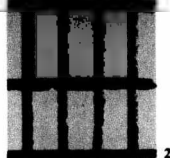




ROYAL SERVICE

APRIL 1969



ROYAL SERVICE

Volume 63 April 1969 Number 10

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Day by Day --- Living

AN EDITORIAL

It was the Cavalier English poet Richard Lovelace who wrote the words, "Stone walls do not a prison make, nor iron bars a cage." What do these words mean to you? Can we say they mean that physical confinement need not imprison a man? There are, of course, physical restrictions which limit freedom of movement. Stone walls and iron bars. Crippled limbs and sick bodies. But the circumstances which encage men are not physical. They are of the spirit.

We incarcerate the spirit by darksome fears and suspicions, by prejudices, half-truths, ill will, jealousy, uncharitable judgments, hate, pride, hopelessness. By these we forfeit the inestimable possibilities of joyousness and full freedom as children of God.

Paul admonishes us, "If then you have been raised with Christ, seek the things that are above. . . . Put on then, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and patience, forbearing one another and, if one has a complaint against another, forgiving each other, as the Lord hath forgiven you, so you also must forgive. And above all these put on love, which binds everything together in perfect harmony. . . . And whatever you do, in word or deed, do everything in the name of the Lord Jesus" (Col. 3:1, 12-14, 17 RSV).

Thus is the spirit of man set free!

by Ethalee Hamric

YOU WERE IN JAIL

BY JIM KLOBE

you say to jail?
priorities there
of everyone person

one commercials about

the swingers in the
clique, join the laugh

drifts at the
not change ex
under the
his boots o
withless

The wise guy next to me has half
finished his long cigarette and, after
drawing our attention, flips it at the
feet of the bum at the end of the
row. He sees it but does not move.
auto thief is smiling brilliantly
imperiously, but the
still has a grain of pride

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baiting audie
over and aud

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use before.
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near the

Jim Klobuchar, a staff writer for
the *Minneapolis Star*, had himself
beaten and jailed and for four days
lived among the inmates of the city
jail and workhouse, his identity un-
known to them. This article is based
on his experiences and reported
with the permission of the *Minneapolis Star*.

or two with my own lunch. Why
hell not? The judges do it, so do
big shot executives and all the
collar down and even the
if nobody is watchin' them.

"So who the hell makes up
anyway?"

"No Place Like Home"

The wagon rounded the
County Road 6 and the
stopped. Predictably some
out. "There's no place
when the workhouse was
view through the wagon's
door.

We stepped
into the
where the
arrivals
met us.

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What Is Pop Music Really Saying?



by Charles W. Keyser

THE BEATLES—bless their shaggy heads—plunged into the murky and turbulent waters of theology. Headlines a year or two ago trumpeted John Lennon's belief that the Beatles had become more popular than Jesus Christ. Some thought this a correct observation. But the real contribution of the Beatles and of other popular singers to theological dialogue is their songs. Listen to the words. Listen and you will learn how lots of people look at life.

As the father of five children, I have become, perforce, a student of popular music. At latest count, five radios are to be found from the basement to the attic of our home. At almost any time of the day or night, "pop" music (or so they call it) pours from one if not all of these radios.

Charles W. Keyser is pastor of Grace Methodist Church, Egan, Minnesota, group editor of *Common Sense Magazine*.

For a long time I tried to shut my ears to the caterwauling and the frenetic beat, beat, beat. But after a while my middle-aged eardrums capitulated, and I began to listen. What I heard caused me to listen seriously. For the "go-go" music that blares from millions of radios proclaims a popular philosophy of life—and sometimes theology as well.

Evangelical Christians need to be listening, painful as this suggestion may seem, because pop music reveals what many, many people are thinking, what sort of values they admire, what idols are worshiped by the pagans in our midst. Pop music gives us an important clue to where the action really is—or should be—in our apostate these days.

Take the recent favorite, "I Believe."

I believe the papers drop
of rain that falls
A candle glows.

I believe that somewhere in the darkest night,
A candle glows,
I believe for everyone who goes astray.

Someone will come to show the way
I believe I believe.

Here we have the essence of religion for many, including, alas, not a few church members. What counts is belief—any kind will do. The object of belief doesn't matter. You just have mystical faith in . . . (fill in the blank for whatever seems important to you). This popular concept of belief gropes and stumbles in a swamp of subjectivism, where it matters not whether one believes in the girl next door, America, or the "Man Upstairs."

What has caused this theological vacuum? How have so many people gotten the idea that belief has no fixed, proper object? This sort of nihilism

"I BELIEVE"
Words and Music by Bruce Johnston, Tommy Holzman and Steve Cropper.
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cannot survive permanently only in a Christian culture, where the world's beliefs have been forgotten or relegated to the Sunday School quarter.

I listen closely to the radio, evangelists,
Listen and shudder.
I pray you I have a somewhere holy city.

Oh touch a leaf, let me see the sky—

Then I know why I believe!

Who says all the prayers live in darkness of Africa?

Not long ago the first perhaps were spinning a little matter that offered these lines.

The purpose of a man is to love a woman.

The purpose of a woman is to love a man.

Is that not to give the real reason for human existence?

According to this philosophy of life, the purpose of man is to fulfill what two lovers want, like tenderly, and live together happily ever after. Having such values they need nothing else.

But eventually the honeymoon ends. And in the dark task of shared existence the couple faces the grim reality of unmet needs and wants, tempers. The challenges and demands of the years roll by. Love wears away, that by age fills. And again love gets in the front door. For the new love comes into a home as Christ's gift and who needs food on the dreary land of change of popular music?

The purpose of a man is to love a woman.

The purpose of a woman is to love a man.

The infinite hope and apparently boundless desire goes far to explain why divorce courts are busy. Why million marriages fade and perish. Why love wears away. In this naive day we can perceive the tragedy of modern man living in total oblivion to the reality of God. But then we are asked that "God language" is no longer relevant. We mark that man in his reference toward immaterial from him has left his behind such con-

quered ideas as that of man's purpose being to glorify God and to enjoy him forever.

The plaintive words of one Beatle favorite go like this:

Yesterday, all my troubles seemed so far away . . .

I believe in yesterday.

A modest reminder is the occasion for the singer's lament. But the nostalgic note has love freedom to a "looking backward" view of life as a whole. Today is nothing, tomorrow contains no possible hope at all. Yesterday and its appearance—this is all that matters. As I was listening for the hundredth time to the Beatle realization of "Yesterday" another set of words came to my mind. Whether or not Paul, by inspiration, foretold the Beatles, his words do diagnose their basic problem.

You were living entirely apart from Christ, you were enemies of God's children and He had promised you no help. You were without God, without hope" (Eph. 2:12, *Living Letters*).

The Christian looks to yesterday . . . but with gladness, not mourning. For yesterday God was his kin. Yesterday, his love came, spoke everlasting peace, and died on the cross so that my sins even mine, might be changed by his blood. Yesterday I was forgiven. So I rejoice in yesterday. I also rejoice in today. For the water of Christ's blood is poured as glory in the Father's right hand, sends his "Living Spirit" into every troubled heart. The presence of his Spirit eliminates idols and promises a tomorrow of glorious liberation and freedom. Today I am with him. And tomorrow. And all the tomorrow. But without Christ tomorrow is a blasted quagmire mark. Without Christ, I can only weep about yesterday's darkness, along with the Beatles.

For months the radio emitted the soul song of a young man stridently declaring:

"I can't get no satisfaction!"
"I can't get no game action!"

That puts it a bit crudely. But the young man with the twanging guitar

has articulated the material orientation of our culture. Satisfaction, it seems, comes from gratification of the senses. Cigarettes. Cars. Boats. Ranch houses. Color television. "They satisfy"—or do they? Never has any culture known so high a level of satisfaction of material wants. But where is the fruit of this satisfaction? Its fruit is borne in jam-packed divorce courts, in decaying structures as authority in home, classroom, and community.

"I can't get no satisfaction!"

So Watts erupted in an orgy of anarchy.

So Charles Whitman became the mad marksman on a Texas tower.

So a couple came to my study wanting to be married—he for the fourth time, she for the third.

"I can't get no satisfaction!"

Naturally. You are looking in the wrong place. You are looking for satisfaction of the wrong sort. Long, long ago, God gave his children some satisfaction about satisfaction.

"Stop leaving this evil world and all that it offers you, for what you have these things you have that you do not really love (and for all these worldly things, these evil desires—the crumb bit set, the ambition to buy everything that appeals to you and the pride that comes from wealth and importance—these are not from God. They are from this evil world itself. And then world is fading away, and these evil, forbidden things will go with it, but whatever keeps doing the will of God will remain forever" (1 John 2:15-17, *Living Letters*).

We dare not (how our fingernails and lament about popular music as an affront to the soul and the senses. We have to hear the humdrum the despoil the aerial faculty and triviality of which popular music is but a symptom. "Pop" music may be God's way of telling us how desperately millions of people need Jesus Christ. Who else can fill the terrible vacuum this music reveals?

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missions here and there - -

by Kenneth Day and Floyd H. North

• The Prison Parole

A young man, called from Miami Beach, Fla., to a meeting of the Southern Baptist Convention in Dallas, Texas, in 1960, was asked to give a testimonial. He did so, and his story was a dramatic one. He had been a prisoner in a Florida prison for 10 years, and he had been a member of the Southern Baptist Church for 10 years. He had been a member of the church since he was 10 years old, and he had been a member of the church since he was 10 years old.

He had been a member of the church since he was 10 years old, and he had been a member of the church since he was 10 years old. He had been a member of the church since he was 10 years old, and he had been a member of the church since he was 10 years old. He had been a member of the church since he was 10 years old, and he had been a member of the church since he was 10 years old.

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The story of a prison chaplain is not different from that

of a Baptist pastor of a church except that it is confined to an institution. The chaplain also ministers to the families of the inmates and to prison officials. He is pastor, counselor, and preacher who reports complete freedom in the development of a meaningful ministry to his inmates.

Jack Matthews, a pastor of a Baptist church in Miami Beach, Fla., is a chaplain at the Florida State Prison. He is a pastor of a Baptist church in Miami Beach, Fla., and he is a chaplain at the Florida State Prison. He is a pastor of a Baptist church in Miami Beach, Fla., and he is a chaplain at the Florida State Prison.

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His ministry is not different from that of a Baptist pastor of a church except that it is confined to an institution.

A "guarantee" meeting is part of the processing of new men at a state prison.

to about 100 men. One inmate usually told of being visited by church people during his earlier parole. A mother had told him she did not want him staying by his daughter during services at the church. Another overcame from an unsuccessful attempt to adjust to life outside to say of church people, "They talk the talk, but they don't walk the walk." In my experience, I would say few of the churches make any effort to help a man with a prison record to get relocated and accepted in the community. Nor are they concerned over the embarrassment and sorrow of his family.

As a community of "sinners, saved by grace," we should surely be most sympathetic, learn to identify with the needs, and develop understanding toward those who need to know the love and assurance of Christianity in this time of their darkest tragedy.

• Former Missionaries in Other Fields

In using the term "former missionaries" we refer to people who have been called to leave the field of their current careers and dedication among Southern Baptists.

A former missionary is one who has gone to another country under appointment by the Foreign Mission Board and who has either completed or otherwise terminated the assignment. This definition is likely to get reaction from individuals who come under its classification, particularly from emeriti missionaries. Some of them repeatedly affirm that they are still missionaries; that only their careers have been interrupted by an age limitation for service overseas. At times there is pathos in these expressions. One can sense the deep longing to be more fully involved with the current scene.

Those who have not finished retirement age may also react negatively to a similar tag. Their careers as missionaries have been interrupted by a wide variety of reasons, and they have relinquished themselves to a state-wide living, usually with great dissatisfaction.

In most cases the former missionaries are no less committed to missions than when they were fully engaged in an overseas assignment; and many are actually in their mind in others' Baptist wings to the Foreign Mission Board asking why the number of former missionaries is growing. The question seems to arise when a person has recently returned to the United States and has been asked to give a testimonial. It then seems to him that there is a large increase in the number of such persons.

The truth is that the percentage of resignations has increased almost constantly in these years. At the statistics for these years we can provide fairly accurate predictions as to how many persons will come from missionary

appointments. The level fluctuates but slightly above and below the 3 percent level.

When there were only 700 foreign missionary appointments Southern Baptists the 3 percent average for resignations resulted in a number considerably smaller than the total of 3 percent of today's 2,400 foreign missionaries. As the total number of foreign missionaries grows larger, the number of resignations also increases, although the percentage remains constant.

Psychological hazards sometimes trouble the missionary person who has resigned. The problem often arises not so much in his thinking as in what others might be thinking. Sometimes he is asked, "Why would God lead you to be a missionary and then allow you to come to be cut short?" And there are a few questions that reflect possible doubts about his understanding of the missionary calling or about his original motivation in making his own appointment. Some of these questions he has asked himself, often in the agony of disappointment over conditions that required resignation.

We can be sure, in most cases, that the missionary who has resigned did so only after much reckoning with the harsh realities of circumstance. There are many unanswered, if not unanswerable, questions in the minds of most missionaries who have resigned. Their sense of calling and motivation for service has not ebbed but has been redirected for a continued life of service in Christ's kingdom.

Most of the reasons behind the resignations of foreign missionaries are connected with problems of health. A few of them indicate difficulties in adjustment to physical circumstances or to the human relationships required on a mission field. This should come as no surprise to anyone. A person is not removed from his classification as a human being either physically or psychologically when he becomes a missionary of the gospel of Jesus Christ. His position as he stands is two often elevated beyond reason in the minds of other people.

But sometimes the circumstances that force termination of a missionary career are unrelated to matters of personal adjustment or to all the field. Missionary leaders have had to come home because the members of the family have been stricken and cannot survive under the living conditions on a mission field. And whenever a missionary wife or husband develops an acute or chronic health condition, two missionaries are lost to the cause and just the one who is left.

Former missionaries now fill many places of strategic responsibility in Southern Baptist life. Some are pastors, others hold responsible denominational positions. Others are established in various vocational pursuits. Almost to the man they are striving to fulfill the Lord's will for their lives. The fact that they have been foreign missionaries reduces their potential for usefulness in the country rather than detracting. Their presence among us affords

enjoying a potential blessing. It is true that they may not have as much time as missionaries on furlough to assist in projects of intensified mission education, but they can be counted on for much valuable help. Perhaps they have been overlooked on many occasions or underestimated for what they have to offer the cause that has been most dear to their hearts. Former missionaries are sons, not liabilities. We share their interests and longings for the opportunities to which they were once committed, but we also thank God for the time he was able to use them in foreign lands and for what they must now under his leadership.

● Student Missions in the Northwest

by Roland P. Hood

*Executive Director
Secretary-Treasurer
Baptist General Convention
of Oregon-Washington*



The Baptist General Convention of Oregon-Washington was organized in April 1963. Beginning with the summer of 1950 we began to use student summer missionaries to help in advancing our work. From a small number of students in 1950 we are now using approximately sixty each summer.

Students provided by the Home Mission Board have joined with students from our section to enter many new fields through Vacation Bible Schools and revivals. We have a number of churches which had their beginning through summer mission work.

Young people have also accomplished work in young churches and missions. They are a significant means of reaching into homes which might never have been touched except through children enrolled in Bible schools.

