

ROYAL SERVICE

October
1976



of
a
r
l
n
k



A Cotton Patch for Miss Willie

Rhetta McQueen Wright

South Alabama summers are always hot; but the women in their long, heavy dresses tried to ignore the heat by singing hymns as they chopped the cotton. Their voices carried to the house where other women were preparing dinner: deep-dish chicken pie (crusty on top with lots of country butter); cracklin' cornbread; all kinds of garden vegetables; fruit salad topped with fresh-whipped mayonnaise.

This was WMU Day for the Baptist women in Greenville, Alabama, in the early 1900s. And there was missions purpose behind the zealous labor in the field: This was Miss Willie's cotton patch. It provided support money for Miss Willie Kelly, Southern Baptist missionary to Shanghai, China.

Although she died in 1945 at the age of 73, I have always felt that I knew Miss Kelly. I remember sitting in my aunt's cool, heavily curtained parlor poring over the missionary scrapbook that was always kept on the best table. Every evidence of Miss Kelly's work, every memento of her exotic country had been carefully pasted in and recorded.

To the women of Greenville Baptist Church, Miss Kelly was more than a Baptist missionary to China. She was their personal link to a world far removed from their own and to a calling of great importance.

Born and reared in their community, she was commissioned for China in the Greenville church in 1893. From the very beginning, the WMU there pledged to underwrite her salary. Support came in a variety of ways, but the cotton patch was the project remembered most vividly by my father. As a boy, he recalled the time when his father offered to donate some land and put the cotton in the ground.

The women took it from there. When the cotton sprouted, they arranged to come every ten days to till the ground, weed, and hoe, in order to assure a fine yield. Some of the more daring would arrive in that noisy new invention, the automobile. Most came in buggies or on foot. The younger women, bringing their own hoes, would work the field, while the older women prepared dinner under the pecan trees. Large quantities of lemonade filled tubs at the end of well-laden tables. (Tea towel covers kept the bees away.) Apple boxes, clumped in a circle in the shadiest part of the yard, served as dining chairs. And, according to my father, the best part was the ice cream. Ice, covered with sawdust and tightly wrapped, was brought from Mr. Porter Martin's icehouse early in the day.

Continued on inside back cover

ROYAL SERVICE

Volume LXXIII Number 4 October 1978

Cover
"The Annunciation," a woodcut by Japanese artist Saeko Yamazaki, illustrates that the universal gospel is visualized differently in every culture.

FOCUS: JAPAN

Page 2
A Day in the Life of Mary Jo Randall
"Japanese are so polite that I sometimes feel like a guest in my own home."

Page 4
Baptist Women Meeting
Lois Whaley
Women in Japan already enjoy a stronger position than women in the West, says one of Japan's major modern authors, a woman.

Page 11
Current Missions Group
Lois Whaley
In just 31 years, the Japan Baptist Convention has grown from 16 churches to 174 churches and 72 missions—and has become self-supporting.

Page 15
Round Table Group
Ruth Wagner Miller
A former missionary to Japan and a Japanese Christian share their stories in autobiography and fiction.

Page 37
Missions Fact Finder
Lynn Yarbrough
A test on what you have learned about Japan.

Page 40
Prayer Group
Lois Whaley
Japanese students look for answers: "Why was I born, how shall I live, and why must I die?"

OTHER FEATURES

Page 9
Undercurrents
Contributions from readers.

Page 19
Treasures Stumbled On/Over
Lynn Madison Barrett
A new missionary begins a series on spiritual treasures she stumbles on (finds unexpectedly)—and sometimes stumbles over (almost fails to identify).

Page 27
Call to Prayer
"If you believe, you will receive whatever you ask for in prayer" (Matt. 21:22 TEV).

Page 34
How Could Anyone Abuse Their Child?
Paul Robinson
Could your mission action take the form of helping child-abusing parents?

Page 38
Mission Action Module #1
Elizabeth Swadley
Beginning a year of systematic training for the work of your mission action group.

Page 42
Bible Study Group
Lawrence E. Webb
Beginning a year's emphasis on

how to witness to persons of other faiths.

Page 47
In the Public Eye
Rosemary Brevard
What are human rights and how does one get/keep them?

NUTS AND BOLTS

Currents, page 17
Prayer Partners for Bold Mission Thrust, page 18
Order Form, page 18
Forecaster, page 21
Baptist Women Year in the Church, page 24
Teach Missions: to Live, to Give, page 26
Subscriber Assistance, inside back cover

EDITORIAL STAFF
Adrianne Bonham, Editor; Dr. Grace E. Márquez, Director, Editorial Department; Cindy McMurtrey, Editorial Assistant.

Art Staff
Martha Bibee, Graphic Artist; Janell Evans, Director, Art Department.

Consulting Staff
Evelyn Blount, Director, Field Services Department; Bobbie Sorrell, Director, Education Division.

ROYAL SERVICE 472480 is published monthly by Woman's Missionary Union, Auxiliary to Southern Baptist Convention, 600 North 20th Street, Birmingham, Alabama 35203. Mrs. A. Harrison Gregory, President; Carolyn Weatherford, Executive Director. Price: \$4.00 per year, single copy 45¢. For subscription outside the US, add \$1.50 for postage and handling. One- and two-year subscriptions available. Alabama subscribers add necessary sales tax. Allow six weeks for renewal, new subscription. Second-class postage paid at Birmingham, Alabama.

Bible verses from THE GOOD NEWS BIBLE. Today's English Version are used by permission of American Bible Society. Copyright, 1976.

A Day in the Life OF: MARY JO RANDALL

General Evangelist Missionary
Kumamoto, Japan

Editor's Note: This is the first in a series of "Day in the Life" articles, featuring personal insights into the activities of home and foreign missionaries in various job categories. Miss Randall, who works as education director at Higaishi Kumamoto Baptist Church, wrote that some of her days are even longer than the typical one she recounts here. "The night that I was typing the article I was called to the hospital at 11 P.M. and was there until 3 A.M.," she wrote in an accompanying letter. "A former student in my children's English class ran into a man on his bicycle, and the man suffered a concussion and will not live. The pastor and I are trying to minister to the family and help this 16-year-old

boy who is in a state of shock over this." And so the ministries of Mary Jo Randall blend one day into the other...

7:30 A.M. Buddy, my graying dachshund, disturbs my meditation, whining for his morning walk. The cries of the shellfish vendor blend into my *ohayo gozaimasu* ("good morning") as I greet neighbors hurrying to the bus.

8:15 A.M. Back in my bedroom, I watch the national TV home drama serial, popular even with the emperor. An interesting glimpse into Japanese thinking and customs, this is another small way of identification with a different people and society.

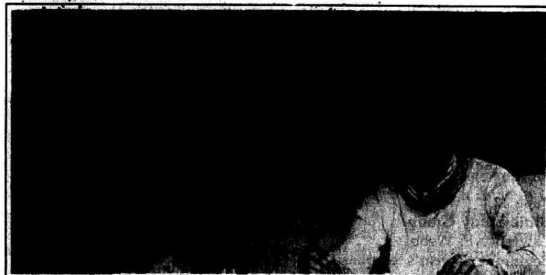
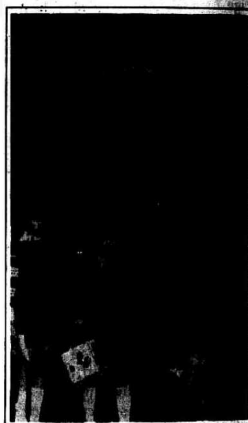


Photo by Robert Tomono



9:00 A.M. Twenty pairs of slippers have been arranged at the door. Now I get out folding chairs. Later, cookies, made by the women of the church, will be taken from the freezer and served with seaweed-covered rice crackers.

10:00 A.M. The polite greetings have ended. Our pastor's pretty wife plays the Auto-harp, helping newcomers join in

hymns. One of our groups divided by age and sex, these housewives are non-Christian. As we women of the Bible, we consider the questions of a woman's effort to raise the status of women in society. The pastor help to relate our dissonance to contemporary Japan. A attractive wife listens in. She has recently made a decision of faith.



11:30 A.M. The announcement of missing home visitation ends with the clatter of dishes, folding of TV trays, and the shuffling of slippers as women vie to be the first to clean up. Japanese are so polite that I sometimes feel like a guest in my own home. But not all of the women are chattering in the kitchen. Some are bowing around me, as I respond: "Yes, I have agreed to speak on American home education at the Ohyama PTA. This flower arrangement was done by my teacher. Yes, I'll be glad to take Mrs. Tanaka home."

12:00 P.M. Sitting on a tatami mat in a small shop, I watch Mrs. Tanaka eating the steaming noodles. People like me who must wait for the noodles to cool are called ne-

kajita or "cat's tongue." Tears glisten in the eyes of my friend. Rejoicing in the baptism of her blind and crippled 15-year-old son, she is concerned about her non-Christian husband. "You must not be discouraged because he has to work on Sunday. The pastor and I will share tapes of sermons with him," I assure her.

12:30 P.M. In a fascinating land of contrasts: dessert next door at MISTER DONUTS or, if one prefers, the baked sweet potato cart is passing.

2:10 P.M. The doorbell rings, interrupting my preparation for the associational Sunday School training course. A neighbor fidgets as she apologizes for bothering me. "Would you mind translating this letter into English? My son in Iran has been befriended by this family and I want to thank them."

3:00 P.M. Looking like she stepped from the pages of a high-fashion magazine, a young Sunday School teacher arrives for a planning conference. Over a cup of tea, we talk, think, and pray. How can we train the six teenagers who have been baptized recently? How can we reach youth despite the many school, community, and study activities on Sunday?

4:45 P.M. As I drive my car into the narrow parking area of the church building, I stop to move bicycles carelessly left by children hurrying to the mathematics and English classes of our Community Education Center. In the Japanese education system, pupils are under great stress to keep up. Our programmed tutoring increases confidence and ability and also establishes meaningful relationships for witnessing. Parents' meetings, counseling, and visitation provide a total ministry to the family.

5:00 P.M. I climb the stairs to the second floor of our prefab educational building. A chorus of junior-high voices chime, "Good afternoon, Miss Randall." The English lesson includes reading, conversation, and dictation with tapes and workbooks for use at home.

7:30 P.M. The pastor and I zigzag to the home of a prospect. How blessed I am to work with a true yokefellow like Tokuji Tomono, an outstanding graduate of our Baptist university and seminary with an additional master's degree in education.

8:00 P.M. The family of Dr. K. Fukumoto receives us graciously. Famed in agricultural research, he is a leader in Japan's fight against pollution. His admiration of our community program provides an entree for witnessing in the home.

9:30 P.M. I settle Josh on my lap to practice ventriloquism in front of a large mirror. Flipping through the Bible routines that I have written or translated, I select an appropriate story for the children's Sunday School. Then my thoughts shift to Josh's attire. Should he wear a kimono, a Bible costume, or a T-shirt? How nice! The stereo next door is blasting so loudly I don't have to worry about Josh's shrill voice.

10:30 P.M. In a Japanese-style bath, soothing hot water submerges shoulders stiffened by the dampness. It's doubly nice, while relaxing, to listen to tapes from the Mission library giving information from home.

11:00 P.M. Another tie with home... my ROYAL SERVICE prayer calendar and Open Windows. Thank you, Lord, for those who send, and for those who are sent.

Japanese
Women
Working

The Japanese Woman at Home, in the Church, and in the World

Lois L. Whaley

It was furlough time.

We stood on the deck of the *President Wilson*, waving good-bye to Japanese friends who came to see us off. They faded in the distance as the ship pulled out of the Yokohama harbor into Tokyo Bay. Mt. Fuji gradually rose on the horizon, painting a dark silhouette against the sunset sky.

Just then, a steward appeared on deck, ringing chimes to call us below to dinner.

The atmosphere in the dining room was festive as excited passengers searched eagerly for their tables and greeted strangers who would become friends during the two-week voyage to San Francisco. We were happy to find that our table companions would be two lovely Japanese women making their first visit abroad.

After introductions and seating arrangements were made, one of the women turned to me and said: "I feel so sorry for American men!"

I was shocked at this reaction. "But why do you feel that way?" I asked.

"Look how the men hurry to open the door while the women sweep through like queens," she said. "Then they dash ahead to hold the chairs while the women

are seated with great ceremony. And the poor men have to wait for their dinner while the waiters serve the women first."

This was a rather common reaction years ago when Japanese women first encountered Western culture. They felt more at ease with their own customs based on a fair division of labor between the sexes. This favored status of Western women seemed strange, even unfair, to them.

The Japanese Woman

Increased contact with other cultures, excellent educational opportunities, and international travel have gradually decreased the differences between East and West. Japanese women of today are aware of the feminist movements, and some of them participate in liberation activities at home and abroad.

However, Miss Sawako Ariyoshi [sah-wah-koh ah-ree-yoh-shee], one of Japan's major modern authors, says that women in Japan already enjoy a stronger position than women in the West. Miss Ariyoshi is herself an example of this status, being the author of at least 20 books, the last of which, *The Ecstatic One*, is the top best-seller in Japan in the last half-century.

Recent surveys show that women comprise more than 37 percent of the total working force in Japan. They are employed in banks, stores, offices, and factories. Many of them are professionals, making outstanding contributions in education, medicine, and the arts. Today a woman is free to pursue a career if she is willing to make the effort in a highly competitive society.

But still, the average woman in Japan chooses to make her greatest contribution through the family. A recent film, the script for which was written by Miss Manku Bando [mah-ree-koh bandoh] for the prime minister's office, reports that 98 percent of the

women marry, usually between the ages of 20 and 24. The average family has 2.21 children, as opposed to 5.14 in prewar days. A longer life expectancy along with smaller families results in a drastic increase of free time for the housewife, which she often uses in public service or in study for personal enrichment.

At Home

At home the wife and mother is almost a goddess, the center of the family and its social, educational, and financial executive. Usually the husband brings home his pay envelope unopened and turns it over to his wife. It is her responsibility to budget, spend, save, or invest for the family's welfare.

The typical Japanese woman is a diligent supervisor, always trying to preserve the family honor and image in the community, building interfamily relationships, and seeing that each child gets the best possible education. Her reward is the love and respect of children who become happy, useful members of society.

Miss Chie Nakane [chee-eh nah-keh-neh], professor of social anthropology in the Institute of Oriental Culture at the University of Tokyo, explains the strong position of women in the family in her book *Japanese Society*. She says that the parent-child relationship is basic to the family and that most women adopt the role of mother rather than wife to their husbands. Miss Nakane says that this traditional pattern has been little affected by modern change, so that the mother remains the strong figurehead of family unity.

Although some deterioration of family ties is evident in modern, urban Japan, the family is still a strong integrating force in a stable culture. This is a great tribute to the mothers of the nation.

The Christian woman tries to fulfill her responsibility as mother in the home, at the same time

learning the role of friend and companion to her husband. Many who have been successful in building Christian homes have found this new dimension a blessing in their lives.

Mrs. Akiko Koyanagi [ah-kee-koh koh-yah-nah-ghee] is representative of the new woman in Christ whom we meet in churches across the nation.

Akiko spent her early days in Manchuria, where her father was a Christian teacher during the Japanese occupation of China. At the end of World War II, the family returned to Japan, where they struggled for survival during those difficult reconstruction days.

Her father died during that time, but her Christian mother taught Akiko and her little sister and brother the sustaining power of faith and took them to church regularly.

It was natural that Akiko



Akiko Koyanagi, who grew up in a Christian family, sees her primary responsibility now as being a Christian wife and mother.

should seek out a church when she went to Tokyo to study. She soon made her profession of faith and was baptized into membership of the Tokiwadai [toh-kee-wah-die] Baptist Church on the northern edge of Tokyo.

Pastor Shuichi Matsumura [shoo-ee-chee mah-tsuo-moo-rah] recognized the ability and consecration of this young Christian and asked her to become his secretary. At that time Mr. Matsumura was chairman of the evangelism department and was planning a nationwide evangelistic campaign. Duties as his secretary drew Akiko into the exciting work of Japan Baptists.

The following year Akiko met a young Christian man at a Baptist youth retreat. Takeshi [tah-keh-shee] Koyanagi fell in love with her immediately and asked her pastor to serve as a go-between to arrange their marriage.

Today the Koyanagis have a thoroughly Christian home with two daughters, ages 14 and 8. Household duties and supervision of the health, education, and cultural activities of the girls keep Akiko busy.

But a mother's duties often extend into the working life of her husband. As business manager of Jordan Press, Japan Baptists' publishing house, Mr. Koyanagi is responsible for the working relations and well-being of his fellow workers. This draws Akiko into the picture as she counsels with young employees, visits their sick relatives, and helps with interpersonal relationships.

The entire family participates in various church activities. As senior deacon, Mr. Koyanagi is involved in every decision of Okubo Baptist Church. Akiko has served several times as president of the woman's group in her church and continues to teach Sunday School. She also gives many hours to helping to plan menus and social activities for the children and young people.

But in a very real sense, she is a mother to these young people, too. Even though some Christian young people meet and fall in love, they still wish to observe traditional etiquette and customs. They seek out a go-between to

mediate between their families and make arrangements for the weddings. The Koyanagis have been called on a number of times to serve in this capacity, helping several young couples to establish the kind of Christian home they themselves enjoy.

The mother figure continues to be honored and revered in Japan. It is a joy to find many of these influential "mothers" give of their time and talents to help develop the Christian community in their land.

In the Church

Missionaries and local leaders agree that the warm, dedicated witness of women is one of the most vital forces of the Christian church in Japan today. From the beginning of evangelistic efforts in the late nineteenth century, women have been active in the work. Through the years they have taught in Sunday Schools and kindergartens, worked as deaconesses and church officers, and served on committees and in many inconspicuous ways.

It would be difficult to evaluate the contribution of Mrs. Yasuko Uchida [yah-sue-koh oo-chee-dah] of the Keisen [keh-ee-sen] Baptist Church in Tokyo. Her contribution to the Christian community began years ago while she was still a teenager in the city of North Kyushu [kew-shoo].

Yasuko made her profession of faith and was baptized into the Tomino [toh-mee-noh] Baptist Church while it was still just a mission meeting in the missionary's home. Immediately her musical talent was recognized and she was enlisted as organist for the little group.

In the Tomino Church she met and married Mr. Hinoyoshi Uchida [hee-toh-yoh-shee oo-chee-dah], the young Sunday School superintendent. This was a happy union of dedicated Christian talent, and their friends were happy

to see another Christian home established.

Mr. Uchida was a promising young executive in the Yahata [yah-hah-tah] Steel Company, Asia's largest steel foundry. When Brazil asked Japan for assistance in developing Brazilian mineral deposits, he was sent to South America to work for three years.

Of course, Yasuko took their two small children and followed her husband. But she found living conditions in the area very primitive, devoid of the cultural advantages she had known in Japan. Most of all, she missed the church family they had left behind.

In order to meet their own need for spiritual nurture, and to share their testimony of God's love, they opened their home to the community of workmen there in the small town in the state of Minas. They organized a Sunday School and held worship services in their home just as they had seen the missionary do a few years before in their hometown.

The missionary activity was just a temporary effort, but the letters and photographs they sent back to Japan encouraged interest by their fellow Baptists. Their pioneer work showed the needs in Brazil. The Japan Baptist Convention,

which was studying the possibility of a missions program, sent its first missionaries to Brazil in 1961.

Today the Uchidas live in the suburbs of Tokyo. Mr. Uchida travels a great deal, spending several months abroad each year. But Yasuko maintains the family, keeping two college students and a younger son on schedule. She continues her Christian witness and participates in the life of the church and association.

At present Mrs. Uchida is the organist of the Keisen Baptist Church and president of the woman's group. She has served as president of the Tokyo Association of Baptist Women and as a member of the executive committee of the Japan Baptist Women's Union. Her happy witness reaches out into her community and helps uphold the image of Christ to all who know her.

