

Where the Spirit of the Lord is,  
there is LIBERTY.  
Where the Spirit of the Lord is,  
THERE is liberty.  
Where the Spirit of the Lord is,  
there IS liberty.

If liberty is not removing all the  
restraints, what is it?

Think about the freedom of the plant  
as it stretches its tender stem from  
under last year's remains,  
as it unfurls its new-green leaves  
and pushes toward the light.  
What freedom?  
What liberty?

Freedom from restraints?  
Perhaps. But look at it another way.  
True liberty is not freedom to do  
as we like.  
It is the power to do as we ought.

The plant ought to grow. It grows  
when it is free.  
But it is also freeing itself when  
it grows.

With us humans, it is more compli-  
cated.  
We can choose.  
We can turn our energies to selfish  
desires that bind us to worry and  
anger and fear and longing.  
Or we can turn our devotion to  
something greater than ourselves.

The artist is free to create because  
she is devoted to her art  
—yes, because she is a slave to her  
art.

The teacher is free to teach love  
because she is devoted to teach-  
ing and to children  
—yes, because she is disciplin-  
ed, schooled, restricted—in order to  
be free.

Does it come to this then:  
The only freedom we have is the  
freedom to choose our master?

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

If we choose to be where the Spirit  
of the Lord is, there is liberty—  
completeness, unity, harmony with  
self and with God and with other  
people.

We are not in bondage to our unruly  
passions.  
And because we have ourselves in  
order, we are not frustrated or  
defeated by the outside restrictions  
that confront us daily.

As one man wrote from prison:  
If I have freedom in my love,  
And in my soul am free;  
Angels alone, that soar above,  
Enjoy such liberty.

In our freedom to be, let us take  
deep mental breath and consider  
what we are free to be and do.

Let us feel the life of the growing  
plant surge within us as we hear  
Paul affirm:

"Where the Spirit of the Lord  
dwells, there is freedom. All of  
us, then, reflect the glory of the Lord  
with uncovered faces; and that  
glory, coming from the Lord who  
the Spirit, transforms us into his  
very likeness, in an ever greater  
degree of glory" (2 Cor. 3:17-18  
TEV).\*

ADRIANNE BONHAM

\*Used by permission. American  
Society.

Use the training feature on page 49.



marches on!



Bobbie Sorrell, education division director for WMU SBC, offers ideas on the back cover for ways to help your church celebrate the week of prayer.

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## BAPTIST WOMEN MATTERS AND MEETINGS

- 12 **Week of Prayer for Home Missions—**  
**Five-day Observance: A New Birth of Freedom**  
 Niccy Murphy
- 37 **Current Missions Group: Three Religious Ways**  
 Stuart Calvert
- 44 **Bible Study Group: A Missions-minded Church**  
 (1 Corinthians) Lawrence and Pansy Webb
- 50 **Round Table Group: The Choice: Abundant Life**  
 Ann West Granberry
- 52 **Prayer Group: Baptist Centers** Brenda Poinsett
- 54 **Mission Action Group: Witnessing in Mission Action:**  
**Using the Bible (Part 1)** Barbara Hintze
- 53 **Preview of April Study-Action Plans**
- 56 **Forecaster: A Guide for Baptist Women Officers**  
 Aline Fuselier

## FEATURES

- c 2 **Where the Spirit of the Lord Is**  
 Adrienne Bonham
- 2 **Trip West** Carolyn Weatherford
- 6 **Womens'phere** Lynn Madison Barrett
- 9 **Women of the Baptist World** Beverly Hammock  
 Elaine Furlow
- 33 **How to Help Your Child Pray for Missions**  
 Barbara Hintze
- 34 **The World Is Coming to a Beginning**  
 Tim Nicholas
- 41 **Church Extension Associate—a Home Missions**  
**Job with "Woman" Written on It** Eldon Jones
- 43 **Where Does the Money Go? Annie Armstrong**  
**Easter Offering Allocations**
- 48 **Know the State Leaders** Louise Scott
- 49 **How to Let People Think and Decide for Themselves**  
 Katharine Bryan
- 58 **Call to Prayer** Grace Lucas
- c 3 **What Do You Look for in Training Opportunities?**
- c 4 **Celebrate the Week of Prayer**  
 Bobbie Sorrell

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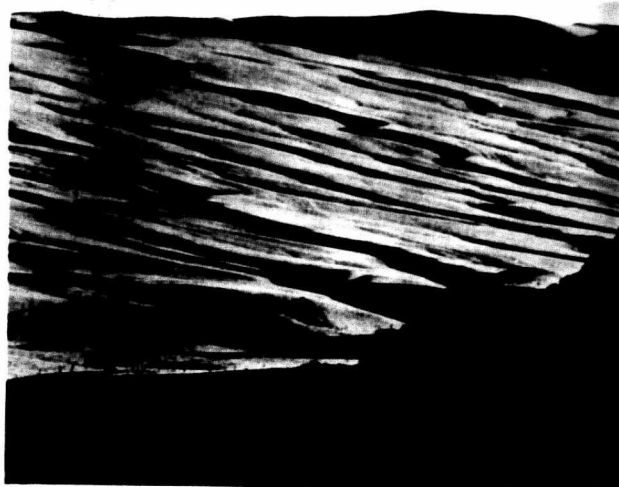
# TRIP WEST

Carolyn Weatherford

The executive secretary of Woman's Missionary Union remembers highlights of a home missions tour



For years to come I shall be talking about my first missions trip as executive secretary of Woman's Missionary Union. Though I cannot describe adequately the experience, several words and phrases come to mind:



**BK**

Home missions means a big territory. As we flew from forest to plain to mountain, through snow and rain and sun, as we visited people in open country, in big cities, on Indian reservations, and in small towns, I was impressed with the scope of home missions.

## ONE MISSION

Again I was reminded that we have placed geographical boundaries for efficiency in administration. We have categorized missions into foreign, home, associational, city, church.

Actually, missions is not limited by artificial boundaries. In the Mandarin Baptist Church of Los Angeles I talked with Mrs. Cheng, the former pastor's wife who was led to Christ in China by foreign missionary Blanche Graves. Her husband (now deceased) was led to Christ by Ethel Pierce, another foreign missionary.

In San Francisco I met and talked with An Thin, a young man from Indonesia. He is working with internationals in the schools in San Francisco, burdened with concern that they come to know Jesus while they are in the United States.

I met semester missionaries, students from schools in Alabama and Arkansas, spending a semester in missions work in the West. Over and over I found myself humming, "In Christ there is no East nor West, in him no South nor North."



In San Francisco I spoke in an interracial meeting. Eleven different ethnic groups were present, all a part of one association. The choir sang "How Great Thou Art," and soloists sang verses in their own native tongues. A pastor's wife "sang" in sign language, the language of the silent people. As we all joined in the chorus in English, our diversity became unity in our praise to God.

There is a diversity in home missions methodology, from the ministry of Allen Eleton with the Confederated Tribes of Warm Springs in Oregon to the ministry of Jim Reid among the "night people" on the strip in Las Vegas.



## DIVERSITY



ROYAL SERVICE • MARCH 1976



# CREATIVITY & INNOVATION

Mr. Chin, an architect in the Mandarin church in Los Angeles, led that church in the design and building of a place of worship in what had been viewed as an unlikely place of propriety.

Juanita McGlamory is stationed in Las Vegas, giving a summary of the news in the language, so that deaf people can get the news via TV.

Lynn Gurney has used her creative hands and heart to transform an old, big house into a warm, friendly student center (US Air Force Academy) and home for her family in Colorado Springs. (Her husband, Donald, is second from right in photo on left.)

State executive secretaries and WMU secretaries—in Washington, Dan Stringer and Sara Wadsworth, in Utah-Idaho, Doreen Welsh and Gernice Ward—have dared to admit that "what we do back yonder" isn't necessarily what must be done in the new areas to reach people with the gospel.

## PRIDE IN LEADERSHIP



## Trip West

Viewing from closeup four of the men who lead in the work of the Home Mission Board left me with a sense of pride in the people whom God has called to these places of responsibility. In Dr Rutledge (center, above), Dr Moseley, Ken Day, (left, above), and Loyd Corder I sensed a joy in what the Lord is letting them do. I was inspired by the love and appreciation for these men and the Board that were expressed over and over by the people we met.



One definition of indigenous I heard on this trip was "When a person who has become a Christian as a result of our work becomes pastor of one of the churches, we will be indigenous."

I was grateful to meet Jimmie Anderson, who has indeed made the missions work of the Frank Belvins indigenous. This Creek Indian is now a missionary succeeding Dr Belvins, who has a new responsibility.

As I think back over the entire trip I pray there will be many Jimmie Andersons across our nation who will step into places of Christian leadership, thus completing and continuing the circle of missions.

## MISSION SUPPORT THROUGH PRAYER

I came home more convinced than ever of the importance of prayer in missions. I want to encourage more money for the Cooperative Program, more gifts to the Annie Armstrong Easter Offering, but I saw these in their proper perspective. One missionary said, "We couldn't use another missionary now. There's no place for him. We don't even need any more money. But, uh, how we need your prayers."

We had the happy privilege of being with two missionaries on their birthdays. Eugene Wolfe in Gallup, New Mexico, were celebrating their birthdays when we visited them, and it was wonderful to share in their feeling of prayer support.