We have discovered also that many strangers and older churches are responding to the idea of youth-led revivals. Each year we use four evangelism teams directed by our senior secretary of evangelism. These students are some of the chosen young people in the nation and God is bringing great blessings to our people, as well as connecting the best through their enthusiastic witness for him.

Beginning with the summer of 1963, under the direction of the Department of Student Work of the Oregon-Washington Convention, a new type of ministry was started by

students. It is a novel ministry. For sometimes we had heard that there was great need for a recent ministry on the beautiful Oregon coast. In what is known as the Twenty Minute Mission where thousands vacation. Under the direction of Gene Bick, secretary for the Student Department, a conference was opened. The Expression, as it is called, is manned by students as opportunity for continuing the project of Jesus Christ. It is contemporary and meaningful to the high school and college students who live on and visit the Oregon coast during summer months. The program includes folk music, short dramas, folk art, films, with emphasis on personal-to-person dialogue. Every conference ministry is geared toward providing thought about a person's relationship to God. The atmosphere and program encourage dialogue between visitor and staff members concerning man's deepest needs and longings, his feelings, hopes, aspirations, frustrations, and concerns. Each member of the staff is trained to listen sympathetically and to offer himself as a concerned friend who has listened meaningfully in the past. Through Christ, God's unique expression of himself to man.

From the very first week that the students began this work, they were greatly encouraged by the response of people in the community, which was working down of even abolishing. A major and city council, a manager of a local radio station, an editor and staff of a newspaper, business, service clubs, and churches eagerly welcomed their coming to assist in young people, all enthusiastically offered to help. Many of the friendships in The Expression were destined by evangelistic, newspaper space was given, radio time was contributed.

The Expression was one of several projects sponsored and financed by northwest Baptist students during the summer of 1963. Some help came from Clatsop, Baptist students. Organized plans called for cleaning the conference following the Labor Day weekend since the money was given and students had to return to college. It was obvious, however, that the ministry was needed on a permanent basis. Area pastors, newspaper and young people came pleading, "Don't keep it quiet! We need what you are saying and doing."

It also became obvious that The Expression was only a part of what was needed. Even with several different churches of various denominations in the area, a Southern Baptist witness was needed. There was need for a church to which those reached through the conference ministry could be related. Those who work with this unique ministry had a deep need for personal involvement in the life and work of a nearby church while they carry on The Expression ministry. One of our churches several miles from Astoria City where The Expression is located, is now sponsoring a mission there with the help of several converted college students. The ministry of The Expression also continues on Friday and Saturday evenings, a witness to youth of the truth that Jesus ("Jesus is God's unique expression of himself" to man).



by Cyril E. Bryant
Editor, *The Baptist World*
Publication of Baptist World Alliance

Responsibility for Control of Obscenity

Y'OK, as an individual, have a responsibility in helping to control widespread obscenity.

One of the newer dictionaries defines "obscenity" as that which is offensive to prevailing concepts of morality or decency. It is a more liberal interpretation of the word than earlier dictionaries which spoke of it as anything designed to incite to lust or depravity.

This change from an absolute to a relative definition is one of the problems facing federal government officials in a constitutionally sensitive battle against obscenity, pornography, vice, and other objectionable features in current films, books, and magazines.

Recent judicial decisions have implied that a photograph, a story, a movie may be obscene in Alabama but not in New York. The theory is based on the newer definition—clearly a change only when it obscures the reverse. If recent statutes vary from one section of the country to the other, the determination of obscenity also varies. For this reason, some legal authorities believe that federal action on obscenity should be deferred to state courts rather than in federal courts.

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almost entirely and voluntarily on the individuals who buy them (see p. 251). One of the seven members of the Federal Communications Commission has a word of advice about effective public control of these media. Television programs are sponsored by advertisers who want the largest possible mass audience and the largest possible market for their products. Factors discussed in the advertising sponsors are, therefore, especially effective. Usually, motion picture theaters operate for the money they can make; a careful selection of films by the public and delivery an effective "vote" on the type of films they show.

Newspapers, selling photographic magazines and posters also depend entirely on public support, and the fact that they rely on business indicates a substantial portion of the public does support them. Local protests by independent citizens can be more effective in this area than in the nationally shown films and television programs. These businesses can be closed by local police under usually existing local laws if a sufficient proportion of the public demands it.

The other problem area—obscenity that comes into the home—can be controlled by individual pressure to the U.S. Postmaster General (Under Public Law 90-206 Title III, any person who transmits advertisements "intentionally receiving or sexually provocative" can write a letter to the U.S. Postmaster General asking that the name be removed from the publisher's list. If further mail is received from these advertisers, the person can request a court order against the publisher. If more advertisements arrive, a court order may be secured which will make the sender of the advertisements subject to legal charges.

In all areas, the line on obscenity rests at the point where one individual's "freedom of speech" conflicts with another individual's own determination of what is obscene and objectionable. And for the time being at least, the initiation of private action upon the individual.

FINANCIAL SUPPORT

by Harold K. Graves
President
Golden Gate Baptist
Theological Seminary
Mill Valley, California

I AM often asked about my college or am presented by someone as president of a college. Now this does not hurt my feelings at all, for I would be honored to be a college president. This mistaken identity—confusing a seminary with a college—points up the need for an understanding of the difference between a college and a seminary. Among Southern Baptists, college and seminary differ in some basic ways. Not the least of these is in their support.

Southern Baptist colleges in the United States are either owned and operated by a state convention or receive a major portion of their support

from a state convention budget. In addition they receive tuition from the students.

The six seminaries of the Southern Baptist Convention, however, are owned and operated by the SBC through boards of trustees elected by the Convention. These seminaries charge no tuition to students. Cooperative Program funds in varying amounts represent a substantial percentage of their total annual operating budgets.

Some years ago I was in a southern city on a Sunday and was asked to speak in the morning service. It was their day to pledge the annual budget

Much of the time was taken in explaining what was included in the budget, and a strong emphasis was placed on missions. By "missions" it was soon apparent the pastor had in mind the foreign and home mission fields. When I was presented in the congregation he made no reference to the fact that Golden Gate Baptist Theological Seminary receives a large percentage of its annual operating budget from monies given Sunday by Southern Baptists. He missed a chance to say that they would now hear from one whose institution was built and existed financially primarily by gifts from churches.

Since everything we do as a denomination through churches, agencies, and mission boards depends on trained leaders, it is significant that by and large these leaders are trained in schools supported by the denomination. This is why the seminary boom is large in the budget of the Southern Baptist Convention.

First of all, then, the Cooperative Program of Southern Baptists is the principal source of financial support for theological education for our church and denominational "professional" leaders. In the case of Golden Gate Seminary for the year ending July 31, 1967, the Cooperative Program provided nearly 94 percent of its operating budget funds. The use of the endowment fund of a Southern Baptist seminary determines the percentage of the budget which must be supplied by Cooperative Program funds.

In addition to operating funds, the capital needs portion of the Cooperative Program budget provides funds for the seminary's physical plant. In the case of the newer schools, almost their entire plant is a monument to faithful giving. Golden Gate Seminary campus represents gifts of more than \$6 million through the Cooperative Program of Southern Baptists.

Next to this support, gifts from individuals provide the largest amounts for operation and for the physical plant and equipment. Endowment funds provide earnings for operating budget, lectureships, and student assistance according to the wishes of the donors. The older schools have larger even if still very inadequate, endowment accounts. The newer schools are

beginning to gather significant support through this channel. Popular church for students gifts include support for chairs of instruction, lecture series, and student institutions. Golden Gate is making now to endow a Chair of Missions and Evangelism and has just received word from a couple concerning their plan to endow an annual lecture series on preaching.

Individual gifts have provided much of the funds for construction on the older campuses, supplementing capital funds provided by the denomination. At Golden Gate these special gifts have provided additional library books and equipment, waste furnishings, and several teaching aids such as record and tape machines, projectors, tractors.

The most recent gift to Golden Gate came in the form of a living trust. A dedicated woman who has supported the seminary through gifts to the library and the Chair of Missions and Evangelism has now placed a large share of her property in trust for the benefit of the seminary. She gets a fixed income for life and at her death the entire trust is to be used to provide housing on campus for faculty, staff, and missionaries with any profit from rentals to be used in the operation of the seminary. Thus she receives tax credit for a contribution, helps relieve a housing problem, and ultimately provides income for the seminary. Men and women like her have made possible our theological schools, and as their number increases, will strengthen these institutions permanently.

Student assistance has always been a favorite area of support. This comes in the form of funds for loans, direct aid, and work or mission grant funds.

This, too, is a form to the seminary so that it makes possible the attendance of many who would otherwise be deprived of theological education. Loans and direct gifts cover the expenses which might cause a student to drop out of school. One man of another faith provides \$2,000 a year for student aid at Golden Gate, and several others, many of whom are not Baptists, have been consistent with this kind of support.

The third source of income to the seminary is from a contribution fee at Golden Gate of present amounting of \$45 per semester, which includes among other things the study of law, the student handbook, and a student activity fund. This fund only partially covers for the office work in the business and registrar offices, and about one half the cost of infirmary services, libraries, apartments, and cafeteria together about break even through one contribution the other. Rental and food prices are set so as to make the whole enterprise of providing services a break-even project without any replacement reserves through maintenance of the facilities is provided.

To sum up a student can attend Golden Gate at a cost of \$125 to \$150 per semester for fees and books. His expenses for housing are 40 percent to 60 percent of the rate in this area. The instructional program and supporting services are provided by the denomination through the Cooperative Program as from the gifts or earnings from gifts of interested friends. Thus the SBC expresses its concern for leadership training in the life of the churches and the denomination.

COOPERATIVE PROGRAM ALLOCATIONS 1968-69

Golden Gate Seminary	\$ 475,000	Southeastern Seminary	659,751
Midwestern Seminary	500,110	Southern Seminary	1,386,845
New Orleans Seminary	857,759	Southwestern Seminary	1,706,508

WHAT CAN

I DO?

by Elaine Dickson

THE CONSCIENCE of WMS members is asking more insistently than ever, "What can I do?" The search for answers proceeds with new resolve. In thousands of concerned hearts a response is building. Women are seeing and responding to human need.

A church in San Antonio has a mission action group called "The Headliners." This group works from the front pages of the daily newspapers. As the private dramas of personal crises unfold, women in the group write letters, make telephone calls, and send telegrams expressing their concern in the name of Christ and their church. The contact was in the form of a telegram to the families of the astronauts who were killed in the fire which consumed the interior of the capsule. The contact was a telephone call to a Mexican family whose son was in trouble with the law. The contact was a letter to Jayne Mansfield in the period of personal crisis before death. The central message in every contact is this: We care. Our church cares.

A woman in South Carolina expressed it this way. She said she heard speech after speech about the needs of Negro people and the plea for meaningful relationships to be built with them. Then she commented, "One day a little buzzer went off in my heart and I asked myself, 'What are you doing?'" That stabbing question in a sensitive heart led her out each week to teach a class of Negro teenagers.

A group of women in a small county seat town takes Sunday supper to prisoners in the county jail after learning that the prisoners are not served food on that evening. The men of that church lead a worship service for the prisoners.

The search continues. Answers come. Needs are located in many previously overlooked places when the human conscience begins asking "What can I do?"

EDITH

FREEMAN

CONVERT
FROM
JUDAISM

EDITH FREEMAN is a convert from Judaism. She used the words "the wonderful grace of our Lord" to describe how she and her husband feel about their salvation and call to full-time Christian service.

Since God's call, Wilbur Freeman has completed four years of study at California Baptist College and one year as a ministerial student at New Orleans Baptist Theological Seminary. Mrs. Freeman, a daughter of Orthodox Jewish parents, became a Christian eight years ago at the age of thirty. In her answers to the questions below, she tells the story of her salvation and suggests how Christians can witness to Jewish friends.

Q. Mrs. Freeman, did many Christian witnesses to you before you were saved?

A. I had never heard the gospel until I met Dr. Frederick Berger, under whose teaching I became a Christian.

Q. What was the most important factor in your salvation?

A. The Christian love shown to me by Dr. and Mrs. Berger. No one had ever told me he loved me just for being a Jew, but the Berbers did. They said they loved me as a Jew because their Lord was born a Jew; the Bible is a Jewish book, the twelve disciples were Jews, the first missionaries were Jews, and Jews gave the gospel to the Gentiles.

Dr. Jones is director of the Department of Work Related to Non-Evangelicals for Kansas City Baptist Association, Kansas City, Missouri.

Also, I came to understand the relation of the Old Testament prophecies to their fulfillment in the New Testament. I then had to accept the New Testament as God's Word. When I accepted this, I realized that Jesus was truly my Messiah, the one I had heard of as a child in our Orthodox Jewish home.

Q. Then, you at first found it difficult to accept the New Testament as God's Word?

A. Yes, I would not read it. To me it was a Gentile book about a Gentile God.

Q. Did Christians who witnessed to you ever make irritating or offensive remarks?

A. No, but this is a major problem with many Jews. Well-meaning Christians often say offensive things to Jewish people which close the door to further witnessing. For example, telling a Jew he is going to hell if he does not believe in Jesus just hardens his heart.

Let me add that telling Jewish jokes is also offensive to Jews. An offensive statement to Jews is for Christians to say that the Jews killed Jesus. I know of Jews who have heard such things in a church and would never go back.

Q. What suggestion would you make to a Christian who wants to witness to her Jewish friend?

A. Love her. Go the extra mile and then some. Pray for her. Show her in your life the joy of the Lord. Make her jealous of what you have. Every Jew I know who has been won to the Lord was won through love and the joy the Christian had in making them jealous.

I know that this is my testimony.

In spite of the strong resistance I put up and the difficulty the Berbers had in leading me to the Lord, they never stopped loving me. This I could not understand, but it was very convincing.

Q. How can Christians make friends with Jews?

A. Show Jews that you love them and accept them as persons. Let them know that it is because you are a Christian that you are particularly interested in them. This is especially important because Jews think all non-Jews are Christians, and they have been persecuted by many whom they think of as Christians. That a Christian, just because she is a Christian, is particularly interested in making friends with a Jew makes a deep impression on a Jew and causes interest. Do these things and you will have a lifelong Jewish friend.

Q. In addition to the Scriptures, what other things should the Christian witness know?

A. She should learn all she can about Judaism. Books such as *Neighbors Yet Strangers** and *Meet the American Jew*† are excellent sources. She can ask her Jewish friend to take her to a synagogue or temple service. She will learn much from her visit.

Q. Some fear to witness to Jews because they think that Jews know more than they do about the Bible. Is this true?

A. No. The average Jew does not read the Bible. The average Chris-

tian knows more than he knows.

Q. How can the average Christian begin a witnessing campaign with a Jewish friend?

A. Jews love to talk about religion and will talk about it freely with Christians. The Christian witness can begin by asking the Jew to describe Jewish holidays, religious activities in the home, or synagogue services. But she must do this with a spirit of genuine interest and concern. You cannot fool a Jew. He can feel it if you love him, and if you do not.

Q. When the Jew becomes a Christian, should his friends continue to stay close to him?

A. Definitely! When a Jewish person accepts Christ, the Christian friend should be sure to take her to church. Don't just invite her and let her go by herself. Pick her up and take her. Going to church is new and strange, and the new believer must be nurtured until she has grown some in the Lord. When a Jewish person accepts Jesus as Messiah, she usually loses friends and family. Sometimes she is completely forsaken, and there is a great emptiness. Christian friends need to fill this gap. During this difficult time, the Jewish believer needs to know that she is accepted in the church and that she has many brothers and sisters in the Lord.