And in the World

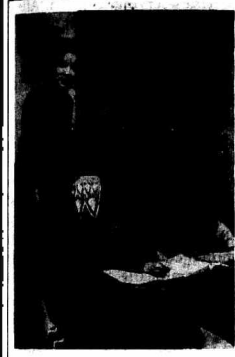
Women also share the responsibility of Christian evangelism on a national basis as they work with the men in the Japan Baptist Convention. Through the years a number of talented women have contributed through their work as departmental secretaries, executive committee members, and trustees



Naomi Muramatsu (right), president of the Japan Baptist Women's Union, discusses the women's magazine *Yo No Hikari* with Mrs. Nakajima.

in school and hospital boards. Others have worked as teachers and evangelists, helping to build the strong, indigenous work of the church in Japan.

Perhaps we could say that Mrs. Naomi Muramatsu [moo-rah-mah-too] was born to a place of leadership in the Japan Baptist Convention. As the daughter of a



Mrs. Koyanagi helps her husband at Jordan Press by counseling employees and their families.



Yasuko Uchida (right), president of the women's group of Keisen Baptist Church, was responsible, with her husband, for inspiring Japan Baptists to begin mission work in Brazil.

Baptist pastor, she grew up in the church. Her father served for a time as executive secretary of the convention; her mother was for many years the executive secretary of the women's union.

While still a student at Seinan Jo Gakuin [seh-ee-nahn joh gah-loo-ee-n] Baptist Girls' School, Naomi helped her mother by translating articles for *Yo No Hikari*

[yoh noh hee-kah-ree], the Baptist women's magazine. She soon learned the basic requirements for writing, editing, and printing Christian literature.

After finishing university, she joined her parents in Tokyo. She was immediately employed by Jordan Press, where her experience in writing, translating, and editing made her a valuable asset.

Naomi is married to Mr. Hisatomo [hee-sah-toh-roh] Muramatsu, a Christian layman employed in the Japan Baptist Mission office. Both of these talented young people could command much better salaries in Japan's business world, but prefer to give their service to Christian organizations for the glory of God.

For a time Naomi served as executive secretary of the Japan Baptist Women's Union and editor of the *Yo No Hikari*. But at present she is back at her old job at the Jordan Press, giving her time voluntarily as the national president of the Japan Baptist Women's Union. She is also the organist for the Urawa Baptist Church and a member of the church building committee. Of course, these duties require endless hours of travel, consultation, and committee work, leaving little time for rest and relaxation. But Naomi works tirelessly, giving of herself, her time, and her talents in order that more of her people may hear the message of God's love and, hearing, may believe.

The Same Is My Sister

Living the Christian life in a non-Christian society demands strict discipline and constant perseverance. Only those made strong by the Spirit can maintain a vibrant faith under such conditions. Yet the Christian women of Japan evidence the supple strength of bamboo as they move quietly about their daily tasks. As they maintain Christian homes and influence their communities with refined Christian character,

they are helping to build up the body of Christ in Asia.

As we observe the life and witness of these women, we are reminded of Jesus' words in Matthew 12:50, "For whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister, and mother."

And we point to the Christian woman of Japan and say with Jesus, "The same is my sister."

PLANNING
THE MEETING

AIM:

As a result of this study, members should see the Japanese Christian woman as their sister, a person whose faith in Christ inspires her to establish a Christian home, serve through her church, and witness in her community.

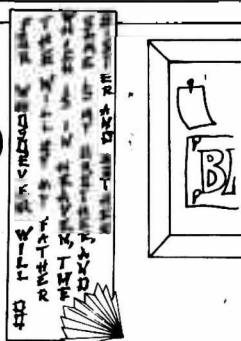
PLAN 1

Prepare for a program "via satellite," and present the study as a live TV special. The master of ceremonies may introduce the program by telling the facts under the heading, "The Japanese Woman." Then the master of ceremonies should introduce the three featured Japanese women, played by Baptist Women members, who will tell about their activities in Japan (under the headings, "At Home," "In the Church," "And in the World"). At the end, ask the others present to name some similarities and differences between Japanese Christian women and American Christian women.

Conclude with the statement and scripture verse under "The Same Is My Sister." Discuss Follow—Through ideas and have the Call to Prayer.

PLAN 2

Prepare a tea room with cushions arranged in a semicircle, facing an interest center in which a simple flower arrangement is displayed. Above the arrangement hang a scroll which has been prepared with the words of Matthew 12:50 written vertically in Oriental fashion.



When members arrive, serve hot tea and allow time for contemplation of the interest center. Point out the beauty of God's

creation revealed in a single flower.

Have four people present the material for study, stressing ways in which the lives of Japanese women are similar to those of American women. Some differences may also be noted.

Involve everyone in a discussion on how the Scripture verse on the scroll relates to them and the day's study. Close with Call to Prayer.

PLAN 3

Use the study this month as an opportunity to involve any of the Japanese you may know in your community. Invite them to attend the meeting and contribute by telling something of their country, national holidays, and customs. If they are Christians, ask them to share something of their knowledge of the Christian community in Japan.

Your own members may wish to participate in a more personal presentation of the material as they tell of travels in the Far East, what they learned about the people, their national life, and the

witness of the churches there. Discuss Follow-Through suggestions. Close with Call to Prayer.

CALL TO PRAYER

Pass out little fans on which have been written the names of missionaries who have birthdays today. Especially note any missionaries serving in Japan. After these names have been presented, read Isaiah 42:1-4, commenting on the marvelous opportunity for evangelism in Japan today. Pray that God's Spirit may direct each missionary as he seeks to give the message of salvation to people with whom he serves.

PLAN FOR FOLLOW-THROUGH

Perhaps there are Japanese or other nationals living in your church community. Suggest that members of the group become aware of these people and the problems of living in America, a strange land for them. Become friends, be helpful, explain your faith in God, and invite them to church. Such a friendship will be a blessing to each one involved.

UNDERCURRENTS



IDEAS WANTED

The opinions and ideas of you, our readers, will be the stuff and substance of this new quarterly feature. Although some poetry and short prose will be published from time to time, we are mainly interested in passing on new ideas. Have you tried a new way of doing something in Baptist Women that has been successful? Remember that what is said in this column may not always be "by the book" and may not be something that WMU, SBC would wholeheartedly endorse as the most effective way to do the work. On the other hand, it may turn out to be a better way. Before adopting new ideas, think through their possible effects in your situation. Please mail your contribution to Undercurrents, area service, 600 North 20th St., Birmingham, AL 35203. Submissions should be limited to 200 words. Articles will not be returned or acknowledged, so please keep a copy for yourself.

Bold Mission "Fever"

Delta Junction Church here in Alaska recently had a stirring visit from John and Kathy Dillman, missionaries to Kenya. When the Dillmans told the church about their lack of electricity and indoor plumbing on the missions field, the pastor really got excited about the possibility of making a trip to Kenya to help install plumbing and a wind-powered system to provide electricity. He also said he could help the Dillmans dig a well to be used by them and the community.

So I said, "Ray, if your church will give you time off to go to Kenya, I will raise the needed

money for such a project!" We then both got excited.

The church had a business meeting Wednesday night after Kathy Dillman had been there on Sunday and agreed to give Ray 60 days for a missions trip to Kenya. In the same meeting, two of his laymen said that they would pay their own way to go and assist the pastor! Now the pastor's wife wants to go too.

To me, this is Bold Missions and I am so delighted with what is taking place.

Judy Rice
WMU Director
Alaska Baptist Convention



READALERT

Ask your church librarian for a list of available Church Study Course books on Japan.

Other books which shed light on the history, society, and psychology of the Japanese people include:

The Chrysanthemum and the Sword, by Ruth Benedict, Houghton Mifflin Company, Boston, 1946.

The Japanese, Edwin O. Reischauer, Harvard University Press, Cambridge, 1977.

Punching Holes in the Darkness, Ida Nelle Hollaway, Broadman Press, Nashville, 1978. (See Round Table Group curriculum, p 15.)

Three films on Japan (*Another Autumn*; *Delicate Force*, and *An Encounter*) are available from Baptist Film Centers.

Shikari Pass, a Billy Graham film, may be available for scheduling in your area. For further information, contact World Wide Pictures, 1201 Hennepin Avenue South, Minneapolis, MN 55403. (For a review of the story, see Round Table Group curriculum, p.15-16.)

Vacation Bible School in the Park

Vacation Bible School at our First Baptist Church was over. The children playing in the park one block away had not wanted to come. Going by the park and visiting among them, I asked if we could bring our Bible stories and pictures to them each day.

"Sure," several answered, while the swings kept fanning the

breeze and the balls kept rolling.

But it all stopped when our WMU director Mayme Slavin let down the tailgate to her station wagon and placed the Bible story picture upon it. They all gathered listened, and made quiet comments—from 9:30 to 11:00 every morning for a week. Donna Weddle, a high school music student, led the music.

Bible school in the park, under



the shade of tall trees, was a fine fellowship.

Maggie Smith
Silam Springs, Arkansas

HAVE YOU EVER BEEN A MISSIONARY?

Have you ever been a missionary?
Have you served on fields afar?
Have you ever shared the love of God
With those right where you are?

God has need of many missionaries
To serve his world today;
He can use each willing soul
To serve in their own way.

God has need of you, dear friend,
Though your talents seem so few;
His people are hungry, sick, and lost
So there's much for you to do.

Have you ever been a missionary?
Is the abundant life for you?
Jesus came to assure that life.
Now what are you willing to do?

Mrs. Elizabeth Ford



Asking and Receiving

For the past year and a half, women in my church have been praying daily for missions volunteers. As a result one couple recently committed their lives as career missionaries. Two other couples are feeling the call but have not yet made their commitment. This past summer, we also had four Acteens to make decisions for missions in the future, and one of our college girls served as a summer missionary in New York.

I do not write these things to boast but simply to say that prayer brings results. It is God's way and the only way to start in helping to bring the Bold Mission Thrust into reality.

Dorothy Hudson
Jackson, Tennessee

Day of Prayer, Successful

It is 8:30 a.m. and I have just come from our Baptist Women's Day of Prayer service. We met at 6:30 a.m. My faith was weak; I prepared 50 copies of the program and ran out. My church had not previously observed the day. We publicized in church mail outs, newspapers, and on yesterday lagged those who said they would try to come. Women who are never in our meetings came, and four men joined us.

The spirit of prayer was great; as they arrived we gave them coffee and a sweet roll, and they had respect for the signs of Silence and sat down quietly for meditation.

The offering was \$68.72. All were blessed and were happy to be a part of this worldwide service.

Lois Cobble
Knoxville, Tennessee

Enthusiasm for Round Table

Enthusiasm is a great asset. A group that radiates enthusiasm is on its way toward being successful. These ideas flashed across my mind when I kept hearing about Round Table at First Baptist Church, Belton, Texas. I finally decided to make a special trip just to find out what really makes this Round Table work so well. Perhaps other Baptist Women organizations without Round Tables could catch a new vision. In five years, Round Table at the Belton church had grown from one small group to five groups, with 40-plus members.

Members participate, not merely hear book reviews. The format for all groups is a once-a-month luncheon in a member's home. Since many of the members are employed, the luncheon and discussion are kept strictly on schedule.

Even young mothers can enjoy this adult association and be at home to greet school children.

Twice a year, all come together at First Baptist Church for a covered-dish luncheon and to exchange books. After the meal, groups meet for a reporting session.

No group becomes static in membership. Each year, names are drawn and placed in piles until a maximum of 12 is reached. This insures the mixing of ages. Fewer than 6 in a group is considered undesirable, so members are always on the lookout for new members to fill vacancies or start another group.

Each group has a leader responsible for arrangements to keep things going. She also serves as a leader of discussion, though she is not necessarily the best prepared, because all members come ready to participate.

Each member contributes \$2.00 toward the purchase of paperback books, which at the close of the year are offered for sale at 50 cents to bolster the book fund. At year's end, hardbacks are donated to the church library. When expensive reference books are needed, the church library purchases them and lets Round Table use them for that year's study.

When the pastor's wife was asked to evaluate their Round Table, she quickly responded: "Round Table draws new women into our total organization. These women are more aware, better informed about the world and missions. This has been our biggest enlistment source for all other WMU organizations."

Arlene Parton
Plainview, Texas



Japan Baptists:

CELEBRATING A NEW DAY

Lois Whaley

Dr. C.F. Clark, Jr., missionary doctor, is on the staff of Japan Baptist Hospital, Kyoto, which handles more than 50,000 calls annually.



A new day has dawned for missions!

At the end of World War II a small group of tired, discouraged Christians, suffering from the ravages of war and defeat, gathered in Fukuoka [Foo-koo-oh-kah], Japan, to organize the Japan Baptist Convention. There they experienced the resurrection of faith and hope.

It has been 31 years since that day. Certainly they have seen years of miracles. Last year, when the convention celebrated its thirtieth anniversary, it had much to celebrate. The convention stands alongside Baptist unions of the world as an independent organization. It is completely self-supporting and ready to assume its task of Christian witness in Japan, Asia, and the world.

Dr. Shuichi Matsumura [Shoo-ee-chee-mah-tsoo-moo-rah], president of the Japan Baptist Convention, communicated this in a letter to Dr. Baker J. Cauthen in August of last year. He wrote:

Dear Dr. Cauthen:
On the occasion of the thirtieth anniversary of the organization of the Japan Baptist Convention, we wish to express to the Foreign Mission Board and to all Southern Baptists our deep gratitude for the generous assistance you have rendered during these years following

the tragic war between our two countries.

Because of your generous support, our convention has grown from 16 churches in 1947 to our present strength of 174 churches and 72 missions, with a total membership of 24,607. No other major denomination in Japan has shown such remarkable growth.

You have contributed to our growth in four notable areas. First, you have sent us more than 300 dedicated and well-trained missionaries during this 30-year period. Some of them endured physical hardships in the early postwar years, and all have felt the pressures of life in an alien culture as well as the tensions that have arisen from time to time in our churches. . . . We give thanks for these modern apostles.

Second, you have provided the financial assistance so greatly needed in this period following the devastation of war. Property in Japan is extremely scarce and expensive. But nearly all our churches and missions have land and buildings which were made possible by grants from the Foreign Mission Board.

Third, you have imparted to us the spirit of evangelism and missions. Through missionaries and other specialists, through teams of ministers and laymen, and through

your own example in America, you have taught us the centrality of evangelism. . . . Following your example, our convention sent a missionary couple to Brazil in 1964 and continues to support their ministry there.

Fourth, you have taught us the importance of religious education, especially through the Sunday School. . . . We regard our strong church education program as a rich legacy from Southern Baptists.

Yes, we are deeply grateful for your contribution to our convention's growth over the past 30 years. But we cherish your continuing support as we move into a new era. We look to the future with confidence that our partnership has only just begun. . . .

Sincerely yours,

Shuichi Matsumura,
President
Japan Baptist Convention

Work of the Convention

Today the Japan Baptist Convention operates hand in hand with Southern Baptists in a program of evangelism. Its witness extends throughout the islands of Japan and abroad. Operating with a very small staff, the convention depends largely on the voluntary service of pastors and laymen in

the local areas. Missionaries continue to help in every phase of the work, with June Cooper, Calvin Parker, and Charles Whaley serving as departmental secretaries on the convention staff in Tokyo.

Members of the local churches give generously to support their own programs. Their pastors are paid adequately, with additional allowances for evangelism, study, and hospitality.

In addition to these local expenses, the churches contribute to the support of the convention's work. The goal for the cooperative offering this year is 72,600,000 yen or over \$302,500.

Most of this offering will be used in a program of evangelism. Each year the convention opens one new pioneer mission, continuing support on a diminishing scale for five years, at the end of which time the mission becomes responsible for its own finances. Executive secretary Sumio Kaneko [sue-mee-oh kah-neh-koh] says he hopes they will be able to double this effort this year, opening two missions. In addition to this cooperative effort, each church is encouraged to extend its ministry into new areas, open a mission, or witness through home meetings.

Evangelism Through the Churches

Since Japan is largely an industrial, urban society, churches are deeply involved in large-city evangelism. The Tokiwadai Baptist Church in Tokyo is a prime example of what a church can do with planning and dedication. Pastor Matsumura says that during the past 20 years they have established 3 new churches. Each time they have divided their membership, giving at least 20 mature Christians to help start the new mission with a firm, stable foundation.

Pastor Kodama [koh-dah-mah] and missionary Virginia Highfill

lead the Akatsuka Church on the northern edge of Tokyo in an effective visitation program in their area. Every visitor to their church is considered a prospect. Every child enrolled in Sunday School is a contact through whom whole families may be reached. All church members are involved in a weekly program of visitation to reach these prospects, encourage the sick, and contact absentees. On Sunday evening an important part of the church service is given over to reports on visitation. This has been a source of blessing to those who minister as well as for those visited.

Pastor Okamura [oh-kah-moo-rah] of the Shimura [shee-moo-rah] Church, also in Tokyo, uses a weekday education program to reach the church community. The daily program includes a kindergarten for small children, tutoring services for older children, and Bible classes and a Wednesday worship service for those who cannot attend Sunday services. Missionary Dottie Lane reports that of the 16 baptized last year all except 2 came into the church through this weekday ministry.

The Okubo Baptist Church supports a mission in Tama New Town, a suburban housing area. Some of their stronger members are assisting missionary Leslie Watson in developing this work. Their program includes witnessing through five home meetings, weekly services in a rented sports center, and special evangelistic meetings twice a year.

These churches represent Japan Baptists' desire to reach out to unchurched areas, spreading their witness in an effort to win their land to Christ.

Foreign Missions

But this spirit of evangelism also reaches beyond Japan's shores. Through the Foreign Mission Committee, the convention administers a program of support for Mr. and Mrs. Togami [tah-

gah-mee], missionaries to Brazil since 1964. This program is closely patterned after that of the Southern Baptist Convention's Foreign Mission Board and has served as a unifying force for the evangelistic zeal of Baptists throughout Japan.

The Women's Union works as an auxiliary to the convention, leading and training Christian women in service and witness. They gave approximately \$70,000 for the annual missions offering last year to help support pioneer missions work at home and in Brazil. They also support special projects in Asian countries and give an annual offering to the work of the Foreign Mission Board of the SBC.

Christian Education

In addition to evangelistic work at home and abroad, Baptists also have an excellent program of Christian education. Seinan Gakuin [seh-ee-nahn gah-koo-ee-n] in Fukuoka is probably the largest Baptist-related school in the world, with more than 10,000 students enrolled in the university, high school, and junior high school. Their faculty and staff numbers almost 500. Missionary Luther Copeland is chancellor; 12 missionaries serve as full-time faculty members, and several others teach on a limited schedule. The university offers degrees in its schools of literature, business, economics, law, and theology. A graduate department offers master's and doctor's degrees in some fields.

The Japan Baptist Seminary is a part of the university and offers the bachelor degree in theology and religious education to those planning to go into the pastoral or church-related jobs.

In the nearby city of Kitakyushu [kee-tah-kew-shoo], Seinan Jo Gakuin [seh-ee-nahn joe gah-koo-ee-n], the girls' school, enrolls over 2,500 students in a junior college, high school, and junior high school. The college has depart-

ments of language, home economics, dietetics, and child education, with special Christian emphasis in all departments.

The Baptist Student Center, in the midst of Tokyo's universities, ministers to students through a program of education, counseling, and evangelism. It moved into a new building in 1977 which it shares with the Myogadani [myoh-gah-dah-nee] Mission. Several missionaries and volunteer workers serve on the staff at the center.

Medical Work

In the ancient city of Kyoto [kyoh-toh], the Japan Baptist Hospital ministers to the physical and spiritual needs of thousands of patients, handling more than 90,000 calls annually. Since 1966 the hospital has also operated a school of nursing which offers a three-year course for forty-five students. All the graduates to date have been Christian and all have passed the national exams for the registered nurse degree, attesting to the school's scholastic excellence and its spiritual atmosphere. Missionaries serve on the hospital and nursing school staffs. Dr. C.F. Clark is missionary doctor on the staff, Mrs. Mary Lou Emanuel is director of the nursing school, and Robert D. Hardy serves as chaplain.

Publications

The Jordan Press in Tokyo is an independent corporation, with the Japan Baptist Convention as the controlling stockholder. It is the nation's second largest Christian publishing house, and serves the Christian community through six bookstores in Tokyo, Kyoto, Kitakyushu, and Fukuoka. Sales last year exceeded 2 million dollars, more than double the sales recorded three years ago. Educational literature for the churches, written and published by Baptists, is in great demand among other evangelicals. This ministry of the

written word is a valuable witness, reaching far beyond the limits of the church congregations.

