. The children attend school irregularly. Sometimes there is food in the house, sometimes there is nothing but grits for several days. Mrs. Jones looks at you with distrust and suspicion when you invite her to the Mother's Club.

What feelings are you aware of as you think about Mrs. Jones? What do you want to tell her? What do you hear Jesus telling her?

To learn how to be sensitive to the needs of persons and to develop skill in relating to persons, read the following books:

*Persons, Not Things: Principles of Mission Action—How to Use Community Resources in Mission Action**

*Special Skills for Mission Action #1**

*Special Skills for Mission Action #2: Witnessing Through Mission Action**

Encourage each person to buy a set of the books so she may write in the book as she studies. If this is not possible, purchase more than one set with funds from the Baptist Women budget and share the books with members. Group leaders may circulate the books. Let persons check out books for study as they are enlisted to work in mission action. If they want to keep a book, accept their money and replace the book in the series.

TIME for Officers

• Enlisting Officers
Baptist Women/BYW Officer Orientation Kits* are for use in enlisting and orienting officers. There is a kit for each officer.

The WMU leadership committee should have used the president's kit when enlisting the president. If this did not happen, the president should get the kit on her own and work through each sheet.

The Baptist Women nominating committee should use the appropriate kit when contacting each officer. After the initial contact is made by the nominating committee, the president and/or the respective chairman uses the kit to continue the training process.

• Training Activity
How do you deal with a member who talks too much? This is the topic for this month's training activity. See page 13. Ask one person to lead a discussion of the topic in your officers' council meeting.

• Devotional thought
Read Matthew 7:7-8. Ask each officer to list three opportunities available to her because she is an officer. Are there others that you could list?

TIME for Members

1. Think of Baptist Women members who would be good prospects for working with Actions, Girls in Action, and Mission Friends. List these. Give the names to the WMU leadership committee.

2. Allow five minutes in the Baptist Women meeting for a member training activity, using the material on page 13. Choose one officer to lead the activity. The topic is, How do you deal with a member who talks too much? Ask each member to silently evaluate her own participation in meetings.

Nominating Committee

The Baptist Women president appoints, or leads the organization to elect, a Baptist Women nominating committee. This committee nominates officers (except the president) to be elected by the Baptist Women organization. The Baptist Women president is elected by the WMU leadership committee and is elected by the church.

Provide the nominating committee with officer orientation kits for use in enlisting officers. Remember: There is a kit for each officer. The nominating committee uses the first page of each kit in making the initial contact.

*See order form, page 48

1 Saturday Luke 8:13-23

Being a Southern Baptist in some areas of the US brings frequent discouragement and difficulties. Pray for the churches in the north central states as they seek to double their number within the next few years. Pray for Michael Brown, pastoral missionary in Milwaukee on his birthday today.

Michael D. Brown, pastor Wisconsin
Mrs. John Cooper, deat. Indiana
Ramon Martinez, language missions, Florida

Roberto Morales, Spanish, Texas
Charles Parnas, retired, Texas
Mrs. Ben Yelvington, Indian, New Mexico

2 Sunday 1 Samuel 3:1-10

Jane (Mrs. J. Earl) Williams of Liberia writes: "As I look out my window each day and see children of different nationalities who come to play with my four children, I think I must be an international mother or babysitter. Some days I think, 'What is my missionary work?' Among other things, Mrs. Williams teaches a literacy class for tribal village pastors, works with GAs, and visits in homes and hospitals. Pray for her.

Mrs. Jimmie D. Burton, rural-urban missions, Colorado

A. F. Cabera, Spanish, Texas
Mrs. E. N. Hammock, retired, New Mexico

Chandis Iglesias, Indian, New Mexico
Charles E. Magruder, director of metropolitan missions, Ohio
Stephen Thomas Murphy, 115-2, resort and student work, Hawaii

Mrs. Phil Wang See, Korean, California

Lowell Wright, director of rural-urban missions, Pennsylvania

Thomas L. Cole, preaching, Argentina
Deborah Fitch, journeyman education, Argentina

Gerald S. Harvey, preaching, Rhodesia

Margaret Johnson, secretary, South Brazil

Jim Murray, journeyman, education, Ecuador

Rahman Yaro, journeyman student work, Thailand

Mrs. J. Earl Williams, home and church, Liberia

3 Monday Luke 2:1-8

"Being a preschool teacher," says Vera (Mrs. George) Williamson, of First Baptist Church Kindergarten, Crystal City, Texas, "takes much

preparation. It takes much love and concern for our children and their parents. Pray that God will direct me."