My own family disowned me for six years, but when I recently went to New York to visit my parents, they welcomed my family. We even had the chance to take my youngest sister, her husband, and three children to church. Oh, God is very good to us!

*by A. Jane Jones, \$1.75 in paper
†by Beiden Markus, \$1.25 in paper
Both from Baptist Book Stores

How Do Baptists Minister?
Guide for Study, page 16

by Monte McMahan Clendinning

A Chaplain's Ministry in CORRECTIONAL INSTITUTIONS



In the midst of revolution, crime, and unprecedented need of our day come challenges from Christian leaders. We hear "become involved," "act now," "dare," "rush," "do you really care?" Such expressions find their roots embedded in the words of Jesus Christ, who said: "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45). He continues to do so.

What does it mean to minister? One Christian leader defines ministry as "an endeavor to relate in a personal and meaningful Christian way with people at the level of their need. It is being something to them in their need—being someone who cares and who shares in understanding and Christian acceptance. It is relating a person to God through Jesus, the Christ, by telling, showing, demonstrating, and revealing in any available way the quality and nature of God's love as evidenced in the person of the Christ."

An area in which this kind of Christian ministry is desperately needed is in correctional institutions throughout America. These houses annually more than 400,000 adults and youth. This figure will be larger next year, however, for crime is greatly outpacing population growth.

What are Southern Baptists doing to minister to some of these inmates, 97 percent of whom are released after three years of commitment? While Southern Baptists have shown for many years an interest in the work of chaplains in correctional institutions as well as in other areas, it was not until 1941 that the Convention asked the Home Mission Board to assume responsibility for this ministry.

Today in all types of correctional institutions there are approximately eighty full-time chaplains, endorsed by the Southern Baptist Chaplains Commission serving through the Home Mission Board at home and overseas. In addition, a comparable number serve in part-time relationships, primarily in state institutions; however, a growing number are connected with local authorities in their work.

Some chaplains are employed by state Baptist conven-

tions. Georgia Baptist Convention, for example, employs a chaplain at the Georgia State Prison. Soon after his arrival, the chaplain visited a group of men in a dormitory.

"Why are you here and who pays you?" asked an inmate.

"To answer your first question," calmly replied the chaplain, "I think it's the Lord's will." Continuing he said, "And I'm here representing the Georgia Baptist Convention, made up of approximately a million people. They are the ones who pay my salary." On this answer he later could develop personal relationships.

T. E. Carter, of the Home Mission Board, in clarifying the role of a chaplain said: "As a representative of God the institutional chaplain seeks to lead all persons toward Christian ideals, but more especially each person to a vital relationship with God through Jesus Christ. He is a pastor, teacher, counselor, preacher, missionary, leader, administrative community leader, and much more."

Worship services on Sundays, unbroken prayer services and short daily devotions are all planned by the chaplain to help people come face to face with God and with their selves. In these services some find support and encouragement during separation from the family. Others become aware of new ways of dealing with old problems. Still others for the first time come to grips with the reality of God, experiencing a personal cleansing and healing through Christ, and receiving strength for daily living and for the future. This spiritual conversion or reformation, according to Commissioner of Correction Harry S. Avery of Tennessee, is the foundation of every successful rehabilitation.

Chaplains also help in plan religious education activities to meet interests of individuals. Particularly appealing are Bible study and discussion groups, religious films and musical activities.

Regarding the importance of individual contacts, the chaplain visits persons while they are at work and play. He is especially sensitive to those whose morale is low and

who may have difficulty in adjusting to the institution. Through interviews, personal and team counseling, the chaplain seeks to bring persons to crisis to an awareness of the love of God who cares for the total individual regardless of his sin (and does not love them less because they are imprisoned).

Chaplains do not often see immediate results in the lives of those with whom they work. "It is usually a gradual working and involvement with individuals over an extended period of time," explains a chaplain from New Virginia. Meaningful personal contacts take time to build especially when in most instances a breakdown in inter-personal relationships is a part of the inmate's background. Love must find a way and be patient as friendship develops.

When results do come, however, they are often dramatic. In a Georgia institution an inmate was serving a life sentence for taking another man's life. The spirit of God working in the man's life through experiences in religious services and in personal contacts with the chaplain finally brought the prisoner to a conversion of his mind. He accepted Christ as his Saviour and began to work diligently to follow clearly the teachings of Jesus. Later he was able to receive a commutation from life to thirty years. After serving sixteen of those years the man was released on parole. The chaplain continued to be his friend during his adjustment to civilian life. Today this ex-prisoner is recognized as a useful Christian citizen.

Occasionally inmates express their appreciation. A chaplain in Virginia had often stopped by to talk with a Jewish prisoner. Before his release he wrote: "Personal thank you for your kindness. I am here and have had a little easier to bear and have faith."

An effective chaplain is concerned not only with the person within the institution, but also with his family. The chaplain has the policy of seeking to involve the prisoner's wife and children in the active life of a nearby church. He writes the pastor encouraging him to lead his congregation to draw the family into close Christian love and

fellowship. When this ministry is provided by a church family, the inmate's rehabilitation and adjustment after release are apt to be easier, and of a permanent nature.

In some instances a man's family moves into the community to be near him. Then the chaplain and the local church can work together more closely in ministering to the needs of the family. Members of the congregation have opportunities in a warm, friendly way to help the troubled family feel welcome and to be able to live and participate in the life of the community and the church.

Chaplains are interested in obtaining citizens within the community to the spouse to crime as well as to the service they can render to individuals by volunteering to help in correctional institutions. Last year Chaplain Albert C. Hart, director of Religious Services in the Department of Corrections of Tennessee, conducted in Nashville a symposium on crime. Representatives from churches within the city came to view a documentary film on the state prison rehabilitation program and to hear a challenging address delineating the necessity for law enforcement.

Local law enforcement officers examined not only areas within the city, their systems which followed gave the inmates opportunity to voice reactions. Without exception each group believed that the opening in crime was directly related to the breakdown of discipline and authority in the home. Numerous suggestions were shared to emphasize the growing importance of volunteers and how they could help in the process of inmate rehabilitation.

In many sections of our country women volunteers, in cooperation with a chaplain or a warden where there is no chaplain, are actively involved in prison rehabilitation. In one group several women volunteer in teaching a Bible study class every Saturday at a prison. A group of one hundred women evangelists serve in another group of women conduct a craft class. Many women have found this a satisfactory way to make personal contacts. After a number of weeks of participating in crafts together, a prisoner understood how to use another. She was the mother of a prisoner who had several children, but her husband was going to bring the children to see her soon. To these who have to see results, perhaps these brief comments were insignificant, but to the unconverted crafts teacher this involvement was a breakthrough and the beginning of building confidence between them.

Volunteer work is not always done by groups. A woman took the initiative in asking the chaplain to her community if there were inmates in prison who did not receive mail. He gave her the names of a Negro man about twenty years old. For five years now this Christian woman has written regularly to this young man. From the two initial letters which she has sent him, and other gifts, she can guarantee him an upward accomplishment. High school graduation, completion of a Bible College course, perhaps pattern as a Christian pastor, and an increasing blood count. When the chaplain called her recently to report that the young man was to be paroled, but one was almost against

to that of the young man!

One woman in a small community became concerned over prisoners in the local jail. Having received permission from the jailer, she made regular visits, leaving with each prisoner homemade cookies, religious tracts, and a warm feeling that someone cared.

As concerned Christian women, working through chaplains and wardens, seek ways in which to minister in correctional institutions, opportunities seem to be limitless. Often chaplains are willing to provide orientation classes so that volunteers may learn how to make personal contacts more effective. Unfolding opportunities are including such ministries as providing *Home Life* magazine and other religious publications; distributing modern translations of the Bible; answering questions about what is happening in the world; providing transportation for prisoners to attend worship services in a church; inviting a selected inmate to have a noon meal with the volunteer's family; helping an ex-convict to feel accepted in the community or serving as his sponsor through the painful process of making a new start.

Such ministries touch the hearts of prisoners more readily when they are performed by women motivated by love for God and who truly love their fellowmen.

The importance of ministering to individuals in need is seen over and over again in the life and teachings of Jesus. In his teaching on the judgment, Jesus mentions specifically ministry to those in prison, concluding with, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40b).

Chaplains are ministering in the name of Jesus to thousands in correctional institutions throughout our nation and overseas, but they are few among so many. Women who have experienced new life in Christ can be used of God to help bring new life and hope to those in prison and to their families.

for General WMS Study

Unit Theme: How Do Baptists Minister?

APRIL: Ministry in Penal Institutions; Chaplains

MAY: Medical Ministry at Ogbomoso

JUNE: Churches Ministering in the Community

Basis for Study: The article, "A Chaplain's Ministry in Correctional Institutions," page 14

Study Question: What is ministry and how is it expressed by chaplains and others in correctional institutions?

You might want to write your own reason for ministering to the needs of others. Add to folder for personal study this month: Romans 5:1-8; Philippians 2:12-16; Mark 10:45; Acts 1:8.

On page two of the folder write two dates: May 1969 (at the top) and June 1969 (half way down the page).

Checklist for April

...Read carefully and prayerfully the lesson, page 14.

...Read as background pages 2, 6, 33, and 36.

...Prepare a display to include:

...1. April WMS Study Topic poster (one of a set of ten posters, \$1.25 from Woman's Missionary Union only, 600 North Twentieth Street, Birmingham, Alabama 35203).

...2. Mission Action Group Guide: Prisoner Rehabilitation (\$1.00 from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203) or Baptist Book Stores.

...3. Study question.

...Prepare a folder (4 1/4" by 5 1/2") for each person from one half sheet of unlined paper. On the cover draw a cross under which print: TO GOD'S GLORY (Matt. 10:45).

On page 1 write at top: April 1969 and Motive for Ministry (Write "Z" by the statement you consider the least desirable motive for ministering to the need of people; write "D" by the most desirable).

1. ...A friend wanted me to participate along with her.
2. ...I felt that I was led of the Holy Spirit to do this work.
3. ...My group was assigned this responsibility.
4. ...I am very much interested in ministering in this area.

Agenda for Meeting

Song

Call to Prayer

Business

Promotional Feature (see WMS Forecaster, p. 42)

Study Session

Introducing Unit and Today's Study

(by leader of discussion—5 minutes)

Our study for this quarter is how Baptists minister in (1) correctional institutions, (2) through medical missions in Nigeria, and (3) through weekday ministries.

Today as we consider the ministry of chaplains in correctional institutions, we shall ask ourselves this question (read study question).

Basic to each of these three studies is our understanding of ministry and what motivates us to minister. (Distribute folders—see above—along with pencils.) Each of you has received a folder which you will use in this session and also in May and June. This is for your own personal use; no one else will see it.

Open the folder to page 1. We shall take about three minutes to fill in the blanks. (Encourage women to keep the

folder in their Bible for three months, to read suggested Scripture passages this month, and to bring folder to next meeting.)

Studying Lessons

Plan 1

By reader of discussion—25 minutes. Having considered our motive for ministering, let us explore the ministry of chaplains in correctional institutions.

1. In two to seven minutes a member summarizes the lesson, page 14, repeating before the paragraph beginning "In many sections of our country women surrounders..." on page 15.

2. Can women help in correctional institutions? What have women done, and what can they do today in such institutions? (10-15 days in 1969 and 1970.)

Interview members of a mission action group working in prisoner rehabilitation if you have one. Plan in advance with them questions to be asked to bring out the range of their activity.

Call to two women to tell experiences found in Mission Action Group Guide: Prisoner Rehabilitation (see p. 16).

Conclusion (by leader of discussion—5 minutes)

(Choose one or both of the following.)
1. Present a challenge by summarizing the last two paragraphs, page 16.
2. Ask Activity Chairman to provide plans for organizing a mission action group in prisoner rehabilitation or list of a project in which people in your church are working to help youth.

Closing prayer: Include chaplains, prisoners, and women who will minister in correctional institutions.

Plan 2

Present a chaplain as guest speaker who will speak (20 to 25 minutes). Allow time for questions and answers about his work.

Conclusion and closing prayer

Follow suggestions, Plan 1.

FIRST of THREE STUDIES Ministry in Jesus' Name

APRIL: My Church, Ministering

MAY: Ministry in Jesus' Name in China

JUNE: Responding to Physical Need in Korea

Guide for Study, page 19

My Church, Ministering

by Mrs. Roy C. McGlamery

INTRODUCTION

In every New Testament church there is a healthy balance between ministry and witness with the primary responsibility of the church being the redemption of men. Those who have been redeemed are busy about the task of serving the needs of humanity, aware that those who are saved in Jesus' name have been bought with the love of God. Jesus gave to those who would give him the greatest commandment: "They shall love the Lord their God with all the heart, and with all the soul, and with all the mind" (Matt. 22:37). But he gave them more than that; he added: "And the second is like unto it. They shall love their neighbor as themselves" (Matt. 22:39). Our love for God results in love and concern for our neighbor. Mission action in Jesus' name demonstrates Christian love for God and neighbor.

In Howard Thurman, featured speaker at 1967 for the North American Baptist Women's Union meeting in Washington, worked against the kind of ministry which is not done out of love, but is done simply from a sense of duty or as a selfish response to the opinion of others. "Commitment to service means love," he said. It was James Russell Lowell who said, "The gift without the giver is bare." This is particularly true in serving others for Jesus' sake. Redemption is the fruit of service without love (see introduction, p. 1).

When a member of a church becomes sincerely and deeply involved in serving others, then the church begins to have a redemptive influence on the world of the world. Each of us needs to examine our motivation and practice

CURRENT



in activities and service. The witness of our church depends upon our influence, but we are the church. Let us now consider the study topic for today which is "My Church, Ministering" (please sit before the group).

(Divide the group into small study units to explore answers to questions which the group study leader has prepared in advance. Distribute pencils and paper.)

CONCLUSION GROUPS

Group 1: Assign the question, "What pattern for ministry did Jesus give as illustrated in Gospel accounts?" This group may consult the personal preparation action section of any of the mission action group guides for Scripture references, or use those: Mark 10:42-44 and Luke 10:25-37. A Bible concordance will guide them to evidences of loving service to people with whom our Lord associated. One person reports, reading the question and illustrating from the Scriptures in his answer.

Group 2: Assign the question, "What is our church doing in the way of ministry to people which shows real love and concern for persons?" Make a list, report in detail on one mission action project.

Group 3: Assign the question, "Are there persons of special need and circumstances within reach of our church about whom we need more information and who might need it?" Give Mission Action Survey Forms (see p. 19) to the group and get specific information. Group makes a list, reports, and suggests that after the meeting others may have information to add.

Group 4: Use books *People Who Care: The Company of the Committed*, and *New Roads to Renewal*. Ask the group to find a few significant quotations or chapter headings to challenge the group to further study and action. They report on these.

(After ten or fifteen minutes the groups come together to report.)