Amagi Retreat

Amagi [ah-mah-ghee] Baptist Assembly, located in the mountains of Izu [ee-zoo] Peninsula just south of Tokyo, serves more than 32,000 annually, operating on a financially independent budget. The influence of this Christian retreat is felt throughout the nation, both in Protestant and Catholic circles. The buildings suffered heavy damage in an earthquake which hit that area in January, but these have been repaired and the retreat is in full operation again.

Self-support

All of these institutions and agencies, with the exception of the seminary in Fukuoka, are self-supporting. They all are directed by dedicated Christians and are affiliated with the convention through boards of directors or trustees who are dedicated to the ideal of the Christian witness. The excellent service and witness of these agencies have created a proud reputation for Baptists and opened doors for a wider ministry. The Japan Baptist Convention is an honored member of the Japan Christian Council, the Baptist World Alliance, and the world fellowship of Christians.

Challenges for a New Day

The desire to be self-supporting is stirring in many Asian conventions. Japan Baptists have gained respect and leadership among the new conventions in their part of the world. The Japanese have proved that, with determination and a willingness to sacrifice, a national convention can become self-supporting in a relatively short time. (The Japan Convention went from providing less than 20 percent of its operating funds in 1970, to self-supporting in 1977.)

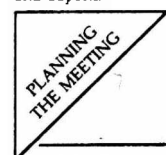
In November, 1977, Mrs. Akiko

[ah-kee-koh] Matsumura and Miss Alma Hunt visited several Asian countries. Mrs. Matsumura is the immediate past president of Asia Baptist Women's Union and vice-president of the Baptist World Alliance. Miss Hunt is a special consultant in women's work with the Foreign Mission Board and immediate past executive director of WMU, SBC.

The two leaders encouraged Baptist women of Asia to united efforts for evangelism and service. Mrs. Matsumura urged these groups to join Japan Baptists in growing out of the stage of dependent child and in rising about the grievances of rebellious adolescents. She challenged women to stand as mature Christians, working in partnership with older churches in Europe and America for a stronger Christian witness.

"Missionaries are change agents," Area Secretary George Hays once said. "Missionaries are sent out to effect change in the lives of people. In turn, the changed individuals gradually bring about change in the institutions of society."

And with that change, the missionary's own role in Japan is changing. He or she is no longer looked upon as director and sponsor of the missions work, but as a collaborator, working cooperatively with a dynamic convention in a land where Christians compose only 1 percent of the population. There is much to be done. And both Japan Baptists and Southern Baptist missionaries are dedicated to increased evangelistic outreach and church growth in the 1980s and beyond.



AIM: After this study, women should understand that the Japan

Baptist Convention is an independent, self-supporting body and that it is continuing to grow in influence throughout Asia and the world. Women should also become aware of the past and present roles of Southern Baptist missionaries in Japan.

PLAN 1

Plan the meeting as though it were the thirtieth anniversary of the Japan Baptist Convention. Prepare the following poster, or banner, to place at the front of the room:

Rejoice in the Lord:
Japan Baptists Celebrate
30 Years as a Convention
1947 1977
16 churches 174 churches, 22 missions
500 members 24,607 members.
Supported by Self-supporting
the Foreign Missions Board,
SBC

Ask one person to be Dr. Matsumura, president of the convention. He should be prepared to read the letter to Dr. Cauthen which is printed in the curriculum. Assign the rest of the curriculum material, except for "Challenges for a New Day," to various members, and ask each to present a report to the convention.

At the meeting, explain that we are turning back the calendar to 1977 in order to join in the celebration of the thirtieth anniversary of the Japan Baptist Convention. Call for the assigned reports. Introduce "Dr. Matsumura" last and ask him to read the letter that he has written to Dr. Baker J. Cauthen of the Foreign Mission Board.

Close with "Challenges for a New Day." Then discuss Follow-Through, and have the Call to Prayer.

PLAN 2

Elaborate on the convention

idea suggested in Plan 1. Prepare the poster and assign parts, as suggested. Have someone in a kimono greet group members at the door and ask them to remove their shoes and leave them at the door. Serve hot tea and have the members sit on the floor on cushions (if this was not done at the general meeting). The program of the "Japan Baptist Convention" could be printed in Orient Program Covers.

PLAN 3

Before the meeting, assign one person to briefly review the history and progress of the Japan Baptist Convention, using the curriculum materials and the Foreign Mission Board booklet, "Know Your Baptist Missions."

At the meeting, ask for this report. Then read aloud the first two paragraphs under the heading, "Challenges for a New Day." Ask the group to list some of the advantages and disadvantages of a young convention's being self-supporting.

For discussion:

1) If you were the wife of a Japanese pastor, how would you react to having a Southern Baptist missionary sharing the church leadership with your husband? How would you feel if you were the missionary sharing the leadership with the Japanese pastor? An example of this cooperative arrangement is featured in "A Day in the Life of Mary Jo Randall, General Evangelism Missionary," pages 2-3. You might want to read this feature together and discuss the question in that light.

2) How can a strong national convention free the career missionary for more evangelistic outreach?

Conclude with a discussion of Follow-Through and the Call to Prayer.

CALL TO PRAYER

Write the names of missionaries with birthdays on 8 1/2 by 11 pieces

of onion-skin paper. Fold and tie as illustrated below:



Hand out before the meeting begins. Explain that prayer papers like these are often seen tied to trees around Japanese shrines. As Christians, we know that the kind of paper or the way it is folded has no power in prayer. Rather, it is the attitude of the heart. Ask everyone to prepare their hearts for prayer as you read 1 Corinthians 3:6-9. Comment on how missionaries in Japan and all of the countries where we have missions work are striving to work together with the national Baptists for expansion of the gospel ministry. Then ask each person to untie her prayer paper, read the name, and lead in a sentence prayer.

*See order form, p. 18.

*Available free from the Foreign Mission Board, P. O. Box 6597, Richmond, VA 23230.



Know Your Wife!
Lois Whaley

Described as artist, writer, teacher, witness, and friend to the Japanese, Lois Kinnenkohl Whaley brings a personal touch to the curriculum studies this month. For more than 28 years, she and her husband, Charles, have served as Southern Baptist missionaries to Japan. During 25 of those years, Lois has been a member of the editorial staff of *Yo No Hikari* (*The Light of the World*), the magazine for Baptist women in Japan. She also teaches a course at Tokyo Baptist Seminary on the Christian family and family education. For a more detailed look at Lois Whaley's life, see the Meet the Missionary feature in *ROYAL SERVICE*, November 1977.

JAPAN

RUTH WAGNER MILLER

In keeping with the overall theme for this month, Round Table selections will enrich our understanding of the Japanese people. By grasping a little of the thinking, feeling, and culture of these gentle people, we can better appreciate Japanese Christians and the task that faces our own missionaries in Japan.

Punching Holes in the Darkness by Ida Nelle Hollaway (Broadman,

1978 \$2.25.)
Ida Nelle Hollaway, her husband, Ernest, and their first two children sailed as missionaries to Japan four years after World War II ended. At that time, only 12 missionary appointees were available as Southern Baptist representatives to a land of 95 million people, where only one-half of 1 percent knew Christ. But *Punching Holes in the Darkness* is not a book of statistics, it is a story of people.

Mrs. Hollaway found her book title, *Punching Holes in the Darkness*, in an anecdote about Robert Louis Stevenson as a child. Standing one evening at his window, Stevenson watched down the valley as the village lamplighter lit the street lamps. "Oh, Mother, look! See the man who is punching holes in the darkness!"

he said.
Christian missionaries to Japan are punching holes in the darkness, too.

Mrs. Hollaway writes of the suicides, the guilt-ridden war survivors, the cynical students, and of those whose families reject them when they turn to Christ.

On the lighter side, Mrs. Hollaway tells about the trials and tribulations of missionaries learning a new language and a new culture.

She graphically describes the sacrifices made by Japanese Christians. One group of women, in order to have a little money for a missions offering, decided to give up their daily portion of meat which they traditionally mix with their rice. She reminds us of what sacrificial giving means, then sounds the warning against giving our resources as a substitute for vital Christian living. She points out that, "Too many had rather give than live. Too many had rather pay than pray."

In addition to telling of lives changed by an encounter with Christ, Mrs. Hollaway writes of those who, though confronted, turn away. She reports for us the truth of which all missionaries must remind themselves: the necessity to remain faithful, believing that God is at work even when it appears otherwise.

The Wind Is Howling by Ayako Miura, (InterVarsity Press, 1977) \$3.95 paper.

After publication of her novel, *Shiokari Pass* (see below), many people wrote to Ayako Miura, asking about the Christian viewpoint she expressed in that book. Partly to answer their questions, Mrs. Miura wrote *The Wind Is Howling*—the story of her own journey to Christianity. When we first meet the author,

she is a conscientious young school teacher. After World War II, Japanese teachers must rewrite their history books according to the dictates of the U.S. Army. Ayako wrestles with two opposing views about government and life in general. The sensitive and intelligent young woman decides to give up teaching and get married. On the day her engagement present arrives from her fiancé, she faints from anemia—caused by tuberculosis.

Ayako spends twelve years in and out of hospitals, worrying about the financial strain on her parents. She breaks her engagement in order to free her fiancé to find a healthy wife. She attempts suicide. The tuberculosis infects her spine and she lies flat on her back encased in a body cast for seven years. During all this time, a young Japanese Christian, who also has tuberculosis, ministers to her. Through his life and caring, Ayako finally works her way through a confusing array of philosophies and finds Christ.

This book, despite its description of hardships, is a lovely, gentle look at the Japanese mind and culture. It is also one more example of God's patient leading and wooing of one of his children.

Shiokari Pass by Ayako Miura (Power Books, Fleming H. Revell Co., 1976) \$3.95 paper.

A fictional account of a real person and event. *Shiokari Pass* has sold over 1 million copies in Japan and Europe and has been made into a major motion picture by World Wide Pictures, the producers of *The Hiding Place*.

What was it like to embrace Christianity in a country where Christians were despised? Because of Japan's tolerance and enlightenment today, we tend to forget that at the turn of this century Christians were hated and feared. In this setting, the author begins her story with 10-year-old Nobuo Nagano. All his young life, Nobuo has been told that his mother is dead. He has been raised by his grandmother, a joyless

woman with a fierce hatred for Yaso (Jesus) followers. But when his grandmother dies suddenly, he discovers that his mother still lives. Years before, she had been forced by her mother-in-law to leave her husband and infant son, because of her Christian beliefs.

Confused, a Yaso-hater, Nagano grows to manhood living out a love-hate relationship—loving his beautiful mother but hating her God. He falls in love with a tubercular lame girl only to find that she, too, believes in Jesus. The kind and gentle lives of the believers contradict all that Nagano has heard about Christians and finally, he, too, surrenders to Jesus.

Trying to put Christ's teachings into practice, he dies at Shiokari Pass while trying to stop a runaway train car loaded with passengers.

Good Christian novels are rare these days. *Shiokari Pass* is one of those rare ones. In addition to an inspiring story, Mrs. Miura gives us an opportunity to see how Christianity speaks to the Japanese mind. Simply written, *Shiokari Pass* should appeal to the teenage reader, too. Recommend this one to your whole family.

PLANNING THE MEETING

BEFORE THE MEETING

1. Assign the three books to members for review.
2. Add a little atmosphere by planning to serve tea and a sweet cake before the meeting. Have members leave their shoes at the door. Ask those who are physically able to sit on the floor around a low table during the tea time.

DURING THE MEETING

1. Serve the tea.
2. Have *The Wind Is Howling* and *Shiokari Pass* reviewed, in that order.

Before reviewers begin, ask members to look for parallels between the author's own life and that of characters in her novel.

3. Discuss the above mentioned parallels. Answer the questions: What brought individuals in the books to Christ? What are some of the cultural traits you think would help or hinder Japanese belief in Jesus?

4. Present review of *Punching Holes in the Darkness*. Ask members to discuss barriers to the gospel which the author cites (traditional religions, limited number of missionaries, fear of foreigners, social customs).

CALL TO PRAYER

Have members close their eyes and imagine a dark street being lit up, one lamp at a time, while you read aloud Mrs. Hollaway's poem, "Don't Let Me Forget," found in chapter 3. Read names on prayer calendar, asking God to give missionaries a vision of the holes they are punching in the darkness wherever they serve.

FOLLOW THROUGH

Suggest that members give or loan their paperback copies of *Shiokari Pass* and *The Wind Is Howling* to any Japanese person they may know. In sharing these books, do it with the words, "We have been studying these books in a book study group. I belong to. Since they deal with Japan, I would be interested in knowing what you think of them." Then make it a point to listen to those opinions, praying that God will open the door for further friendship and positive witness.

Consider the possibility of sponsoring a showing of the film, *Shiokari Pass* for your church or community. It is available on a freewill offering basis from World Wide Pictures, 1201 Hennepin Avenue South, Minneapolis, Minnesota 55403. (612) 333-7101.

Please see BOOK FORECAST on p. 12

CRIBBETS

TRAINING • SPIRITUAL DEVELOPMENT • PRAYER

Southern Baptist churches in Nevada plan to organize into a state convention October 16-17, in Las Vegas. Those in northern Nevada have cooperated with the Southern Baptist General Convention of California and those in southern Nevada have cooperated with the Arizona Southern Baptist Convention.

Southern Baptist missionaries will keep all of their Rhodesian ministries open, though some adjustments will be made because of increased guerrilla activity in some mission areas. Missionaries made this decision in early July, just three weeks after their fellow missionary, Archie G. Dunaway, Jr., was stabbed to death in a guerrilla attack at Sanyati.

"We have to realize that the people who will become our missionaries by the year 2000 have already been born," said a Foreign Mission Board leader during a week at Ridgecrest Baptist Conference Center (N.C.) when 104 persons (most of them high school age and younger) expressed interest in mission service.

Russian Baptist church services were full, and people were eager to hear the gospel of Jesus Christ preached, reports WNU executive director Carolyn Weatherford, after a recent trip to Russia. She and other Baptist leaders made the tour at the invitation of the All Union Council of Evangelical Christians-Baptists. "I believe God sent me to Russia as a part of Bold Missions. I believe there are Christians there who are sharing their faith at great personal risk. There are people in the Soviet Union who feel God is creating a spiritual awakening."

Dr. Robert A. Hingson and six colleagues gave 125,000 injections in Grenada recently to launch a mass immunization effort that may rid the world of contagious childhood diseases. Another project was conducted in Liberia in July. The group starts a third project in Haiti on October 15. An earlier project, also sponsored by the Baptist World Alliance and using Dr. Hingson's injection instrument, led the way to a World Health Organization project that has all but eradicated smallpox from the world.

ROYAL SERVICE • OCTOBER 1978

I'm too sleepy to think about it. We'll work on it tomorrow."

Tuesday: Class was OK. She didn't ask for those characters I didn't know. The afternoon promised freedom for some real concentration. I even decided to begin an article that night. The afternoon became a carbon of the one before, except personal frustration was deeper.

Wednesday and Thursday were, in varying degrees, the same. I barely managed to keep my head above water in class and at home. Certainly no enlightening spiritual truths came my way. By the weekend I was desperate, struggling even to be kind to family.

In total defeat I prayed, "Lord, I can't do it. I've tried every angle I can think of and

there's nothing. If it's to be done, you'll have to do it." Quietly, almost audibly, I heard the familiar words of Paul, "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me..." and "...those who belong to Christ Jesus have crucified the flesh..." and, again, "...yield yourself... as one who has been brought from death to life." Once again, I had to die so that God could live. Once again he brought me down to remind me that I am not able to do his work. But he can work through me, if the old self is crucified, daily, on the cross with Jesus Christ.

Now, pray tell me, why did such a simple assignment become an insurmountable wall

to one who had circled the globe to be God's servant? Because self puffed up with pride. Ego took a trip.

That trip is over now. I am at rest in him. Daily I am burying self and offering him an empty vessel through which to channel his blessings. And this renewal is the spiritual blessing I'm sharing today. In his rest, Jerry and I watch in wonder as God's miracles of redemption, peace, love, and joy occur around us.

These almost daily miracles are some of the things that will be shared with you as together we stumble on (find unexpectedly)—and sometimes stumble over (almost fail to identify)—marks of growth in discipleship.



share

Mission Friends Parent-Child Leaflet

Watch to see if your preschooler brings home a copy of *Share* from Mission Friends. *Share* is the new Mission Friends Parent-Child Leaflet that begins with the October issue. If your child brings home a copy, you can know that the Mission Friends leader or director is on the ball. She subscribed for the very first issue. But if she didn't, encourage her to subscribe now.

Share has games, songs, mission stories, names of missionaries to pray for, recipes, and activities that parents and preschool children can enjoy. There is a special page to parents, explaining

how each activity can be used

Share can be ordered in two ways. The easiest and cheapest way is to subscribe for a year, for \$8.00 the Mission Friends leader will receive (three months at a time) enough monthly leaflets for ten preschoolers. The other way to order *Share* is to order it a quarter at a time; for \$2.25 the Mission Friends leader will receive three months of leaflets for ten preschoolers.

Share is available only from Woman's Missionary Union, SBC, 600 N. 20th St., Birmingham, AL 35203.

TRAINING

FORECASTER

MABEL McRAE

AGENDA FOR BAPTIST WOMEN OFFICERS COUNCIL MEETING

(Planning Forms are available)*

Plan for Baptist Women Year in the Church activities
Discuss recording and reporting Plan for homebound members
Plan for member participation in Individual Reading Plan
Plan regular work of Baptist Women
mission study (choose from variations in study plans)
mission action project
mission support activities
coordination of group plans
Plan promotion of Missions Night Out
Review Church Study Course credit plans
Plan for Baptist Women's Day of Prayer
Plan promotion of family mission study and Round Table Book Club
Plan participation in associational activities
Promote prayer partners
Consider sponsoring a Big A Club

RECORDING AND REPORTING

Annual reports are due October 1. Outgoing president completes them and gives them to Baptist Women director or WMU director.
The Baptist Women secretary or president will receive instructions from the WMU secretary or Baptist Women director on how to use Member Record and Drop and Record

Correction Pad.* They may be ordered from the Baptist Book Store. You also need the packet of forms for keeping records, making reports, and planning.* These forms are designed for duplication, if necessary; or they can be used as a guide (with officers writing the information on a separate sheet of paper). Go over each sheet at the council meeting. Talk about its use. Each officer should have her own packet of forms.

Monthly reports go from groups to the officers council, from the officers council to the Baptist Women director (or WMU director if there is no Baptist Women director).

A valuable tool to use in evaluation, as well as planning, is the Baptist Women Achievement Guide (See WMU Year Book 1978-79 for the current version.) Officers should check progress on achievement guide accomplishments as a part of each officers council meeting.



HOMEBOUND MEMBERS

In visiting your homebound member this month, tell her (if it is true) that she will be receiving from Baptist Women a complimentary subscription to ROYAL SERVICE for the coming year. Encourage her to read

through each issue and to pray daily for items mentioned in ROYAL SERVICE, as well as other prayer requests which will be channeled to her from Baptist Women.

A homebound member can become a powerful source for intercessory prayer, and should be encouraged to accept this opportunity to pray for missions.

Be sure to include homebound member(s) in the year-long prayer partner project, described on page 18.



INDIVIDUAL READING PLAN

Mission study chairman leads in reviewing the individual reading plan at Baptist Women meeting. This plan is a three-year activity to help women develop the habit of individual reading about missions and spiritual development. This is the third year that many books, pamphlets, etc., are suggested. Encourage reading of ROYAL SERVICE (including all curriculum material), *The Commission*, *Home Missions*, and secular news magazines. Also encourage reading of the Graded Series books (past and present). Suggest children's books as a

way to receive some vivid information in a short amount of reading time.

Challenge women to do individual reading to supplement what they learn in missions meetings. Look for ReadAlert suggestions in *ROYAL SERVICE*. This month, see p. 8.

If a woman prefers magazine reading and likes to make notes and keep records, suggest a missions reading notebook. Use one page for each magazine read, with a brief paragraph on what was learned about missions or spiritual development. Or devote a page to each foreign missions area and each home missions area, with reading notes inserted appropriately.

Display a new sign-up chart (see below), and encourage all women to use the chart to keep a record of their reading.