Cruz Canales, Spanish, Texas

Mrs. Marie W. Deans, center director, South Carolina

Coy Finley, pastor, New Mexico

Mrs. William Fuentes, Spanish, Texas

Mrs. Alma Green, metropolitan missions, New Mexico

Mrs. A. Burwell Jones, Indian, Oklahoma

Mrs. George E. Williamson, kindergarten, Texas

Daniel M. Carroll, Jr., Baptist Spanish Publishing House, El Paso, Texas

Mrs. Stephen W. Davenport, home and church, Argentina

David W. King, education, Lebanon

Mrs. Thomas M. McEachin, home and church, Taiwan

Mrs. Dick A. Rader, home and church, Zambia

4 Tuesday Luke 2:44-52
Dorothy Ruth Milen works at the Good Neighbor Center in Wichita,

Kansas. She requests: "Pray for our citizens, who in their exuberance, eagerness and nobility, have decisions to make. Some are not capable of making decisions. Pray that junior high and high-school youth will be challenged to trust the Lord and not yield to temptations—drugs, cheating, truancy, and corruption."

Felipe Alvarez, Spanish, Texas

Mrs. David Bond, weekday ministry, Georgia

Missionaries are listed on their birthdays. An asterisk (*) indicates missionaries on furlough. Addresses of missionaries are listed in Missionary Directory, Free from Foreign Missions Board Literature, P. O. Box 4567, Richmond, VA 21230 or in Home Missions Board Personnel Directory, Free from Home Missions Board Literature Service, 1350 Spring St. NW, Atlanta GA 30309.

CALL TO PRAYER

Nina (Mrs. Ralph) Gwin, Monroville, Alabama

Mrs. W. J. Hughes, rural-urban mission, Montana

Dorothy Williams, Baptist center, Kansas

Raymond Osumi, Japanese, California

John R. Plinkley, Jr., director of metropolitan missions, Ohio

Harbert Roth, Spanish, Michigan

Mrs. Albert B. Craighead, home and church, Italy

Henry J. Martfield, Baptist Spanish Publishing House, El Paso, Texas

Mrs. John A. Moore, home and church, Europe

Maye Bell Taylor, retired, Brazil

5 Wednesday Luke 9:1-9

Along with his preaching ministry in Bangladesh, James F. Young is also concerned with the food supply. He has farmed four demonstration plots to help people learn to grow tomatoes, potatoes, eggplant, broccoli, corn and cabbage. Poor families receive small salaries for working the plots, plus the harvest of their labor.

James Chin, Chinese, California

Mrs. George Shooklin, Arabic, Illinois

C. R. Aguirre, Spanish, Texas

Mrs. Thomas B. Kirkpatrick, home and church, Bangladesh

Jack P. Mahaffey, preaching, Thailand

Mrs. Jarett D. Ragan, home and church, Malaysia

Mrs. J. W. Riemenschneider, home and church, Kenya

Anita Roper, education, Nigeria

Mrs. Lou G. Small, home and church, Zambia

Rosemary Spearhead, nurse, Thailand

James E. Young, preaching, Bangladesh

6 Thursday Luke 4:1-12

Appointed as missionaries only two years ago, Jo and Johnny Baker are still adjusting to new situations. They serve in Equatorial Brazil. Pray that they will learn to communicate well in the Portuguese language so they can help many persons in come to the Saviour.

Mrs. Larry Hunt, National Baptist, Florida

Mrs. Alma K. Morris, Indian, California

Bob Monahan, evangelism, Georgia

Mrs. J. Ed Taylor, retired, South Carolina

Mrs. Johnny J. Baker, home and church, Equatorial Brazil

Mrs. W. Burton Cook, home and church, Taiwan

Paul D. Farth, education, Bahamas

Mrs. James D. Holts, home and church, Hong Kong

Alma Jackson, retired, Brazil

Thomas T. Jackson, business administration, Korea

Martin Poe, journeyman, education, Peru

Michel S. Simonneau, music, Japan

Jimmie D. Spens, preaching, Uruguay

Mrs. Edgar J. Thorpe, education, Hong Kong

7 Friday Luke 5:17-26

June and Bob Duffer recently moved from the island of Oahu to Kure on the island of Maui, Hawaiian Islands, where they serve a mission church. Experienced as a preschool teacher, Mrs. Duffer is eager to provide this ministry to the community. Some remodeling, fencing and painting will bring the facilities up to the required standard. Pray with the Duffers for these goals.

Mrs. Robert H. Duffer, church extension, Hawaii

Mrs. W. W. Grant, rural-urban missions, Colorado

Mrs. Daniel Molino, Spanish, Arizona

A. A. Moore, Indian, Arizona

Garland K. Offutt, retired, Kentucky

Frank S. Ransdell, Spanish, Arizona

Armando Virgen, Spanish, Texas

Mrs. Ralph C. Berber, home and church, Kenya

D. Eugene White, Jr., education, Jordan

Harold R. Hancock, music, Korea

Mrs. William G. Henderson, home and church, Hong Kong

Mrs. Billy I. Montgomery, home and church, Ghana

Mrs. Edward O. Sanders, home and church, Indonesia

8 Saturday Luke 6:31-43

Marge and Robert I. Wakefield are dorm parents in Singapore to missionary children who have no school where their parents work. This student home has been broadened to include students in the Singapore American School and Singapore International School. Mrs. Wakefield says, "We see young people turn to drugs, sex, alcohol, in an attempt to find love. Pray that we may be able to show Christ's love to parents and students."