Leader: Let us take the *Baptist Hymnal* and turn to the page preceding the responsive readings where you will find a church covenant statement which many churches use as

worship services. We are thinking about a church's ministry. Let us look at this statement and note those statements in it which deal with relationships with others. Let us in our mind's eye number each of the paragraphs in the covenant. There are fourteen in all. Look at the covenant. On the chalkboard let us place the numbers of those paragraphs which deal with others. (List paragraphs 4, 6, 7, 8, 9, 11, 12, 13.) Let us read those together. Which of them specifically relate to mission action? (6, 8, 11, 12.) You may wish briefly to explore the meaning of these and discuss mission action which would result from acting on these statements.

Let us discuss the way a church helps people. A patient in a hospital told a Baptist pastor that she had decided to start attending church when she returned home. She said, "I'd been in the ward with a number of your church. Many people came to see her. Only my husband visited me. When you belong to a concerned church, you mean something to people." In this instance, the church's concern helped a member and was a powerful witness for Christ to someone else.

In reference to the ministry of the church, Lewis E. Rhodes made this meaningful statement, "My church means a vision to me. The vision is a world with a multitude of faces. The faces of children, some hungry, some playful, some ill, millions not having found life. There are the faces of women under the burden of life. Men are there with their cares, their ones."

"My church is reaching out to them, for them. It has a heart that feels. Compassion is not an ideal, it is real. My church feels the hurt with our bruised world. We want every mouth fed, every body clothed, every sick person to have medical care, every human being to be loved and every lost person to hear the gospel."

(Invite members to comment on this quotation.)

One Baptist church has a group which deals with people who have physical need. The group is composed of professional people trained to be of special assistance—a lawyer, a physician, a high school principal, and a worker with exceptional children. The group handles financial problems, emotional problems, vocational problems, as well as domestic and legal entanglements of people who need them. The group has a portfolio of referrals so that it may know what the community can do in any situation. They keep addresses and the names of key people in city recreational services, in homes for unmet mothers, and in the children's medical center. Other agencies of the city or county that might be of help are also readily available to them.

A ministry of another church takes the form of a center, which receives supporting assistance from the association, the state convention, and the Home Mission Board. Volunteers from the church, from the Baptist Student Union at a nearby university, and from a hospital perform service. The center offers club and chess sessions for Junior and Primary youngsters, after school study halls, youth groups,

a women's club, a senior citizens session, and a school session for preschoolers of working mothers. Once a week the center holds a community sing and inspiration service. Then on Wednesday nights and Sundays the church provides transportation for people of the neighborhood to come to worship services at the church.

WHAT IS A CHURCH?

In a recent news column, the following statements were listed. (Duplicate for each member, or each may turn to the page in *ROYAL SERVICE*. Ask that each one check those statements which actually refer to a church, remembering that a church is not a building but people who follow God's leadership.)

1. Structures with tall towers, chimneys, a steeple
2. Strong, courageous, Spirit-filled leaders
3. Soft seats, subdued lights, sweet organ music
4. Members who show forth Jesus' love to others
5. Budgets big enough to supply every need
6. A large membership
7. People with lofty visions and generous hearts
8. A rich history and heritage
9. God's presence, direction, and power

in CURRENT MISSIONS GROUP

My Church, Ministering

Study Questions: Does my church show interest and minister to the needs of others?

Objectives

- After study, question or response to:
 - 1. Provide copies of a church covenant, either in the BAPTIST HYMNAL or mimeographed.
 - 2. Provide copies of BAPTIST HYMNAL.
 - 3. Provide pencils and paper.
 - 4. Assign a chapter of mission action guides (see p. 64 BPSU Year Book) which your church may be using or may need to use at meeting ready.
 - 5. Provide Bible concordance and several editions of the Bible.
 - 6. Borrow these books from a pastor or church library. Request them from C. to B. or The Company of the Committed by O. Eber Trustwood. New

Roads to Renewal by Sheldon Howard Shaw. These and suggest that members may want to read them.

- 1. Prepare the room for dividing members into small (three or four) work discussion groups.
- 2. Order Mission Action Survey Forms, 50 for 50 cents (available only in multiples of 50) from Women's Missionary Union, 800 North Twentieth Street, Birmingham, Alabama 35203 or Baptist Book Store.
- 3. Duplicate statements on page 19 if every member will not have a copy of *ROYAL SERVICE* at the meeting.
- 4. Prepare study questions for discussion groups.

Duplicate statements on page 19 if every member will not have a copy of *ROYAL SERVICE* at the meeting.

Prepare study questions for discussion groups.

AGENDA for MEETING

Announcement of general WMS projects and plans.
Preview of general WMS study topic for next meeting (see front cover).
Information and discussion of mission action projects.

10. Loving concern as evidence of love for God. (Ask for those checked and discuss.)

FOLLOW-THROUGH

Encourage each group member to write down one person's name to whom she will minister this week. It may be she will write a letter for someone, make a visit to someone who is lonely to assure her of her love.

Will each make a new and fresh determination to observe a daily time with God in prayer and Bible study?

Will someone decide to become a part of a mission action group or help a group in a project? Discuss and share.

CONCLUSION

A trim couple, "What kind of church would my church be, if every member were just like me?" might be aptly paraphrased with new meaning if each of us could sincerely declare, "A Christ-honoring church will my church be, through a ministry of love, beginning with me."

Point a prayer circle around the room, while the group sings the chorus of "Soul Us, O Holy Spirit" with a musical accompaniment.

Prayer for mission action projects and other WMS activities.
Group planning for next month.

Song, "Glorious Things of Thee Are Spoken" (No. 381, Baptist Hymnal)

Before singing, read the words of the hymn, calling attention to the fact that the words describe the attributes of the church which Christ established. At the conclusion of singing ask group to look at the words and mention these attributes.

Call to Prayer

Assign names of ministers to members. A member reads the Scripture passage and the brief story. Each person reads the name she holds. Brief prayer follows. At the conclusion of prayer period say that every missionary is a part of a church which seeks to minister to needs of persons. Follow with information, page 17.



STUDY WRITER

Mrs. Roy McGlennery and her doctor husband were formerly missionaries in Barranquilla, Colombia, where Dr. McGlennery helped to establish a Baptist hospital. In recent years they have lived in Ripley, Mississippi. In a letter to the hospital in Yaman, we are to take a crash program of study in Arabic with Yaman, dialect and medical vocabulary from January to March. We are to leave the United States on April 1.

AT A

WMS Study and Activity Opportunities FOR APRIL

• WMS Mission Study, Mission Prayer, and Mission Action Groups

We know now that a WMS member may choose any of the mission study groups (current missions, p. 17 and p. 19; Bible study, p. 21 and p. 23; also missions books; Round Table), a mission prayer group (prayer requests, p. 25), and a mission action group (see p. 64, *WMS Year Book, 1968-69*, for list of mission action guides).

We know now after six months that the agenda for all WMS group meetings is the same except for the primary activity each month.

The primary activity in a mission study group is study of missions.

The primary activity in a mission prayer group is intercessory prayer for missions.

The primary activity in a mission

action group is mission action or time spent in getting ready for work, in developing skills for work, in evaluating work, and in decision-making about what, when, where certain work will be done.

But every group engages in ongoing related activity. Each month all agendas include these:

Call to Prayer (see p. 26)

Group planning led by leader (who will do certain work, who will guide your study, who will work for new members, who will make contacts about mission action projects, and other work of group).

A **review of study logs** for next WMS meeting (see *prayer requests*, p. 47 in *Freemason*).

Announcements of WMS projects and plans.

Primary activity of the group (see left).

Information and discussion of help by members in mission action projects as requested from WMS. From mission action groups, as members have of need with members volunteering.

Prayer for mission action in the community and other corners.

* What Is Learning?

Learning is not static or fixed or circumscribed. It cannot be controlled.

Learning explodes the heart and mind.

shattering partitions and felling walls, it sloughs off hindrances to new dimensions in people living and brings into bright focus the measurable value of persons—every person.

Learning is like water leaving the mountain top to rush, unrestricted toward mighty rivers and boundless seas.

ETHALEE HAMRICK

BIBLE STUDY for APRIL, Lesson 7
Paul Colopians

The Cosmic Christ and the Core of Christian Faith

by Dolson M. Nelson, Jr.

Introduction

Ephesus, an ancient to Paul the missionary, had been successful in establishing churches in Colosse, Hierapolis, and Laodicea. This occurred while Paul himself was in Ephesus. We do not know whether Paul ever visited Colosse, but we do know of his friendship with Philemon, a businessman who probably visited Ephesus and Paul from time to time. Two visitors from Colosse came to see Paul while he was imprisoned. Both desired a letter from the pen of Paul. The visit of Onesimus, the slave, brought the letter to Philemon, and the visit of Epaphroditus, the preacher, brought forth the letter called *Colossians*.

Colossians was written because of the problems of the church there. The problems might be gathered together under the general heading of the determination to combine pagan and Jewish belief with the worship of Jesus Christ. Most of the difficulties grew out of what has come to be known as the gnostic heresy. Gnosticism began with the hope assumption that matter is essentially evil and eternal, that the spirit alone is good, but that the universe was not created out of nothing but of matter with light in it. Light was the so-called intellect of the time of Paul. There was a good deal of intellectual content in their makeup. They were students of simple things. They had no room for what we know as the supernatural. Paul realized that this was a real threat to the early church, so he addressed himself in one of his strongest letters to the church at Colosse.

I. The Lordship of Christ (Col. 1:1-10)

The earliest creed of Christianson consisted of two words, *Jesus Christ*. Jesus is Lord (1 Cor. 12:3; Rom. 10:9, 14 and 15). In the first missionary sermon preached to the Jews in Acts 13:16-41, the concluding words are: "Therefore let all the houses of Israel know assuredly that God hath made that Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36).

The Lordship of Christ was the basic doctrine of the church. Paul the eloquent master of his preaching. It

was the all-sufficient reason for all that he did. Here in the first chapters of *Colossians* what has been implicit in all of his teachings becomes explicit in his discussion of the question, "What is the basis for the Lordship of Christ?" or "Why should Christ be Lord?" Paul answered this question with crystal clarity in *Colossians*. He began as a good letter writer with gratitude and with confidence (vs. 2-4). He reminded them of his prayer for them, he reminded them of his continuing prayer for them (vs. 5-6) that they might have spiritual understanding, that they might be in the plan and purpose of God and fruitful (vs. 10) that they might have strength for the task to resist persecution (vs. 11). Then he launched his theme of the Lordship of Christ.

Paul identified the Lordship of Christ with what he had created and with his part in creation. Jesus Christ, Son of the living God, is Creator of the universe and all that is in it. This is confirmation of the privilege to John's Gospel, "All things were made by him, and without him was not one thing made that was made" (John 1:3).

Christ has a right to be Lord not only because of creation, but also because of his redemption (vs. 13-14). Out of the darkness into the light, out of the imprisonment of sin into the freedom of righteousness, we have been rescued, our consciences purified, our will transformed, our lives renewed brought out into the open by the redeeming power of Jesus Christ and Lord. Now it was the turn for us to defend ourselves that we do not have a "new owner" gospel. Our weakness has been to emphasize the salvific work of Jesus Christ and then upon the necessary continuance to live by the Spirit which leads to sanctification.

Jesus has a right to be Lord not only because he is Creator and Redeemer, but also because he is the Master of the world. We cannot resist his sovereignty (vs. 17). Paul said in effect that the universe would again be

Bible Translations Available at Baptist Book Stores

Good News for Modern Man, The New Testament in Today's English Version
paper, 75 cents

The Berkeley Version of the Holy Bible
cloth, \$7.95

The Amplified Bible
cloth, \$9.95

Revised Standard Version Bible
cloth \$7.00

The New Testament in Modern English
revised by J. B. Phillips
paper \$1.45
cloth \$4.95

be a universe, that it would fall to pieces but for the fact that Christ holds it together. This is another way of saying that God did not simply create the world and leave it as a watchmaker would a watch and let it run down. Through Christ he sustains it, directing it, broadening it, and controlling it.

An intriguing question intruded itself there. How far should this Lordship extend? Paul replied that in all things he might have first place (v. 16). The expression "all things" means that he is to be Lord over the soul and things spiritual, the body and things physical, the mind and things intellectual, and the social order and things material. There is no such thing as an individual person and a social group. It is one group. It is the good news aimed at the individual heart but always through the individual looking toward the social order. The church process of Jesus is not "either-orally." It is Jesus present. "The

kingdom come. They will be done in earth, as it is in heaven" (Matt. 6:10). This Lordship of Christ has right at the heart of the problems at Colossae.

II. The Mission Message of the Gospel (Col. 1:19-29)
Paul was careful to present the Christ who is all-sufficient. It was God's desire that Jesus had the full nature of God. God decided to bring the whole universe back to himself (v. 20). This is the process of redemption. The discovery that Paul used to often be used again. There was a way for every man from God and creation of God was resurrected through Christ's death on the cross (vs. 21-22). Enemies were made friends, the far off were brought near, the evil were made holy and just, by the redeeming power of God in Christ Jesus (v. 23). As a result of forgiveness, redemption, and reconciliation, Paul reminded the Colossians that they must continue faithful and not allow themselves to be shaken in the hope born of knowing the gospel (v. 23). This gospel was universal in its announcement and in its application (v. 23a). If the message was universal, the means by which it is to be sent is the church. Paul spoke with pride of being a minister of the church (v. 24). The primary task of the church is only found to fully proclaiming the message of salvation (v. 25). God has hidden this purpose in the past from mankind but has now revealed it to his own people (v. 26). God's plan, simply stated, was to make known his wisdom to his people and through them to everybody in the whole wide world (v. 27a). The answer was simply this: Christ living in the individual Christian (v. 27b). This is the reason, said Paul, that we proclaim Jesus Christ to all men both by warning and by teaching in order to bring each and every one back to God as a mature individual in union with Christ (v. 28). This was Paul's task and his struggle, always drawing upon the wonderful power that Christ Jesus supplies to get the message of the redeeming power of Christ to everyone in the world through his church (v. 29).

III. Problems from the Field (Col. 2:1-23)

The problems which were brought to the attention of Paul by Epaphroditus in his visit may be classified in two Jewish problems and Gentile problems. The Jewish problems were characterized by things making the Christian faith an addition to the Jewish law (vs. 11-20). This seems to be the problem that Paul met everywhere in Asia. The rules and regulations of the ceremonial law. This was a problem of the church at Jerusalem. This was the problem which he met again at Antioch among the Galatians, and almost everywhere. Paul presented the gospel as good news, not old rules, as the free gift of God's grace rather than the fulfillment of the demands of the law. He discussed these things as man-made rules and teachings (v. 21).

The other problems seem to be the more serious one

It is the problem of philosophy and probably was brought to Colossae from those who were familiar with the Jewish Alexandrian school of philosophy at Alexandria. This laid great store on intellectualism and took unto itself the name gnosticism. The very name lays claim to special knowledge. The gnostics reasoned that God was good and that matter was evil; therefore, God in his goodness can have nothing to do with matter. As a result they got together a sort of ladder using what they called "aeons" or emanations, each one a little less God until finally the one way down the line was able to have something to do with matter and with sinful men. They thought then that the creating God was not the true God, that Jesus Christ was by no means unique but simply one of the emanations from God. If the body is evil, then Jesus as God could not have a real body. They considered man's primary task was to find his way to God by himself. This made salvation by intellectual knowledge rather than by faith and God's grace. Salvation then was not for every man but only for those who were able to construct the mystic ladder to God.