READ!		
Magazines	Pamphlets, etc.	Books Read with My Children

For a large organization, records may be kept by missions groups rather than by the organization.

MISSIONS NIGHT OUT

Check with WMU director for plans related to Mission Night Out activities for the coming year.

The purpose of MNO is to involve more persons in learning about missions. The *Missions Night Out Resource Booklet** contains suggestions for MNO activities, as well as promotional ideas. Encourage members as individuals, or with husbands and families, to invite some church friends to

share in a Missions Night Out in their homes. Interest created in these gatherings can be used to enlist persons in Baptist Women as a means of learning more about missions.

BAPTIST WOMEN'S DAY OF PRAYER—NOVEMBER 6

The first Monday in November will be the Baptist Women's Day of Prayer, the worldwide day of prayer for the Women's Department of the Baptist World Alliance Baptist women on six continents will be meeting and praying on this day.

Program material for this special observance is carried in *Dimension* (OND quarter). This year the writer is Miss Ann Swenson, representing Latin America.

The offering each year is used to cover expenses of the Women's Department. Meetings of the six continental unions are held every five years. The Women's Department meets in conjunction with the Baptist World Congress, with the next meeting scheduled for Toronto, Canada, in 1980. They also print and mail programs around the world for the day of prayer.

November is also a traditional time for a Baptist Women prayer retreat. How about combining the events? This can be done whether your Baptist women meet with other women's groups or only among themselves. (In any case, neither the prayer retreat nor the day of prayer observance should replace regular Baptist Women activities.)

Ordinarily the Baptist Women president is responsible for the Baptist Women's Day of Prayer meeting. She should be responsible this year, if other organizations or churches are to

be involved. But you may prefer for the mission support chairman to be responsible if you combine events and only involve your Baptist Women members.

See *Undercurrents*, page 9, for one meeting idea. To learn about the North American Baptist Women's Union (the part of the Women's Department to which you belong) write for a free copy of the North American Baptist Women's Union folder from your state WMU office.

CHURCH STUDY COURSE

The Church Study Course is a system of credits and diplomas to guide some of the study you do in various settings. See the *Baptist Women Manual*,* page 71, for a description on how to get either a WMU Leadership Diploma or a Christian Development Diploma. Here, though, are some courses that you will have a chance to take during this year.

Course	Time	Hours Required	Diploma
Baptist Women Manual reference study	Preferably before meeting planning	3	None
Baptist Women Manual study	BYOTC, second quarter, Oct.-Dec.	15	Christian Development
Foreign Missions Credentialed Service	BYOTC, second quarter, Oct.-Dec.	30	Christian Development
The Group	BYOTC, second quarter, Oct.-Dec.	24	Christian Development
Home Missions Credentialed Service	BYOTC, second quarter, Oct.-Dec.	24	Christian Development
The Church	BYOTC, second quarter, Oct.-Dec.	24	Christian Development
Women's Action	BYOTC, second quarter, Oct.-Dec.	24	Christian Development
Women's Action	BYOTC, second quarter, Oct.-Dec.	24	Christian Development

FAMILY MISSION STUDY AND ROUND TABLE BOOK CLUB

As a part of the Teach Missions emphasis, officers council should adopt as a goal for the year to have each woman lead her family to read at least six Round Table books during the year.

Books may be obtained in three ways:

- from Round Table group members
- from families who subscribe to the RTBC (use the subscription form in the Baptist Women Year in the Church Resource Kit)*
- from church media center (library)

ASSOCIATIONAL ACTIVITIES

October is training month in many associations. Check with your associational WMU to learn when, where, and what kind of Baptist Women activities and training are scheduled.

A year-long listing of associational WMU activities might be available. If so, obtain a copy and encourage participation by all Baptist Women members. Many associational Baptist Women activities are for members as well as officers. When this is true, encourage all women to attend. Transportation should be planned for, as well as publicity and promotion.

PRAYER PARTNERS

See article on page 18 of this issue. The purpose of the Bold Mission Thrust Prayer Partner Plan is praying for current missions requests, including the need for missions volunteers.

The WMLI council and Brotherhood will make prayer partner assignments and instruct prayer partners. *Dimension* for April-May-June, page 35, lists steps to follow in this plan.

Current prayer requests will be carried in WMU magazines, *Home Missions*, and *The Commission*.

Homebound persons and members in nursing homes should be included in the prayer partner plan.

VARIATIONS IN PLANS FOR STUDY

The study leader in Baptist

Women meeting, current missions group, and Bible study group has three plans to choose from each month in preparing and conducting study experiences.

Plan 1—Minimal advance preparation by planners or participants. No outside resources suggested.

Plan lends itself to use of basic content material. Posters and other learning aids are suggested.

Plan 2—Requires more preparation, locating and securing resources. Basic content material supplemented with material in other missions magazines, library materials, and resources from mission boards.

Plan 3—Use of basic content material, with discussion of concepts involved. Some use of resource person with whom group discusses the subject.

To enhance your study plans this year, *Missions Fact Finder* features will provide "tests" on the curriculum topic for each month. (See "It's Japanese, to Me!" p. 37) Use these fact finders in the church bulletin to advertise the study, or as a review activity for your study group. You can also save them to use in the Baptist Women Day in the Church activity for next June.



BIG A CLUB

Big A Club materials are available for use in Baptist Women mission action groups or by individuals in teaching unchurched children (ages 6-11). Many of these children live in transitional communities. Many Baptist women are al-

ready involved in teaching weekday Bible-club-type programs. Big A Club materials are designed for teaching in these settings and situations.

Discover prospects for starting the Big A Club through a mission action survey taken in the community.

Big A Clubs can be started in already existing tutoring programs for children whose parents participate in literacy programs, conversational English classes, and cooking classes. Prospects may also be found in mobile home communities, apartment complexes, etc.

In beginning a club, always start with Unit 1 of Year 1. The Teacher's Book, Pupil Take-Home Pieces, and Resource Kit are listed on the order form on page 18.

HISTORY OF WOMAN'S MISSIONARY UNION, REVISED

Plan to purchase a copy of this book from the Baptist Book Store.* Circulate book among officers for reading at home. Or, if time permits, one officer could review one chapter at each officers council meeting. Take no longer than five or ten minutes for this review, followed by a short discussion period.

COOPERATIVE PROGRAM—TWO WORDS

"As a Southern Baptist foreign missionary, I find it great to be able to awaken every day and dedicate myself to the work for which I have been sent out—without the stress and tension of wondering if we will lose our support... all our needs are met. Why? The answer comes in two words—Cooperative Program."—Missionary Steve Dittmore, Peru.

*See order form, p. 18

TRAINING

Bea Cumming Wise Talks to Officers about BWYTTC



After so much anticipation, the time has finally come to begin Baptist Women Year in the Church.

You've done a lot already (if not, you'd better hurry):

You've set some goals for enlisting new members, getting more people to read ROYAL SERVICE, beginning a new Baptist Women organization. You've decided how to schedule Baptist Women Day in the Church (BWDTTC) activities. You've taken an enlistment survey—or used some other way to get the names of prospective Baptist Women members.

Enlist!

It's time to begin enlisting those prospects. One way is to issue a book of tickets describing the year's events.

Art work for a set of tickets is in the Baptist Women Year in the Church (BWYTTC) Resource Kit.* All you have to do is fill in the dates, times, and places; reproduce the pages; make up the books of tickets; and get them to your prospects. Your mailing list should include all women (30 and over) in the church.

Send along a letter explaining the tickets, the year's plans, the

purposes of Baptist Women, and the concern for missions that is at the heart of all this work. (Your pastor might like to write the letter, showing his support for this contribution to Bold Mission Thrust.)

In the letter, or in a meeting early in the year, let women know that you will give attendance awards at the end of the year. Some categories for awards are: perfect attendance, attendance at a certain percentage of meetings, and new-member enlistment.

Of course the book of tickets is only one avenue for enlist-

ment. For most effectiveness, use many avenues. Here are some other possibilities:

Use the enlistment survey information to contact women interested in certain meeting times or kinds of groups.

Plan additional mailings during the year, so that every woman in the church continues to hear about activities. Include reports of success in events that have already happened.

Plan a way to contact each woman who joins the church during the year. Perhaps enlist several women, each to take one Sunday of the month and be ready to greet the women who join the church on that Sunday. Prepare a packet of materials (including the book of tickets) that will help the new member understand Baptist Women and know about activities. Ask the member to follow up during the week with a call to each woman who joined the church.

Work with the person responsible for the church bulletin or newsletter, to establish a column or special format for publicizing activities throughout the year. Check the BWYTTC Resource Kit for some artwork you can use.

Planning for October
Now what about October's two events in BWDTTC?

The first is the regular Baptist Women meeting, featuring "The Japanese Women at Home, in the Church, and in the World." Helps are on pages 4-8 of this issue. Especially recognize members promoting from Baptist Young Women.

How about inviting a women's page reporter from the local newspaper to cover this item of interest to women? (What could make people more conscious of the value of a meeting than to know that an

outsider thought it was valuable enough to report in the newspaper?)

The second activity, called "How the Baptist Women Organization Works," is a study of the Baptist Women Manual.* Because you want to explain the organization to women who haven't been in it before, major on the purposes of the organization and don't spend too much time talking about the mechanics. In other words, major on Part 1 of the manual and deal only briefly with Part 2. If possible, have copies of the manual for sale.

Here is one way you might have the study. (If more than one organization is conducting the activity, adjust assignments in the way that seems most logical.)

Assign separate classrooms to separate topics to be covered: mission study (see chapter 1 of the manual), mission action and direct evangelism (chapter 2), mission support (chapter 3), and organization (chapters 4-6). The appropriate chairman and group leaders will be in charge of the first three rooms; the president and secretary, (and perhaps Baptist Women director) of the fourth.

Begin the meeting with everyone together. Take time to welcome prospects (individually, if possible). Introduce the officers and explain the purpose of the meeting. All of this can be done in about 10 minutes.

Divide women into four groups. One group will go to each room, to learn about one aspect of Baptist Women. After about 15 minutes, groups will move to new rooms. At the end of an hour, each person will have heard about all aspects of Baptist Women.

In each room, the chairman and group leaders should ex-

plain their aspect of the organization's work, defining terms as necessary, identifying upcoming activities, and perhaps having brief testimonies of blessings received from past activities.

In the organization room, the leaders would review briefly the officers of the organization and describe how they plan for and with the members. Then the president would present various options for missions groups and different meeting times for organizations. She would lead in a discussion that might result in forming new groups or in taking the first steps to form a new organization. (Since forming new organizations is the direct responsibility of the Baptist Women director or WMU director, if there is no Baptist Women director, the leader might want to have her present for discussion.)

After the four small-group periods, reconvene the total group for brief summary remarks, including sharing of any ideas that come from discussion.

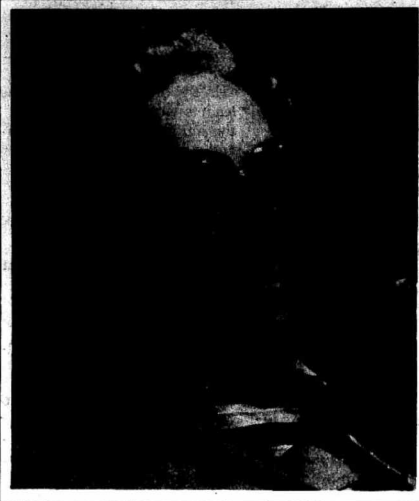
After the meeting, take immediate action to enrol persons who expressed interest and to set up meeting times for new groups and organizations.

Then get ready for more exciting activities in November—the Baptist Women meeting and the Foreign Mission Graded Series study.

*See order form, p. 18.

BW

TRAINING



**TO LIVE,
TO GIVE**

CAROLYN WEATHERFORD

"I know why we teach missions," she said, after listening to the associational Baptist Women director introduce the emphasis for the year. "We teach missions so that if God calls one of us to be a missionary, we'll know what he's talking about."

Simple, but at least partially true. Baptist women join others in the WMU family in the third year of emphasis on mission study. Remember 1976-77, *Teach Missions: to know, to grow*, and 1977-78, *Teach Missions: to be, to do*? This year, 1978-79, will carry the emphasis full-circle, *Teach Missions: to live, to give*. We teach missions so that we will know about, grow up in, be about, do, live for, and give to missions.

Mrs. Edwards was taught missions as an adult. Growing up in a church with no mis-

sions organizations, she missed the fascinating study of missions as a child. As her world horizons exploded, she found that she could live a life of missions, participating in mission activities in her own hometown.

Ruth Askins was studying missions in Baptist Women. She read in *ROYAL SERVICE* about the new Mission Service Corps. A retired nurse with time to give, she found she could live a life for missions in a foreign country, multiplying the efforts of career missionaries as she uses her skill.

Mrs. Burkett's husband had been asked to transfer to a little country in Central America. Mrs. Burkett didn't want to go. Then she learned about the work of the missionaries in that country. She encouraged her husband to accept the transfer,

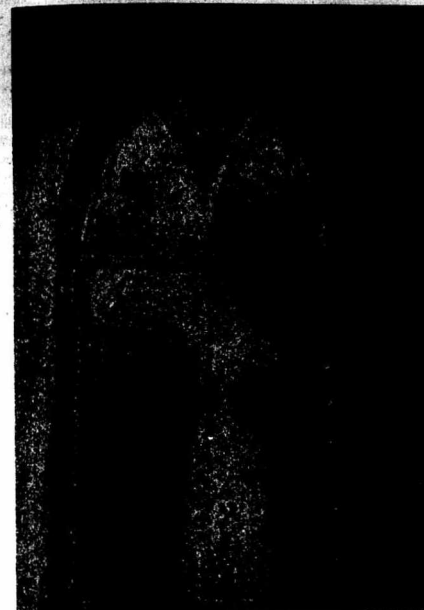
and they moved.

Mr. and Mrs. Bennett were active leaders in their church and association in the deep South. As they studied missions they became convinced that they should move to another section of the United States, where Christians were less numerous. A construction worker, Mr. Bennett is very busy in their new home. And they almost doubled the membership of the little Southern Baptist church when they moved their church letters!

She got her church envelope ready. Then she looked again at the needs listed in the week of prayer study materials. She tore up the check, and wrote one twice the size. She learned to give more generously.

Teach missions! Teach with enthusiasm! Teach to live; teach to give.

PRAYER



Marlene Drungold Boswell (Mrs. E.N.),* music, Brazil
D. Friedrich Haeuer, evang., Brazil
Robert D. Hazzard, hospital adm., Indonesia
Daisy Davis Kinney (Mrs. H.H.), church/home, Europe/Middle East
Helen McCullough, retired, China
Virginia Turner McMillan (Mrs. D.J.), church/home, Korea
Gerald H. Milligan, nurse, Gaza
Little Rogers, students, Singapore
C. Lamar Tribble, evang., chaplain, Chile
Teddy E. Yarbrough,* evang., Guatemala

2 Monday Psalm 145:13-21
Richard L. Ashworth, rural/urban, Utah
Patricia Beard (Mrs. L.C.), church ext., Calif.
Harold Rutledge, retired, La.
Gladys DuPont Wright (Mrs. J.L.), rural/urban, Pa.
Linda McKinzie Bridges (Mrs. T.W.), rel. ed., Taiwan
William B. Clark, rel. ed., Chile
Archie V. Jones, evang., Ecuador
Samuel F. Longbottom, Jr., evang., Taiwan
Marian Cross Longbottom (Mrs. S.F., Jr.), church/home, Taiwan
Donald L. Orr, educ., Colombia
Charlotte Trapman Phillips (Mrs. L.D.), church/home, Hong Kong
Norma Lucas Young (Mrs. H.H.),* church/home, Japan

CALL TO PRAYER

Missionaries are listed on their birthdays. An asterisk (*) indicates missionaries on furlough. Addresses of missionaries are listed in *Missionary Directory*, free from Foreign Mission Board Literature, P.O. Box 6997, Richmond, VA 23230, or in *Home Mission Board Personnel Directory*, free from Home Mission Board Literature Service, 1200 Spring St., NW, Atlanta, GA 30309.

KEY
mission adm.—mission administration
nat. Bapt.—National Baptists
pastor/dlr.—pastor-director
programing.—program implementation
rel. ed.—religious education
rural/urban dlr.—rural/urban missions director
social ministry dlr.—Christian social ministries director
student work
weekday dlr.—weekday ministry director
women's work
assoc. rep.—associational representative
bus. adm.—business administration

church ext.—church extension
educ.—education
English—English language work
evang.—evangelism
field rep.—field representative
gen. adm.—general administration
interfaith—interfaith witness
intl.—international
men/boys—men and boys' work
metro—metropolitan missions director

1 Sunday Genesis 18:22-33
Laverne Davis (Mrs. E.T.) church ext., Calif.
Larve Farrar, social ministry, Tex.
Daniel M. Hernandez, Spanish, Tex.
Mrs. Robert L. Smith, retired, Tex.
Max N. Alexander, bus. adm., Thailand
Rodney E. Batie, agriculture, Ivory Coast

3 Tuesday Psalm 135:4-10
Thomas Adams, church ext., Ill.
Wanda Belle (Mrs. Fleet), Bapt., Ala.
Hilario Hurtado, Spanish, Tex.
Jerry Jones, Indian, Okla.
Reta Merle Meeks (Mrs. Vernon), retired, N. Mex.
Candido Rangel, Spanish, Tex.
Margaret Reeves Baker (Mrs. F.J.), church/home, Zambia
Jean Annis Bough, Jr. (Mrs. J.F., Jr.) church/home, Tanzania
Joe W. Bruce, evang., Honduras
Sally Stinkard Caverton (Mrs. F.D., Jr.), church/home, Senegal
Larry E. Davis,* educ., Nigeria
Patricia Berger Owen (Mrs. W.T.), church/home, Lebanon
Patsy Walker Elmhurst (Mrs. R.W.),* church/home, Upper Volta
Jerald E. Golston, evang., Brazil
William L. Jester, retired, Nigeria

4 Wednesday Psalm 147:1-11
F.M. Camble, retired, Va.
Mrs. Bertie Fair, retired, N.C.

Nancy Muskrat
Apartado 180 Sn Pco 2 Rios
San José, Costa Rica
October 5

Before people can run, they must walk; before they can walk, they must crawl.

This is also true for Christians. Christians start out as "babies" and slowly work until they are walking and running with Christ.

Nancy Muskrat has followed the same process recently. As a newly appointed foreign missionary in language school, she is learning to walk. Her crawling experience took place last year at missionary orientation at Callaway Gardens, Georgia.

For 14 weeks she learned everything she could about such things as basic electricity, bookkeeping, Bible study, missions philosophy and strategy, linguistics, and puppetry.

Now she and her husband, Bruce, are learning Spanish in San José, Costa Rica. A daily class schedule includes two hours of conversation and one hour each of phonetics and grammar.



MISSIONARY OF THE WEEK

In December they will move to Buenos Aires, Argentina, where they both will teach music at the International Baptist Theological Seminary. Their presence will triple the size of the music faculty.

Besides learning the language, Nancy is learning to adjust to another culture and other ways of doing things. Attending a church service conducted in a foreign language can be discouraging. She found she couldn't even depend on a familiar

order of worship to help her along. Baptist churches in San José follow worship patterns different from those she was used to.

Of course, Argentina will bring more adjustments as she settles into seminary teaching and homemaking in another culture. But Nancy knows God will help them adjust.

Teachers, like students, need to practice music frequently, if not daily, to maintain their skill. For six months before she left the United States, no piano suitable for practice had been available. She was concerned that a piano wouldn't be available in San José. But the Lord provided.

She met (through a friend of a friend) another missionary couple in San José who own a grand piano. They graciously have allowed the Muskrats to practice.

Nancy asks for prayer as she and her husband try to master Spanish and adjust to new ideas and new ways. Pray that they will be able to lead others to Christ.

Anita Bowden
Richmond, Va.