Mrs. Eugene Bragg, language missions, Michigan

Paula N. T. Lin, Chinese, California

Miguel A. Lopez, retired, New Mexico

Ray Allen Pollock, director of rural-urban missions, Indiana

Alfred J. Smith, Jr., director of metropolitan missions, California

Mrs. Paul Viera, Spanish, New Mexico

James R. Barrow, dorm parent, Ghana

E. Preston Brown, preaching, Japan

Mrs. Dulce D. Brown, home and church, Zambia

Mrs. J. Rodolph, Divan, music, Peru

Mrs. B. P. Emanuel, home and church, Japan

Virginia Highfill, religious education, Japan

Mrs. Lawrence D. Ingram, home and church, Hong Kong

Mrs. Robert E. Wakefield, dorm parent, Singapore

9 Sunday Luke 7:1-10

Bobby I. Jones, Indonesia, offered a ride to a village chief who said he was looking for cement. Mr. Jones soon realized the man wanted the missionaries to buy it for him. Since the chief's village was the only one along a road where Baptists did not have work, the cement was delivered with a letter requesting permission to start a mission. Bible study and a preaching service have been started. Pray for this ministry.

James I. Turner, director of metropolitan missions, Pennsylvania

Mrs. Paul H. Garcia, Spanish, Texas

John P. Hubbard, Indian, Oklahoma

Linda Hollingsworth, journeyman, nurse, Philippines

W. R. Hall, preaching, Kenya

Bobby I. Jones, preaching, Indonesia

James C. Mize, Jr., preaching, Ecuador

Mrs. Wyatt M. Parker, music, South Brazil

William W. Smith, Jr., student work, Thailand

Mrs. Ray E. Snell, home and church, Indonesia

Thomas A. Waddell, preaching, Zambia

10 Monday Luke 7:37-40

A \$50,000 allocation in this year's Anne Armstrong Easter Offering goes for language (WML) literature. As you pray today for Rosa Alvarado, Margie Benson, Gloria Duque, Teodila Garcia, Maria Ortiz, all of whom do language missions work, pray that the literature prepared especially for people in the "language of their hearts" will be more widely distributed than ever before this year.

Mrs. Enrique Alvarado, Spanish, Texas

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

Mrs. Benjamin Duque, Spanish, Colorado

Mrs. Teodila Garcia, Spanish, Texas

Paul D. Hammock, retired, New Mexico

Mrs. **Rand Ortiz**, Spanish, Texas
 Mrs. **Joseph A. Petersen**, church extension, Colorado
 Frederick H. **Anderson**, English-language, Italy
 Mrs. **Rohani N. Finley**,* home and church, Philippines
 Mrs. **Ney Hardy**, education, Nigeria
 Billy H. **Love**, preaching, Malaysia
 Billy L. **Montgomery**, religious education, Ghana
 William D. **Moseley**,* preaching, South Brazil
 Cheryl Ray, social work, Zambia
 James P. **Satterwhite**, doctor, Japan
 Mrs. **James M. Young, Jr.**, medical, Yemen

11 Tuesday Luke 8:16-19

Pray for the missionary families affected by the turmoil of events in Lebanon. Among these are LaNell Barnes and her family, who moved to Amman, Jordan, during the hostilities and are scheduled to come to the States on furlough in June.
 Mrs. **John H. Craven**, Christian social ministries, Virginia

Roy E. **Goodwin**, director of metropolitan missions, Maryland
 Larry S. **Thomas**, pastor, Hawaii
 Mrs. **Emmett A. Barnes**, home and church, Lebanon
 Samuel **Choi**, religious education, Korea
 Mrs. **Reiji Hosokubaki**, home and church, Japan
 H. **Clayton Starnes**, preaching, Korea
 Mrs. **Charles F. Westbrook**, home and church, Argentina
 Dickson K. **Vogel**, education, Japan

12 Wednesday Luke 8:17-19

Helen Meredith requests prayer for a situation affecting the churches of the Colombian Baptist Convention. "Because many smaller churches are not able to pay good salaries, some pastors are tempted to seek economic security in Spanish-speaking churches in the States. Pray for the churches to have well-trained pastors."
 Mrs. **Barton DeWolfe Davis**, retired, Brazil
 Helen **Meredith**, religious education, Colombia
 Russell B. **Morris**, education, Kenya
 Mrs. **Jarrell D. Poach**, home and church, Giza
 Annie **Pender**, retired, China, Hawaii, Singapore
 Tom C. **Small**, education, Zambia

13 Thursday Luke 9:18-19

In Kotzebue, Alaska, the Harley D. Shield family is never bored. They

teach, preach, fix buildings, do their own mechanical work; travel in sub-zero weather by snow-machine, sled, boat, or plane. Mr. Shield asks us to pray about the need for native pastors.