It is easy to see the concern of the apostle Paul with this theory. God brings death to him even when he is spiritually dead by making him alive through Christ (v. 11). He mitigated those who allowed themselves to be condemned by those who claimed a false superiority (v. 18). His great anxiety is to hold on to Christ who is (and not all, even the body. When a person so becomes identified with Christ that he participates in death in order to receive new life in Christ, then Christ lives in him and he will share the glory of Christ himself (v. 14).

IV. The New Man in Christ (Col. 3:1-14)

The one who has new life in Christ Jesus must put to death earthly desires, such as uncleanliness, lust, greed, and his according to the desires of the flesh. This is another way of saying you are no longer your own to do as you please, but you belong to God and must do as God pleases (vs. 5-7).

Not only must you put to death these desires but you must put away (or get rid of) anger, passion, lying, dishonesty (vs. 8-9).

This new self is constantly being renewed by God, its creation (v. 10). The result of this renewal means that the walls of partition have been broken down and the truly universal man has been made (v. 11). One of the greatest effects of Christianity is that it destroys the barriers which divide people from each other. In Christ there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian nor Scythian, slave nor free man. All are one before him. In the Christian there is no barrier that comes from birth or nationality, no barrier which comes from the ceremonial or the ritual, no barrier which comes from the cultured or the uncultured, no barrier that separates class from class.

As a result of this true universality the Christian is characterized by joy, humility, gentleness, and largeness (vs. 12-13). The crown of it all is love, which is the perfect

of the Missionary Message of the Bible

The Cosmic Christ and the Core of Christian Faith

by Hoyt R. Wilson

Using the Bible, the lesson on page 31, and this guide, individuals or groups may study in one to four sessions.

Paul writes from prison at Rome a letter to Philemon and includes with it a letter to the church at Colossae, which probably met in Philemon's house.

Study Question: What is the meaning of the term the "Lordship of Christ?"

Agenda for Meeting

Call to Prayer

Group planning

Review of study topic at next WMS meeting (see *Foreword*, p. 41)

Announcements of WMS projects and plans

Study

Information and discussion of meeting action projects
Prepare first mission action and other courses

To Sing

Ask group members to list the ingredients and prepare for making bread and ground cake. Is it obvious that there are differences, both in ingredients and procedure?

Robert Lindsay describes the stigma around Colossae and Iudaea as being a fertile ground for seed sowers of

seed sowing in peace between man and God and between man and man (v. 14).

Colossians concludes on the note of the personal relationships with the Christian: (1) between husbands and wives (vs. 18-19), (2) between children and parents (vs. 20-21), (3) between slaves and masters (vs. 22-23).

Lessons from the Book

1. The absolute Lordship of Christ and a protest against accepting more than one Lord (Col. 1:18)
2. A warning against religious conceits and a false intellectualism (Col. 2:8)
3. The universality of the gospel: it is for the whole world (Col. 3:11)
4. The close relationship between faith and action (Col. 3:17)



Call to Prayer

Prepared by Juliette Mather

Miss Mather came to Women's Missionary Union in 1921 as young people's secretary. She served as editorial secretary from 1948-57, and editor of *WOMAN'S SERVICE*. Returning from NMO in 1957, she went to Japan and then Taiwan to teach. Miss Mather is in great demand as a speaker. Her address is P. O. Box 548, Granville, Ohio 43023.

1 TUESDAY Read Luke 16:10-17.

April 1-5 last year saw a wonderful outpouring of the Holy Spirit on the Asian Baptist Women's Union meeting in Hong Kong. Some two hundred women gathered from sixteen countries. The theme was "Forward with Christ in Asia." Think of them now in city, town, and village. Two even came from Vietnam. Pray that their vision may not grow dim, nor their courage and witness fail or falter.

Pray for Pablo Flores, worker among Spanish, Texas.
Harold T. Gruver, worker among Spanish, New Mexico.
Mrs. Wanzell Rodriguez, worker among Spanish, Texas.
Mrs. Larry Wilkerson, worker among Spanish, Ohio.
Herbert D. Billings, evangelistic work, Guatemala.
William J. Damon, evangelistic work, Brazil.
J. Wayne Fuller, evangelistic work, Jordan.
Mrs. F. L. Robinson, Jr., evangelistic work, Taiwan.
Mrs. J. M. Wilkes, educational work, Switzerland.

2 WEDNESDAY Read Luke 18:9-14.

L. G. McKinney, Jr. in Hong Kong is

Missionaries are listed on their birthdays. Addresses in *DIRECTORY OF MISSIONARY PERSONNEL*, from *Foreign Mission Board*, P. O. Box 6597, Richmond, Virginia 23230, and in *HOME MISSIONS*

voluntarily trying to finish a new Chinese hymnal. For several years there have been committees discussing which hymns to include and which to omit. The desire is to include many Chinese hymn tunes and words or both. Translated hymns must be selected carefully to fit Chinese culture. All this requires agonizing effort and prayer. Pray for success in this important project.

Pray for Mrs. Sam Austin, worker among French, Louisiana.
Mrs. J. O. Brandon, evangelistic work, South Brazil.
Mary Fox, educational work, Nigeria.
Rufus H. Garrett, doctor, Rhodesia.
L. G. McKinney, Jr., educational work, Hong Kong.
Ruth Vanderburg, nurse, Indonesia.
S. L. Isaac, retired, Oklahoma.
Mrs. J. A. Abernathy, retired, China, Philippines, Korea.

3 THURSDAY Read Luke 19:1-10.

Ray Stanner, director of the Italian Baptist Publishing House, Rome, must supply books for the seminary and training school program of eighty churches and mission points in Italy. Pray for enthusiastic use of all this material and especially for evangelistic crusade materials, including tracts for unbelievers and helps for those who witness to them.

Pray for Mrs. E. C. Morgan, evangelistic work, Hong Kong.

George Oakes, missionary associate, Brazil.
Roy F. Stanner, publication work, Italy.
Charlton D. Whitson, missionary associate, South-West Africa.
Julian C. Bridges, furlough, Mexico.
Mrs. M. G. Gentry, furlough, Indonesia.
Hawthorne H. Hurst, furlough, Nigeria.
Raymond V. Lindholm, furlough, Nigeria.

4 FRIDAY Read Luke 22:32-38.

The Donald Hess family looks forward to returning to Japan with assurance that "This is our place, North Japan—at Aomori." Their request is, "Continue to pray for us as we strive to use your gifts through the Cooperative Program and Let's Make Christmas Offering in the best way possible to lead Japan's millions to know the God of life, love, and peace." Two sons, Jim and John, must be left behind for school in the USA.

Pray for Dr. Edwin Johnson, worker among Negroes, Texas.
Joy Ruchling, mission center, New Mexico.
Z. J. Deal, Jr., educational work, Colombia.
Calvin L. Fox, evangelistic work, Philippines.
Edna Huskisson, missionary journeyman, Kenya.
Mrs. R. L. Lusk, evangelistic work, Mexico.
Marilyn Mayne, missionary journeyman, Nigeria.
Mrs. T. E. Thurman, evangelistic work, Pakistan.
Donald R. Hess, furlough, Japan.
Florence Lide, retired, China, Nigeria.
Sherrill S. Stover, retired, Brazil.

5 SATURDAY Read John 9:17-26.

Anita Combs, one of the 36 missionary journeymen of the 1967 group, speaks at their commissioning service. "I entered training expecting to find all the answers. But I found questions. I gained a new understanding of Christ as one who is real to me. Perhaps I can share him with others." Pray for missionary journeymen who serve two years overseas with eager missionaries and then return to this country. Thank God for the lives and influence of these young Baptists.

Pray for Ruth H. Parham, US-2, Louisiana.
Anita Combs, missionary journeyman, Japan.
Mrs. L. P. Hardy, missionary associate, Liberia.
H. Cecil McConnell, educational work, Chile.
Teddy E. Savage, evangelistic work, Zambia.
Lilla Sprawl, missionary journeyman, Hong Kong.
M. Dale Gann, furlough, Tanzania.
Raymond L. Kell, furlough, Brazil.
Mrs. G. O. Wilson, furlough, Brazil.

6 SUNDAY Read Luke 24:1-12.

The resurrection was a living reality to the apostles and the early disciples. It changed their lives completely. They witnessed, they did what they had never done: they made Christ's power manifest. Do you? A group of students is at Daytona Beach, Florida, spending the weekend making friends, giving out tracts, inviting other students to their hourly programs in the bandshell. Pray that their unstated witness will be used of God to influence thousands of young people on this beach during spring holidays.

Pray for Curran T. Gunn, worker among French, Louisiana.
Mrs. George Hook, worker among Indians, Arizona.
Mrs. W. E. Hull, evangelistic work, Kenya.
Mrs. L. E. Lee, evangelistic work, Peru.
Edward L. Oliver, evangelistic work, Japan.
Mrs. M. A. Sanderford, publication work, Baptist Spanish Publishing House, El Paso, Texas.

7 MONDAY Read Luke 24:13-35.

Before leaving for her fourth term Dr. Kathleen Jones wrote, "I want you to know no plans as they may be in prayer for me. It is good to be returning to the place (Kadri, Indonesia) I feel the Lord has prepared for me to serve him. Do pray that I may abide in him and be used of him to bring others to know the Saviour. We are grateful to what the Lord has done in Indonesia. All phases of the work report

growth. Your prayer support means much to us." Pray for the work of the Baptist hospital in Kadri and for the national and missionary personnel.

Pray for Mrs. Louise Brent, worker among Spanish, Texas.
Daniel Gomez, worker among Spanish, California.
Charles H. Gilbert, evangelistic work, Mexico.
James E. Ginn, educational work, Colombia.
Rufus H. Garrett, doctor, Rhodesia.
Mrs. M. G. Gentry, furlough, Indonesia.
Tanzania.
Mrs. D. L. Martin, English-language work, Trinidad.
Lore Taylor, missionary journeyman, Rhodesia.
Zelma V. Moss, evangelistic work, Zambia.
Mrs. Mildred B. Stein, retired, Florida.



8 TUESDAY Read Luke 24:36-48.

Southern Baptist missionaries Herbert Caulliff and David Fite are reported released from prison at La Cabaña Fortress in Havana. By the time you read this, they both, with their families, may be in the USA. Mr. Fite was released on December 18 and Dr. Caulliff early in January of this year. Thank God for answered prayer. Arrested with the missionaries were about fifty Cuban Baptist pastors; some have been released. Pray for Cuban Baptists.

Pray for Mrs. Curran T. Gunn, worker among French, Louisiana.
Evelyn Stanford, mission center, Tennessee.
Mrs. J. Calvin Willard, worker among deaf, Texas.
John Wood, director of Christian social ministries, Texas.
Mrs. W. E. Cornin, evangelistic work, Indonesia.
Mrs. P. B. Johnson, evangelistic work, Philippines.
Paul S. Moody, evangelistic work, Thailand.
J. William Parr, evangelistic work, Uru-

guay.
James C. Quarles, retired, Argentina, Uruguay.

9 WEDNESDAY Read Colossians 1:9-10.

Rev. Nathaniel Rangel is a native Brazilian, educated in the Baptist Seminary Theological Institute in Rio de Janeiro and in Southeastern Seminary in Texas. Pray for him and his wife, home missionaries, as they witness among the Portuguese-language people in the San Francisco Bay area using radio as well as church activities in their service for the Lord.

Pray for Lynn Goodson, US-2, New Jersey.
Edward Davis, worker among Negroes, Georgia.
Nathaniel Rangel, worker among Portuguese, California.
Robert A. Dawson, missionary journeyman, Israel.
Mrs. R. L. Lyon, evangelistic work, Venezuela.
Mrs. M. R. Plunk, evangelistic work, Argentina.
Mrs. J. A. Poe, evangelistic work, Brazil.
Paul W. Stuffer, educational work, Brazil.

10 THURSDAY Read Colossians 2:1-6.

Early in 1967 near Cam Ranh Bay in Vietnam, Mr. and Mrs. Walter A. South, Jr., started a witness among thirty three and Vietnamese. In six months there was a growing church group, a Christian Love Center, an English Bible School of over 140 students only six of whom were Christians. After furlough what will they find? Pray that a healing witness of love may come to that wonderful land. Pray for this significant witness, for American servicemen and the Vietnamese.

Pray for Mrs. David Espinosa, worker among Spanish, Texas.
Mrs. E. B. Brown, evangelistic work, Japan.
Robert W. Tabor, evangelistic work, Israel.
Mrs. B. C. Probst, evangelistic work, Mexico.
C. Bob Page, English-language work, the Netherlands.
J. Dennis Hall, evangelistic work, Spain.
Mrs. J. O. Lusk, evangelistic work, Brazil.
Rufus H. Garrett, missionary journeyman, Rhodesia.
Mrs. D. E. Wilson, evangelistic work, Nigeria.
Mrs. W. E. Cornin, evangelistic work, Indonesia.
Mrs. J. Calvin Willard, worker among deaf, Texas.
John Wood, director of Christian social ministries, Texas.
Mrs. W. E. Cornin, evangelistic work, Indonesia.
Mrs. P. B. Johnson, evangelistic work, Philippines.
Paul S. Moody, evangelistic work, Thailand.
J. William Parr, evangelistic work, Uru-

24 THURSDAY Read Psalm 9:1-10.

Hoyt Eudaly is a missionary assigned to the Baptist Spanish Publishing House in El Paso, Texas, where eight missionary couples, four single women, and a dedicated group of people whose language is Spanish serve over 100,000 Spanish people in 43 countries. Baptists in these countries "implore that among your important appointments will be one in which you pray for us. We pledge anew our strength and resources to undergird this important evangelistic thrust, the Crusade of the Americas."

Pray for Arturo E. Curugedo, evangelistic work, Cuba

N. Hoyt Eudaly, publication work, Baptist Spanish Publishing House, El Paso, Texas

Mrs. J. E. Golston, evangelistic work, Equatorial Brazil

Mrs. D. M. Knapp, evangelistic work, Tanzania

Marion T. Lineberger, Sr., evangelistic work, Argentina

Morris G. Pruitt, evangelistic work, Togo

Mrs. E. C. Smith, educational work, Indonesia

Paul S. C. Smith, evangelistic work, Jordan

Mrs. J. O. Terry, Jr., evangelistic work, Philippines

Mrs. J. W. Carney, furlough, Pakistan

W. Carl Hunker, furlough, Taiwan

William J. Williams, furlough, Nigeria

Lena Lair, retired, Nigeria

Blanche Simpson, retired, Brazil

25 FRIDAY Read Psalm 16.

J. B. Graham is the pastor-superintendent of missions in Westminster, Maryland, with all the varied duties relating to a church and to missions work in this area. Michael J. Ledbetter is chaplain at Baptist Hospital in Guadalajara, Mexico. By adding a new second floor the number of beds available for patients is increased from 46 to 100 which gives opportunity to care for more people in Christ's name. Pray for people who witness in unchurched areas of our country. Pray for the medical work in Mexico.