Somehow, I have a new feeling of prayer responsibility, and I know a simple rote prayer will not really support missions. I have determined to keep so informed of home missions needs that the Lord will work through my prayers.



## INDIGENOUS MISSIONS

The one-week trip of home missions points in the West was hosted by the Home Mission Board. The traveling party included Arthur Rutledge, executive director of the Board (who originally shared Miss Weatherford's comments in his column in Home Missions magazine); Mrs. Rutledge; Kenneth Day, director of the Board's Promotion Department; Loyd Corder, director of the Division of Associational Services; Mrs. I. W. Bowen III, recording secretary of the Board; Fred B. Moseley, assistant executive director-treasurer.



God closed a door today. And . . .  
Like a thwarted child,  
I kicked against it  
in anger.

Not knowing that he  
had quietly opened  
a better door  
behind me.

Maribel Blackwell\*

**IT JUST COULDN'T BE DONE**  
in a church that size. All the training sessions, all the guides, everything said churchwide study.

But trying to move the proverbial mountain sounded easier than trying to involve the whole church in mission study. It hadn't been done in many years.

The WMU council and Baptist Women council had been in training sessions and the churchwide emphasis became an obsession with them. So they tried: (1) A Wednesday evening was reserved. (2) All age-level directors planned their Home Mission Graded Series study that same night. (3) The church hostess planned an all-American supper. (4) For the adult study, a teacher was secured for each chapter in the book which dealt with five different ethnic groups. Each teacher was either a member of that ethnic group or had some missions experience with

them. (5) The night BYW organization was assigned the task of decorating the dining room. Different missions organizations gathered materials and decorated the areas for the study sessions. (This study was held in the church gymnasium which was divided by portable screens into individual teaching areas.) (6) A time schedule was developed. Study began at 5 P.M. Each person was given a color-coded tag to equally divide the sessions. At 5:20 a whistle blew. Everyone immediately moved to a second session. The 5:45 whistle sent everyone to supper. During the meal the Call to Prayer was conducted. Study resumed at 6:15, changed at 6:35, again at 7:00, then everyone was dismissed at 7:25.

Those who could not begin study at five came when they could. Baptist Women members at the doors helped latecomers choose as many sessions as possible.

The only complaint heard was that the twenty-minute sessions were too short. Everyone left wanting more study—a great incentive for the next churchwide study. Men were involved in mission study

who had never attended. The youth loved it.

Did it pay to try? Next year our church may have two churchwide studies!

**"THE LARGEST PRISON** in America has no bars, no locks and no guards. No one knows how many inmates reside there. The sentences are self-imposed.

The American home has become a prison of fear. Daily we hear, "I can't come. I don't drive at night." "Since my husband's death, I barricade myself inside after dark and just watch TV."

No more symphony tickets, don't go out alone. "The number of self-imprisonments grows daily."

This fear of violence may have touched you. Newscasters and newspaper headlines daily barrage our minds with gruesome details of violent murders, assaults, robberies, until we are afraid to drive down the street with unlocked car doors.

A solution to the crime problem still eludes our law structure. Is there hope that this terror will soon end? None yet. How can we as free citizens hope to improve our lot?

Dorothy T. Samuel in her book *Safe Passage on City Streets*®

shows how remote our chances are of becoming victims of violence. Statistically, it is more realistic to barricade oneself in the office at night than to go home. Seventy percent of all homicides occur in the home among relatives and friends.

Learning the facts is just the first step in freeing oneself from the prison of fear.

We can program our consciousness. We can choose the mental and emotional world in which we live. The very fact that we live in fear and lock ourselves in increases the danger of being a victim of violence.

*Safe Passage on City Streets* offers sound help to deal with this problem. If your life has become hampered by fear, give this book a try.

**CHRISTOPHER CAME IN** almost in tears, explaining to his mother that the old lady who taught them in Mission Friends had died. He couldn't remember her name. Ann tried to figure out who in our church, especially among Mission Friends leaders, had died. We had not heard about it.

Christopher not only couldn't recall her name, but we soon discovered he also couldn't remember

what she looked like because she taught Mission Friends a long time ago. His teacher just told them about her last night. A sudden idea prodded by our current involvement in the Week of Prayer for Home Missions occurred to Ann.

They had studied about Anne Armstrong. And for a five-year-old, history had not been placed in the proper perspective.

Exert an extra effort to make sure your young one understands time, names, and dates.

**HOPE FOR TOMORROW** fills my heart tonight. A log of the day's phone calls (as a WMU director) will explain this exhilaration a bit.

8:00 A.M. Bobbie was excited that we asked her to be Mission Friends director. I promised to get every piece of literature the Baptist Book Store has for her tomorrow.

9:45 A.M. Our day BYWs are looking for a new need for mission action. "We feel we're not needed at the Day Care Center because so many college students are helping. Can you think of some need near us?" (Oh boy, could I!)

10:20 A.M. "Lynn, would you see if we can have space in this week's bulletin to ask for three

new GA and Acteen leaders?"

11:30 A.M. "Can your family go to the park tonight for supper? A Vietnamese couple have just arrived. The young bride must take an entrance exam to enter school and she badly needs to converse with anyone. We've talked for two days and need someone else. (That was why I hadn't got around to planning my supper menu.)"

1:35 P.M. "The idea of missions work with internationals has really excited two BYW members, but it does sound complicated."

"Great! Can I stop by and pick up your copy of the group guide to use until I can get one?"

3:30 P.M. "Our night BYWs have been going out to Enslay every Sunday afternoon to conduct a Bible study." (These are all girls who work five days a week.) "Yes, we've made a special effort to enlist the singles."

5:15 P.M. "This rain is fierce! Just come on to my house instead of the park. We can probably talk with our Vietnamese friends better inside anyway. Oh, no! It's more fun to have unexpected guests. This way I won't have to dust and clean for company."

Between the 1:35 and 3:30 calls, a new carpet was brought in



to replace our twenty-year-old one. The carpet was too narrow. We were left with two rooms, stripped of furniture and covered with carpet padding, to wait five more weeks for a new order. After five minutes of bemoaning the mess, it really didn't seem to matter. What did matter was that people were involved and concerned, and hope for tomorrow in a hopeless world was real.

**THERE'S A LAZY STREAK** in most of us, according to the editor of Christianity Today, and laziness is one of the sins causing most of the problems in churches.

Laziness is difficult to identify. This part of his statement stirred me to the point of uneasiness. Laziness "is not necessarily characterized by inactivity. Lazy people can be very active; they may keep busy doing things that do not count for much because they want to avoid more demanding tasks." Ponder this in view of your activities.

**TEARS OF FRUSTRATION** burned Sara's eyes and her pencil point snapped like a shot. For the fourth time in as many weeks she was faced with a financial problem. For twenty-nine years she'd half-listened as Carl talked of credit, financing, savings. But now he was gone and the decisions were all hers.

This time she was trying to replace the twelve-year-old washer. The man asked if she wanted revolving charge, ninety-day payment, or instalment buying. (Carl always bought appliances on credit to insure better service, he said.) Did she want a service contract and if so for how long? In desperation she asked to take the information home and "think it over."

Last week she discovered five credit cards in Carl's drawer she had avoided so far. She didn't know if she should keep, destroy, change, or return them.

Carl's estate was left to her with no complications. Now she wondered what she needed to do to leave it in good shape for the rest of the family; this bothered her.

Carl's insurance money was still waiting for her to decide on investments, savings accounts, or certificates. She had never heard of certificates before now.

How to use money. Credit dilemmas. Overdrawn budgets. Almost every family needs help in planning how to use their money. Parents need to know how to teach youth to handle money.

For those who recognize that their possessions belong to God, Michael Speer has written a practical book, *A Complete Guide to the Christian's Budget*.<sup>\*\*</sup> He covers budget planning, insurance, credit, estate planning—almost any area dealing with finances.

This book can be used as a means of prevention or of cure for money troubles.

**"BAPTIST WOMEN? IT'S FOR little ol' ladies. I don't have time for that kind of social meeting."** This statement was relayed to me by phone yesterday.

In Malawi in 1964 a policeman accepted Christ and responded to God's call to preach. He completed seminary study. As a pastor in Blantyre, his congregation more than doubled the first year. In 1971 Pastor Phiri was elected chairman of the Malawi Baptist Convention. He and his family were chosen to go to the northern region of their country where there was no Baptist work. The first two years eight churches were established. Pastor Phiri baptized 330 persons into those churches.

In Wiesbaden, Germany, a German congregation and an American congregation have come together and built a church for corporate worship. Neither could build alone. When unique problems arose, they were settled in

love. A deacon of the German church said: "We are practicing this oneness through the building without a lot of words; but initial across lands, races, and opinion barriers." . . .

In Surinam (on the northeast coast of South America), men, only four months old in the Christian faith, planned their first evangelistic outreach. They had filled the four months with Bible study in preparation for this meeting. They showed a movie on the life of an influential converted Hindu (there was a predominantly Hindu village) and shared their concepts of Jesus Christ. One hundred forty people listened attentively and with interest.

In the USA a young woman took a Vietnamese refugee couple on their first trip to a large shopping mall. They were delighted. During lunch she discovered they both had accepted Jesus Christ in a refugee camp being served by Baptist missionaries. Until now the young man had been reluctant to communicate in his broken English. He asked the young woman if she knew any Christian songs. For much of the afternoon she sang choruses of Jesus' love. He followed in a lovely clear voice, repeating every word. A new line of communication was opened.