Ruben J. **Canas**, Spanish, Texas
 Mrs. **Ron L. Hughes**, retired, Ohio
 Mrs. **Fatelle Johnson**, retired, Louisiana
 Boris **Makarov**, Estonian, California
 David H. **Perkins**, pastor, Pennsylvania

Mrs. **Camilo Rico**, Spanish, California
 Hurley D. **Shield**, Eskimo, Alaska
 Forrest **Wiggins**, Spanish, Texas
 Jovan **Bryan**, education, Kenya
 Mrs. **Robert S. Erwin**, music, South Brazil

Mrs. **Robert A. Hampton**, home and church, North Brazil
 Mrs. **Roy B. Wyatt, Jr.**, education, Colombia

14 Friday Luke 9:28-37

On this birthday, Mary Lee Ernest is just seven weeks away from her furlough, which she will spend with her ninety-two-year-old father in Greenville, Alabama. Her retirement will follow her furlough. Pray for her as she makes the necessary adjustments of leaving Singapore and getting settled in the States.

Amelio **Diaz**, retired, New Mexico
 Mrs. **Alban H. Harper, Jr.**, students, work, New York
 Kenneth R. **Lyle**, director of metropolitan missions, New York
 Mrs. **Ivan Ramirez**, Spanish, Washington, DC

Abdell J. **Silva**, Spanish, Georgia
 Ed C. **Thomas**, Spanish, Colorado
 Frank J. **Thomas, Jr.**, center director, New Mexico

Jackie G. **Conley**, preaching, Kenya
 Mary Lee **Ernest**, religious education, Singapore
 John E. **Ingaud**,* publication, Indonesia

Mrs. **William N. McElrath**, home and church, Indonesia
 Faye **Pearson**, student work, Taiwan
 Mrs. **Douglas G. Ringer**, home and church, Thailand
 Robert **Wynn**, Baptist Spanish Publishing House, El Paso, Texas

15 Saturday Luke 10:28-37

Joe T. and Eleanor Poe are foreign missionaries but work in the U.S. Dr. Poe directs the book department at the Baptist Spanish Publishing House in El Paso, Texas, which sends material to overseas Spanish-speaking countries. Mrs. Poe, a nurse, serves

once a week in a medical clinic operated by volunteers. She says, "We fill prescriptions on the spot, and we charge only a quarter." Pray for this local ministry.

Mark H. **Dumbel**, director of metropolitan missions, Arizona
 Robert F. **Focht, Jr.**, Christian social ministries, director, Arkansas
 Mrs. **George P. Gaskin**, metropolitan missions, Colorado
 Vlado **Radon**, Spanish, Texas

Jeery M. **Stubblefield**, Christian social ministries director, South Carolina
 Mary **Bullance**, journeyman, education, Kenya
 Susan **Clark**, journeyman, education, Guatemala

Rachel **Dillard**, education, Liberia
 H. **William Hollaway**, education, Japan
 Mrs. **James F. Leeper**,* home and church, Turkey

Mrs. **Joe T. Poe**, Baptist Spanish Publishing House, El Paso, Texas
 Robert D. **Williams**, education, Niger Republic

16 Sunday Luke 11:1-10

Catherine Walker, Indonesian says, "These are huge requests—but our God is huge too." Pray for her in the responsibility of coordinating production of four new seminary textbooks each quarter, used by 400 students in 50 different places. Pray also for Indonesian leaders in their spiritual growth.

Mrs. **Ron R. Beard**, retired, Arkansas
 Mrs. **Enaquel I. Cervantes**, Spanish, Texas

Fred A. **Garvie**, director of rural-urban missions, Kansas
 Mrs. **Samuel M. Hernandez**, Spanish, Arizona

John **Jaques**, Spanish, Texas
 Mrs. **Roger W. Bruback**,* home and church, Tanzania
 Pat H. **Currier**, education, Mexico

John F. **Thiffield**, journeyman, religious education, Ecuador
 Mrs. **J. Wayne Fuller**, publication, Lebanon

Carl R. **Hall**, social work, Kenya
 Kenneth B. **Wynn**, preaching, Indonesia

Mrs. **Joseph O'Connor, Jr.**, home and church, Bangladesh
 Mrs. **D. Edna Pinkston**, home and church, Ivory Coast

Mrs. **J. Earl Powers, Jr.**, home and church, Philippines
 Mrs. **William L. Wagner**,* student work, Austria

Catherine **Walker**, education, Indonesia

James O. **Wolton**, preaching, Paraguay
 Ralph A. **Willow**, preaching, Honduras

17 Monday Luke 12:6-19

California, one of our most exciting and challenging states, will represent one-tenth of home missions money by 1979 according to a Home Mission Board spokesman. Pray today for new missionary David Meacham, a pastor in that state.