Pray for Mrs. Antonio Castillo, worker among Spanish, Texas

Jerry Graham, pastor-superintendent of missions, Maryland

Marion Renuau, juvenile rehabilitation, Washington

Mrs. Arlio Rivera, evangelistic work, Panama

Marcos Rodriguez, evangelistic work, Cuba

Lawrence Stanley, worker among Chinese, Arizona

Mrs. J. A. Banks, missionary associate, Israel

Michael J. Ledbetter, evangelistic work, Israel

30

Mexico

Mrs. D. C. Jones, furlough, Korea

Mrs. M. A. Mobley, furlough, Japan

Mrs. D. J. Richards, furlough, Brazil

26 SATURDAY Read John 14:1-14.

In Guyana (formerly British Guiana) our missionaries welcome coworkers by reading together a covenant statement of faith and pledge to Christian living; then, a promise of partnership with "brothers and sisters in Christ at home" and unity in their missionary work. This is followed by a recounting of conversion experiences with each placing a hand on an open Bible while they read God's Word and pray together. Memo Jean Hocum is the first trained Baptist social worker in this area and eighth missionary to be welcomed. Thank God for his blessing upon this work.

Pray for John D. Ratliff, associate state director, New Mexico

L. Gerald Fielder, educational work, Guyana

Memo Jean Hocum, social work, Guyana

Mrs. D. E. Kendall, nurse, Zambia

Ray G. Register, Jr., evangelistic work, Israel

Hobson L. Sinclair, dentist, Hong Kong

Ebbie C. Smith, educational work, Indonesia

Mrs. A. S. Patterson, retired, Nigeria

27 SUNDAY Read Psalm 17.

David Livingstone, a missionary, made the last entry in his valuable journal "on the banks of the Mollambo" on April 27, 1873. There are still lands in Africa and elsewhere undiscovered by Christians, still lands to be won to Christ. Today is Life Commitment Sunday. Today begins the third period of nation-wide evangelism in the Crusade of the Americas. Pray that the Holy Spirit may quicken many to salvation and life dedication.

Pray for Mrs. W. H. Jackson, Jr., evangelistic work, Japan

James T. Lachridge, furlough, Philippines

28 MONDAY Read Psalm 18:20-29.

Mrs. Harold E. Ranfrow and her pastor husband went to the church at Volta Redonda, Brazil, when it was planning to celebrate the twenty-fifth anniversary. Enthusiastic members set a goal of 25 percent growth in everything. Each one gave 25 Brazilian dollars (each worth 35 cents) and finished the building. They formed two choirs, 25 in each. There were 26 home preparatory prayer meetings before the revival services where more than 100 confessed Christ. Dona Nair washed clothes to buy 20 cedar pens as a surprise! What praises there were for answered prayer. Pray for this church and the new

converts.

Pray for Clifford Cooley, juvenile rehabilitation, Texas

Martin Lee Pratt, Baptist center, Louisiana

Mrs. Leonida Vespillo, evangelistic work, Cuba

Mrs. H. E. Ranfrow, evangelistic work, Brazil

29 TUESDAY Read Psalm 19.

What do retired missionaries do? Laughingly we say they are "retreaded." After years in South America, Rev. and Mrs. L. C. Quarles went to live in Richmond, Virginia, and in May 1961 began a Spanish-language ministry with Lakeside Baptist Church. Last year all the city's Baptist churches were invited to an outdoor anniversary service. Pray that all retired missionaries find places to use their second language and valuable experience.

Pray for Colleen Crowley, Baptist center, Tennessee

Victor Kanelake, worker among Indians, New Mexico

Marvin R. Ford, evangelistic work, Ecuador

Robert D. Hardy, evangelistic work, Japan

D. Gene Robinson, missionary journeyman, Philippines

Ona Vineyard, educational work, Brazil

Donald J. Richards, furlough, Brazil

Cathryn Smith, furlough, Brazil

Mrs. L. C. Quarles, retired, Argentina

30 WEDNESDAY Read Psalm 23.

In 1964 when Mr. and Mrs. W. H. Cain went to Guadeloupe, French West Indies, there was no Baptist work there. Required to register with the French government during the year as members of a religious group, they were limited to personal witnessing. In 1965 they opened a Baptist center and reading room in Pointe-à-Pitre. Now there is also a small church there and a mission in the city of Le Moule. Pray and pray for more believers to help in spreading the gospel in this five-year-old witness.

Pray for Charles O'Rourke, rural-urban work, Virginia

Thomas L. Pfeiffer, worker among Negroes, Louisiana

Thomas S. Adams, business administration, Hong Kong

Mrs. W. H. Cain, evangelistic work, French West Indies

Mrs. W. J. Guess, missionary associate, Germany

Sarah Lou Hanley, educational work, Nigeria

Mrs. W. A. Routh, Jr., evangelistic work, Vietnam

Mrs. C. A. Veatch, Sr., evangelistic work, Bahamas

Ray A. Fowler, furlough, Brazil

Should Baptists develop more institutions for the care of people?

Baptists support numerous institutions which minister to the needs of man—hospitals, children's homes, homes for the aged, Baptist centers, and rescue missions. Many needs of people remain to be met.

One way Baptists might approach these needs is to develop more agencies and institutions. Such development should be done in relationship to public and private welfare programs already in existence or planned. For example, the federal government in allocating money and planning welfare work takes into consideration the value of religious welfare agencies. The Office of Economic Opportunity grants money to private agencies that plan, coordinate, and help fund the work of other private and church-related agencies. Baptists need to take a hard look at the total welfare picture before they develop more agencies.

Another way that Baptists might meet human need is to use statistics toward government agencies as programs. Many thinkers have pointed out that the development of public welfare services is a result of the Christian emphasis which has permeated the country. The statistics in public welfare work are compatible with Christian motives. Baptists as individuals and as groups can find many appropriate ways to cooperate with public institutions in ministering to people.

Worship's Missionary Initiative's mission also is a way that individual Baptists can cope with human need in Christ's name. Baptists can perform important social service in relationship to publicly supported, Baptist or other private welfare programs. They can add spiritual ministries to these

programs. Mission action encourages a church to minister voluntarily to the needs of people at a particular time, place, and situation.

Where should Baptists take hold of the growing urgency of human misery? Individually and together? Yes. By cooperation with existing government agencies? Yes. By individual reaction to human need wherever it is met? Definitely. This is the mark of maturity open to every Christian and to every church immediately.

Is it true that women are serving as Royal Ambassador counselors in some churches?

A leaflet available from the Brotherhood Commission (1540 Poplar Avenue, Memphis, Tennessee 38104), "New Trends in Counseling Crusades," describes how women are involved in Royal Ambassador work. Women counselors are effective primarily with the younger group of Royal Ambassadors, the Crusaders. This is the program for boys ages through eleven years of age. Husband and wife teams are serving effectively in a number of churches. The husband-wife team has no problem in getting together for planning. If the husband has to be out of town on business, the wife can carry out their plans with the RA chapter. Women counselors add other special dimensions. Frequently they have time to add the "counsel" such as door-to-door collecting of program materials, preparing cards and letters to boys, and establishing rapport with mothers. Still another dimension can center on boys' behavior. The husband-wife team of RA marriage. It can build good attitudes about marriage.

IS THIS YOUR QUESTION

by Marie Mathis....

HOPE HOUSE

by Dale Cowling

become home to the parolee and his family. Move the family to supported while the parolee is given counsel for his problems, is helped to secure employment, or to enroll in a course of vocational training. In short, he is guided spiritually and emotionally so he makes the difficult adjustment from prison to free society. When he is established mentally, spiritually, and financially he is helped to move into his own apartment or home and to assume his place as a useful member of society.

Hope House really is a dream come true. For four years the pastor of Second Baptist Church, Little Rock, Arkansas, had hoped and prayed for such a home. He had sponsored men on parole for years. His success with the men was meager. He could see that the high rate of return to prison was due largely to the terrible economic and social pressures. He envisioned a church-related apartment house for three men with a church-oriented ministry. He believed that a proper spiritual dynamic was necessary to insure lasting rehabilitation.

In the providence of God the pastor's path crossed that of a prison inmate who had come to know the Lord while in prison. In fact, he was serving his third sentence. After becoming a

Christian he had dreamed of investing his life in some kind of ministry to help paroled men stay straight.

As the pastor and Bill Bramlett talked, their hearts burned with excitement. They sensed the moving of God.

The pastor presented his vision for such a ministry to the leaders of Second Baptist Church. They were enthusiastic. The church voted to assume such a ministry by lease and to call Bill Bramlett as the resident manager of Hope House. The church provided the house. Bill Bramlett was paroled to the pastor. Money began to come in. Bill's wife and three boys were moved in, and Hope House was a reality on April 7, 1967.

During the first year of operation Hope House ministered to thirty-seven persons. Not a single one of these violated his parole. Several have made professions of faith. Others have reentered their lives and joined the church. Some have married and are living happy, useful lives. In fact, the very first man who came to Hope House was married there and is now the proud father of a son.

Two of the ex-convicts have dedicated their lives to the ministry. Bill Bramlett is one of these. They have appeared before many groups to give their Christian testimony. These

HOPE HOUSE in Little Rock, Arkansas, is just that. It offers hope to those who are eligible for parole from prison. This house, with a ministry of compassion, stands ready to

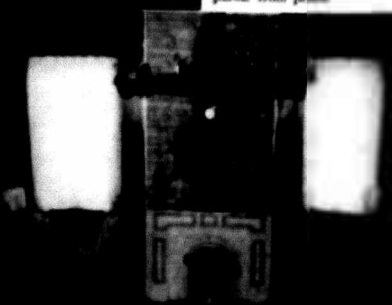
Dr. Cowling is pastor of the Second Baptist Church, Little Rock, Arkansas.



Dale Cowling

MINISTRY • APRIL 1968

Dr. Dale Cowling and Bill Bramlett, here with his wife and son, worked together to plan a concerned ministry for those who were eligible for parole from prison.



speaking engagements have been before high school student bodies, civic clubs, and church groups. They have a tremendous impact upon all who hear them.

Every Thursday evening we meet at Hope House. This meeting is attended by those who live in the house and those who have already passed through. We begin with devotions, which are often testimonies. Then the men discuss their problems. If one has particular difficulty, the others tell him how they faced a similar one. It is a source of strength and inspiration to hear these conversations.

At the moment I can think of more than twenty persons who are active in their churches today because of the ministry of Hope House. At Second Baptist Church these people form Hope Home, including the children and young people, are welcomed into every activity.

The ministry of Hope Home was carefully planned in cooperation with prison officials, parole officers, and local law enforcement officials. From the beginning it has been a project in which the whole community has taken part. Second Baptist Church has been warmly commended by civic and church leaders for applying the gospel to the needs of humanity.

Of course, there have been many disappointments and heartaches. Men and women do not make the change from failure to mature character in one great mystical step. The struggle between the old life and the new is fierce. Some battles are lost and some are won. Many hours have been spent with Hope House people. We have often wept together and often rejoiced together. At times hope is dashed. At other times it is renewed. At best Hope House is a ministry of breakthrough with the promise of glory.

When a man, a woman, a youth, or a child of Hope House succeeds, satisfaction is indescribable to the members of Second Baptist Church. We can each know *I helped this person*. Our faith in the power of the gospel is renewed. Our Christian commitment is deepened.

SIMPLE MORAL

By Mary Anne Forehand



IN October 1968 Jack Valenti, President of the Motion Picture Association of America announced a voluntary national film rating to guide parents. In describing the new program Valenti said, "Our primary concern is children, and that concern is the dominant reason for the voluntary film rating."

Members of the association submit all films to a Code and Rating Administration, headed by an administrator. Films are judged by eleven standards of production which include these:

- Evil, sin, crime, and wrongdoing shall not be justified.
- Divulged and protracted acts of brutality, cruelty, physical violence, torture, and abuse shall not be permitted.
- Blatant gay relationships shall not be justified.
- Words or symbols constituting acts of racial, religious, or national groups shall not be used so as to incite bigotry or hatred.

The code became effective through the 1,100th Members of Motion Picture Association of America have agreed to carry the Code Seal and stamped (ring) on all advertising and promotional material.

Motion pictures will carry one of the ratings:

- G—Suggested for General Audiences

This category includes motion pictures that in the opinion of the Code and Rating Administration would be acceptable for all audiences, without consideration of age.

- M—Suggested for Mature Audiences—Adults and Mature Young People (parental discretion advised).

This category includes motion pictures that in the opinion of the Code and Rating Administration

Mary Anne Forehand is author, *Survivor's Song*. *Mother's* is her new book. *Survivor's* is her new book.

How can Christian parents and adults EVALUATE MOVIES available for viewing today?

because of their theme, content, and treatment, might require more mature judgment by viewers, and about which parents should exercise their discretion.

R—Restricted—Persons under 16 not admitted, unless accompanied by parent or adult guardian.

This category includes motion pictures that in the opinion of the Code and Rating Administration, because of their theme, content or treatment, should not be presented to persons under 16 unless accompanied by a parent or adult guardian.

X—Persons under 16 not admitted. This category includes motion pictures

(1) submitted to the Code and Rating Administration, which in the opinion of the Code and Rating Administration, are rated X because of the treatment of sex, violence, crime, or profanity. Pictures rated X by the Code and Rating Administration do not qualify for the Code Seal.

(2) not submitted to the Code and Rating Administration. Non-submitters of the MPAA, if they choose not to submit their pictures to the Code and Rating Administration, shall still apply the R rating.

Pictures rated X shall not be presented to persons under 16.

The national guide has been used in all daily and weekly newspapers, and newspapers have been urged to print this guide in a public service look for the guide in your local paper.

The public is ultimately responsible for the success or failure of the rating code.

The Motion Picture Association of America suggests that mothers take their steps in order to ensure the suc-

MOVIE AUDIENCE GUIDE

A SERVICE OF FILM RATING BOARD

These ratings are in force through May 1, 1969

In all instances the film was submitted and approved under the Motion Picture Code of Self Regulation

1. Suggested for GENERAL audiences

2. Suggested for MATURE audiences (parental discretion advised)

3. RESTRICTED — Persons under 16 not admitted unless accompanied by parent or adult guardian

4. Persons under 16 not admitted. This age restriction may be higher in certain areas. Check theater or advertising

one of the code

a. Learn to identify the rating symbols and what they mean.

b. Learn the symbols of film and video information and use them.

c. Help your children to understand when the symbols mean and why they are important. (Parents are ultimately responsible for their own children's movie-going practices.)

d. Help the young members of your family to recognize the ratings in their movie selections, making a commentary for a movie magazine to turn them away at the last minute.

e. Help the editors of your local newspapers to publish the symbols and their meanings along with movie advertisements. (The Motion Picture Association of America has provided every daily and weekly newspaper at the country with this information.)

f. Support in your churches the topics of these pages and your local, and try to encourage the production of more of them.

By Mary Anne Forehand

what can I do for a prisoner?



"HE has been in jail!" "His husband is in jail!" "Their son already has a police record!" Such statements and similar statements have been heard and spoken by those "in the church." The tone of voice used often indicates that the person making the statement has already excluded such a person from his fellowship and is seeking to encourage others to do the same.

Why does such an attitude exist? Many excuses are given as reasons for this kind of behavior. "People who are in jail or have a prison record have broken the laws." "They are

immoral." "They are bad influences." "They are nothing but trouble-makers." "They are not my kind of people."

Certainly Christians recognize that these and similar statements are excuses for not wanting to get involved in a meaningful way with people who need extra Christian love and concern for the very reasons they give for ignoring them. Such attitudes expose shallowness of Christian experience and growth. They expose self-righteousness and pride which Satan constantly seeks to bring to the forefront of our thinking in order to reduce our Christian testimony.