Erlene Yvonne Giese, special missions, Ga.
Sue Thomas Heath (Mrs. J.L.), rural/urban, Kans.
Fred B. Hill, rural/urban, Wis.
Francisco Rodriguez, Spanish, Tex.
W. E. Sumner, social ministry, La.
Frank Sutton, retired, Ariz.
Jimmy L. Barrentine, evang., Paraguay.
Betty Jean Thedford Rowlin (Mrs. R.T.), church/home, Rhodesia.
Everett H. Croston, English, France.
Hubert A. Fox, evang., Thailand.
Sue Armstrong Hartford (Mrs. J.J.), Baptist Spanish Publishing House.
Dennis Herman, chaplain, Colombia.
Russell B. Hildard, retired, Spain.
Wanda Nave Hobson (Mrs. C.M.), church/home, Argentina.
Rayella Souade Johnson (Mrs. G.L.), church/home, Argentina.
Paula Smith Kilpatrick (Mrs. Frank), church/home, Zambia.
Linda Phillips, librarian, Taiwan.
Betty Woodring Smith (Mrs. J.W.), church/home, Indonesia.
Fonda Porter Treat (Mrs. E.B.), church/home, Brazil.
Vee Werten, evang., Indonesia.

5 Thursday Genesis 50:15-21
James L. Benson, language, Fla.

Susan Diana Brock, US-2, Fla.
Johnny Coffey, retired, Okla.
Herbert H. Heakel, rural/urban, Tex.
Thomas Lowe, retired, Calif.
Martha Pena Mora (Mrs. Abdias), Spanish, Tex.
Lillian Robertson, retired, La.
Katherine Bradley Frye (Mrs. C.R.), church/home, Singapore.
Lidia Acacia Giannetta (Mrs. A.A.), music, Brazil.
Jo Ann Wells Hopper (Mrs. J.D.), church/home, Eastern Europe.
Nancy Woods Muskrat (Mrs. J.B.), educ., Argentina.
Jo Eubanks Redmon (Mrs. D.H.), church/home, Costa Rica.
Yvonne Yoder Stephens (Mrs. C.T., Jr.), church/home, Indonesia.

6 Friday 1 Corinthians 1:18-25
Jose Amaya, Spanish, Tex.
Jerry Potter, deaf, N.C.
Hennetta Rock (Mrs. Boris), Slavic, Pa.
Helen Stuart, mission section, Canal Zone.
Eloise Johns Turner (Mrs. Ellis), church ext., N.Y.
Betty Abell, journeyman, Ivory Coast.
Gary L. Baldrige, publishing, Zambia.
Isaac E. Ballenger, field rep., Europe.

Mark L. Driggers, bus. adm., Chile.
Ruth Ann Hall, educ., Nigeria.
Janet Nabors Hill (Mrs. D.L.), church/home, Philippines.
Dorothy Dodd Lawton (Mrs. D.M.), retired, Taiwan.
Geraldine Riddell Lawton (Mrs. Wesley, Jr.), retired, Taiwan.
Gerald F. Kiddell, evang., Chile.
Faye Mathews Williams (Mrs. J.A.), church/home, Mexico.

7 Saturday Ephesians 3:14-15
Donald J. Brown, rural/urban, Md.
Jean Bule (Mrs. W.C.), India, N. Mex.
S. L. Faulkenberry, social ministry, Va.
J. Clifford Harris, metro, Calif.
Ann Garner Lawson (Mrs. L.F.), social ministry, Mich.
Donald J. Rollins, Eskimo, Alaska.
Barbara White, Indian, S. Dak.
Sheryl Carter Gera (Mrs. G.M.), church/home, Martinique.
Freddie M. Gibson, English, Singapore.
Ethel Trivette Ledbetter (Mrs. M.J.), church/home, Mexico.
J. Marvin Leech, educ., Indonesia.
James A. Lunaford, retired, Brazil.
Harold E. Renshaw, evang., Brazil.

Ed Moses
PB X469 Hammanskraal
Bophuthatswana Via South Africa
October 17

Ed Moses had the distinction of being one of the first Southern Baptist missionaries in a new country.

The independent nation of Bophuthatswana was formed from part of South Africa in 1977.

It's unusual in that it's actually six small areas within the boundaries of South Africa. If the areas were combined the country would be about twice the size of Massachusetts.

Even though it's small, Bophuthatswana has a great potential for Christ. Ed is excited about sharing in development of a new country whose president is a Christian and wants the help of other Christians.

A pharmacist in Hammanskraal, Ed splits his time between job and language study. He spends three days a week at a hospital, the other two studying the Tswana language.

He also is training five African pharmacists. Outside the hospital, he teaches Bible studies and takes advantage of opportunities to witness.

Dorothy Brickell Schweinsberg (Mrs. Henry), church/home, Spain.
Sue Prince Speegle (Mrs. B.C.), church/home, Liberia.
Peggy Barlow Sutton (Mrs. H.T.), church/home, Colombia.
Male Van Lear, educ., Nigeria.

8 Sunday Luke 4:31-37
Mary Morgan Hennessee (Mrs. Claude), retired, Tex.
Louise Payne Hubbard (Mrs. John), Indian, Okla.
Joan Rutledge (Mrs. William), Spanish, N. Mex.
Barbara Brinkley Baldrige (Mrs. G.L.), church/home, Zambia.
James Packwood, students, Ecuador.
Betty Browner Spain (Mrs. J.F.), church/home, Brazil.
Debra Corrington Tolar (Mrs. J.E.), church/home, Nigeria.
Ellen Ogawa Yagi (Mrs. D.K.), church/home, Japan.

9 Monday Matthew 5:1-12
Gloria Balkesteros (Mrs. German), Spanish, Tex.
Anibal M. Espinosa, Spanish, Fla.
Mrs. Victor Leija, retired, Tex.
Dewey E. Mayfield, social ministry, Ga.



MISSIONARY OF THE WEEK

Ed and his family live in Pretoria, a "beautiful city" about 40 minutes by freeway from the hospital. "It's almost like being back in Florida," he says. "We're getting used to big city traffic and city living once again."

City life is a contrast to his experience before the move to Bophuthatswana. Following language study in Salisbury, Rhodesia, he moved to Sanyati, Rhodesia, a small settlement about an hour's drive from the nearest town. There at the Baptist hospital, he was pharmacist and business manager. He also advised a group of congregations as far as 75

Beale Nieto (Mrs. Pablo), Spanish, Tex.
Joe B. (Pete) Owen, social ministry, Idaho.
Ann Marie Sloan (Mrs. Eugene), Spanish, Okla.
Lloyd K. Spencer, retired, Ill.
Jimmie D. Hooten, evang., Kenya.
Dorothy Latham, social work, Brazil.
Lorraine Easley McAtee (Mrs. J.W.), church/home, Jordan.
Larry R. McCoy, evang., Panama.
Rebecca Reagan Philter (Mrs. D.A.), church/home, Malawi.
Robert V. Roberts, evang., Panama.

10 Tuesday Matthew 5:13-20
Lidia Alvarez (Mrs. Ricardo), retired, Tex.
Frank Chase, retired, Mass.
Nerya Espinosa (Mrs. Anibal M.), Spanish, Fla.
Mildred Kelly, retired, Ga.
Ronald Latta, social ministry, N.C.
James Newell, US-2, Fla.
B. Clyde Rockett, church ext., Md.
Rodolfo Rodriguez, Spanish, Utah.
Lupita Romero (Mrs. Conrad), Spanish, Tex.
Tjoen An Thio, Indonesian, Calif.
David Turner, Spanish, Wis.
Dorle Herron Day (Mrs. H.J.), church/home, Brazil.

miles from the hospital.

Before his move to Bophuthatswana in 1977, conditions were tense in Rhodesia. The political situation was monitored constantly. Missionaries were ready to leave at a moment's notice.

The decision to move was not easy. He waited until he felt God's leadership in changing countries.

"Leaving our many friends and home in Rhodesia was one of the hardest things our family has ever had to do," says Ed. "The Lord confirmed his call to come here, but that didn't stop the flow of tears shed the weeks before we left. We believe and preach God's grace is sufficient, and he's now giving us an opportunity for him to prove it."

Pray for Moses, his wife Missy, and their three children as they adjust and learn a new language. Pray that he somehow will find the time to do the "five years of work that needs to be done yesterday" at the hospital and pray with them that Christ's work may continue in Rhodesia.

Anita Bowden
Richmond, Va.

Dorothy Garrett, retired, Japan.
J. Lloyd Meen, educ., Brazil.
Frances Deal Ray (Mrs. D.B.), church/home, Korea.
Claudia Krueger Shaver (Mrs. R.H.), church/home, Japan.
Mary Presbridge Slack (Mrs. J.B.), church/home, Philippines.
J. Frank Mitchell, evang., Chile.

11 Wednesday Matthew 7:21-29
Jesse D. Cooke, rural/urban, Ind.
Elva Hand Inzer (Mrs. LaVern A.), church ext., Nev.
Hannah Kung (Mrs. A.C.), Chinese, Calif.
Beatrice Mendez (Mrs. Frank), Spanish, Colo.
Martha Schorbauer Adams (Mrs. J.T.), nurse, Kenya.
Robert B. Barker, educ., Venezuela.
Jesse D. Bryan, Baptist Spanish Publishing House.
V. Walton Chumbley, publishing, Chile.
Janis Wilson Dickerman (Mrs. R.C.), church/home, Mexico.
Margaret Lanier Dunaway (Mrs. A.G.), nurse, Rhodesia.
Oble D. Dyches, evang., Chile.
Todd C. Hamilton, educ., Philippines.
Jesse Reynolds McEntire (Mrs. D.P.), music, Paraguay.

Jack Washington
P.O. Box 3495-A
Birmingham, AL 35208
October 18

The phone call caught Jack Washington off guard.

A couple of months before, a hospital chaplain had approached Jack, who directs Christian social ministries in Birmingham (Ala.) Baptist Association, about starting a new ministry.

At the large university medical center where the chaplain worked, he came in contact with over 12,000 out-of-town patients a year. He'd discovered that even when patients were very ill, their families sometimes curtailed visits because they could not afford to stay in a motel when they came.

After discovering the association owned a building close by, the chaplain wondered if it could be turned into low-cost accommodations.

Jack agreed it was a good idea but dismissed it by saying, "Let me think about it." Now the chaplain had called saying he'd found three families living in the hospital lobby. Was the building ready?



MISSIONARY OF THE WEEK

Jack began telephoning, asking people to volunteer time and skills to renovate the building.

"Within 24 hours, we'd turned the upstairs into 2 duplexes," he says. "Later, we were able to turn the lower floor into a dormitory facility for women."

More than 3 years have passed since the building opened. During that time it's housed over 300 residents.

People from churches in the association adopt residents during their stays. They make sure needs are

taken care of and often provide witness.

A New York couple had a wreck while traveling through Alabama. The wife was seriously injured, and five weeks later the woman died. During those weeks the husband and their four sons stayed at the duplex.

An volunteer called for the women, they began to say, "We don't understand why you're doing this." Jack and others were able to answer that the "why" was Jesus Christ.

Three people have become Christians. Two were led to Christ by a woman whose husband was dying. Instead of staying in her room, she went out and witnessed.

"Pray for these families," Jack says, "that the Lord will be glorified in these times of crises."

As Jack continues to lead churches in Christian social ministries, he also asks for prayer that the Lord will continue to open doors for opposite nities to witness and that Christians will become aware of needs they can help meet.

Beth Sayen Wilder
Birmingham, Alabama

Beth Dunn
607 20th Street South
Birmingham, AL 35205
October 23



It was going to be another one of those days, US-2er Beth Dunn felt. Nothing had gone right all morning. Then the phone rang. The caller identified herself as the mother of two children who attended a Big A Club and Beth works with.

What time/don't Beth thought. She remembered the reluctance of the apartment manager when she consented to let Beth conduct the club in its complex. One complaint, and the club was sure to go.

"I want to thank you for what Big A has meant to my children," the mother said. The children were obviously enthusiastic about it. And then the mother added, "You don't know what you've done for my daughter."

Later Beth discovered the child had emotional problems, but through Big A she was gradually learning to accept responsibility and to respond to others.

Big A Clubs are for children in grades 1 through 6 who don't partici-

MISSIONARY OF THE WEEK

pate in church. Through activities and stories, children learn about Jesus.

The US-2 program is a two-year job opportunity in home missions for young college graduates. As a US-2 missionary in Birmingham, Alabama, Beth goes to resident managers of large apartment complexes to ask what services churches can provide to help residents.

When she finds out what needs are there, Beth then helps churches es-

tablish apartment ministries and maintain them.

Big A is only one of several programs Beth works with. But through it she's learned that entire families can be ministered to, especially if the church sponsoring the club is aware and caring.

For example: Church members visited a couple whose child attended Big A. The couple were having marital problems but sought pastoral counseling. Consequently they began to work out their problems.

Other members found a disabled single parent who needed financial assistance and were able to help.

One mother decided that, if the church had something to offer her children through Big A, they certainly must have something for adults. She began attending services and later became a Christian.

Please pray that God will guide Beth as she approaches managers. "Pray that someone will continue my work next year after I leave," she asks.

Beth Sayen Wilder
Birmingham, Ala.

Carolyn Porterfield, journeyman, Japan
Oren C. Robison, Jr., evang., Liberia
Helen Mitchell Shivers (Mrs. R.C.), church/home, Japan

12 Thursday John 6:57-69

Dunne Kim Deaton, US-2, Canada
Kenneth R. Prickett, special missions, Mo.

Gary Ann Cate Dowling (Mrs. R.H.), church/home, Chile

Harbert C. Edminster, educ., Bohuthatswana

Robert A. Hollifield, evang., Italy

Olga McLeist Hood (Mrs. A.L.), church/home, Thailand

Paul D. Lee, Jr., radio/TV, Spain

Lena May Phillips (Mrs. R.A.), church/home, Singapore

Jerald W. Ferrell, evang., Thailand

Dorothy Dell Moore Shoemaker (Mrs. H.L.), church/home, Dominican Republic

Randy C. Trail, journeyman, Liberia

Frances Howard Turner (Mrs. Lonnie), church/home, Zambia

Libby Alexander Tyner (Mrs. G.F., Jr.), church/home, Philippines

13 Friday Luke 21:28-38

Esperanza Ramirez, Spanish, Tex.

Jerry St. John, deat, S.C.

Lester C. Boyd, English, Tortola

Angelya Deaton Golson (Mrs. R.T.), church/home, Philippines

Jeana Young Hausler (Mrs. J.D.), church/home, Paraguay

Carter Morgan, seminary adm., Hong Kong

Mary Frances Hodges Nichols (Mrs. B.L.), retired, Indonesia

De Alva Roberts Partin (Mrs. D.B.), church/home, Brazil

Mary Jones Quick (Mrs. O.I.), church/home, Taiwan

Bobbie Simmons Rankin (Mrs. J.A.), church/home, Indonesia

Fvelyn Schwartz, evang., Indonesia

Robert W. Sims, bus adm., Ghana

Rheta Thrasher Tchemehoff (Mrs. P.J.), church/home, Brazil

Elizabeth Truly, educ., Nigeria

Patricia Arthur Varner (Mrs. G.K.), church/home, Taiwan

Julia Heaton Williamson (Mrs. G.S.), church/home, Mexico

14 Saturday Colossians 3:12-17

Michael P. Haywood, social ministry, Va.

Genie Kerr (Mrs. J.H.), social ministry, W.Va.

Travis W. Key, social ministry, Tex.

James H. Shape, rural/urban, Kansas

Emma Weatherly Baker (Mrs. D.L.), church/home, India

Carl W. Bechtold, builder, Liberia

Mary Harrison Berkham (Mrs. W.A.), church/home, Thailand

Martha Ann Blewett, school adm., Brazil

Kathleen Hyde Clark (Mrs. S.D.), secretary, Argentina

Burton Cook, Jr., evang., Taiwan

Hilda Bean Cowser (Mrs. G.B.), church/home, Brazil

Kenneth Evenson, publishing, Uruguay

Elizabeth Folkes Gwynn (Mrs. O.W.), nurse, Brazil

Katharine Younsa High (Mrs. T.O.), church/home, Nigeria

Jeanette Koebuck Hunker (Mrs. W.C.), church/home, Taiwan

Barbara Frostwood Storms (Mrs. D.M.), church/home, Mexico

Boyd Sutton, educ., Brazil

15 Sunday Genesis 12:1-4

Clifford Lisee, Spanish, Tex.

Robert T. Nyberg, Spanish, Cuba

L.L. Richardson, retired, Tex.

Otto W. Brady, evang., Belize

Martha Haggard, doctor, Nigeria

Betty Jo Carroll Hensley (Mrs. R.C.), church/home, Panama

Carl Henson, evang., Chile

Mildred Lovegren, evang., Macao

Dorothy Scott Osborne (Mrs. D.P.), church/home, Nigeria

Kathryn Stasler Owen (Mrs. H.M.), church/home, Guatemala

16 Monday Genesis 28:10-22

Fredie Mae Bacon, social ministry, Ga.

Ulysses Mays Brown, metro, Utah

Lucenia Dimmons (Mrs. Ivan DeSouza), Spanish, Ala.

Gloria Gonzalez (Mrs. Candido), Spanish, Tex.

Sue Lilly Potter (Mrs. C.B.), metro, Md.

Carmen Gonzalez Valdes (Mrs. Benjamin), Valdes, Spanish, Ga.

Camille Adams (Mrs. D.W.), church/home, Portugal

Dorothy Rose Sullivan Blair (Mrs. W.J.), Baptist Spanish Publishing House

Hubert L. Hardy, evang., Chile

Kathy Wylie Harper (Mrs. R.L.), dorm parent, Argentina

Freddie Turner Kinsler (Mrs. E.B., Jr.), church/home, Venezuela

Martha Walker Koehn (Mrs. W.E.), church/home, Yemen

Bobby G. Magee, music, Colombia

Daniel Measer, evang., Uruguay

W. Barry Neely, evang., Brazil

Evelyn Reichmann Spencer (Mrs. M.E.), church/home, Philippines

Lillie Mae Hyllton Starnes (Mrs. R.F.), church/home, Italy

17 Tuesday Genesis 32:28-32

Efrain Alvarado, Spanish, Tex.

E. Franklin Broome, social ministry, Ga.

Onine Valdivia (Mrs. Isabel), retired, Tex.

Saranell Head Beard (Mrs. C.R.), church/home, Taiwan

L. R. Brock, Jr., evang., Brazil

James L. Burnham, evang., Israel

F. Thomas Canady, educ., Honduras

Sue Worthington Carter (Mrs. J.D.), educ., Brazil

Trudith Hall Crittenden (Mrs. J.E.), church/home, Philippines

Berale Lewis Crumer (Mrs. T.E.), church/home, Liberia

Dwight A. Honeycutt, educ., Colombia

Rachel Kerr James (Mrs. S.M.), church/home, East Asia

Jerre Kannon, nurse, Gaza

Edmond Moses, pharmacist, Bohuthatswana

Divine Kay Park (Mrs. J.K.), church/home, Chile

Harriett Hale Parker (Mrs. F.C.), church/home, Japan

Z. Don Reese, dorm parent, Nigeria

Edward C. Sanders, evang., Indonesia

Ray E. Shelton, evang., Uruguay

W. David Truitt, educ., Mexico

18 Wednesday Exodus 2:1-12

Wanda Boarden (Mrs. Carter), deat, Ga.

Roe E. Esterline, Natl. Bapt., Okla.

Henry Hardin, retired, S.C.

M.E. McGlamery, metro, Nev.

Major V. Mason, rural/urban, Ariz.

James Morgan, social ministry, S.C.

Robert Plunkett, social ministry, Wash.

Rodolfo Rojas, Spanish, Ariz.

Jack Washington, social ministry, Ala.

Lorna Chilton Daniels (Mrs. D.P.), church/home, Mexico

Charlotte Jones Davis (Mrs. D.C.), nurse, Grenada

Mary Griffith, journeyman, Taiwan

Byron Hamble, educ., Brazil
Evelyn White Hartbeck (Mrs. E.G.),
church/home, Antigua
Carolyn Stewart Lee (Mrs. J.A.),
church/home, India
James F. Leeper, English, Turkey
Jack L. Martin, evang., Thailand
J. Thomas Warrington, evang., Costa
Rica
Nancy Smith Yarbrough (Mrs.
J.A.),* church/home, Nigeria

19 Thursday 1 Samuel 3:1-21
Bertie Mae Collier Davis (Mrs. J.T.),
rural/urban, N.Y.

Shirley Everett (Mrs. J.T.), social
ministry, Tenn.