Do I need to point out the ties between Baptist Women and their experiences? No, you can do that. And then join me in prayer.

Dear Lord,  
Grant to me the wisdom, the strength, the maturity, and the love to become

"a little old lady." Amen

<sup>\*</sup>Muriel Blackwell, Potter and Clay (Nashville: Broadman, 1975), p. 73. Used by permission.

<sup>\*\*</sup>Available through Baptist Book Store. Safe Passage on City Streets by Donald T. Samuel (Abingdon, 1975) \$3.95. *A Complete Guide to the Christian's Budget* by Michael L. Speer (Broadman Press, 1975) \$2.95.



## *Woman of the Baptist World: Beverly Hammack*

**Elaine Furlow, book editor  
Home Mission Board**

When Beverly Hammack took a vocational preference test as a teen-ager, she scored high in mechanical ability and social science. The greasy overalls never had a chance; Hammack wanted to be a social worker.

But several years later, as a Christian social services missionary, she walked into the Ruston State Baptist Center in New Orleans. In the back of the building, she spotted a machine shop—unused because no one had had the skills to run it. Having grown up helping her father around his shop, she set the workshop humming again, organizing classes for teen-agers and cutting out wooden homes for children.

Now, when she's talking to kids about missions, she uses the story to show how talents and opportunities must be responded to human needs.

Hammack's year on the riverfront set a tone for her life. Facing a city's problems and hearing the troubles of its people reaffirmed the decision she'd made as a thirteen-year-old: to become a home missionary. "The year in New Orleans shaped my career and affirmed the direction I was taking."



She has since been in state and associational work, and now serves as area director for the Home Mission Board's Department of Christian Social Ministries.

Ask anyone who has ever worked with her what they remember most about Bev Hammack and you'll hear, "Her humor," "Her jokes," "The way she makes people laugh."

Hammack and former Home Mission Board executive secretary Court's Redford kept up a running repartee, often revolving around her being unmarried. Today her quick retorts—witty but seldom barbed—are legend.

"Beverly's humor is the spark of our staff meetings," says co-worker Mildred Blankenship. "We'll be in a meeting all day, working hard; then she'll pick up 'go, go, go' making a play on words—she's great at that—until we are all in stitches."

"She is the only person I know who can get in a taxi and have the driver cracking up before the end of the ride," says a friend. "She'll ask him where he goes to church, if he goes to church; and it is all the most natural thing. They'll always be smiling at the end of the ride."

Behind the humor, however, is a no-nonsense dedication to her work. As the Board's Christian Social Ministries area director for the Northeast, Beverly Hammack spends much time in workshops and training sessions. In five to six workshops a year she cooperates with the rest of the CSM staff in training local workers. "I do enjoy making people aware of the ministry and witness combination," she says.

But her main satisfaction comes from contact with field missionaries. She is friend and consultant to several CSM missionaries in New England. "The relationship and feedback—I enjoy that," she says, with a definite shake of the head.

One woman missionary in an inner-city black neighborhood, for instance, had been "a great worker." But when Hammack spent a half-day with her recently, she found the missionary "had been hurting about a year without anyone realizing it. She had no one in the association to relate to; she's been up there by herself."

As Hammack listened to this white woman struggling to gain acceptance in a black neighborhood, she heard, "I would really like to move to another area but I feel guilty because I promised to stay here two years."

"You need to think about you," Beverly responded firmly. "Whether you can function here. It's OK to leave here; this work will be carried on by somebody else."

In her concern to get the right person in the

right place, Hammack works with state directors of missions and Christian Social Ministries workers. Her input is that of a third person, an experienced observer.

"Being able to say to a state leader, 'Hey, this person's hurting and we need to make a move,' sometimes helps a lot," she says, "just being able to step in and build bridges of communication."

Talks with state directors about programs and personnel may reveal differing opinions about how and when to do something. Yet in discovering these mind-sets, Hammack has sharpened her administrative and planning skills.

"I don't think we have another staff person who has better relationships with the states," says Wendell Belew, director of the Home Mission Board division of missions. "She's honest, says what she's thinking. She never uses being a woman as protection from getting into strategy or planning discussions."

John Havlik, a long-time friend who worked as the Kansas state staff with Hammack, says, "She knows more now about the work she's involved in than she ever did. But it's difficult for anything, including education, to change Bev a lot. She's herself. I think, more than most people, she remains her own person."

Yet education gave her the academic skills to move from job to job, getting missions experience.

Hammack left her small Missouri hometown of Southwest City to attend Southwest Baptist College in Bolivar, and, later, Oklahoma Baptist University.

Filing her application to be a student summer missionary was, for Hammack, a test of whether it was the Lord's will for her to go on with education for a missions career. If I'm accepted, she thought, that means there's still a future for me in home missions.

She was accepted. Yet years later, after directing the Home Mission Board's summer missions program, she realized many students don't get a position because there are simply not enough places. "I saw how foolish I had been, basing my whole call on whether or not I got accepted that one summer."

After serving a year in New Orleans and then earning a masters of religious education at Southwestern Seminary, Hammack became WMU youth secretary in the Kansas Baptist Convention.

"She was the life of the staff," says Havlik. "We had our problems in Kansas, financial and otherwise; but I think our ability to laugh with each other helped us all face the situation pretty realistically."

As Hammack traveled the state for WMU, she carried her fishing rod along, stopping wherever she found a place that looked good. And this relaxed, unpretentious attitude toward life carried over into her work.

Havlik recalls helping her shop for her first new car. "Those were hard times in Kansas and salaries were awfully small. But we looked around and finally she bought a bright red Valiant—fire-truck red. It was gorgeous."

After two years in Kansas, Hammack worked at the Home Mission Board in the special missions ministries program. At that time, women staff members made about half what male staff members did. When the first equal employment opportunity sign was posted, staff member Mildred Blankenship remembers, "Beverly and I took it off the bulletin board and marched into our division director's office."

Hammack soon went to Tulane to earn her master's in social work. And during the next few years, some personnel and attitudes changed at the Board. While working as CSM director in the Jacksonville, Florida, association, Hammack was approached by the Board to return to the staff.

Paul Adkins, then CSM director, and Wendell Belew, new division director, insisted both salary and position be equal.

When she did return to the Board, she was hired as an area director, the same position held by co-staffers. The pay scale was adjusted so that women staff members' salaries were comparable to men's.

In the five years Hammack has been at the Home Mission Board in her new position, she has won respect from both staff members and persons on the field.

"I think some state people were a little put off by her humor at first," says one observer. "They thought of her mainly as being funny. But when they got to know her, they found the deep spiritual thread which runs underneath. They have come to appreciate that."

Hammack travels about three out of every four weeks. And although living out of a suitcase sometimes wears thin, her good humor seldom does.

"She doesn't get hacked very often," says Evelyn Blount, a former roommate who now lives in Birmingham. "Even when she does, she will laugh about it later and say, 'Oh, yeah, wasn't that something?'"

"I have never heard her say anything negative about a human being or run someone down," says Blankenship. "If she is in a group and the conversation is turning that way, she will—snap, snap!—turn the conversation to something else. No one

has a chance to say something negative. She'd stop it so that doesn't happen."

Such a positive attitude toward other persons is hard for some observers to believe. But former roommate Blount has a simple explanation. "It's that joy of life. I think she believes if you are a Christian, joy will express itself. She loves that."

"She loves the Lord; she loves life," says a friend from New Orleans days.

Dozens of others, like the friends who stop by her home on the way to Florida or New York, agree. They are welcome at Beverly's farm, a four-and-a-half-acre place of land in Conover near Atlanta. The cooking's good; the conversation's warm. They are welcome to go shopping or fishing with her. Or golfing—when she can find her clubs and the time.

The farm, where Hammack sometimes gardens until dark, is a refuge from traveling and paper work. Yet Christian Social Ministries, especially its human concerns, is always in her thoughts. "I think people are beginning to understand Christian Social Ministries. They are beginning to realize what ministry can mean to a church," she says.

In New England, for instance, where the Board has few paid CSM workers, director Ada Young is responsible for six states. Says Hammack, "Every one of the pastors is involved in depth in ministries: jails, retarded, emotionally disturbed, all types of outreach."

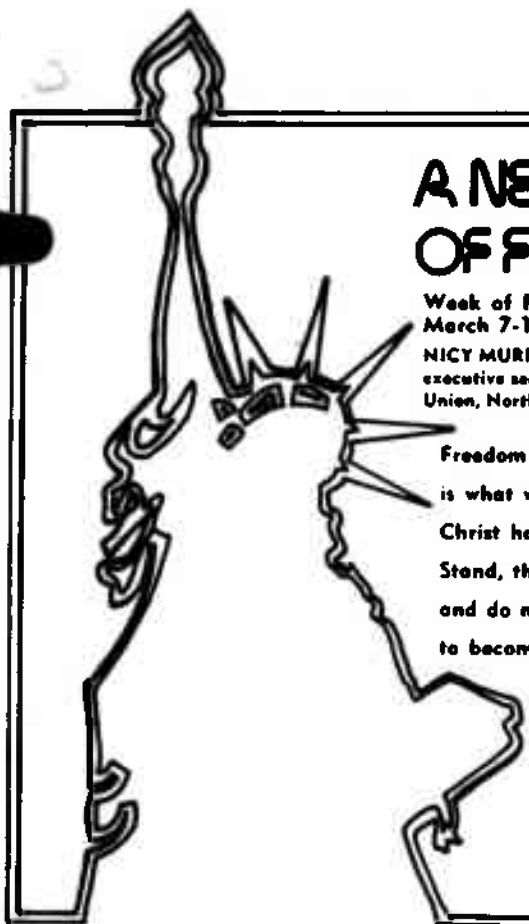
She gives credit for the awareness, in part, to Home Mission Graded Series study, "The Diakonic Task" (by Walter Delamarter) began the ball rolling," she says. "I think that is probably one of the best educational processes. Woman's Missionary Union came out with mission action. The churches caught on to the idea like wildfire."