David **Meacham**, pastor, California
 Ralle E. **Enash**, veterinarian, Kenya
 Jackie G. **Parish**, education, Tanzania
 Mrs. **William P. Roberts**, home and church, Japan

18 Tuesday Luke 12:37-40

When James F. Hampton, Tanzania, called on an elderly woman reported to be 120 years old, he found she could neither hear, talk, nor see. He said, "I was gripped with a feeling of helplessness. Here was a person for whom Christ died yet I could find no way of communicating the good news to her." Pray for Mr. Hampton in his day-to-day encounters with persons who need to hear.

ROUND TABLE GROUP (Continued from p. 37)

SUGGESTIONS FOR USING KIDNAPPED

Assign one member to gather background material on Ethiopia: the land, its resources, the people, their history, their poverty, their religious. For information use *Eastern and Southern Africa* and a late edition encyclopedia, atlas, and/or almanac. Assign a second member to read the pictures in *Kidnapped*. Lead members to see the needs of the Ethiopian people.
 Call for the description of Southern Baptist work in Ethiopia. Point out the receptiveness to Christ Debbie found in her Muslim captivity (pp. 118, 174). Our Foreign Mission Board says, "Prospects for future expansion are limited by resources rather than by opportunity." Let Ethiopia challenge your group to greater mission support.

Mrs. **Jack Lee Earwood**, deaf, Oklahoma
 Felix Oscar **Garcia**, Spanish, Florida
 Mrs. **Benjamin F. Martin**, National Baptist, Louisiana
 Irvin H. **Arce**, education, Uruguay
 Charles W. **Campbell**, preaching, Argentina

A. L. **Gillepie**, preaching, Japan
 James E. **Hampton**, preaching, Tanzania
 Edward H. **Laughridge**, preaching, Liberia

Mrs. **Gerald E. Schlotz**, home and church, Rhodesia
 Mary Jane **Wharton**, education, Nigeria

19 Wednesday Luke 13:1-10

Grace Chinese Baptist Church in San Francisco has as its pastor Peter Chen who has been a missionary for more than twenty years. He preaches in English; then his sermon is translated into Chinese for the benefit of Chinese who have just come into the country. Pray for this pastor and his people.

Peter **Chen**, Chinese/Cantonese, California
 David **Alban Haydon**, U.S. church extension, Illinois

Mrs. **Claudio Iglesias**, Indian, New Mexico

Mrs. **Ramon Martinez**, language missions, Tennessee
 Charles W. **Bodenbaugh**, education, Tanzania

William D. **Bruder**, administration, Nigeria
 Mrs. **Donald E. Drake**, home and church, Paraguay

Larry W. **Henry**, preaching, Spain
 Mrs. **Harold H. Sougan**, retired, China
 James N. **Westmoreland**, preaching, Rhodesia
 Mrs. **Wayne White**,* home and church, Mexico

20 Thursday Luke 14:16-24

Carver Baptist Center, New Orleans, is an island of Christian love in a black neighborhood. Mildred Streeter, director, is largely responsible. More than ten clubs plus a Christian coffeehouse meet regularly. A health clinic fills a desperate need. The center's programs also include day camps, crafts, library, after-school activities, recreation and sports. Pray for Mrs. Streeter and the people who attend.

Guy L. **Bradley**, director of rural-urban missions, California

CALL TO PRAYER

Africa is a challenge people, problems, desperate need for Christ. The whole world is our challenge.

To meet it we send missionaries. These people, some of whom have birthdays today, carry out Christ's commission on our behalf. As we read the names, let us thank God for their dedication. We owe them so much more support than we give.

PREVIEW JUNE BAPTIST WOMEN MEETING

Next month we will meet several lay people from Southern Baptist churches who have given service on overseas missions fields, and learn what the possibilities are for volunteer ministries in foreign missions.

Mrs. Clifford P. Bentley, deaf. Washington, DC
 Clifford Burchett, director of metropolitan missions, Illinois
 Wayne A. Eureka, director of metropolitan missions, California
 Richard Lopez, Spanish, Texas
 Mrs. Daniel L. Randa, language missions, New Mexico
 Mrs. Mildred Streeter, weekday ministry director, Louisiana
 Mrs. William E. Sommer, Christian social ministries, Louisiana
 Lester C. Bell, education, Portugal
 Mrs. J. Marvin Leach, home and church, Indonesia
 John S. McGee, preaching, Nigeria
 Charles E. Partle, preaching, Dominican Republic
 Lorene Telford, retired China, Hong Kong, Taiwan

21 Friday Luke 15:1-10

According to a recent awareness and attitude survey, Southern Baptists agree that the Home Mission Board should be "greatly involved" in ministering to human needs. Also it was shown that the most significant awareness exists for Christian social ministries. Pray for Ernest F. Unley, Jr., Christian social ministries director in Oklahoma City.