Karen Sue Grantham, US-2, Md.
C. L. Hamlett, rural/urban, S.C.
Pai Jones (Mrs. Jerry), Indian, Okla.
James David Larkay, US-2, Md.
Delane M. Ryals, church ext., N.Y.
Neva Louise Thomas (Mrs. Ed),
Spanish Colo.

David B. Warren, Indian, Okla.
Patricia Hart (Mrs. D.G.), dietician,
Venezuela

James L. Houser, evang., Kenya
Janet Atkins Lindstrom (Mrs. D.C.),
church/home, Venezuela

Charles W. McClelland,* evang.,
Rhodesia

Eunice Allen Sherwood (Mrs. W.B.),
retired, Brazil

20 Friday Job 42:1-4
Yates W. Campbell, social ministry,
N.C.

Rosemary Underwood, (Mrs. J.K.),
Spanish, N.Mex.

B. Wayne Giddens Bell (Mrs. L.C.),
church/home, Brazil

Mary Burnett Butler (Mrs. T.C.),*
church/home, Switzerland

Lola Valetas Calhoun, Jr. (Mrs. J.C.,
Jr.), church/home, Guam

Lewrey Cooper, retired, Argentina
Lalete Dotson, nurse, Rhodesia

Roberta Ott Farrie (Mrs. E.J.),
church/home, Brazil

Mary Hazel Ford Moon (Mrs. J.L.),
church/home, Brazil

Dudley A. Philley,* evang., Malawi
Edgar J. Tharpe, English, Hong Kong

21 Saturday Isaiah 61-6
William I. Barkley, Jr., rural/urban,
Md.

Carole Rockelmann, retired, Ga.
Lottie Rutledge Criss (Mrs. Charles),
rural/urban, Wyo.

Janice L. Heath, social ministry,
Tenn.

Ruby Miller, retired, Fla.
Sidney Smith, social ministry, Calif.

Antonio Valdes, retired, Va.
Marla Smith Brown (Mrs. E.E.),
church/home, Bahamas

Charles A. Collins, evang., Guate-
malas

Mary Jane Rodgers Holton, (Mrs.
D.A.), church/home, Mexico

Annie Hoover, evang., Japan
Annette Laard, journeyman, Costa
Rica

Joan Metcalf Malone, Jr. (Mrs. W.F.,
Jr.), dorm parent, Argentina

Barbara Bennett McDade (Mrs.
R.W.), church/home, Colombia

June Vineyard McDaniel, Jr. (Mrs.
M.C.), church/home, Korea

Jerry E. Moye, educ., Hong Kong

22 Sunday Isaiah 61:1-4
Nina Gillespie, Chinese, Ariz.

J. Paul Glenn, church ext., N.H.
Francisco Hurtado, (Mrs. Hilaria),
Spanish, Tex.

Eva Boxman Magruder, (Mrs.
Charles), metro, Ohio

Maxine Toel (Mrs. J. Howard), social
ministry, Ky.

Joseph R. Williams, Natl. Bapt., La.
Dora Dunkley Harbin (Mrs. L.B.),
church/home, Brazil

Judith Endel Hayes (Mrs. R.W.),
church/home, Tex.

Alcie May Pettigrew Jowers,* semi-
nary adm., Philippines

Willie Mae Rankin Kennedy (Mrs.
T.J.), church/home, Kenya

Anne Sowell Margaret (Mrs. H.G.),
retired, Argentina

Hubert R. Tatum, retired, Hawaii

23 Monday Isaiah 55:1-5
Isaac A. Bad, retired, Tex.

Guadalupe Delgado, (Mrs. Elias),
retired, Calif.

Mary Beth Dunn, church ext., Ala.
Dana Ferris, (Mrs. J.P.), social min-
istry, Ga.

Deborah King, social ministry, La.
Donald Laing, metro, Wash.

Lola Preuett, (Mrs. H.D.), social
ministry, Ill.

Clotilde Rosales, (Mrs. J.L.), Span-
ish, Tex.

Virginia Culver Swanney, (Mrs.
Spurgeon), social ministry, Va.

Webster Carroll, evang., Uganda
Wilfred H. Congdon, architect, Nige-
ria

Darlene Mitchell Goplarth (Mrs.
William),* church/home, Philip-
pines

Josephine Harris, retired, Hawaii
Marjorie Blackwell Hill (Mrs.
O.M.), church/home, Colombia

Bertie Lee Kendrick, retired, Hawaii
Mary Patterson Lawton (Mrs. B.R.),
church/home, Italy

James Kelley Parker, (Mrs. Robert,
Jr.),* church/home, Rhodesia
Mary Johnson Simons (Mrs. B.E.),
church/home, Philippines

Thomas E. Vassar, Jr., gen. evang.,
Venezuela

24 Tuesday Ezekiel 36:32-37
Rafael Auriga, retired, Tex.

Jean Barbara Nelson Barnes, (Mrs.
W.I.), rural/urban, N. Mex.

Helen Begays, (Mrs. Russell), In-
dian, N.Mex.

Dorlan Haggan, Indian, Miss.
Carl R. Halden, social ministry, Utah

Fay Ivey, (Mrs. H.D.), church ext.,
N.J.

Michael Naranjo, retired, N. Mex.
Louise Whinnigham, (Mrs. Othol),
missions section area dir., Miss.

Herbert L. Barrett, bus. adm., Ta-
wan

Marjorie Crowe Bateman (Mrs. Dal-
lail),* church/home, Kenya

Glenn T. Boyd, music, Kenya
Tilden W. Bridgman, evang., Taiwan

Mary Catherine Adams Brothman
(Mrs. L.R.), retired, Nigeria

Nancy Fortson Buttemere (Mrs.
C.R.), church/home, Costa Rica

David M. Coleman,* bus. adm.,
Rhodesia

Charles W. Dickson, educ., Brazil
Janice Cochran Home (Mrs. R.D.),
church/home, Togo

Kate Carper Johnson (Mrs. W.B.),
retired, Indonesia

John W. Merritt, English, Germany
Harold E. Mitchell, dentist, Tanzania

Luther H. Morphis, English, Ger-
many

Fatzy Campton New (Mrs. B.L.),
church/home, Taiwan

B. W. Orrick, retired, Uruguay
James W. Smith, educ., Israel

Charles W. Wiggo, hospital adm.,
Korea

25 Wednesday John 3:7-17
Pedro Arrambide, Spanish, Tex.

James Bowen, Indian, N.Mex.
Jesse Dittmar, retired, Okla.

Lowell F. Lawson, social ministry,
Mich.

Betty McQueen (Mrs. Richard), so-
cial ministry, S.C.

Robert L. Smith, retired, Tex.
Donna Allen, journeyman, Spain

Lorena Thomas Chamberlain (Mrs.
V.W.), publishing, Chile

Mary Pruitt Horner (Mrs. R.W.),
church/home, Chile

Alicia Larkia, journeyman, Spain
Martha Teague Lewis (Mrs. H.W.),
church/home, Surinam

Reuben A. Morris, evang., Singapore
John A. Parker,* evang., Chile
Margaret Pemble, social work, Brazil

Jennie Stillman (Mrs. Peter A.),
journeyman, Japan
Henry E. Turlington English, Iran

26 Thursday John 4:7-19
John Kenneth Chadwick, Spanish,
N.Mex.

John A. Cooper, deaf, Ind.
Adrian DuVela, Spanish, Ill.

Conrado H. Graupera, Spanish, Fla.
Miguel, social ministry, La.

John Wilson (Mrs. Richard), social
ministry, La.

Reade Haman Oice (Mrs. J.L.), re-
tired, Brazil

Ahna Jensen Callaway (Mrs. M.P.),
church/home, Morocco

Dan Dickson, English, Philippines
J.C. Goodwin, Jr., Mission adm.,
Korea

Charles C. Hardie, educ., Taiwan
Gay L. Johnson, educ. journeyman,
Kenya

Robert J. Page, educ. Philippines
Ann Pearce, nurse, Paraguay

John Morgan Swann (Mrs. W.R.),
church/home, Hong Kong

Delbert L. Taylor,* evang., Colombia

27 Friday John 10:1-10
Van Baker, metro, Ariz.

Marcos Castro, Spanish, Tex.
Luzio Gracia, retired, Colo.

Isabel Johnson Locke (Mrs. W.G.),
rural/urban, Kans.

James Donald Putnam, social min-
istry, Tex.

Vivian Sheppard, Eskimo, Alaska
Dale Waterhouse, (Mrs. Norwood),
church ext., Conn.

Oliver Allen, retired, Vietnam
Susan Saunders Babb (Mrs. K.D.),
church/home, Philippines

Bobby D. Evans, evang., Singapore
William P. Malone, Jr., evang., Ar-
gentina

Both McConnell, journeyman,
Yemen

Virginia Dixon Tipton (Mrs. S.T.),
retired, Uganda

28 Saturday Acts 2:36-41
William S. Butler, special missions,
Ill.

David Munoz, Spanish, Tex.
Peggy Pinkerton (Mrs. R.J.), social
ministry, N.C.

Daniel R. Zoeller, social ministry,
Ky.

Everley Hayes, nurse, Indonesia
Ellen Dennis Tabor (Mrs. C.G.),
nurse, Korea

29 Sunday Acts 26:12-18
Martha Thomas Ellis, retired, Ga.

Peter H. Kim, Korean, Calif.
Carolyn Boyce Bihary (Mrs. C.D.),*
church/home, Antigua

Robert R. Compher,* evang., Philip-
pines

R.H. Fairwell, educ., Hong Kong
Thomas E. Jackson, journeyman,
Ghana

David L. Miller, evang., Brazil
James Miller, Jr., rel. educ., Ecuador

Josephine Ward, retired, Taiwan

30 Monday 2 Corinthians 5:12-18
William J. Austin, rural/urban, Colo.

Raffaele Mastri, Italian, N.Y.
Betty Richardson, (Mrs. Russell),
evang., Mass.

Ampero Rodriguez, (Mrs. Eliseo),
Spanish, Fla.

Claude N. Roy, metro, Mich.
Sheila Dady Remington (Mrs. W.H.),
church/home, Peru

Harry E. Byrd,* educ., Guatemala
Dwight C. Clark, evang., Bahamas

Margaret Fairburn, women, Liberia
Edith Bawett Millard, (Mrs. R.B.),
retired, Spain

Rebekah Lambert, medical, Korea
Francis L. Lewis, educ., Indonesia

J. Thomas Norman, evang., Colombi-
a

Hannah Phawden, retired, Hawaii
Margaret Sampson Richardson,
(Mrs. Jurel, Jr.), doctor, Nigeria

James M. Richardson, educ., Kenya

31 Tuesday Galatians 2:11-39
Mrs. Mamie Knight Cabaniss, re-
tired, La.

Karen Ruth Marcus, church ext.,
N.Y.

Nora Rodriguez (Mrs. Antonio),
Spanish, Ohio

Glenda Wagner Treadwell (Mrs. Re-
bert), church ext., Fla.

Theresa Chari Vasquez (Mrs. Jose),
Spanish, Va.

Ronald H. Ballard, chaplain, Peru-
guay

Joyce Parrack Barker (Mrs. R.B.),
church/home, Venezuela

Anita Coleman, educ., Japan
Doris Phillips Dyckes (Mrs. O.D.),
church/home, Chile

Robert T. Goldman, music, Philip-
pines

Bethale Walker Johnson (Mrs. D.R.),
church/home, Brazil

James D. Johnson,* evang., Nigeria
Roberta Ely Miller (Mrs. C.L.),
church/home, Philippines

Sakund L. Nichols, retired, Indonesia
Sophia Nichols, women, Brazil

Edith Delee Oliver (Mrs. A.B.), re-
tired, Brazil

Alice Armstrong Stover (Mrs. S.S.),
retired, Brazil

Book Forecast

ROUND TABLE GROUP

November
Emergency by Virginia Greer (Chris-
tian Herald \$5.95; available
through Round Table Book Club
for \$4.95)
Special Skills #3: Helping Persons Who
Crave by Jack Graham (Woman's
Missionary Union, \$1.50)¹

December
Baker James Cauthen: A Man for All
Nations by Jesse C. Fletcher
(Broadman Press, \$6.95)²

What Happens When Women Pray by
Evelyn Christensen with Viola
Bake (Scripture Press, \$2.25)³
A Woman for All Seasons by Jeanne
Hendricks (Thomas Nelson Inc.,
\$2.95)⁴

January
Hope in the Ruins by A. Clark Scanlon
(Broadman Press, \$3.95)⁵

¹Members of Round Table Book Club get
these books automatically. Also available
through Baptist Book Stores.
²Available through Baptist Book Stores
³See order form, p. 18

PAUL ROBINSON



HOW COULD ANYONE ABUSE THEIR CHILD?

A baby, horribly scarred by lighted cigarettes; children chained to beds, or deliberately starved to death. These are stories of child abuse which newspapers record regularly.

Lesser examples of abuse and neglect do not always make the headlines, but more than 1 million cases of child abuse were reported to authorities across the nation last year.

Our first response may be total disbelief: How can anyone abuse their child? Extreme punishment for the parents and foster care for the children is surely the only answer! Or is it?

"Sometimes we need to ignore the words and listen to the music," a psychiatrist friend once advised me. He was saying that a caring person must look beyond the outward act to see underlying causes and unspoken cries for help.

In the case of child abuse, when I have looked beyond the outward act, I have found many parents, as well as children, who need help and salvation.

Who is the abusing parent? It is difficult to paint a portrait of the "average" child abuser. But there are some elements that seem to be common to most: immaturity, dependency, helplessness, isolation, and loneliness. Most of the parents with whom I have worked are young. Many have been previously married or had children out of wedlock. Usually the group therapy we offer has served to treat marriage problems as well as child abuse.

The majority of our child abuse cases have been preschool-age children, usually under 3 years of age. A high-risk family situation would contain a combination of the following factors: (1) preschool child, (2) young parents, (3) emotionally immature parent(s), (4) mentally immature parent, (5) parent was abused as a child, (6) parent was highly criticized as a child, (7) parent lives under pressure of high expectation for self or child, (8) there is a discrepancy between what the parent says and what parent does, (9) child receives more negative than positive attention, (10) child has colic, prematurity, hyperactivity, handicap, or constant crying, (11) parents have no friends, (12) parents' families are not helpful, (13) spouses are not supportive of

each other, (14) child is not perceived as a child by parents, (15) siblings less than a year apart, (16) parent has alcohol or drug dependency.

Parenting isn't easy. Parenting skills have to be learned. Unfortunately, many people who are able to give physical birth to a child are not equipped to be parents. It is not unusual to find that the abusers were themselves abused as children. With no model for good parenting, they fall into a vicious cycle. It is our task then to stop the cycle and to help in bringing healthiness to the family. It is not enough to simply pounce upon abusers, to punish and ridicule them, to place children in foster homes, and to leave it at that.

Some parents who are accused of child abuse become so frightened of being accused again that they are reluctant to take their children for routine medical care.

The goal must be to encourage healthy growth to take place in surmises and homes so that the children can be safe and healthy—emotionally and physically.

Realistically, there are parents who seem beyond rehabilitation, and there are children who die as the result of child abuse. Those are usually the ones that get written up in the newspapers. But, there are countless others who are helped, when helping persons are willing to listen to the music—to hear the pleas for help.

How some are helping PEERS (Parent-Preschool, Education, Empathy, Rapport and Support Program) was the brainchild of Nancy Cowperthwait, a millinery wife and mother who is also a pediatric nurse. While working on her master's degree, she became interested in helping perplexed parents. Nancy Cowperthwait says that PEERS is the name God gave her for this day care/treatment program for

ROYAL SERVICE • OCTOBER 1978

children and their parents who recognize signs of stress in their family.

Midville Baptist Church in Jacksonville, North Carolina, provides the meeting room and nursery space for the PEERS program. For four mornings and one evening each week for ten weeks, volunteers from the community work with the parents and provide day care. Several male volunteers are involved in the Wednesday night session, which usually includes more fathers.

Through parental guidance and group support, it is anticipated that the parents may learn to relate more positively to their children.

"We see being able to furnish the facilities for PEERS as a chance to make a significant investment in ministry to the community," said pastor AJ Butters.

AGAPE [ah-GAH-pay] is the Greek word for God-like love. It also stands for Adult Group and Parent Education, a program for abusing parents, sponsored by the chaplains at Camp Lejeune, North Carolina. Meeting in small groups, the chaplains and members of the base hospital staff help parents grow in emotional and spiritual health, as well as parenting skills. There are frustrations but there are also some good results.

PALS (Parent Aids to Listen and Support) is a volunteer organization which sends a member, a "pal," to the home of a child abuser, usually once a week to provide active listening. The abuser, or the potential abuser, is often a very lonely person. A chance to let off steam to someone who cares can be a tremendous deterrent to child abuse.

How you can help Concerned Christians can help by being alert to the problem of child abuse and neglect. Nothing can be done until these cases are brought to the attention of the

proper people. Reports may be made by telephone or in writing to the department of social services, or protective services division. (Names of those social service departments vary from state to state.) Reported cases will be evaluated and investigated.

2. Churches could help prevent child abuse by providing hot lines for distressed parents to use. Churches could organize mission action groups to provide service to parents and children who need someone to care, to listen, to help them grow. Discuss this possibility with your mission action director.

3. Providing community-wide classes in child rearing and family living can often prevent child abuse from occurring in the first place.

Righteous anger and punitive actions are not solutions to the problem. Certainly there are those extreme cases which make the headlines where there is no alternative to arrest and prosecution of the abusers. But countless numbers of parents who have abused their children can be helped through group therapy and by persons who care. Successful treatment for some parents for alcoholism and drug dependency will often prevent further child abuse. In the two years in which I have been assigned at this medical center we have had at least two abusive fathers in simultaneous treatment in the alcohol rehabilitation unit and in group therapy for parents of abused children.

A civilian employee whom we affectionately call "Granny" has worked on the pediatric ward at this hospital for a number of years. Granny is a wonderful Christian lady. When abused children are patients on the ward she often remarks: "If these parents would only get right with the Lord and realize there are people who want to help!"

We as Christians can help bring

people into healthy religious experiences. We can also be people who want to help. God created us to live in community and fellowship, to bear one another's burdens. When we minister to the abused and to the abusers we are on "business for the King."

For further reading and information:

Your Child's Self-Esteem: The Key to Life by Dorothy Cockills Briggs (New York: Dolphin Books, 1973). Paperback, \$2.95 (Step-by-step guidelines for raising responsible, productive, happy children.)

The Abusing Family by Blair and Rita Justice. (New York: Human Sciences Press, 1976).

The Battered Child, edited by Ray E. Helfer and C. Henry Kempe. (Chicago: University of Chicago Press, 1974.)

Working with Abusive Parents from a Psychiatric Point of View by Brandt P. Steele, M.D. DHEW Pub. OHS 77-30070. (For sale by the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402; price 45¢ each; minimum charge for each mail order is \$1.00.)

To Combat Child Abuse and Neglect by Theodore Irwin. Public Affairs pamphlet No. 508; 50¢ each from Public Affairs Pamphlets, 381 Park Avenue, South, New York, N.Y. 10016.

The National Committee for Prevention of Child Abuse, Suite 510, Publishing Dept., 111 East Wacker Drive, Chicago, Illinois 60601, has several publications for sale at low cost.

Listening: Commander Paul David Robinson, a chaplain in the United States Navy since 1948, is presently stationed at Camp Lejeune, North Carolina, where he is senior chaplain of the Naval Regional Medical Center.

*For more information on PREBS, write: Director of Social Services, Protective Services Unit, 408 College Street, Jacksonville, NC 28540.

North Carolina law defines an "abused child" as a "child less than 18 years of age whose parent or other person responsible for his care:

a. Inflicts or allows to be inflicted upon such child a physical injury by other than accidental means which causes or creates a substantial risk of death or disfigurement or impairment of function of any bodily organ; or

b. Creates or allows to be created a substantial risk of physical injury to such child by other than accidental means which would be likely to cause death or disfigurement or impairment of physical health

or loss or impairment of the function of any bodily organ; or

c. Contrails or allows to be committed any act upon a child in violation of the Law."