"And Christian Social Ministries strengthens WMU and Brotherhood. We don't compete."

She believes interest in CSM will expand, especially in youth and family services. "I believe we'll go more and more into court relationships and working closely with volunteers and paid workers in juvenile services."

"I also believe we'll have an increase in women workers. I don't know when it's going to come, but I believe the Home Mission Board is going to be opening up more."

To youngsters who are thinking about a career in missions, she is encouraging and enthusiastic. "I think about how frightened I was at thirteen, when I heard the call to home missions. Then I think about this verse," she tells them. "For God hath not given us a spirit of fear; but of power, and of love, and of a sound mind." □



## A NEW BIRTH OF FREEDOM

Week of Prayer for Home Missions  
March 7-14

NICY MURPHY, Rapid City, South Dakota,  
executive secretary of Woman's Missionary  
Union, Northern Plains

Freedom  
is what we have—  
Christ has set us free!  
Stand, then, as free people,  
and do not allow yourselves  
to become slaves again.

Galatians 5:1

"A new birth of freedom," a phrase lifted from Lincoln's Gettysburg Address, calls us in this two hundredth year of national life to reflect on our freedoms: those we enjoy as citizens of a great commonwealth, and those we enjoy as "children of the King."

As we rejoice in our freedom from the penalty of sin through Christ's death on the cross, we should become acutely aware of our privilege and obligation to help bring a "new birth of freedom" in Christ to all those in our homeland who have not experienced it.

Writing to his wife, Abigail, on July 3, 1776, John Adams expressed his jubilation over the passage of the Declaration of Independence. He wrote "It ought to be solemnized with pomp and parade, with shows, games, sports, guns, bells, bonfires and illuminations from one end of the continent to the other, from this time forward for evermore."

If freedom from political bondage can evoke such enthusiasm, how much more should freedom in Christ! It is with this aura of excitement that we observe this Week of Prayer for Home Missions.

### TO THE MISSION SUPPORT CHAIRMAN

You have the joyous privilege this week of leading the women to reflect on and rejoice in the marvelous heritage they have as United States citizens and as subjects of an everlasting kingdom.

In order to impart to others this feeling of joy and gratitude, you will need to saturate yourself with the shock of patriotism expressed by great writers. Reread the account of the landing of the Pilgrim Fathers, the stories of the early struggle for political freedom, the Bill of Rights, patriotic poems, Lincoln's Gettysburg Address, and stories of westward expansion.

Couple this with a daily reading of and reflection on Scripture passages related to the cross and the freedoms provided us through the death of

Christ. Suggested references are: Matthew 27; Mark 15; Luke 23; John 19; John 8:36; Romans 8:2; Romans 6:18, 22; Galatians 5:1.

Think through some of the great hymns about the cross. How many of the words can you recall?

Pray for a rekindling of the fires of gratitude for your national and your spiritual freedoms. Pray that you may have the desire and opportunities to help others obtain these freedoms.

### PLAN THE DAILY MEETINGS

#### VISUALS

(After reading this page and the next, please read through the material on pp. 15-22 before you do detailed planning.)

Each day two symbolic items will be featured in the devotional period. The first will symbolize our freedom as citizens, the second, our freedom in Christ.

On succeeding days these emblems of national freedom will be used: a covered wagon, the Liberty Bell, the Bill of Rights, the Statue of Liberty and the US flag. The cross, the symbol of our sought freedom, will be used each day.

Either actual replicas or pictures of the symbolic items may be used. Begin early to collect these. You may arrange them ahead of time on a table at the front of the room, adding a new one each day, or you may hold the item as you speak and then place it on the table.

If colored slides of these articles are available, they may be used affectively.

The cross may be of Styrofoam or of carved wood.

A map of the United States will be needed. It may be an atlas, road map, or a map available free from Home Mission Board (see "Secure Materials," below).

#### PROCEDURE

At the beginning of each meeting, you will tell interesting facts about

the symbolic item of national significance you hold or point to. Appropriate background music may be played softly. This will be followed by the hymn "My Country, 'Tis of Thee" (Baptist Hymnal).

You will next talk about the cross, calling attention to the replica of it. Read Scripture passages about the cross, and follow with an appropriate hymn. (Hymn titles will be suggested.) Vary the music by using vocal groups, instrumental renditions, or recordings.

Ahead of time, alert two women who are to voice the prayers of praise and thanksgiving. The first will express thanks for the freedoms we enjoy as citizens of a great nation, the second for the freedoms we have as "children of the King."

#### PRAYERTIME

As each woman enters, give her a pencil and a sheet of paper with the heading "My Prayer Experiences This Week." Under the heading will be printed this prayer promise: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

The sheet will be divided into two columns. One will be headed "I Am Thankful That" and the other, "I Need to Pray About."

At the beginning of each meeting, ask that the women listen and jot down two or three things in each column which impress them: (1) things which give them cause for thanksgiving, on the left hand side, and (2) those which call for intercession, on the right.

After the missions information has been presented, instruct the women to form groups of from two to four each and in low voices talk together about what they have written on their papers. After they have shared their concerns, give them ample time to engage in prayer. (The manner of voices all over the room will not be distracting.) Be careful not to embarrass a woman who is not used to praying aloud. (More, next page.)

## REASSEMBLE

As women reassemble each day, sing these words to the tune, "Onward, Christian Soldiers" (tune St. Gertrude 6.5.6.5 D) (Baptist Hymnal). Print the words of the hymn, along with Galatians 5:1 (see p. 12), on a poster so everyone can see them, or provide each woman a program folder (see materials list below).

Freedom is what we have—  
Christ has set us free!  
Stand then as free people,  
Know God's victory.  
In his daily presence,  
Taking his commands,  
He provides us freedom—  
Never slaves again.

Onward, Christian soldiers,  
Christ has set us free!  
Stand then as free people,  
Know God's victory.

Ask the women to take their prayer lists home and use them and bring them back to the next meeting. Have enough copies to distribute each day to those who fail to bring them back and to those who attend for the first time.

## CREATE ADDED SPARKLE

Try some of these extras.

### MEETING PLACES AND SPECIAL SETTINGS

If you haven't tried a breakfast or luncheon meeting, perhaps this is what is needed to spark women's interest. How about a vesper service?

For variety, a patio or park might make a desirable setting—especially for either the meeting on "Freedom to Grow," or "Freedom for Leisure." If you can't meet outdoors, provide an imitation camp setting.

An appropriate setting for the last day's meeting, "Freedom to Serve," would be a make-believe office at the

Home Mission Board. Use name tags to identify personnel in the Department of Special Mission Ministries: Don Hammonds, director; Emory Smith, associate; Joel Land, assistant; and W. L. Wilson, coordinator of the Christian Service Corps. The information could be reports presented in the first person.

## COSTUMES

For the second meeting, "Freedom from Tradition," in which ethnic groups are featured, the women taking the parts of Mrs. Lee and Mrs. Kim might wear native dresses. Camping clothes would be appropriate for those participating in "Freedom for Leisure."

## INVITATIONS

The patriotic symbols suggested for the daily meetings are ideal also for invitations. Cut out replicas from construction paper and write the invitations on them. Give date, time, and place. Examples:

Covered wagon—"Modern-day pioneers are pressing into new areas with the gospel. Come, learn about, and pray for them."

Liberty Bell—"Show appreciation for the liberties you enjoy by coming to the Baptist Women meeting. We'll learn how ethnics and others worship in nontraditional ways."

Bill of Rights—"Assert your rights and attend the Baptist Women meeting. Learn how to turn your camping experiences into witnessing opportunities."

Statue of Liberty—"Baptist Women will pray for others who 'hold high the torch' to disadvantaged people to light their way to Jesus. Will you join us for this experience?"

US flag—"Today many non-career missionaries are finding 'freedom to serve' in a variety of ways in needy places. Be with us for this meeting."

## SPECIAL MUSIC

If your church is not already planning to present the musical film, *Christ's Freedom Ring* (see "Bible Materials"), investigate the possibility of a choir's presenting it during the week of prayer.

Or, ask a musical group to present *The Testament of Freedom* (see "Bible Materials") at one of your Baptist Women daily meetings during the week.