Mrs. William Campbell, National Baptist, Tennessee
 Ernest Edward Ooley, Jr., Christian social ministries director, Oklahoma
 J. Antonio Anaya, preaching, Spain
 Robert L. Cullen, religious education, Thailand
 Gene F. Kimples, preaching, Rhodesia
 Donald L. Smith, preaching, Tanzania
 Ramon G. Wainroad, education, Taiwan

22 Saturday Luke 16:1-17

Pray about the need for a Baptist church with a strong student ministry in the university and college community of Kingston, Jamaica where 500 Baptist students and over 100,000 people live without a Baptist church. Give thanks for the weekly radio program "Christ for Today" now more than ten years old. Alan W. Compton, radio-television consultant for Latin America and the Caribbean has helped train Jamaicans for this service.

Roe R. Beard, retired, Arkansas
 Mrs. Jimmy Madala, Spanish, Texas
 Mrs. Ralph Madala, Spanish, Texas
 Jane Reitz, Spanish, Florida
 Mrs. James L. Walker, metropolitan missions, Michigan
 Alan W. Compton, radio-TV representative, Latin America

Gwyneth B. Hardister, business administration, Jordan
 Mrs. W. David Harms, home and church, Honduras
 Eugene A. Moore, doctor, Tanzania
 Mrs. Robert J. Page, home and church, Philippines
 Maurice Perryman, education, Jordan
 Cyril W. Reid, preaching, Mexico
 Mrs. Charles D. Sands, III, home and church, Korea
 John E. Scholmer, preaching, South West Africa

23 Sunday Luke 17:1-10

Joan Frisby is a missionary at Ervey Baptist Center, Dallas, Texas. She says: "Pray for the nearly ten thousand people here who face many problems: drugs, crime, illness, loneliness, poverty, and life without Christ. For our staff and student helpers that the love of Jesus will shine through us."

Mrs. Charles R. Clayton, field work, California
 Joan Frisby, Baptist center, Texas
 Mrs. Harold I. Garver, retired, Kansas
 Luis Ramon, Spanish, Florida
 Mrs. C. E. Scarborough, retired, Georgia
 Mrs. W. Neville Claxton, home and church, Alabama
 Mrs. Ralph W. Harrell, home and church, Kenya
 Mrs. Maurice S. Hayes, home and church, Hong Kong
 W. Guy Henderson, English language, Philippines
 Mrs. Hugh I. McKinley, home and church, Rhodesia
 Mrs. Charlotte D. Whitson, home and church, South West Africa

24 Monday Luke 18:1-8

Esberion Baptist Church is one of the smallest of the twenty-five Baptist churches in Rosario, Argentina. Several youth in the church feel called to the gospel ministry. The church needs a small meeting hall for Sunday School and worship services. Renadene and Charles W. Campbell ask also that we pray for the completion of a survey of unreached areas in their association.

Mrs. Gladys Fonseca, Spanish, Texas
 Mrs. Ricardo Glahn, retired, Georgia
 Mrs. Harry B. Harner, Christian social ministries, Washington, DC
 Mrs. Arnold Lopez, retired, Texas
 Neal L. Peyton, deaf, North Carolina

Ramiro G. Rodriguez, Spanish, Texas
 Mrs. Sidney Smith, Jr., Christian social ministries, California
 Aurelio Travieso, Spanish, Florida
 Mrs. Charles W. Campbell, home and church, Argentina
 Mrs. Kenneth L. Goss, home and church, Philippines
 Louis O'Connor, Jr., social work, Bangladesh
 Doris Parker, social work, North Brazil
 Mrs. William W. Menzies, home and church, Guatemala
 Mrs. H. Von Wosten, home and church, Indonesia

25 Tuesday Luke 19:1-10

When Panama became a foreign missions field, most of the home missionaries were reassigned to other posts. Foreign missionaries now will focus on the Spanish speaking population. Pray for Alex Garner, formerly of Argentina, now serving in Colon, Panama.