It is difficult for us to acknowledge humbly that our sins are also many and displeasing to God. There is no

graduation of sin in the Bible. All of us come short of God's requirements.

What can the church (you and I) do to help the ex-prisoner, the prisoner, and his family? We must grow to a point of spiritual maturity so that we can look at one individual through the eyes of Christ, as he is concerned with them. This must be true regardless of whomsoever the church seeks to help. When Jesus was among at Jacob's well, he saw a Samaritan woman coming after a pot of water. She saw him and in water for drawing, crying, and cleaning. He also saw a woman who needed "living water" (John 4:10).

Another woman was taken in adultery and brought to Jesus by a mob. His words to her were: "Neither do I

condemn thee; go, and sin no more" (John 8:11).

To a thief on the cross by Jesus' side he said, "I tell you this, today you will be in Paradise with me" (Luke 23:43 TEV*). Time and again Jesus showed concern for individuals regardless of their sin. He called the sinner to repent.

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Thus the church extends redemption and reconciliation to those who are bruised. Concern is not expressed by a slap on the back and an invitation to church services. Introducing the individual to a new circle of friends is important. This is not done by saying, "Hey Mack, I want you to meet this fellow; he's been in jail, but he's trying to do better." Nor is it always necessary to slip around the corner and pass the word to all that Jack or Mary has a prison record. In expressing love for him, the church must see him for what he can be and not for what he has been. He needs to see and sense faith in others who know that by accepting the forgiveness which God offers in Jesus Christ he can know God's abundant grace and mercy. There is no room for pride, self-righteousness, and a "better than thou" attitude in an act of love and faith.

A church has responsibility for helping the prisoner or ex-prisoner admit that he has sinned and has broken God's law as well as man's. A church must humbly seek to be used by the Holy Spirit in this matter. Some prisoners and ex-prisoners and their families suffer from a feeling of being outcast and unwanted. They may have repented, set things right with God and man, and yet they cannot forgive themselves and put the past behind. They must be helped to forgive themselves and realize that God's forgiveness is complete. The church must help them to begin where they are and to grow in Christian grace and understanding.

But how does the church establish communication? Basically, this is done on a person-to-person basis. It is best for individuals or small groups to make contacts and to be consistent in cultivation and follow-up of contacts. Mission action groups of both men

and women are most effective in a prison ministry.* The work requires skill and diligence. Activity must be in keeping with policies of local law officials and the chaplain where there is one. There is need for individuals to visit individuals.

For the ex-prisoner and the families of prisoners and ex-prisoners, a church's weekday ministry program often provides opportunity for establishing effective communication and cultivation of such persons. Needs may be spiritual, physical, recreational, educational.

The words of Jesus in Matthew 25:35-40 express the attitudes and actions of his children which come as natural response to his abundant saving grace. Nothing is done to call attention to oneself. The disciples had asked Jesus, "When saw we thee sick, or in prison, and came unto thee?" You know his reply. It is the Golden Rule of life for the Christian, and the foundation of his church's concern and witness.

*Order Mission Action Group Guide: Prisoner Rehabilitation, \$1.00 from Women's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

by David Harbeson

Mr. and Mrs. David Harbeson

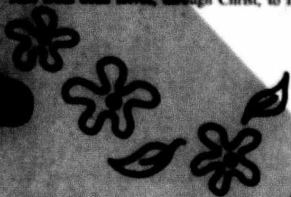


Poems by Elizabeth Ellwood Pless



Easter's Newborn Glory

Once more the earth is bright with newborn glory
And gladness reigns where death was lately seen.
All nature tells the resurrection story
In blossoms and vibrant song and living green.
And many hearts dulled with a sense of sorrow
And heavy with the deadening weight of sin,
Take courage and with faces toward a bright tomorrow
Rise from dead sleep, through Christ, to live again!



Reverie

Poems by Roy Z. Kemp

Man's Savior

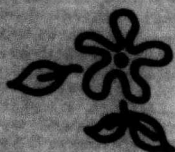
I think of One
Who died to die
Upon the cross.
And, thinking, I
Remember He,
Christ crucified,
Lies still the same
Because He died.

The Thief

The nameless thief upon the cross
Who never served his Lord at all,
Became aware of his deep loss
And then cried his repentant call.
The Savior heard the pleading cry;
He gave salvation to the sinner.
And blessed, the nameless thief could die
With his loved Savior, clean and whole.

Life

The lips may speak of charity,
Of all men being brothers,
Of friendship and harmony,
Of knowing peace with others,
But when a trace of prejudice
Appears in eyes and hearts,
The world of friendship quickly ends
And charity departs.



wms forecaster

PLANNED BY MARGARET BRUCE
APRIL 1968 • ROYAL SERVICE

from president

Midyear Report

The WMS midyear report is to be given to the WMS director (or WML director if there is only one WMS in church) by April 1. The WMS director records the information the women from the report and gives it to the WML director by April 5.

The WMS Record and Report Book provides a midyear report form for reporting program on the WMS Achievement Circle. The report form includes space for the number of members at the beginning of the year and the number of members on March 31. Your report will also show which work and achievement achievements have been attained at midyear and the possible recognition achieved by your WMS. Each state has its plan for distributing WMS Record and Report Books. If you do not have yours, contact your state WML office.

A WMS Group Record and Report Book, 30 cents, from Women's Ministry Union, 600 North Twentyfirst Street, Birmingham, Alabama 35203, or Report Book form is needed by each group leader. The book contains report forms for regular reports to the WMS executive committee. In addition to the information given on the form, you will secure from group leaders information needed for checking work achievements 5 and 10 and achievement achievements 4, 10, and 15 on the WMS Achievement Guide.

The WMS Achievement Guide is a good tool to use in evaluating the first six months of work in your WMS.

WMS Nominating Committee

Chapter VI of the WMS Leader Manual suggests a way to create the WMS nominating committee and gives ideas for creating members of the committee. After the WMS president is elected by the WML leadership committee (see p. 41 WML: Your Book 1966-67) she works with the WML nominating committee in securing the WMS members to actively chairmen and chairwomen and mission group leaders.

The selection of WMS officers needs to be undertaken with prayerful prayer. In order to insure dedicated, qualified leaders, guidance of the Holy Spirit must be sought by the nominating committee.

WMS Executive Committee

Planning, coordinating, and evaluating are phases of work to be done by the WMS executive committee. This month's agenda for the meeting of your WMS executive committee may include:

Planning

April general meeting
Review action projects

Evaluating activities

Coordinating

reviewing officers' plans
coordinating group and society plans
sharing information



Evaluating
checking on WMS Additional Guide for midyear
progress report
evaluating observance of Week of Prayer for Home
Missions
evaluating gifts to Annie Armstrong Easter Offering

WMU Conferences

Many Women's Missionary Unions have an item in their budget for the expense of sending representatives to the WMU Conference at Charlotte, New Mexico, or Ridgecrest, New Carolina. These conferences provide leadership training, missionary information, and inspiration which enable leaders to serve more skillfully and more effectively.

Charlotte WMU Conference is July 10-16, 1969. For reservations and rates write to:

Manager

Charlotte Baptist Assembly

Charlotte, New Mexico 87535

Ridgecrest WMU Conference is August 7-13, 1969.

For reservations and rates write to:

Manager

Ridgecrest Baptist Assembly

Ridgecrest, North Carolina 28770

WMU chairmen

The 1968-69 WMU year will be held over April 1, and the midyear progress report of the WMS will be due. Evaluation is a continuous process, but this is the time of year to check progress on the WMS Achievement Guide. This checkpoint will help WMS officers to evaluate the study sessions and the activities related to prayer, giving, and mission action.

Insofar as possible, what recognition has your WMS achieved? Merit? Advanced? Distinguished?

The following guides will help WMS study chairmen and WMS activity chairmen evaluate the work of their WMS.

Study Chairmen

Evaluation

In evaluating the study sessions of Women's Missionary Society and mission study groups there are several questions you may want to ask:

1. Did we accomplish our aim?
2. What did we learn?
3. How effective were the methods used?
4. What happened to us as individuals?

There are various ways to involve WMS members in evaluating the study sessions. Some of these are by asking persons to write a paragraph about what they have learned; true-false questions, matching tests, observation and comparison. See chapter IV, WMS Leader Manual for references.

tion regarding this essential element in learning.

April Study

The WMS study topic for April is "Ministry in Correctional Institutions; Chaplains." The question to be answered in this study is, What is ministry and how is it expressed by chaplains and others in correctional institutions? Use the poster on the April study topic (order set of ten posters from Woman's Missionary Union only, 600 North Twentieth Street, Birmingham, Alabama 35203).

The following articles in April ROYAL SERVICE will be helpful resource material: "If You Were in Jail," page 2; "Missions Here and There—The Prison Parish," page 6; "Hope House," page 33; and "What Can I Do for a Prisoner," page 36.

Activity Chairmen

Evaluation

Looking at the 1969 Week of Prayer for Home Missions and the Annie Armstrong Easter Offering from this point in time, what is your evaluation of the observance in your church? You may want to use the following checklist to help determine its effectiveness.

	Fair	Good	Excellent
preparation for the five-day observance was	_____	_____	_____
prayer was kept central during the week	_____	_____	_____
the degree in which WMS members participated in the churchwide observance was	_____	_____	_____
attendance during the week was	_____	_____	_____
amounts given to the Annie Armstrong Easter Offering were	_____	_____	_____

Mission Action

The article "What Can I Do?" on page 12 by Elaine Jackson is one you will not want to miss. It tells of a mission action group called "The Needlewomen." Read it and use it if you are sparked to discover and witness in novel ways in your community. Encourage all WMS members to read the article.

Israeli Fellowship Week, April 14-20 has an air of its purpose: the learning of Jewish neighbors and becoming friends with them. By planning a two or three week mission, friendships may develop which will offer opportunities for ministry and witness. Another purpose of the week is to encourage Baptists to visit Jewish friends and to invite them to attend services in Baptist churches.

When Jewish friends attend your services, plan for follow-up visits to their homes or a letter or card expressing appreciation for their presence and an invitation to attend again. Read the article on page 11.

Participation in Jewish Fellowship Week is one great thing for a mission action project this month.

WMS group leaders

Leading a WMS Group

WMS group leaders will want to read the booklet, Leading a WMS Group, 25 cents, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores. It contains information about WMS mission groups, the group leader, the group member, and group meetings.

A leader will evaluate them to included in the booklet with such questions as: "did I make adequate preparation?" "did I keep the discussion focused?" "did I dominate?" This evaluation of yourself as a group leader will help in your development as a group leader—keep the booklet handy as a ready reference.

Group leaders are involved in continuous evaluation, but April is the month when midyear progress reports are due to WMS. Each group leader will be aware of the importance of giving reports in on time.

Poster of May Study Topic

The WMS study topic for May is "Medical Ministry in Oghemoshio, Nigeria." To promote the study, clip pictures of a doctor, a nurse, or other medical instruments from magazines, and mount them on poster board. As you share the poster, say that the study in the May WMS poster meeting will tell how Baptist support ministers to the physical as well as the spiritual well-being of people in Oghemoshio, Nigeria.

Give time and place of meeting and suggest that group members bring a WMS prospect to the meeting.

WMS Group Leaders

Round Table group leaders will be particularly interested in the article on page 14, written by Betty Jo Carver.

Round Table group leaders

All study group leaders will be giving an extra-long hand this month as what their group is learning. What understandings are developing? What change in attitudes and behavior is observed? This is a part of the evaluation of your group's first six months of study.

How well have group members attended? Your answer is an indication of the effectiveness of study sessions.

Group members can help with the evaluation of study sessions in various ways. Here are some ways:

1. Ask them to write a paragraph about what they learned.
2. Use a true-false test, a questionnaire, a matching game to measure knowledge gained.
3. Ask the questions, What studying aids could have been used more effectively?
4. Ask "What did the learning experience mean to you?"

*See February 1969 The Christian for our article on midyear missions.

Mission Action Group Leader

Now that the first six months of the 1968-69 WMSU year are over, you may want to ask these questions as you evaluate the work of your mission action group:

1. Were our plans adequate?
2. Were the members of our group sufficiently motivated?
3. Were the members of our group adequately prepared?
4. Were our methods creative and well-used?
5. Did we encounter problems that we were unable to cope with adequately?
6. What solutions could have been found?
7. Did we establish or build meaningful relationships with the persons we were seeking to help?
8. What values were received by those helped?
9. Were there evidences of spiritual growth on the part of the helped and the helpers?

Prayer Group Leader

How systematic are you in keeping prayer requests which come to you for use by the prayer group? Some of these ideas may be helpful to you:

1. Keep a small notebook in your purse to jot down requests that come to you from mission action group leaders and from other officers at WMS executive committee meetings, in church corridors, on the street.
2. Place your telephone number with these words in the church bulletin: "That this number and share a prayer need." Keep a small pad and pencil by the telephone to jot down requests which come.
3. Clip newspaper columns which tell of tragedy and persons in need of prayer in the community and across the world.

Consider this agenda for your group's prayer report-out in April:

- Sing "Sweet Home of Prayer"
- Review the question, "What is Intentional Prayer?" (see inside cover of Prayer Group Guide, \$1.00 from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores)
- Share prayer requests and ask specific members to take each request and to lead group in prayer.
- If members have a Past prayer portion, ask them to share briefly some information about their prayer partners and prayer concerns.
- Call for information on page 25, "Prayer Requests" (assigned ahead of the meeting).
- Pray.

WMS director

Reporting

Remember you are aware that WMS midyear progress

reports are due in your hands on April 1. When you receive the reports, record the information you need and pass them on by April 5 to the WMU director in your church.

The WMS reports which come to you are very brief. They give you the WMU membership at the beginning of the WMU year and the membership on March 31. They also give you information regarding the progress each society has made on the WMS Achievement Guide.

This information will help you know:

1. What the enrollment needs are—are you enlarging the society by maintaining an up-to-date list of prospects?
2. What the strengths and weaknesses are in each WMS?

One of your duties is to assist the WMU leadership committee in the selection of WMS presidents.* To do this most effectively, you will want to review chapter 6, WMS Leader Manual. Pray for the WMU leadership committee and for the WMS examining committee as they seek leaders for 1969-70.

promotional feature

To present the WMS Member Handbook—Changes and Choices by Helen Fling (25 cents from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores), you may want to have a fashion show of the costume of the decades. Pictures of these are available in the packet, "Fashions of the Decades, 1888-1963," (50 cents from Baptist Book Stores).

As members model the dresses have pleasant play with "Hello, Dolly," and read the following script.

Helen Fling reminds us in "Changes and Choices" that in our life span, "we have passed through messages from the horse and buggy, the automobile and jet, into the Atomic and Space Age."

Women always seem to be the ones most often affected by change; it's reflected in our fashions, our hairstyles, our hairlines, and our "leg and bust" shoes.

Here are some of the fashions of women during the past eighty years.

1888 This lovely pink taffeta was quite fashionable in the year 1888 when Woman's Missionary Union was organized. Its leg-of-mutton sleeves were the fashion accent of this period.

1899 This Gibson girl outfit reminds us of what was happening to women at the turn of the century: they were beginning to go out into the business world—to work outside the home!