The law defines a "neglected child" as one less than 18 years of age "who does not receive proper care or supervision or discipline from his parent, or who has been abandoned, or who is not provided necessary medical care or other remedial care recognized under state law, or who lives in an environment injurious to his welfare, or who has been placed for care or adoption in violation of law."



Child of Pain

The child of pain cries no tears
but his eyes
haunt me.

The child of pain reaches out to
me
but my hands
are folded.

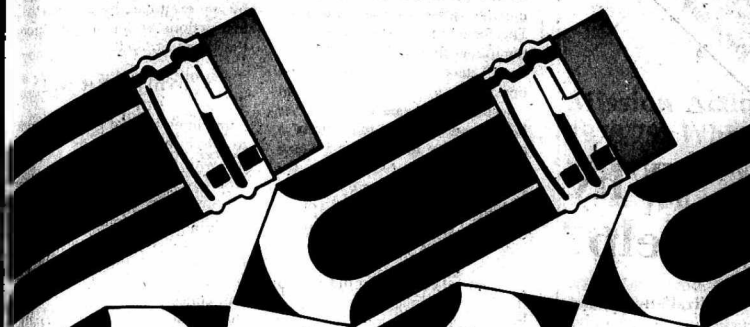
The child of pain asks why
but my lips
are silent.

The child of pain turns away
but my feet
do not follow.

Oh God, where is my faith?

Judie Gore

Missions Fact Finder IT'S JAPANESE, TO ME!



Unscramble the words on the left. Each word represents a part of the work of the Japan Baptist Convention. If you need a clue, they are found in the statements on the right.

SCRAMBLED WORDS

CLUES

FSLE PTONPUSIRG

• When the Japan Baptist Convention celebrated their thirtieth anniversary in 1977, they were completely _____.

NEIDTUAOC

• Japanese Baptists minister to students of all ages through a program of Christian _____.

ITOSVINTIA

• _____ is the major method of outreach used by Akatsuka church in northern Tokyo.

ALZBIR

• The Japan Baptist Convention has supported missionaries in _____ since 1964.

VSGELNMAIE

• Japanese Baptists credit Southern Baptists with four major contributions—dedicated missionaries, financial assistance, religious education, and the spirit of _____.

NRUBA

• The type of evangelism most prevalent in the industrial Japanese society is _____.

RDOJAN SP SER

• Educational literature is written by Baptists and published by the _____ in Tokyo.

ANSWERS: SELF SUPPORTING, EDUCATION, VISITATION, BRAZIL, EVANGELISM, URBAN, JORDAN PRESS.

Why Help?

Elizabeth Swadley

A well-known weight control organization presents its members with a weekly pamphlet to help them acquire new eating habits. These brochures are called "modules," because each of them is one building block in a total program aimed at improving eating patterns.

Beginning this month ROYAL SERVICE has prepared for you a series of Mission Action Modules. Whether you are brand new in mission action or whether you've been at it for years, this set of Mission Action Modules will help you rethink the entire mission action group process. It will help you understand how your group can better meet the needs of persons in your community and aid your group members in mastering the processes of conducting ministry and witness activities. In other words, each Mission Action Module will focus on one element in a total program of improved helping habits.

This month we will concentrate on answering two basic questions: Why are we helping? (answered in content material)

How can we improve our motives for helping? (answered in appropriate group guide).

Why are we helping?

We help because as we grow in our relationship to Christ, we learn from him to become increasingly sensitive to human need. The Bible is filled with clear-cut reminders that the automatic reflex of devotion to Christ is action.

Jesus himself said it: "I was hungry and you fed me, thirsty and you gave me a drink; I was a stranger and you received me in your homes, naked and you clothed me; I was sick and you took care of me, in prison and you visited me" (Matt. 25:35 TEV).

When asked, "When did we do that?" Jesus replied, "I tell you, indeed, whenever you did this for one of the least important of these brothers of mine, you did it for me" (Matt. 25:40 TEV).

Jesus also emphasized, "So when you give something to a needy person, do not make a big show of it" (Matt. 6:2 TEV).

James, the half brother of our Lord, underscored the teaching of Jesus: "My brothers! What good is it for someone to say he has faith if his actions do not prove it? Can that faith save him? Suppose there are brothers or sisters who need clothes and don't have enough to eat. What good is there in your saying to them, 'God bless you! Keep warm and eat well!' if you don't give them the necessities of life? So it is with faith: if it is alone and has no actions with it, then it is dead" (James 2:14-16 TEV).

John, who had felt the love of Jesus in a personal way, wrote, "This is how we know what love is: Christ gave his life for us. We too then, ought to give our lives for our brothers! If a rich person sees his brother in need, yet closes his heart against his brother, how can he claim that he loves God? My children! Our love should not be just words and talk; it must be true love, which shows

itself in action" (1 John 3:16-18 TEV).

The Christian's primary motivation for helping comes from Jesus by the examples he set and the instructions he left us, and from the Word of God.

"Whys" that will not satisfy

Sometimes we are guilty of trying to measure our reasons for helping with the wrong gauges. This won't work, because we will get unsatisfactory readings, if we are helping for the following reasons:

- To receive gratitude and appreciation. Look in Luke 10 for the story Jesus gave for the model of Christian concern and helpfulness. If the stricken man showed appreciation to his Samaritan rescuer, it is not written in the Bible. Luke 10:33 records that the Samaritan helped, not to receive gratitude, but simply because when he saw the man who needed help, "his heart was filled with pity."

- So that the person I am helping will change his lifestyle right now. Years ago I was trying to help an emotionally disturbed teenager cope with an out-of-wedlock pregnancy. When she was hospitalized because of many physical problems, she refused to eat unless I spoon-fed her. I was working in an office at the time, but hurried over to the hospital every day at noon to see that Ruth ate her lunch. I'd like to be able to tell you that, when Ruth recovered, she was a changed girl. In spite of my best efforts at ministry and witness, Ruth became pregnant again within a very short time, and to this day has never been able to build a joyful, fulfilling life. When Jesus healed ten lepers only one of them demonstrated a change in lifestyle. He began praising God with a loud voice and thanking Jesus (Luke 17). One out of ten! Yet Jesus went right on helping and healing.

- To have a warm happy glow

and, sometimes helping will produce a glow, but not always.

The woman discovered what it was like "to try to tell a Bible story to teenage girls puffing smoke in your face and cussing." But more than twenty years later, she is still deeply involved in telling Bible stories to those who need most to hear them. And I learned from personal experience that almost no warm happy feeling comes from spending the afternoon in a police station with a delinquent young woman caught in the act of shoplifting. Think again about Jesus. His helpful acts almost always met anger and criticism. He met with anger and hostility when he healed persons on the Sabbath, but he kept right on.

The best way to gauge helpfulness and success in mission action is to constantly seek the leadership of the Holy Spirit.

PLANNING THE MEETING

On small cards, print the question "Why are we helping?" and the Scripture references listed in the first section of this material. Give a card to each member. Ask them to divide into groups of two or three to study the Scriptures and find answers to the question. Then display on a chalkboard or poster the unsatisfactory reasons, also found in the study material. Discuss whether—or to what degree—you have been evaluating your effectiveness by the unsatisfactory reasons.

Turn to the "Determine Your Attitude" section of the group guide. (This is called "Making a Personal Response" in the child care guide). Give about ten minutes for personal consideration of

Proverbs 3:6 says "Remember the Lord in everything you do, and he will show you the right way" (TEV). Read Galatians 5:22. If the mission action you are conducting points you toward more complete "love, joy, peace, patience, kindness, goodness, faithfulness, humility, and self-control," then you are really involved in Christ-like service. These qualities are the assured product of the Spirit-led life.

How can we improve?

"Persons who minister and witness effectively are not born; they are prepared through training, prayer, and experience." This statement introduces the Personal Preparation section in your mission action group guide. Turn to it now and begin your own personal preparation by reading the first two sections.

the questions under "Answer these questions," "Consider Yourself at Work," and "Express Yourself." If time is available, share insights. Close with Call to Prayer.

CALL TO PRAYER

Look at the names of birthday missionaries. Let each woman choose a name from today's list and repeat it, following with one word which she thinks is a way that one missionary might be helping persons. For example, teaching, caring, entertaining, etc. Lead in prayer that these missionaries might be strengthened in their acts of helping.

Mission Action 1978/79: Where you are going and what you will need.

WHERE YOU ARE GOING: A total approach to mission action, with helps for improving work with your specific target group, is planned for this year. The general direction, month by month, is as follows:

October: The Why of Mission Action. Evaluating our motives for helping.

November: What a mission action group is, how it works, how it relates to other Baptist Women work.

December: Learning more about the needs of the persons we want to help.

January: Surveying the community for specific needs.

February: Learning how to plan and evaluate activities.

March-August: Adding fresh material to group guide training activities.

September: Sharing the year and evaluating work done.

WHAT YOU WILL NEED: Every member of every group will need the appropriate group guide for your particular target group. (See order form, p. 18, for complete listing.) If your target group is not listed, get the guide that would best relate to your group. You will need copies before the October meeting, for use all through the year.

Prayer
Group

Lots Whaley

A Time of Seeking



It was "get acquainted" time for the new class. Several students introduced themselves, telling their names, hometowns, universities, and what particular interest had drawn them to the Baptist Student Center of Tokyo. The last one to speak was a tall, handsome young man with the sensitive face of a poet. After the usual introduction he paused, looked hesitantly at the group, and then explained his reason for coming to the center.

"There are three questions I must answer for myself," he said. "I want to know what Christianity has to say about them."

"And what are those questions?" I asked him.

"They are, Why was I born, how shall I live, and why must I die?"

What a profound quest for a college student! But today the youth of Japan are seeking the answers to just such questions as these. From Hokkaido to Kyushu millions of young people are looking, seeking, and asking for direction for their lives.

The Need

In 1975 more than half of Japan's 112 million people were under 30 years of age. These young people have been born and

reared in a postwar Japan. They have not known the pain and deprivation of war. Instead they live in a day of success and affluence.

Old traditions influence their lives but do not bind them as tightly as past generations were bound. As modern, educated world citizens they are interested in the customs and philosophies of other cultures. And the college years are the time to study, explore, and question.

Every year hundreds of thousands of these young people flock to the capital, attracted by the city's great universities. It is the dream of every high school graduate to study in Tokyo, but competition is so great that only the brightest can hope to attain this dream. Here, in one of the world's largest cities, they are soon caught up in the exciting atmosphere of change and discovery.

And all of them, though some unconsciously so, are seeking answers to life's questions. "Why was I born, how shall I live, and why must I die?"

The Response

The Japan Baptist Convention recognized the challenge this tremendous group of students offered. They responded with a

special effort at student evangelism as early as 1957. Two years later, with the help of the Foreign Mission Board, the Japan Convention opened the Baptist Student Center at Myogadani [myoh-gah-dah-nee], the center of Tokyo's academic community. Since that time the convention has conducted a program of education, counseling, and evangelism for students in the city.

Missionaries have worked with Japanese Christians in the ministry at Myogadani, serving on the staff as teachers, counselors, or preachers. Since many students are interested in opportunities to practice English conversation, English classes have been popular. These are used to attract the young people with the hope of bringing them into Bible classes and worship services, too.

In 1976 the Japan Baptist Convention voted to expand the ministry at Myogadani to reach residents of the area. A new building was erected on the property and today is used jointly by the student center and the Myogadani mission.

Missionary Dorothy Elliott directs the student center program, working with missionary journeyman Iva Nell Kitts, Mr. Hase-numa [ha-seh-noo-mah] and Pastor Naito [nah-ee-toh] of the Myogadani mission. In addition to classes for college students they also offer classes for kindergarten, elementary, junior high school, and high school students. On Wednesdays housewives from the community meet for fellowship and English study. The program is similar to that of other Friendship Houses in Kyoto, Kobe, and Fukuoka.

Since the Japan Convention became self-supporting in January of 1977, many of their programs have had to economize because of reduced budgets. But the student center is financed entirely by fees paid by the students. This makes it possible to continue an impor-

tant ministry without convention subsidy.

The Answer

Student work in Tokyo cannot be properly evaluated without considering the work of local churches. The ministry through the churches has a greater evangelistic impact on the college students than does the center. There is the added advantage of continuity. As the student is integrated into the life of his church, he is more likely to follow through with a profession of faith and baptism. And, after graduation, when he loves Tokyo, he is much more likely to seek out the church in his area if he has experienced the fellowship with other Christians in a church situation.

All of the churches in the Tokyo area are involved in student work to some extent. Larger churches such as Oimachi [oh-ee-mah-chee], Keisen [keh-ee-sen], and Tokiwadai [toh-kee-wah-dah-ee] have a nucleus of students who have grown up in the church. Many of them are members of Christian homes and have a strong foundation for their faith.

In some of the smaller churches students make up a large percentage of church membership. These young people are enthusiastic helpers in Sunday Schools, missions, and evangelistic programs. They are also the best contacts in winning other students to Christ.

The Hope

On any Sunday approximately 25 percent of the congregation at the Okubo [oh-koo-boh] Church is college students. Many of them come early to teach Sunday School or to attend choir practice. They take part in the church's mission outreach and work tirelessly in every evangelistic meeting.

Last Christmas Yuki Ishii [Yoo-ee-shie], a talented young woman from the northern part of Japan wrote, directed, and pre-

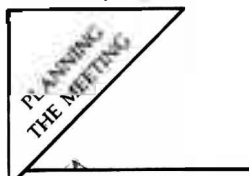
sented a musical drama showing how the students found and won one of their friends to Christ. The music was modern but Christian, the theology was biblical, and the dialogue expressed the spirit of faith and love.

Certainly the witness of such dedicated students is the hope of work with young people in Tokyo.

Prayer Concern

More than 800,000 students live and work in Tokyo. They come to this big, faceless city to study, seek, and succeed. The plunge into an impersonal, competitive society can be a shattering experience. But those who meet Christ find the faith and strength to face life. For in him they find the answer to their questions.

"Why was I born, how shall I live, and why must I die?"



Every person present will need a ROYAL SERVICE. Before the meeting, print the titles of four Japanese universities on poster board or construction paper: Tokyo University, Meiji [mei-ee-gee] University, Keio [keh-ee-oh] University, and Waseda [wah-seh-dah] University. At the meeting, divide the group into four "universities." (If your group is small, each person can be a "university.") Assign each small group one of the following subjects with accompanying questions. Ask them to study the content material in the small groups for a while. Then call them together to discuss their questions and lead in prayer as directed.

Group One: Tokyo University
Subject: The Need

1. Approximately how many stu-

dents are in the city of Tokyo?
2. What are some of their problems as they come to study in the big city?

3. How do they compare with former generations in terms of being bound by old traditions?

4. What are the most important questions they face during their college years?

Prayer Concern: Pray for the thousands of students who leave their homes every year and go to Tokyo to study.

Group Two: Meiji University
Subject: The Response

1. What has the Japan Baptist Convention tried to do to reach students?

2. How do missionaries help in this work?

3. What kind of program is offered through the student center?

4. How is this program financed?

Prayer Concern: Pray for the missionaries and Japanese workers who try to reach and witness to students in Tokyo.

Group Three: Keio University
Subject: The Answer

1. How does the work of the nearby church compare with that at the center?

2. Why would the church program have a more lasting effect on a student?

3. How do students help with the church programs?

Prayer Concern: Pray that the churches may be more aware of their responsibilities for witness to the students in their midst.

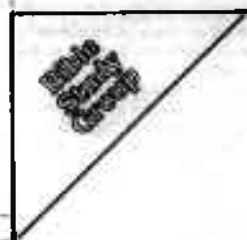
Group Four: Waseda University
Subject: The Hope

1. Who can witness to a student most effectively?

2. How could your church benefit from having a large number of students in your congregation?

3. Tell how one student used her talents to rally the students in her church and witness to others.

Prayer Concern: Pray that the Christian students in Tokyo may have a vital, living faith which can attract their friends to Christ.



My Faith Faces Other Faiths

PERSON TO PERSON

LAWRENCE E. WEBB

"My nephew is a follower of Sun Myung Moon. How do I talk with him about why he left our Baptist church?"

"What do I say when a Mormon or Jehovah's Witness comes to my door?"

"Helen thinks Britain and America are the lost tribes of Israel. Is her Worldwide Church of God right?"

"Why are the Eastern religions growing in America?"

"How do I share my faith in Jesus with my Jewish neighbor?"

Baptist women raise these questions as they are jarred by encounters with religions which are strange and new to them. With rapid transportation and instant

communication, the world has shrunk. An incredible assortment of religious beliefs has come to town.

Various voices are raised, creating noise and confusion as each claims unique revelation. We need a firm grasp of the New Testament revelation of Jesus Christ in order that we not become simply voices crying in the wilderness, adding chaos to the existing confusion.

With this session, we begin a year-long Bible study series which will help us express our faith more clearly. We will look at New Testament passages, comparing and contrasting Baptist distinctives with central teachings of varied groups.

Religious groupings in the United States are so diverse that they virtually defy classification.

But for our study we will think in terms of three broad categories, realizing people in the various faiths may not agree with our categories: non-Christian, historic Christian, and deviations from historic Christianity.

We have our distinctive witness to share with each of these groups, including mainline Protestants and even other Baptist groups.

The study for the next 11 months will guide us in formulating that witness.

By next September, we will not be experts on other religions; but we should be able to explain more clearly what we believe, as opportunities arise to discuss religious beliefs with persons from different backgrounds.

In this first session, we will study passages which give an overall approach to sharing our faith.

Be Ready to Apologize
1 Peter 3:13-16

You should never have to apologize for believing in Jesus Christ. You should always be ready to give an apology for your Christian beliefs.

If those two sentences sound contradictory, it's because they use one word two different ways. We usually think of an apology as a kind of excuse, something we have to do when we louse things up. We say or do something we are sorry for, so we try to make amends by apologizing. That is a valid use of the word, the meaning most people think about when you say "apology."

When the New Testament was written, *apologia* had the positive meaning of giving a reasonable explanation or a defense for a point of view. So in 1 Peter 3:15, we are told we should always be ready to give an apology to anyone who asks for a reason of the hope we have in Christ.

Seminaries have courses in apologetics. These courses are designed to help students give well-reasoned answers to people who are skeptical of Christian beliefs. Apologetics deals especially with the relationship between science and faith. But the term preserves the original biblical usage.

First Peter urges the Christian to be ready to answer concerning his hope in Christ. This is to be in a spirit of meekness or gentleness toward the other person and with fear or reverence toward God.

This passage was written to people who were in trouble because they were Christians. Those who asked a reason from them were secular authorities who called Christians to task, so cour-

tesy and gentleness were advisable for sheer survival in that situation!

Most of us are not called on to suffer persecution. We are not given the third degree by hostile authorities because we are Christians. But we face more and more people who do not share our religious outlook. They, too, need a clear statement of what Jesus Christ means in our lives. The principle: Know what you believe and how to explain it.

Speak the Truth in Love
Ephesians 4:11-16
Non-Christian religions are flourishing in the United States. So are strange offshoots of traditional Christianity. Many of these groups are aggressively evangelistic, to the point of being obnoxious when you meet them in shopping malls, airports, or at your front door.

What should be our attitude toward strange religions? A more basic question is, What is our attitude toward people?

Mormons, Jehovah's Witnesses, and followers of Hare Krishna [hah-ree KREESH-nah] or Sun Myung Moon are people first, then believers in their particular religious systems.

If we believe that Jesus Christ is the central and complete revelation of God's love and that the Old and New Testaments are the adequate and uniquely written word from God, we must reject teachings which find their authority outside of Jesus and the Christian Scriptures. But in rejecting alien teachings, we must not reject the people who promote those teachings.

We should have love and compassion for people we believe to be leading Christians into error. In a spirit of love, we should

speak the truth of God's reconciling love in Jesus Christ.

We may not feel secure enough to take the initiative in witnessing to a member of a strange new religious group. We may panic when we are forced into encounters with him. But if we have the love of Christ in us, we can at least love the other person and pray for him or her. The writer has seen a soft answer, spoken in love, defuse an aggressive, even hostile approach by representatives of other faiths.

If our concern goes beyond just getting rid of a bothersome person, our witness, spoken in love, might begin a deep and continual sharing relationship.