John Brinkley, Ukrainian, Pennsylvania
 Mrs. Herman J. Chacon, Spanish, New Mexico
 William F. East, director of metropolitan missions, California
 Mrs. Joseph Paul Glahn, Jr., church extension, New Hampshire
 Mrs. Robert Smith, Spanish, Texas
 Mrs. (Hil) D. Biles, home and church, Equatorial Brazil
 Thurston E. Bryant, education, South Brazil
 Gene A. Clark, preaching, Japan
 Evelyn Davis, nurse, Kenya
 Mrs. Fred J. Debenport, home and church, Taiwan
 Alex E. Garner, preaching, Panama
 Mrs. Russell A. Harrington, home and church, Costa Rica
 Samuel M. James, education, Vietnam
 Donna Kirby, education, Hong Kong
 Mrs. David M. McOmish, home and church, Hong Kong
 John V. Norwood, preaching, Indonesia
 Charlotte Robinson, journeyman, education, Japan
 Donald R. Smith, preaching, Venezuela
 Harold F. Spencer, business administration, Philippines
 Mrs. Charles C. Worth, home and church, Israel

26 Wednesday Luke 20:1-26

A deaf person's entire life is affected by his disabilities. The Home Mission Board has many workers with these people of special need. One worker, Carter Bearden, himself totally deaf,

is field consultant for the deaf ministry. Pray for more churches to be involved in this ministry.

Carter E. Bearden, deaf, Georgia
 Mrs. David A. Myers, Christian social ministries, Mississippi
 Lester Patterson, Indian, Oklahoma
 Robert Weather, Spanish, Texas
 Mrs. Marvin B. Ward, home and church, Ecuador
 Mrs. Walter M. Moore, education, Ghana
 Charles H. March, preaching, Malaysia
 H. David Pinkston, dorm parent, Thailand
 Heta Reller, nurse, Rhodesia
 Kenneth M. Shirley, journeyman, education, Liberia

27 Thursday Luke 21:1-4

In Okinawa City, the English-speaking Kosa Baptist Church has a parking problem. Only 30 cars can be cared for, but well over 300 people attend worship services. Vacant property in the north of the church has not been available. Palmer Fletcher, minister of music and youth, asks us to

pray "that in some way we can make more adequate provision for this pressing need."

Mrs. Lucie Morera, Spanish, Texas
 Mrs. Clarence A. Allum, home and church, France
 Thomas O. Surron, preaching, Indonesia
 Mrs. John H. Dillman, home and church, Kenya
 J. Palmer Fletcher, music, Okinawa
 Frederick M. Werten, education, Japan

28 Friday Luke 22:39-46

Pray for home missions work among the Portuguese in New England. Thomas and Rosalie Chinkales, who live in Tiverton, Rhode Island, ask us to pray for a spiritual revival among the Portuguese people of the area. One church had a good weekend revival when many people rededicated their lives; twelve were saved, of whom five were baptized.


Mrs. Thomas Chinkales, Portuguese, Rhode Island
 J. B. Farber, retired, Texas
 Mrs. Juan Pedraza, Spanish, Texas
 William H. Modling, preaching, Okinawa

Gary K. Swafford, preaching, Malawi
 Mrs. J. Sam Thompson, home and church, Colombia

29 Saturday Luke 22:54-62

After a furlough the Baggett family—Les (MD), Ruth, and Dhana—wrote of their joy in returning to Mexico, the "land of the poinsettia." These Christmas flowers are often called *nochebuena* or "Christmas Eve" in Spanish. The Baggetts find joy in "renewing friendships and knowing we have the prayer backing of friends in the States."

Mrs. Luis F. Goman, Spanish, New Mexico
 Mrs. Les Baggett, home and church, Mexico
 Mrs. H. Kenneth Evenson, Baptist Spanish Publishing House, El Paso, Texas
 Mrs. James A. Foster, home and church, Philippines
 W. Hal Hester, English language, Japan
 Mrs. Ruby L. Telford, home and church, Rhodesia



A Missionary's Birthday

Her birthday—

the special day.

Friends came by to offer congratulations.
 Her teen-age daughter baked a cake
 (so white it she forgot the sugar).
 Hubby gave her red roses,
 took her to dinner.
 And her name was in the Call to Prayer,
 A sure sign that thousands back in America
 Would be remembering her during daily devotions.
 All day long
 She floated in a bubble of pure happiness.

Next morning—

perfect storm.

Electricity went off. No water. No power.
 She broke a favorite dish (knocking in the dark).
 Youngest son sat down on oldest son's glasses.
 That would mean a two-hundred-dollar
 round trip to get them replaced.
 The helper who came twice a week
 Well, she got sick and four Korean
 pastors were requested for help.
 Hubby sneezed, and that was that.

But after he shattered his fingers on a
 hot propane stove,
 With double the speciality was nervous
 And severely lacerated him from the elbow.

The babies had breast
 Somehow she retained order.
 Even got a hot-hot-hot but a tasty meal
 on the table by noon.
 Fortunately things went smoother the
 rest of that day.
 (Though rain gave the car a flat tire during
 church visitation, but that was minor.)

That night she worried,
 Wondering how she'd kept control of herself.
 During all that day, confusion.
 Then she remembered that Jesus came
 in more than a half day ahead of America.
 Throughout most of that before-dawn disorder
 Numerous prayers were still being offered
 up for her!

She thanked God for the Call to Prayer.