## SECURE MATERIALS

Materials sent from your state WMU office (see your WMU director):

Poster for Week of Prayer for Home Missions  
"Daily Prayer Guide for Use at Home"  
Annie Armstrong Easter Offering Envelope  
Order Blank for Home Mission Board Literature  
Factual Leaflet on Home Missions

Priced materials (see order form, p. 64)

Program Cover, which includes the words of Galatians 5:1 and the hymn to be sung to the tune "Onward, Christian Soldiers"  
Hymnbook Cover

Map of the United States, available from Home Mission Board Literature Service, 1350 Spring Street, NW, Atlanta, GA 30309

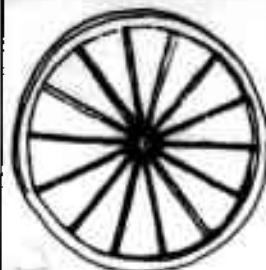
A New Birth of Freedom, filmfoot with cassette narration available from Home Mission Board (address above). Price: filmfoot, \$1.00; cassette tape, \$2.00

Material available through Baptist Book Store  
Musical, *Let Christ's Freedom Ring*, \$2.25  
Cantata, *The Testament of Freedom*, \$3.00

## Week of Prayer: First Meeting

# FREEDOM TO GROW





### Leader

(See suggestions, pp. 13-14.)

The covered wagon is a symbol of America's freedom to extend horizons, to get beyond small towns and narrow horizons, to claim and tame new land, and to create a new way of life.

As pioneers of 125 years ago moved westward, they traveled in shabby, box-like vehicles pulled by horses or oxen. Sometimes called a "prairie schooner," the wagon slightly resembled a boat. The bottom was curved upward at both ends to keep its load from shifting as it went up and down hills. The round corners top followed the contour of the bow and was higher at the ends than at the center. The covers added little extra weight, yet gave protection from the sun and rain, and could be removed for loading and unloading.

Family usually traveled in caravans of several wagons, taking with them all their possessions: beds, stoves, cooking utensils, building materials, and livestock.

At night the covered wagons were drawn up in a circle, facing inward, with the people inside the circle for protection and companionship.

The schooner of the prairie—  
Vanguard of the barefooted car,  
The iron horse, the jet,  
The rocket in the moon.

The covered wagon—  
Symbol of our need  
For wide horizons,  
Vision broad enough  
To match our hopes and dreams.

Today we unite that slow, clumsy box on wheels. It broke new trails in the prairie grass and in America's thinking. It parted the curtains to reveal the West's matchless scenery, its lavish resources and abundant wildlife. It introduced a fresh, new life-style.

**Hymn:** (Second stanza of "My Country, 'Tis of Thee")

**Leader:** We now turn our thoughts toward another symbol, the cross. (Call attention to it.) It, too, opens up vistas and breaks new trails in our thoughts and behavior.

*Read Matthew 16:24-25*

**Hymn:** "Jesus, Keep Me Near the Cross" (Baptist Hymnal)

**Prayer** by two women as suggested on page 13

**Leader:** (See suggestions, p. 13)  
The prairie schooner of today is a mobile home. The new frontiers are the hundreds of towns, cities, and even whole counties without a Baptist witness—some without an evangelical church of any kind.

Little groups of modern-day pioneers band together in missions and small churches for Christian companionship and united witnessing. They exhibit courage no less noble than that of the early day pioneers as they blaze new trails into the spiritual wilderness of materialism, indifference to tradition, and apathy.

We are aware of the power of a letter! The letters from Roswell Graves, missionary in China which his mother, Ann, shared with concerned women in 1868, brought a response of prayer, gifts, and organized efforts.

A letter from a tired, lonely missionary in China, Lottie Moon, resulted in the first Christmas offering for foreign missions—the forerunner of the Lottie Moon Christmas Offering for Foreign Missions. That offering is now stretching toward a \$26 million goal for 1976.

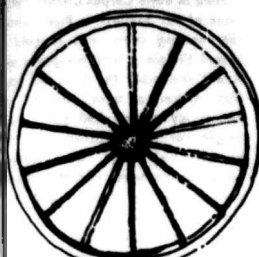
Today we are going to hear letters from contemporary missionaries. (Women seated at the front will read to be the mothers of our friends of the letter writers.) These are imaginary letters based on real people and actual situations.

**First Woman:** This is Mrs. Elva (Mrs. La Vern) Isaac in Collins, Nevada. Let me show you on the map where that is. (Point to it.) Her husband is a pastoral missionary. She writes:

**Dear Ones:**  
You remember we told you that twenty-five years ago there was a Southern Baptist church in northern Nevada, an area of 40,000 square miles. The work began as it does in many of our so-called "frontier" areas. A Southern Baptist layman who was in the gas drilling business moved to Winnemucca. Since he could not find a church that taught the Bible in the way he was accustomed to, he started services in his home. A church was later organized and its outreach resulted in the establishment of four churches and five missions.

The work at one place was begun by US Government workers who saw a need for Christian witness and started the mission. Another was opened up when a letter from the Sunday School Board was forwarded to the pastor. A woman had written, "I have heard that Southern Baptists will begin a mission even though they have only unconverted people as prospects." You can guess how quickly the pastor made a visit to the area.

Well, I see a little more of La Vern than I used to. He preaches only two times each Sunday now! You remember I wrote you about what he and I call his "circuit"? Each Sunday he preached five times in five different places, some as far as one hundred miles apart. During the week he ministered on succeeding days in five missions. Now, some of these places have their own pastors.



La Vern laughs and says, "I can't keep the pace of the sixties because I have a disease—too many birthdays!"

I know I can count on your prayers that more dedicated lay people will come to this area. We also need more pastors. Don't forget to pray for La Vern's safety on the highways. He is on the road so much.

I must close and get dinner for a hungry husband.

Much love,  
Elva

**Second Woman:** My letter is from Nellie (Mrs. James) Williams in Valentine, Nebraska, the county seat. (Point to it on a map.) There is the only Southern Baptist church in the whole county. To the south, there is none closer than 130 miles, and to the west, none closer than 140 miles.

**Dear Ones:**  
Our first revival resulted in the baptism of nine adults and two young people. These eleven more than doubled our church membership!

I wish you could see our little church now. We purchased an abandoned Catholic church building and saved it thirty-five miles. It has been placed over a full basement so our half block of church property. Our auditorium looks pretty new since we did some renovating. We still have much to do. We hope to finish fixing up the basement, build a pretty outcreekway, and add a baptistry.

Our double mobile home is used for Sunday School classes. We need some partitions for it.

I hope you will remember to pray about a special concern of ours. Our members are new Christians and need to mature spiritually.

I must close. It's about time for us to start to Breckenridge, about fifty-three miles from here, where Jimmy preaches twice a month. Don't forget to pray for us. Let us hear from you.

All our love,  
Nellie

**Third Woman:** My letter is from Delinda Miller who, with her husband, Ron, and their son, James Ronald, works in a mission at Harlowton, Montana. (Point it out on the map.) The work in Harlowton began in January 1970, sponsored by the Trinity Baptist Church of Billings. Lay people drove ninety miles to Harlowton to direct the services.

**Dear Ones:**  
You probably never dreamed that your "little girl" could fit for thirty guests every Sunday! Well, it's a little hectic around here on Sunday morning but that's what I do. The mission meets in our home and we have from twenty-five to thirty-five people every Sunday.

Our living room is the chapel—complete with pews, white pulpit stand, table, and offering plates. Folding chairs are brought out to transform the room into a sanctuary. James Ronald lends his bedroom to the Sunday School nursery. Our family room and another bedroom serve as classrooms for the children.

Ron says we are following the New Testament pattern, for the Apostle Paul often sent greetings to congregations meeting in homes. Ron thinks there is some advantage in this informal atmosphere for Bible study and worship, but we are hoping to start a church building soon which can house more people.

Blessed our friends to keep praying for us. Write as often as you

can. Sometimes it gets pretty lonely out here so far away from all of you.

All our love,  
Delinda

**Fourth Woman:** My letter is from my friend Minnie Jolly whose husband, Fred, is pastor of the University Baptist Church in Monaca, Pennsylvania. (Point it out on the map.)

(Reader will insert her own name.)  
Dear \_\_\_\_\_:

A man by the name of James Robb suggested to Fred in the fall of 1967 that he visit a family in Center Township with a view to beginning Southern Baptist work. I kept thinking, "Where have I heard that name?" James Robb, James Robb. I couldn't remember that I had ever met him. Then it dawned on me! Back in 1964 one of the books in the Home Missions Group Series was entitled *James Robb, Pioneer*.

I hurried to our bookcase and there, sure enough, was a small paperback with the picture of a little newspaper boy. I sat down, turning my dishwashing, and read it through. You may remember that it is a simple biography of a man from his youth in the coal fields of Kentucky to a place of prominence and responsibility with a big company in Pennsylvania. As a construction worker and electrician, he had moved with his wife and two children from one place to another, living in a mobile home in each place—Ohio, Indiana, New Jersey, and Pennsylvania—he was a leading figure in starting new churches.

Since that fall day in 1967 when Mr. Robb first approached Fred, we have had come many times to be grateful to him. We organized our church in May 1970 and have shared three missions, one of which has become a church.

James and Pauline Robb and their family are like many Southern Baptist people, who, when transformed by their companies, believe they have



been moved for a purpose. They are the real pioneers in our mission threat.

It's an honor and a privilege to work with these dear lay people.

Let me mention a deep concern of mine before I close. We desperately need more churches and missions in our area. In more than thirty places a Baptist witness should be started. Our city with a population of over thirty-seven thousand has no Baptist work. We primarily need pastoral leadership, equipped and called of God to pioneer missions.