On-the-street confrontations provide little opportunity for substantial witness on our part. But even in these brief moments, we can respond in Christian love and express concern for the representatives of other religions and leave the results to God. At least, a courteous loving response will do no harm. The principle: Approach each person with love.

Love Your Neighbor
Luke 6:31; 10:25-37

A furloughing foreign missionary expressed concern over the rapid spread of new religions in this country. He felt that these groups should be suppressed. Strangely enough, if the repressive measures he wanted to apply in America were applied to the minority in his adopted land, all Christian missionaries would be expelled!

Jesus spoke plainly about how we ought to relate to those who are not "just like us." The story of the Good Samaritan (Luke 10:25-37) illustrates the uncaring attitude of supposedly religious people toward people who are different.

The strongest and most bitter barrier between the ancient Jews

and Samaritans was differing religious beliefs. The Samaritan woman tried to draw Jesus into debate over the proper place to worship (John 4:19-20). Jesus brushed aside distinctions of religion, gender, and morals as he told the woman of God's love.

In the Good Samaritan parable, the religious outcast becomes the hero. Jesus told the story to answer a seditious lawyer's question about who his neighbor was. The hard-to-take answer was that the Samaritan was the neighbor to the injured man.

On another occasion, Jesus put it more succinctly: "As you wish that men would do to you, do so to them" (Luke 6:31 RSV).

In areas where Southern Baptists are a religious majority, we should be sensitive to the feelings and needs of minority religious groups.

If we would obey the so-called Golden Rule, we will give religious minorities the same respect we would desire if we were in the minority.

Southern Baptists are the largest evangelical denomination in America. But we are in the minority in many parts of the nation. In those "pioneer areas," we sometimes have to justify our presence to other Christian groups and explain that we are not a regional denomination, even though we have retained our historic regional name.

I live in a county in New York State with a population of 267,000. The only active Southern Baptists in the county are the 100 members of the church where I am pastor. My sons go to public school with large numbers of Jews and Roman Catholics. Instead of Christmas holidays, the schools close for "winter vacation." In addition to the Easter break, the schools close for the Jewish holy days of Rosh Hashanah and Yom Kippur. In such an area, Southern

Baptists get a different perspective on the rights of minority religious groups.

Whether we are the religious majority or minority, we should apply Christ's teachings of love for neighbor and of showing others the same consideration we prefer to have shown to us.

The principle: Put yourself in the other person's place.

That I Might Save Some 1 Corinthians 9:9-13

What are the spiritual needs of your friends or acquaintances who are not Southern Baptists?

What is the best way to share your faith with someone from another religious background?

The assembly-line approach is taken by some groups who publish witnessing materials which are currently popular. Everyone is treated basically alike as the witness works his way through a booklet or a specified list of Bible verses. Whatever the background of the other person, he or she is assumed to fit the pattern laid out in the booklet and is expected to give the predetermined response to any question.

Paul was not so rigid. He realized an individual's background was extremely important as he shared his faith in Christ with that person.

As one who had grown up in two different cultures, Paul knew social and cultural influences could color a person's response to the claims of Christ. Paul was a Jew, but he was also a Roman citizen (Acts 16:37-38). He moved freely among both Jews and non-Jews.

Paul identified as fully as possible with any group he witnessed to. He was eloquent with the intellectuals at Mars Hill (Acts 17:22-31). He was down-to-earth with superstitious farmers who thought he and Barnabas were gods (Acts 14:8-18).

In 1 Corinthians 9:19-23, Paul set forth the principle of adapt-

ability in evangelism. He would identify with the particular group he was trying to lead to Christ. He would follow Jewish customs of diet and other observances if this would gain a hearing with his fellow Jews (v. 20), "those under the law." He frequently began his work in a new city among the Jews (Acts 17:10; 18:19; 19:8).

With Gentiles, "those outside the law," he would become "as one outside the law" (v. 21). For example, in a disagreement between Jewish and Gentile Christians, Paul stood with the Gentiles on the question of circumcision, insisting that this initiation ritual for Jews had nothing to do with being a Christian. Although he had been circumcised, he refused to make his Gentile associate, Titus, submit to circumcision (Gal 2:1-3). In a mixed gathering of Jewish and Gentile Christians, he reprimanded Simon Peter for maintaining the Jewish custom of not eating with Gentiles (Gal 2:11-14).

The "weak" with whom Paul identified (1 Cor. 9:22) may have been those with weak consciences such as he encountered in the preceding chapter. For their sakes, he abstained from meat offered to idols, although he did not share their qualms (1 Cor. 8:7-11). In fact, he was adaptable regarding food and drink, to the extent that he would eat or abstain, depending on the conscience of those he was with (1 Cor. 10:27-29).

The specific application for us today with "weaker" brothers or sisters: We would be unwise and discourteous to flaunt our freedom in Christ by eating foods considered unclean by those to whom we witness. A broader application: Gain as full an understanding as possible concerning the person with whom we share our faith in order to gain confidence and friendship. These intermediate steps can lead a person toward faith in Christ, "that I might by all means save some" (1

Cor. 9:22). *The principle: Be flexible in your approach.*

PLANNING THE MEETING

At the close of the session, each woman should be able to explain principles of sharing her faith with people of different religious backgrounds.

PLAN 1

1. Begin by asking the group to mention religious groups other than Southern Baptists whom they are aware of in the community. Lead them to mention personal encounters they have had with representatives of groups which are strange and new to them.

2. Ask two women to act out the following situation without rehearsal or preplanning:

A Baptist woman goes to share her faith with a woman who is a member of another religion. The Baptist is eager to witness. The other woman is upset that the visitor has come, is resentful, and puts the Baptist on the defensive at every opportunity.

Cut off the discussion at a high point. Then ask: What were your feelings about the visitor? the woman she went to see? Have you ever been on the "receiving end" of a visit from someone of another faith? How did you respond? How do you suppose the Baptist woman felt about her hostess' response?

3. After discussion, have four members summarize the study material.

PLAN 2

1. Before the meeting, ask a member to determine the variety

of religious groups in your community. She may consult phone books, the Chamber of Commerce, the pastor, the director of associational missions, the interfaith ministerial group.

2. Call for a report on these findings in the meeting.

3. Using study materials in ROYAL SERVICE and in the Bible, discuss problems which make us hesitate to share our faith.

4. Discuss whether the Golden Rule or "love your neighbor" approach is valid in faith sharing. Or should we insist on the rightness of our beliefs over the beliefs of others? Do you think the Golden Rule approach would help overcome problems mentioned in #3? Explain.

PLAN 3

Using appropriate sections of the study materials, do the following:

1. Analyze the two meanings of apology in the section "Be Ready to Apologize."

2. Discuss how we can prepare an apology for our faith, in the New Testament sense of apology.

3. Discuss whether group members know people who have suffered persecution because of their religious beliefs. Did it strengthen or damage their faith? Explain.

4. Discuss problems you may face if you try to "speak the truth in love" to persons of other religions. Is this an effective way to combat false teachings? Why? Why not?

5. Discuss whether it is realistic to "love your neighbor" or apply the Golden Rule with persons who try to force their beliefs on you.

6. Discuss whether schools supported by tax money from all citizens should sponsor religious programs and holidays which reflect majority religious beliefs and not acknowledge the presence of minority religions? Should public schools have religious observances at all? Should minority concerns

influence actions of the religious majority?

CALL TO PRAYER

As each birthday missionary's name is read aloud, pray that he/she will find ways to express love for non-Christian neighbors as the means of spreading the gospel.

THE YEAR AHEAD

Month by month, we will study our witness to other religious groups:

November—Religions such as Buddhism, Hinduism, and Islam which are not part of the Judeo-Christian tradition

December—Jews

January—Catholics

February—Jehovah's Witnesses

March—Church of Jesus Christ of Latter-Day Saints (Mormons)

April—Worldwide Church of God (led by Herbert W. Armstrong and Garner Ted Armstrong)

May—Churches of Christ

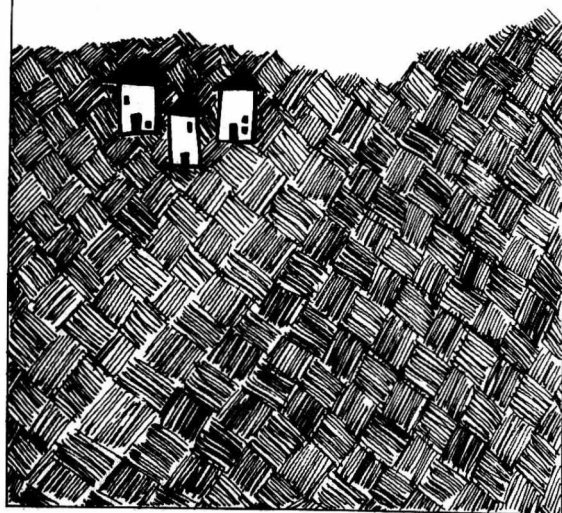
June—Pentecostals

July—Unification Church (led by Sun Myung Moon)

August—Other Protestants

September—Other Baptists

If you're going to
reap a harvest
of new members
you need to
cultivate the
soil and plant
the seed . . .



The seed, the most important part of enlistment, is the worthwhile Baptist Women activity that makes a woman come back a second time. But to get her attention and to get her there the first time, you need some promotional helps. Here they are.

The Cultivators

Baptist Women Invitation Card.*
Postcard with invitation to a Baptist Women meeting. 25 for 60 cents.

Baptist Women Membership Card.*
Billfold-size card to identify a woman as a member of Baptist Women and remind her of its purposes. 25 for 85 cents.

Baptist Women/BYW Visitation Card.*
File card on which to keep information about a prospect. 25 for 25 cents.

Baptist Women Insignia Pattern.*
Assorted sizes of insignia. Use to make posters, program covers, etc. 60 cents.

Program Covers.*
Choose a cover to relate to area being studied. Print program inside. Africa, Orient, Latin America, Europe and the Middle East, Missions USA, 25 for 75 cents. Faces, WMU insignias, 25 for \$1.00.

Prayer Bookmark.*
Encourage intercessory prayer by using a bookmark that provides space for writing requests. 12 for 50 cents.

*See order form, page 16.

ROSEMARY BREVARD

IN THE PUBLIC EYE

"We have already found a high degree of personal liberty, and we are now struggling to enhance equality of opportunity. Our commitment to human rights must be absolute . . . Because we are free, we can never be indifferent to the fate of freedom elsewhere. Our moral sense dictates a clear-cut preference for those societies which share with us an abiding respect for individual human rights."—President Jimmy Carter in his inaugural address, 1977

WHAT are the "human rights" we are hearing, reading, and speaking of? Probably our immediate answer is "freedom of speech, religion, and press." However, Carter comprehends much more in the phrase. His administration defines human rights in three categories:

The right to be free from personal abuse by the government. That is arbitrary arrest and imprisonment, torture, unfair trial, cruel and unusual punishment, and invasion of the home.

The right to the meeting of vital needs, including food, shelter,

health care, and education.

The right to enjoy civil and political liberties, such as freedom of thought, speech, assembly, religion, press, movement, and participation in government.

This definition of human rights is not Carter's invention; neither is it strictly an American ideal. Rather it is an agreement by the world community of what all men say are basic human rights. The agreement is set down in several well-known documents:

• The Universal Declaration of Human Rights was drawn up by a United Nations commission

chaired by Eleanor Roosevelt and was adopted by the General Assembly in December, 1948. It has no force of law but is a statement of goals.

• Two UN covenants* have been ratified by enough nations to come into force. They give legal "teeth" to enforce the declaration. President Carter signed the covenants in 1977, but they will not have the force of law in this country until ratified by the Senate.

• The American Convention on Human Rights was adopted by the Organization of American States in 1969. It was signed for the US on June 1, 1977, and needs Senate ratification to become law in this country.

• The Helsinki Final Act was signed by 33 European states, Canada, and the US on August 1, 1975, at the end of the Conference on Security and Cooperation in Europe.

WHERE are human rights being violated? South Africa's apartheid, Uganda's atrocities, and Russia's repressive emigration policies come quickly to mind. More grudgingly admitted are actions of allies (South Korea holds hundreds of political prisoners)

and neighbors (Argentina suspends most basic civil and political rights under martial law).

Despite our "high degree of personal liberty," here at home our record is not clean. American Indians and the poor and minorities trapped in the cities are among those who do not really enjoy all of the "basic human rights" described above.

SHOULD Christians speak out on human rights violations? How can we not? God created all persons and loved them enough to die for them. Jesus' formulation of the "second greatest commandment" and his statement "Inasmuch as you have done it unto one of the least of these" teach us that we are to show our love for him by loving our neighbors. Therefore, when a neighbor is hurting, a Christian's response should be immediate, motivated by his own daily receipt of love and grace.

Evidently, Christians as individuals and as members of the body of Christ bear responsibility for promoting human rights. However, James E. Wood, Jr., a leading Baptist spokesman for human rights, has cautioned Christians to remember that they "can claim to possess no special competence, no superior wisdom, no ready-made formula for the implementation of a program of human rights throughout the world, let alone in any particular nation-state. Rather, the need is for churches to help furnish direction for, not directives to, the social and political order and to identify with the cause of human rights in all its dimensions."

HOW do we "help furnish direction," "identify with the cause," "promote human rights"? The following list of possibilities is a beginning:

1. Continue to proclaim the gospel. Jesus gives personal liberation and peace to those who ac-

cept him and, by changing men, promotes justice in society.

2. Study in the field of human rights. Christians should be familiar with the important human rights documents. They are available from the UN, the State Department, or your congressman's office. Concrete information on human rights practices in other countries is available in the newspapers, from the Senate Foreign Relations Committee, and in the annual reports of Amnesty International (2112 Broadway, New York, NY 10023). Efforts should be made to overcome prejudice by trying to understand other points of view on human rights practices. Serious consideration should be given to our own government's actions. For example, should the CIA be given legal authority for undercover actions abroad? Should limits be placed on the training this country gives to foreign security police? Finally, in a less academic vein, churches should become reliable centers of information on the actual human rights situations in their own communities.

3. Take specific actions to promote human rights. Senators need to hear citizens' opinions on ratification of the human rights covenants. Congressmen need to hear from voters on proposed American economic and military aid to repressive regimes. Write to the Coalition for a New Foreign and Military Policy, 120 Maryland Ave., NE, Washington, D.C. 20002 and ask to be placed on their mailing list. The coalition will send you background information on human rights and issues and will alert you to upcoming bills dealing with human rights which you may consider supporting or opposing. A \$10.00 donation is requested.

Join the public outcry as specific instances of human rights violations become known.

If my case had not gotten publicity and open protest I doubt I

would be here," Hugo M. Gotman asserted recently. He is a Latvian Lutheran minister long imprisoned for expressing his beliefs and seven times denied permission to emigrate and join his family. He is convinced that public pressure produced his emigration in March 1976.

Amnesty International USA, the US branch of the London-based organization which won the 1977 Nobel Peace Prize, has an Inter-Religious Urgent Action Network. Interested congregations receive a monthly fact sheet on a prisoner of conscience in dire need. The sheet includes background information, a description of the prisoner's situation, type of recommended action, addresses of authorities to write, sample messages, and airmail postage costs. Letters to the right authorities showing knowledge of a case and expressing concern are often effective in limiting the abuse such prisoners receive. The greater the outcry, the less chance the prisoner will slip quietly into oblivion. For information write Jennifer Jacobs, Western Regional Office, AIUSA, 3618 Sacramento St., San Francisco, CA 94118.

Working for human rights in the nation and the world should not replace effective action in one's own community.

Because men are sinners and nations are in various stages of development, respect for human rights will not come easily. Moreover, many supporters of human rights warn that overzealous pursuit of these principles could have backlash effects.

Despite frustrations and dangers, we need to bear witness, to be salt and leaven, on behalf of the God-given dignity of man.

"The International Covenant on Economic, Social, and Cultural Rights, and The International Covenant on Civil and Political Rights

on inside front cover

neighborhood boys always seemed mysteriously to appear around the dinner tables and were quick to put to work cranking the churn that made the precious cream.

After all had eaten, the missionary society meeting would begin. There were always announcements and a few songs. But most of all there was talk about the beloved Miss Kelly and this project which would help to build churches and spread the word of Jesus half a world away.

As darkness began to settle, weary women would collect their farming tools and empty dishes, with a promise to meet in ten days to pick the cotton again.

Many years later, when the cotton patch project was only a memory and my father a grown man, military service took him to Shanghai. It was in the 1930s, and the city was undergoing drastic social changes. The country was moving from the ancient tradition of warlord rule to a republic under Chiang Kai-shek. During periods of unrest, the missionaries in the interior would often have to leave their homes and stay on US warships until the disputes were settled and it was safe to return. Searching the old French concession part of Shanghai, my father found Miss Kelly in her home at 446 Rue Lafayette. It was a two-story, American-style dwelling shared by other missionary families, who based their work at the North Gate Baptist Church.

He recalls her fluency with Chinese and her "green thumb." Her yard was like a Southern garden. The two Greenville natives shared a meal and

caught up on hometown news. She spoke warmly of the faithful encouragement of her friends in the little church; how she had always relied on them, and how they had never failed her in any of her requests.

After serving 44 years in China, it was not for Miss Willie Kelly to die and be buried in her adopted country. Impending war forced her to leave Shanghai in 1940 and return to the United States. She made her final home with her sister in Montgomery, Alabama, and was there at her death on January 22, 1945, not far from the cotton patch that was then only a memory.

FROM COTTON PATCH TO COOPERATIVE PROGRAM

A rich heritage of cooperation undergirds the mission support system of Southern Baptists. But inflation and growing needs call for each person to reexamine her own commitment—and that of her church—to worldwide programs.

Recognize Your Response-ability

October is
Cooperative Program
Month

SUBSCRIBER ASSISTANCE

☐ \$4 for 12 months ☐ \$8 for 24 months ☐ extra copies at 45¢ each

Add \$1.50 per year if outside the US.

You receive your mail at a post office box or at an apartment number. Please include this information.

Name _____
Address _____
City _____ State _____ Zip _____
I enclose _____ Charge _____
VISA # _____ Exp. Date _____
Master Charge # _____ Exp. Date _____
digit bank # _____ (If Master Charge)

(Number in lower left corner of card MUST be supplied)

Your Signature

ROYAL SERVICE, 600 North 20th St., Birmingham, AL 35203.
Please allow six to eight weeks for shipment of first issue on new subscription.

☐ CHANGE OF ADDRESS

Please state month address changes (6 weeks advanced notice required). Attach current label and write in new address in blank.

☐ DUPLICATE COPIES

Should you receive duplicate copies of ROYAL SERVICE, PLEASE SEND BOTH LABELS. Subscriptions will be combined.

☐ RENEW MY SUBSCRIPTION

Attach current label and list any corrections in blank.

☐ NEW SUBSCRIPTION

Enclose payment. Add sales tax if you live in Alabama. ☐ EXTRA COPIES (MONTH). Extra copies are 45¢ each, not available after the month on the cover. Enclose payment.

Please attach your current mailing label and mail to ROYAL SERVICE, Subscription Fulfillment, 600 North 20th St., Birmingham, AL 35203.

078 2 10 30477810 12 0026 *
DARGAN-CARVER LIBRARY *
127 6TH AV N *
NASHVILLE TN 37234 *



Catch a glimpse of

THE BRAZILIAN OBSESSION: EVANGELISM

Foreign Mission Graded Series study
November 19-22

BRAZILIAN OBSESSION, by missionary William L. C. Richardson, tells how Brazilian Baptists are boldly overcoming obstacles to witness, to begin new churches, and to equip church members. Price: \$1.45

TEACHING GUIDE, by Stuart Calvert, gives detailed suggestions for involving listeners in learning. Price: \$.60

FILMSTRIP, *Operation Transtotal*, recounts how a volunteer program of Brazilian Baptists is spreading the gospel in the frontier. A separate narration for children is included on the sound track, as well as supplementary audio resources. Price: \$10.00

ORDER BLANK lists priced and free materials for the 1978

Graded series study, available in the Baptist Women Year in the Church Resource Kit.*

AND FOR OTHER AGES IN YOUR CHURCH: books, teaching guides, and audiovisuals are also available in Baptist Book Stores and Mail Order Centers

*See order form, p. 18