James E. Hartman, Jr.
 missionary in Tientsin, Korea

30 Sunday Letter 11-13-81

The Brazilian Baptist Bible Press has operated for thirty-two years. Now, with a new (remodeled) printing press donated through the help of Southern Baptists, the press is turning out more Bibles than ever. H. Victor Davis says, "We hope to print 500,000 Bibles yearly by 1982." Pray for the goal to be accomplished.

Mrs. Joe Dee Couda, rural-urban missions, Indiana
 E. Durrell Swanson, director of metropolitan missions, Oregon
 Fernando P. Garcia, Spanish, Texas
 Mrs. James Lynn Lowder, Christian social ministries, Maryland
 William Nevah, Christian social ministries, Virginia
 Donald Lawrence Harris, language missions, New Mexico
 H. Victor Davis, preaching, South Brazil

Mrs. Glendon D. Grober, education, Equatorial Brazil
 David W. Shway, maintenance, Indonesia

Mrs. E. Alexander Harling, retired, China, Taiwan
 Mrs. Vance C. Markpatrick, home and church, Kenya
 John N. McGuckin, music, Argentina
 Mrs. Jack M. Shelly, home and church, Malaysia
 Mrs. James H. Hill, Jr., home and church, Colombia

31 Monday Letter 11-13-81

Mary Ruth (Mrs. Jerry) Potter and her husband work with deaf people in North Carolina, an area where 10,000 deaf persons live. She interprets the services in their home church and teaches the sign language to hearing persons who want to learn it. Mr. Potter and an associate preach and interpret on a television program in

sign language seen in more than 100 nations. Pray for the Potters.

L. Jerry Jones, Spanish, New Mexico
 Mrs. Dewey E. Mayfield, Christian social ministries, Alabama
 Mrs. Jerry Potter, deaf, North Carolina
 Mrs. Barton Perry Parviz, Christian social ministries, Florida
 William H. Rutledge, Spanish, New Mexico
 Billy G. Colston, preaching, Korea
 Mrs. Alan W. Campbell, home and church, Latin America
 Jane Cooper, music, Japan
 Mrs. Billy H. Love, home and church, Malaysia
 Mrs. William Mikami, home and church, Paraguay
 William W. Shannett, preaching, Guatemala
 Mrs. James E. Tye, music, Ecuador
 G. Kenneth Varner, preaching, Taiwan
 Mrs. David G. Wyman, home and church, Mexico

Any item identified in this magazine but not listed here may be obtained only from source given for that item.

ORDER FORM FOR WMU MATERIALS

Woman's Missionary Union
 600 North Twentieth Street
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 OR Baptist Book Store

When ordering from WMU, payment must accompany order. Do not request billing. Make check or money order payable to WMU. Cash sent at customer's risk.

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Me—in Mission Action?	25		
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22 Ways Through the Christian Post	100		
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It's the sentiment that counts

Making plans to travel through "Bicentennial Country" on your way to the WMU Annual Meeting, June 13-14, in Norfolk, Virginia?

Baptists in that area are getting ready for you. Mrs. Robert Giles of Bowie, Maryland, is author of the Baptist Bed and Breakfast plan, which provides a morning meal and a night's lodging for Baptist travelers during the bicentennial observance in 1976.

Baptist Bed and Breakfast will match up Maryland Baptists and other Southern Baptists traveling in the area of the nation's capital. Potential guests will fill out a registration card, pay a \$3.00 fee to cover costs, and receive an identification card to present to their Maryland host for the evening.

Mrs. Giles, a member of Belair Baptist Church, says, "We want Baptists in different parts of the nation to be able to share what is happening in their lives and in their states. Hosts in this area can share with their guests what they know about the history."

"The program will reduce costs for visitors and allow Christians to participate in the bicentennial in a meaningful way," adds Mrs. Giles.

If you are interested in the Baptist Bed and Breakfast plan, write Mrs. Robert Giles, 12604 Kilbourne Lane, Bowie, MD 20715.

WMU ANNUAL MEETING goers should send requests for hotel reservations in Norfolk to SBC Housing Bureau, P. O. Box 1216,



Baptist Bed and Breakfast

Norfolk, VA 23501. Requests will be honored in order received. If you want a housing application form, write your state Baptist office.

ANOTHER OFFER TO TRAVELERS through Maryland: The University of Maryland, College Park, MD 20740, will make its residence halls and apartments available for travelers on a daily or weekly basis, at reduced rates, between May 23, 1976 and August 6, 1976.

A HOW-TO BOOKLET on low-cost accommodations for bicentennial visitors is available from American Revolution Bicentennial Administration, 2401 E. Street NW, Washington, DC 20276. The thirty-six-page primer outlines basic information on alternative, pitfalls, and possible resources that can be used to establish low-cost lodging facilities in a community. It lists existing facilities and directories of help contacts.