I hope you will continue to pray for our work here in Pennsylvania.

Lovingly,  
Maxine

**Fifth Women:** My letter is from my daughter Betty (Mrs. Elbert) Adams who, with her husband, started Southern Baptist work in Pierre, South Dakota. (Point to it on the map.) She writes from Corpus Christi, Texas.

Dear Mother:

You'll never know how much it meant to us to go back to Pierre last weekend to participate in the twentieth anniversary of Capitol Heights Baptist Church. The progress has been heart-warming. A lovely brick building, a beautiful parsonage, a fine ministry, good organizations, and a fine pastor. The governor and the city's mayor were present to extend congratulations and express appreciation for what the church means to the community. Isn't that something!

When the pastor invited us to the meeting and asked us to relate our experience of the beginning of the work, I hurried to my diary to verify dates and events. Here are a few I jotted down to use in my talk.

January 5, 1955: We arrived in Pierre today. Don't know a soul. Snow is everywhere and people tell us that when the wind blows—which is most of the time—the chill factor goes "way down below zero." I guess our first job is to find interested people and a place to meet.

January 30, 1955: For the past four Sunday afternoons we have used the Assembly of God church building, but that is no longer available. Our search for a meeting place goes on.

March 5, 1955: We had our first meeting in the youth center located over the county jail. First we had to clean it up after the youth had used it on Saturday night. We have no piano, hymnbooks, or pulpit stand. We found, though, that Ping Pong tables make good partitions for classrooms, and pool tables serve quite nicely as baby beds.

March 15, 1955: Today we organized as Capitol Heights Baptist Church. We have twenty-two charter members, and Elbert was called as the pastor.

July 4, 1955: This has been an unusual Fourth. We lost the use of the youth center today so we had Sunday School and worship in the city park.

July 11, 1955. We have found another church home. It is only a prefabricated building. Nothing fancy, but at least we have a roof over our heads. Our pews are boards laid across oil drums.

October 1955: At last we have a building of our own! The church has purchased some lots on a beautiful location in the eastern part of the city, overlooking the capital building. We have purchased and moved on to the lots some army barracks which we are converting into auditorium, educational space, and living quarters.

Here in warm Corpus Christi, I still think of our Sundays in Pierre when the meeting place was so cold I played the piano with my gloves on. And I remember the time Mr. and Mrs. Gilterson were baptized in almost icy water. And can I ever forget our cold apartment in the barracks building! The children played in the house with their suits on. My feet often felt as if they were frostbitten.

As I look back, though, I do not remember we ever thought we were having a hard time. Our two years there were among the happiest of our lives. We are grateful that God permitted us to be used in planting a witness in that capital city. Today most of the churches and missions in the eastern part of the state owe their beginning to that church. Praise the Lord!

In His name,  
Betty

**Prayer time**  
(see p. 13)

**Sing**  
theme hymn  
(see p. 13)

#### MEETING OUTLINE

Devotional Period

Letters

From Elva Inzer  
From Nellie Wilkerson  
From Delinda Miller  
From Maxine Jolly  
From Betty Adams

Prayer time

(Small groups—follow suggestions on p. 13.)

Sing theme hymn and repeat Romans 5:1 (see p. 12.)

Week of Prayer: Second Meeting

**FREEDOM  
FROM  
TRADITION**





### Leader

(See suggestions, p. 12.)

One approaches it with awe, almost reverence—that symbol of our nation's freedom, the Liberty Bell. On display in Philadelphia, it calls forth the viewer's sense of patriotism.

The bell's noble career is indelibly inscribed with words from Leviticus 25:10: "Proclaim Liberty throughout all the Land unto all the inhabitants thereof." This inscription was chosen by Isaac Norris, chairman of the committee assigned the duty of securing a bell which could be heard far and wide.

Made by Lister, the most famous bell founder in England, the bell was rung in 1752. It cracked the first time it was tolled, so it was melted and remolded. American copper was added to make the metal less brittle. The bell came out with what is said to have been a "wretched tone." Cast again, it emerged with a pleasing appearance and sound.

The Liberty Bell is usually associated with the joyous occasion of

the signing of the Declaration of Independence, but it was in use nearly a quarter of a century earlier. In its youth it sometimes rang as a summons, at other times as an alarm. Frequently it rang in jubilation.

On July 8, 1776, amid cheers, gunshot, and fireworks, its great throat boomed forth its grandest and best interpretation of its inscription as the people heard from the lips of Colonel John Nixon, the Declaration of Independence which had been accepted by final vote four days earlier.

Then, on July 8, 1835, as it tolled the death of Chief Justice John Marshall, the bell cracked. That clapper, though now mute, still speaks of agony, uncertainty, determination, faith, and victory. We cherish this symbol of our nation's liberty.

**Hymn:** "My Country, 'Tis of Thee" (Baptist Hymnal)

**Leader:** While we respect the Liberty Bell, we Christians have a symbol which victoriously points forth our freedom from the penalty of sin. The old, rugged cross (point to it) proclaims true "liberty throughout all the land unto all the inhabitants thereof" who will accept Christ's atonement.

*Read Matthew 27:26-37*

**Hymn:** "The Old Rugged Cross" (Baptist Hymnal)

**Prayer** by two women as suggested on page 12.

### Fun with Facts

(Significant facts about language missions have been provided by the Home Mission Board's Department of Language Missions. To make facts available to the women in a "fun" way, the suggestions are given. Choose the one you think will be most appealing to your women.)

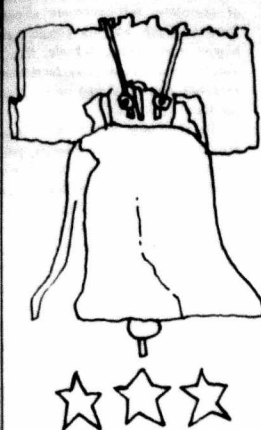
1. Write each fact on a slip of paper and fasten slips to the chair, speaker's stand, curtains, etc., around the room. Instruct the women to

move about learning as many facts as possible. When they reasonably divide them into two groups (by color of eyes, first letter of their last names, ages, or any other suitable way) and have a contest like an old-fashioned "spelling bee." First one side will give a fact, then the other, until no one can think of another. If someone fails to think of a fact, he drops out of the game. One side wins when the other fails to give a fact.

2. Write each fact on a slip of paper, then cut it in two. Place the "half-facts" around in the room and let women gather them and put together the parts that form the correct statement. They may then be asked to read their statements.

Here are the facts:

1. There are 123 ethnic groups in the United States in addition to the 263 Indian tribes.
2. Eighty-five languages and numerous dialects are spoken in the United States.
3. In addition to blacks, more than 100 million persons identify themselves as ethnics.
4. Newspapers and magazines are available in seventy languages in the United States.
5. Deaf persons in the United States number 400,000.
6. Radio stations across the nation broadcast in sixty-two languages and dialects.
7. Over 4 million diplomats, businessmen, and exchange persons come to the US annually.
8. Over 2 million foreign criminals come to the US annually.
9. Over 14 million tourists come to the US annually.
10. Southern Baptists minister to eighteen ethnic groups.
11. Every major language in the world is spoken in New York City.
12. Miami is considered as "Bible Havana" with some 450,000 Cubans living in the area.
13. Los Angeles ranks second only to Mexico City in North America in the number of Spanish-speaking people.



14. The Home Mission Board's most northern ministry is among Eskimos and Indians above the Arctic Circle in Alaska.

15. A ministry to international women is provided at fifteen seaports.

16. More than 650 churches provide a ministry to deaf persons.

17. Related to Southern Baptist home missions work are approximately 400 Indian congregations, 1,000 Spanish congregations, 250 congregations of European background, and 80 Oriental congregations.

### Oi-Lin-Ng Lau (Chinese)

Holla, I am Oi-Lin-Ng, wife of Kwong-Wah Lau who is the pastor of the Chinese Baptist Church in Miami, Florida. My husband and I were both born in China. I accepted Christ when I was a girl attending a Baptist girls' school in Canton. When I was a teen-ager, my family moved to Hong Kong and I met Kwong-Wah Lau. Later we married and moved to

Hong Kong where we attended Hong Kong Baptist Theological Seminary.

While at the seminary, we prayed that the Lord would send us together to mainland China to preach the gospel. That door was closed so we decided to come to America to work among the Chinese here.

Since 1969, we have served under the Southern Baptist Home Mission Board. The Chinese Baptist Church had only twenty-five members when we came here. Now there are 170. Two years ago, the church became self-supporting, and today 8 percent of its income goes through the Cooperative Program for worldwide missions.

I guess you would say that we depart from traditional ways of worship, for our eleven o'clock worship service is conducted in the Mandarin dialect as well as in English. We have Sunday School in the afternoon at four o'clock. At five o'clock we have worship service again, and this time we use the Cantonese dialect in addition to English.

I hope you will pray for our church. Pray especially for the young people. And keep praying for us and our two children that we may be true witnesses in this Chinese community in Miami.

### Key Kim (Korean)

I would like to tell you how the Lord has worked in our lives. I am Key Kim, wife of H. M. Kim. My husband and I were born in Seoul, Korea. H. M. had a Taoist background but became a Christian at age seventeen. I accepted Christ as a young woman after being raised in a Buddhist home.