1918 This dainty little lavender dress with its tulle

(and lace) reminds us of some of the styles being worn by the young today.

1928 Here we have quite a whole new look with the long torso and the short flared skirt.

1939 Perhaps we all remember this style of the 1930's. The sack wasn't too well received although it was the forerunner of the shift, with its many variations which has swept the country this past year.

1949 And now we see the women of 1949. Anything seems to go in 1949. The shift or the belted look, and the undecided hemline keeps one continually taking up hem or lowering them. But this is typical of this revolutionary age in which we live.

Helen Fling asks in the WMS Member Handbook, "How will Baptist women react to this relentless force? Will we anticipate change, accept it, adapt to it? ... Will we make an effort to direct and influence it?" The WMS member handbook will help us examine changes and make responsible choices.

After script has been read, the models hold up the member handbook and sing the words below by Dorothy Pryor, WMS executive secretary of Georgia, to the tune "Hello, Dolly."

(After the song is sung, give details of title and price.)

Hello, Member; well, hello, Member.

It's not hard to peg the age where you belong.

You've surely changed, Member,

Rearranged, Member,

But still youthful,

And still useful,

You're still goin' strong.

We've heard there's up-rootin'.

And there's re-groupin'.

That the circles now belong to 'way back when.

So here comes help, Members,

Here is good help for new members,

Fling has really rung the bell again!

Hello, Member; well, hello, Member.

To this modern day and age you do belong.

You've made a choice, Member.

We rejoice, Member.

That, when treated with tender,

You're coming right along.

You've left those old methods.

For newer, wiser methods.

To those old, outmoded ways you never cling.

In here's the book, Member.

Here comes help as a book, Member.

New Handbook is all the power.

New Handbook is all the power.

New Handbook is all the power. In Fling!

(Models wave handbooks) as they sing the last verse freely.)

Some do and some don't

BY DOROTHY PRYOR

acts of using a high sounding one of her speaking engagements. The sign read, "Helen Fling, Author, Speaker, and Leader in the Adult-School League." It was in the words, "Helen Fling, Author, Speaker, and Leader in the Adult-School League."

And there we have it.

People usually get involved in something which has meaning for them. A person is usually attracted to a group for the reason that the activities are useful and help her achieve goals that are compelling to her. Therefore, for with a feeling of excitement, and for a membership organized to her.

A church member whose interests are somewhat different from a WMU group where she becomes part of the group's program, activities and support.

ing activities. A WMU group, however, by persons who want to be in the group will provide a climate that is very necessary for every person. The membership of such WMU groups will be composed of women of common interests and similar needs and backgrounds of the members.

Some persons, however, will never be interested in membership in a small group. These persons may become involved in the activity as they may never become involved in WMU work. There are characteristics of persons which will be attractive to other persons, and still others will never be involved because the goal of membership and activity is not a compelling goal for them.

After persons become group members, their leadership abilities developed as

group learning, group activities, and group work.

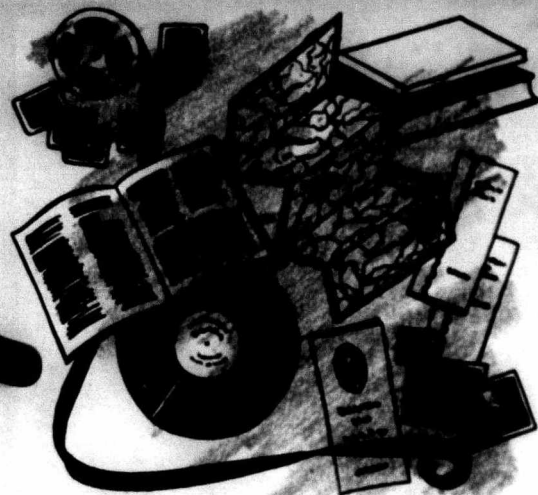
A collection of individuals has the potential of becoming a group when the members work a common goal. This type goal is the ultimate purpose for which the group was created and another type goal is the aim for the discussion in each meeting. Although the aim will be stated in the material used in each study group, group members tend to be made aware of the aim. The leader of the discussion may call attention to the aim by stating it as a question or the chairperson of the discussion may be asked to help to it at the material and to read it together.

Another way to involve members in learning is to use good methods. In-service training is the best method.

WHAT MAKES PEOPLE GET INVOLVED

by Betty Jo Conum

*See WMU Leadership Committee, pp. 41-42, 1968-69 WMS Year Book.



but most often a method which causes members to listen (listening tents), to share ideas (group discussion), to think (panel), to react to a panel (panel-forum), to identify with a problem (role play), to analyze a problem (case study), to think creatively (brainstorming), or in sharper issues (debate) is a better method than one which encourages group members to sit and listen. Learning methods are suggested in the study materials.

Members are also involved in learning aids. A map, chart, poster, film, or filmstrip creates and holds attention while speeding up learning.

Follow-through activities, either individual or group, are extensions of the learning period and help the learner practice what he has learned. Follow-through activities may include reading a book or going on a field trip. Either activity is another way to involve the members in learning.

A group is able to improve its ability to operate as a group to the extent that it examines its procedures and their consequences. We call this

process evaluation. Members become involved as they evaluate. A leader evaluates constantly and encourages group members to evaluate their selves and the work of the group. Evaluation involves the leader and members at the three points already discussed: group learning, group activity, and group work.

When evaluating learning a group evaluates methods and procedures. Group members may be given a test to determine what they have learned or be asked to write a paragraph telling their feelings about the subject discussed. If a group is evaluating its process, it might keep a flow chart to determine how many people spoke and how often they spoke. When a group evaluates its "product" it tries hard to observe as members to determine whether they have changed in attitude or action. When a group evaluates its work it measures itself in light of its primary activity. Evaluation is led by the person responsible for each activity and in study or a mission action project.

Members of mission action groups

are involved in planning activities, ministering and witnessing, sharing experiences, and participating in service training activities. Any of the skills discussed in involvement in learning are also included here. Many persons who would never be involved in membership in a study group are eager to become involved in mission action on an ongoing basis.

Members must also be involved in group work. Since most group members are not aware that group leaders want them to share in the work of the group, they must be told.

In most cases group members should volunteer for jobs which help the group get its work done. Members volunteer to plan study sessions, prepare experiences, or minister within activities, plan one of the group's studies, provide study topics, conduct plan projects, conduct dramas and programs, and perform whatever other tasks are needed to keep the group operating in an effective manner.

Although a responsible group member can be counted on to do what he volunteered to do, some group members will not be responsible. The most difficult task most leaders have is to follow up on people who fail to carry out the commitments they have agreed to do.

Every person becomes involved at the level of his interest. Each of us did not respond to colored hair in the same way as at the same time. Each group member must respond in his way and at his own pace to the group and its activities. It's his group and the choices are his.

Members respond and grow when they are encouraged to participate in planning and in carrying out the plan. This is development. Of course, some persons will never become involved on any level, then answer will be that the group will have little meaning to them. Others will desert the group and its program as odd and dramatic, and that its goals are important.

The scriptures were right—evangelists and visionaries.



the
wmu
leader

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WMU Watchword for 1988-89
"Ye shall be witnesses unto me . . . unto the uttermost part of the earth."

Acts 1:8

Information for WMU council members

State of Interest to WMU Council Members

a Cooperative Program Day
April 22 is the date Cooperative Program Day seeks to make church members aware of the importance of their individual contributions to Baptist work around the world as they give through their churches. Try for a better understanding of the unique Southern Baptist plan for carrying out Christ's mission.

a 180 Commemorative Sunday
April 27 is the date. The purpose of this campaign is to focus attention on the need to make a vocational commitment of life to Christ and to challenge persons to live in Christ within vocational experiences.

a WMU Budget Meeting
June 9-10 are the dates and New Orleans, Louisiana is the place. Along

all areas of the world today. Millions of this with over 2,000 writers and you will have many thrills and much excitement. Begin now to encourage every elected officer and leaders to attend one of these conferences. For reservations and rates write to Manager, Christian Baptist Assembly, Charlotte, New Mexico 87533 or Mexico City 06700.

Give Thanks! Awar
Designed by the Home Mission Board, the Christian Inverry Corps seeks to involve lay persons in this service. These persons, who volunteer their time, talents, and abilities for three to six weeks, are given assignments by the Home Mission Board.

Short-term workers will be working in Vermont Bible Schools, conducting religious surveys, assisting in literacy classes, working in day-

Religious, North Carolina 28776

To achieve a more effective model for the future, the Commission will try for persons in areas where the Commission has not been able to extend its work. In addition, the Commission is now extending its work to the areas of the country that have not been reached by the Commission. The Commission is now extending its work to the areas of the country that have not been reached by the Commission. The Commission is now extending its work to the areas of the country that have not been reached by the Commission.

The Cruise of the Americans to well-under way. Careful preparation has been made for several years, responsible commissions have met repeatedly to make plans. This is the most extensive international archaeological opportunity in Bangkok history.

Some significant facts about the Cruise are:

the overall spirit of the week and the overall responses of church members suggest that they may include some of the most important and most useful shared living persons in attendance, their own reactions to the work, the reactions of members of their own families, and tangible results of the work.

Ask for volunteers to share their paragraphs with the group. Use this as a lead into a more detailed evaluation. Probe the group's thinking by asking the following questions:

1. How many persons were in-

How does this compare with the number involved during the Week of Prayer for Home Missions last year? How does it compare with the number involved during the Week of Prayer for Foreign Missions in December? Why was there a decrease? Why was there an increase?

1. Was the Austin Armstrongs' Easter Offering goal reached? If so, what do you attribute that? If not,

3. Did the WMLU and Shorthorn-based materials work together in planning the week? Were any problems encountered? If so, how can these be solved? Did the materials begin planning early enough? If not, why not? Were the materials reviewed early enough? Did all groups and individuals

On April 8, each age-level discussion.

should have given you a midweek report from all the age-level units. The age-level director reviewed this report on April 1 from each leader, and forwarded the information about needs and you now have the report. You should study each report so that you will know how each unit is progressing. File the reports so that you will have them for reference during the remainder of the year.

At the council meeting it would be

2. Decide how you will call attention to the information in "You're Not Alone," "The New Year's Away," "page 48," and "Toward Growing in the Creative of Awareness," page 48.
3. Assign an age-level discussion group to study the report for a segment of the study group. Assign a group to study the report for a segment of the study group.
4. Select someone to prepare brief fact findings.
5. Call for persons to give information about items of interest.
6. Report on "Give Yourself a Gift."

3. Conduct the evaluation of churchwide observance of the Word of Prayer for Home Missions (Evaluation 1 2 3*, p. 40).
4. Call on age-level directors give reports for their age-levels.
5. Hear the Past testimony.
6. Make other plans as necessary.

**GA
Sunbeam Band**

report book which is distributed according to state plan). The WPA director may ask you to give a report of your organization at a regular council meeting. You may give the information verbally, using pointer, chalkboard, or mimeograph.

You need to present the report. You need to include (1) number of units within the age level, (2) present membership in each, (3) the level of achievement which each unit has

What Did They Do?

The WMU council is interested in knowing the accomplishments of age-level organizations during the Week of Prayer for Home Missions. The only way that they can be kept up-to-date as to the happenings within an age level is to hear from you. You need to summarize the events of the week in all age-level units and make this brief, but important report to the council. What was done during the week can be learned from leaders at your regular age-level committee meeting.

Here are some pointers which may help you in compiling a report of your entire age level for the WMU council. Remember, you are summarizing what took place during the week in all of the organizations for which you are responsible.

1. How many of the age-level units observed the week of Prayer for Home Missions?
2. How many persons participated in the activities of the week? Compare this with the number of persons enrolled in all the units.
3. Approximately how many members participated in the church observance of the week of prayer in addition to their regular meetings?
4. What special activities were conducted during the week?
5. Give a few highlights of the week.
6. Mention what the WMU council can do next year to make the week of prayer a more meaningful experience for members of age-level units.

Needed: The Trained Leader

Since reporting and evaluation seem to be the order of the month,

*The Sunbeam Band director will relate at points where applicable

this is a good time to check on leadership training.

- How many leaders (in WMU the inclusive all members of WMU executive committee) are there in your age level?
- How many have received credit for studying the appropriate leadership course?
- How many have not received credit?

Why are there some who have not had the leadership training course? Because the course has not been offered. It was offered at an inconvenient time to some. Some simply lack the initiative to study and apply themselves. You just haven't encouraged them to take the course.

Whatever their reason for not having taken the leadership course this far, you will want to make an every effort to make provision for studying it now. Even if there is only one leader who has not received credit for the study, you should make plans for helping her.

You may need to suggest a time when the course can be taught and make detailed plans for teaching it. The best method at this point may be individual study. If so, secure the materials and offer to help those who want to study individually. You may want to suggest a companion date for individual study. Whenever you choose to do, you will want to encourage the leaders to take the course and to help them feel the need for training.

Show your plans for this "catch up" on leadership training with the WMU council and secure their endorsement at points needed.

WORLD MISSIONS CONFERENCE

JUNE 26 - JULY 2, 1969

Bring the whole family too

sharing the burdens of present-day missions in a beautiful scenic setting, the mountains of North Carolina. The Brotherhood has a common, Midwestern Union here, worked together, bringing the work's service to adults, youth, and children. Make reservations for your family with Manager, Ridgecrest Baptist Assembly.

Ridgecrest, North Carolina

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from Birmingham

Dear Pastor-

We want to ask you to request your church to make it possible for your wife and your WMU director to attend the 1969 Annual Meeting of Women's Missionary Union, June 9 and 10 in New Orleans. Of course, we hope your church's representation will not be limited to these two. While we know you are expected at other meetings, we want you to know that you are welcome at the WMU meeting this year, any year, of course.

We think our 1969 meeting is pertinent to the launching of the SBC '70 Onward emphasis. Speakers will bring us up-to-date on world missions trends and project opportunities for the next decade. Church leaders will reveal how local communities have come alive as missions fields. Enthusiasm over mission action involvement is sweeping churches forward. News items will be released—new organization names, names of new periodicals, and all else that's new in our plans for moving into the seventies and into the new grouping-grading system. Bridging the generation gap will be our goal on Monday evening when adults listen to young people, and young people listen to adults.

What can we hope for from your church? The Convention falls within prime vacation time. Louisianians, Mississippians, Texans, Alabamians, Tennesseans, Floridians, and Arkansians by the busload can journey quickly to the Convention city, old New Orleans.

While we can hope that adults from these areas will attend all the SBC sessions, we are realistic enough to know that many cannot arrange vacations at that time but can come for an evening session. We hope to see many one-nighters in Rivergate Auditorium on Monday evening. Also, we hope that leaders of young people in surrounding areas will bring young people for Monday evening. Think how a taste of the world and its needs could rekindle missions zeal in your church family!

Whether you live near New Orleans or far from the city, we hope we can count on you to encourage women you are counting on to help move your church forward in the seventies to attend the 1969 WMU Annual Meeting. We are not asking you to just help us build a crowd but rather to speak to more people in this "Shaping the 70's" Annual Meeting. We believe the benefits will help your church to move forward for Christ's kingdom in the seventies as you and your leaders envision the possibilities.

Encourage women in your church to go to the WMU Annual Meeting in New Orleans, June 9 and 10.

Sincerely,
WMU Staff