We came to America to study for the ministry at Southern Baptist Theological Seminary in Louisville. At that time there was no Baptist ministry to Koreans in New York. As H. M. was finishing work on his master of divinity degree in December 1974, a new Korean Baptist congregation was forming in New York. H. M. was called as pastor. Assistance from the Home Mission Board

made it possible for him to devote full-time service to the pastorate.

We meet in the living room of Mr. and Mrs. James B. Chun, a fine Christian couple. He is an art dealer and had been a Baptist deacon in Seoul. Mrs. Chun had been vice-president of the national WMU in Korea.

We have two boys, Henry, six, and Ernest, four. I hope you will pray for our work among our own people. Pray that more Korean congregations will be formed.

### Sami K. Hamarneh (Arabic)

If you should drop in on our Arabic Baptist Church in Washington, D.C., you might feel a little strange at first. The pastor is an Arab, originally from Syria, and his message is delivered in Arabic. The choir sings original Arabic hymns as these translated from English. The hymn books, however, after you some assistance, for the English and Arabic words are on parallel pages. You will enjoy the trumpets, guitars, piano, violin, and sometimes even accordions which accompany the choir.

You might pick up the monthly periodical which is sent to Arabic-speaking people both in the United States and the Middle East. The strange markings would confuse you.

But your feeling of strangeness would probably vanish quickly in the warmth of the evident zeal and dedication of the more than 160 members.

We count on your prayers—not only for us, but also for work with Arabs in other parts of our country. Charles Lawhon, language missionary in Jacksonville, Florida, says that more than 14,000 Arabic-speaking people live in his city. He asks that we pray that the Lord will send him to someone who can begin a Bible study fellowship.

### John Berkuta (Ukrainian)

Greetings in the name of our Lord Jesus Christ. I am John Berkuta; I minister among the Ukrainians in Brookhaven, Pennsylvania. You may



in America.<sup>2</sup> To know that the largest concentrations of Ukrainians in the US are in Philadelphia and Chicago.

The Ukrainians have deep religious traditions stemming from their Greek Orthodox faith. At the turn of the century, however, communism successfully tore down these convictions.

Many Ukrainians who emigrated to the United States after World War II have lost much of their feeling of identity with Catholicism. The younger people also have been quick to abandon their ethnic background. Those who withstood changes cling strongly to the Ukrainian language and their religious traditions.

I feel an ethnic ministry is essential if we are to show our people the way of salvation. We must hold services in the Ukrainian language, and at the same time provide enough ministries in English to reach the younger generation.

We ask that you pray for home missions work among Ukrainians in this country and for our people behind the Iron Curtain where freedom of worship is restricted.

### James Reid (Las Vegas, Nevada)

I am Jim Reid of Las Vegas, Nevada. Not many pastors break with tradition as much as I have. I minister on the Strip.

I lead Bible studies backstage in dressing rooms, or on a stage, or in a light booth—wherever I can get people together between shows. As few as four or as many as forty attend.

Many show people are searching for spiritual truth. They are into the metaphysical, witchcraft, astral projection, and Satan worship.

The openness and receptivity of the night club people on the Las Vegas Strip is overwhelming. When I began this ministry I never dreamed it would develop into a church. I find that after people accept Christ and grow in the Lord they want to be baptized and belong to a church. We organized the Koinonia Church and worship on Sunday morning in

the Holiday Casino and Sunday evening in the Flamingo Hotel.

Our morning worship service in the Holiday Casino on Sundays is primarily geared to the tourists. They are amazed that they can worship in a casino.

By the time you observe the work of prayer, we intend to have a gospel night club, the Lighthouse, functioning on the Strip. Christian entertainers perform. Volunteer workers from churches in town serve soft drinks.

A miniature lighthouse sits on each table. At the conclusion of each show, the emcee says, "If you want to know more about Jesus or the Christian faith, or need someone to talk to, turn on your lighthouse." At this point, the waiters and waitresses whom we have trained become counselors. They sit at the tables and introduce Jesus or just listen.

We also hope to have a twenty-four-hour child-care center to minister to the children of show girls, cocktail waitresses, and others whose working hours make it difficult to find baby-sitters. Pray for these two ministries.

### Resident of a Planned City

While Southern Baptists have been trying to learn how to minister effectively to residents of high-rise apartments, another new life-style presents a challenge. I live in Columbia, Maryland, one of the thirty-five or more planned cities which have been created in the past twelve years or are in the planning and building stages.

Let me explain what a planned city is. It does not spring up to accommodate an increased population in an industrial or a resort area, but is planned in detail from the start. Homes, schools, industries, transportation systems, and recreation and worship facilities are built according to a master plan by private firms, state agencies, or industries—usually with some financial help from the Federal Government.

Within each large city are clusters of complete, self-contained village centers. Each has its complex of homes, apartments, schools, churches, libraries, medical services, shopping facilities, and a building for religious services.

The challenge to churches lies in the fact that in most villages provision is made for only one church building. It must be flexible enough to accommodate Protestants, Catholics, and Jews. For example, our building has an stationary structure. Movable partitions enable our church group to provide a setting suitable to its particular type of teaching or worship activity.

We have to fit our meeting times into a fixed schedule. Believe me, it has been hard for me and my family to make changes. All of our lives we have had Sunday School and worship on Sunday morning, Training Union and another worship service on Sunday night, and prayer meetings on Wednesday night. All of that has changed. Our "Sunday School" may be held on a weekday. Worship services also may be held on a day other than Sunday. Obviously all church groups cannot use the same solutions at eleven o'clock on Sunday morning.

But I am sure that with determination and some ingenuity we will find novel ways to maintain a spiritual ministry to our own church groups and to reach into the community with the gospel. Pray for us as we make psychological and physical adjustments.

### MEETING OUTLINE

Devotional Period  
Fun with Facts  
Oh-Lin-Ng Lau (Chinese)  
Key Kim (Korean)  
Samir K. Hamarneh (Arabic)  
John Berkato (Ukrainian)  
James Reid (Las Vegas, Nevada)  
Resident of a Planned City  
Prayer time (Small groups—offer suggestions on p. 13)  
Sing theme hymn and repetitions 5:1 (see p. 12)

Week of Prayer: Third Meeting

## FREEDOM FOR LEISURE

Be the people of the 21st

## Leader

(See suggestions, p. 13.)

Safely housed in the National Archives Building in Washington, D.C., and viewed by thousands every year is the original copy of the Bill of Rights, one of the most respected documents of United States citizens.

The term "Bill of Rights" in American history and constitutional law usually refers to the first ten amendments to the Constitution of the United States. Since December 15, 1791, that document has stood as a bulwark against encroachments on the basic freedoms of individuals.

Our time today permits only a brief glimpse of some of its most cherished provisions: the First Amendment (freedom of religion, speech, press, assembly, and petition); the Fourth (prohibition of unreasonable searches and seizures); the Fifth (prohibition against double jeopardy and self-incrimination; no taking of life, liberty, or property without due process of law; requirement of fair compensation when private property is taken for public use); the Sixth (procedural safeguards in criminal prosecutions); and the Eighth (prohibitions against excessive bail, and cruel and unusual punishments).

Our hats off to the draftsmen of the Bill of Rights. May we ever cherish and uphold the principles stated and implied, that every human being is of infinite worth and deserves the protection of the government.

**Hymn:** "My Country, 'Tis of Thee" (Baptist Hymnal)

## Leader

A scrap of paper with a few hand-drawn words written on it outlines the means by which we have access to "life, liberty, and pursuit of happiness."

Nearly twenty centuries ago, an inscription was attached to the central cross in a trio of crosses. (Call attention to the cross.) In three languages it declared, "This is Jesus the King of the Jews." Whether the

statement was intended as ridicule or accusation, its work is the basis for the Christian's peace with God, joy on earth, and hope of eternal happiness. The cross is the Christian's most cherished symbol of freedom, the Christian's "bill of rights," guaranteed by the Lord Jesus Christ himself.

(Read Galatians 6:14.)

**Hymn:** "In the Cross of Christ I Glory" (Baptist Hymnal)

**Prayer** by two women as suggested on page 13

## Resort Ministries

"If you have any cookies or cold drinks, you'd better hide them before we come around!" warn Tony, Paul, and Rich, summer resort workers at Elijah Clark State Park in Georgia.

The young men usually spend the forenoon mingling with campers and engaging in friendly chats. In the afternoon they supervise sports or lead hikes. At night they direct family fun sessions and campfire services. Sunday mornings find them leading a nine o'clock service at the lakeside chapel where the campers have been invited to "come on you are."

The resort ministry in this beautiful vacation spot near the Savannah River is sponsored by the Georgia Baptist Association. Underneath the boys' informality and fun-loving attitude lies a deep desire to share their faith with those who come to the park. Some people come to get away from the daily grind for a few hours or days. Others may be trying to run away from themselves or their problems. Many come to renew mental and physical energies.

Tony declares, "Old Beanie, our 1961 four-door Rambler Classic, is our most valuable aid in witnessing." On its sides are the words, "God Squad—our crew is available to you." About thirty minutes before each scheduled activity, leaders are attached to "Old Beanie" and from them comes the announcement, "This

afternoon from two to four we'll have volleyball, kickball, and other mixed sports at the chapel. We'll be all right. We hope you will come."

As the car winds past tents, tables, games, and campers, the crowd starts coming from all directions. Some of them climb into the car and wave to their families as they pass their own campers. By the time the car arrives at the chapel, other children are already there, impatient for things to start.

Each of the young men is an entertainer, and family fun sessions in the evening are cultivated by guitar and banjo playing and singing. Song sheets are provided and the crowd selects anything from "Put your Hand in the Hand" to "Down by the Riverside."

As these young resort workers minister to vacationers, their own faith is strengthened by the challenges they see in others. A frown turns into a smile; a withdrawn child joins in a game of kickball. They are encouraged by such remarks as: "This has been the best vacation we have ever had. We want to come back next year at the same time you're here."

## The Grand Canyon Flooded—with Summer Missionaries

Seventy-five law-abiding Southern Baptist college students willing to work at secular jobs as a summer field—flooded the Grand Canyon last summer. They worked alongside teams of student summer missionaries from Texas, a Christian Service Group, a US-2 worker in resort ministry in Arizona, and the pastor of the Grand Canyon Southern Baptist Church.

As a result of their combined efforts, a constant witness was kept before the hundreds of sightseers and tourists at the canyon. A special effort was made to see that international visitors received copies of the Scriptures in their own languages.

Charles "Chuck" Clayton, who directs resort ministries, asks us to pray that these men might be adequate to place special workers in popular resort areas in the United States. He points out the need for churches near resort communities so that a continuous ministry may be carried on after the seasonal helpers leave.

## Campers—Unofficial Missionaries

With no membership fees or annual dues, with no officers or bylaws, with no race or age restrictions, more than thirty thousand people belong to a loosely organized fellowship called Campers on Mission. The only requirement is that a person be willing to share Christian faith while on a camping or other recreation trip. Members of COM may be family groups or individuals. Wherever they travel they witness in varied and exciting situations.

COM was launched by the Home Missions Board to help provide a Christian witness to the nearly 40 million Americans who camp at the more than twenty thousand public and private campgrounds in the United States.

Campers on Mission often witness spontaneously. A simple "May I borrow a cup of flour?" or "Do you have any dry food?" may offer an alert Christian camper an opportunity to meet a spiritual need as well as to give a helping hand.

Mr. and Mrs. Leonard Etchison of Sulphur, Oklahoma were alerted one fine night while they were camping at Fountainhead State Park. Several motorcycles circled through the campground and parked next to their camp. The couple's fears were relieved when the cyclists went about their business of setting up camp.

"The next morning," says Mrs. Etchison, "we could see two pup tents with the feet of sleeping bags sticking out in the rain. I started coffee and one of the couples said, 'That's the best-smelling coffee I have ever smelled.' We decided if we

were going to be witnesses, this was our chance.

"They couldn't get their fire started so we asked if they'd like to have a pot of coffee. I made the coffee and a plate of toast and visited with them. The young men had just gotten out of the service. With their wives, they were on a vacation trip from Georgia to Oregon before entering college in the fall. Once they had been in church but not for a long time. They promised to renew their relationship to Christ and his church.

"When they were packed to go, they knocked on our camper door to return the coffee pot and plate and said, 'We enjoyed our visit with you and appreciate your advice. You are the nicest thing that has happened to us since we left Georgia. Most older people don't understand or have any time for kids like us.' If you don't think that's a rewarding feeling, try it sometime."

Some Campers on Mission plan their vacations so they can spend some time alongside appointed Home Mission Board missionaries. They offer their services in whatever way they can best be used.

The Adams family was on vacation, but it was a vacation with a purpose. They camped out for a week at Sugar Pine State Park on Lake Tahoe, California. While they were enjoying the mountain air, the beautiful lake, and the warm sun, they helped a student summer mission team conducting day camps and campfire fellowship ministries in the park.

The Adamses were able to make friends with some of their fellow campers and invite them to the activities. The bond between them and the other campers was so strong that it was easy for them to share meaningful experiences and to tell of their relationship with God in Christ.

On several afternoons, Mr. Adams, who is a carpenter, drove twenty-five miles to a resort town and assisted in the restoration project of a Southwestern Baptist church building.

Camping Caravans have been organized to assist in summer mission projects. Several families from a church or association travel together to a certain place to help with or to conduct a project designated by a home missionary. Usually they stay in the same place for one or two weeks. The members of the caravan are prepared to work in mission Vacation Bible Schools, take surveys, assist in revival visitation and witnessing, help in youth camps and public campgrounds, do construction work, help inner-city missions, or do other ministries as the situation demands.

Two prayer needs are evident in relation to Christian camping: (1) that Christians will be awake to the opportunities for witnessing as they take vacation trips; and (2) that local churches will equip their members to be ministers of Christ "as they go."

Have you been thinking of ways you might utilize your vacation time in a God-honoring way? You might consider the opportunity to minister to retired persons who spend the winter months in trailers and motor homes in such places as Yuma and Mohave counties in Arizona. For information on possible places to serve, write to the Department of Special Mission Ministries, Home Mission Board, 1230 Spring Street, NW, Atlanta, GA 30309.

## MEETING OUTLINE

Devotional Period  
Resort Ministries  
Summer Missionaries  
Campers

Prayerettes (small groups follow suggestions on p. 13)  
Sing theme hymn and repeat Galatians 5:1 (see p. 12)

## Leader

(See suggestions, p. 73.)

"Give us your tired, your poor, your huddled masses yearning to breathe free..." invites that "Statue of Liberty," the Statue of Liberty which towers over Liberty Island in New York Harbor. Her right hand lifts a lamp of liberty "beside the golden door," while in her left arm she cradles a tablet bearing the date July 4, 1776. At her feet is a chain with the broken shackle of tyranny.

"The New Calumnies," an Exmo Lazarus called her, stands 151 feet tall. The pedestal on which she stands lifts her to 305 feet in height.

Dedicated in 1886 and declared a national monument in 1924, the Statue of Liberty is the first to welcome voyagers from overseas. Weary,

homeless soldiers returning home have chosen their caps as you see as she came into view. Each year millions of visitors gaze at her in awe and admiration.

The Statue of Liberty still beckons to "the homeless, tempest-tost." She still lifts her lamp "beside the golden door."

## Hymns:

"My Country, 'Tis of Thee" (Baptist Hymnal)

## Leader

Another symbol of liberty, the cross of Jesus Christ, is closer to us than any statue. (Point to the cross.) Because of his death on the cross Christ has the right to claim, "I am the light of the world."

The Statue of Liberty invites the tired, the poor, the huddled masses.

Jesus invites those as well as the tired and huddled. In fact, his invitation is to "whoever." The beam from the statue's torch reaches but a few miles. The "light of the world" has pierced the darkness of sin for ever since the curtain of the earth. All the darkness in the world will never be able to extinguish or dim it.

Read John 1:4-9, Luke 3:23-38, and John 8:12.

## Hymns:

"The Light of the World Is Jesus" No. 80 (Baptist Hymnal, 1936 edition) (first stanza and refrain)

## Prayer

By two women as suggested on page 13.

## Leader:

The word "want" usually carries the idea of lack of material resources. People also have many other kinds of wants. They may want friends, reliable parents, worthwhile social activities, or a meaningful life-style.

Who are the people with these kinds of "wants"? What are churches doing to give them "freedom from want"?

## Migrants of the Seas

At Fort Lauderdale, Florida, a black and white bus drives up to the dock. Howard Betts, director of the Baptist associational seamen's ministry, boards the ship with an armload of magazines and Scripture portions and gives permission for the captain to distribute them.

If it is a Saturday afternoon, he may offer the crew members a ride to the shopping center. Back at the dock after the shopping spree, Mr. Betts says, "There'll be music, table tennis, pool, and refreshments at The Beacon tonight. Come and join us."

At The Beacon, two couples (from a church assigned for that week) make the men welcome and serve refreshments. The seamen play games, watch television, read books, or join conversational groups until about ten o'clock. They are then invited to gather around the piano and sing. This is followed by a short message, a Christian testimony, a filmstrip, or another religious-oriented activity.

When the service is over the men are asked, "How many of you would like to go to church tomorrow? Good, be ready at your ship at ten and watch for the bus." The next morning two pews are filled with men from Greece, Honduras, Turkey, Colombia, Yugoslavia, or other countries. The men may be Catholic, Muslim, Communist, or Christian. A few have their Bibles with them.

Some of the men make meaningful decisions and carry a Christian witness to other ports. They are encouraged to make contact with seamen wherever they are which are listed in a Home Mission Board directory.

Letters come back to Florida: A chief of police in India says, "Thank you for your kindness to my son." A wife in Colombia is grateful for the Christian fellowship afforded her husband. A seaman in port in Caracas wants some Bible studies sent to Kingston, Jamaica. A first mate writes from Liberia asking for a Bible for his brother.

A D Dawson, director of associational missions in Fort Lauderdale, says, "These migrants of the seas are needy souls coming from the ends of the earth to us, and many are finding the answer to their spiritual needs."

In Olympia, Washington is another ministry to seamen. "We'll not let one ship in or out of our port without making an honest attempt to present the claims of Christ to the seamen," was the promise the women at Locoy, Washington made to the Lord (See January ROYAL SERVICE, pp. 3-6.)

When C. W. Law from Hong Kong was first confronted with the gospel, he said, "Oh, no. I don't believe in God. I only believe in myself. I know what is right and wrong." Later he wrote thanking the women for their prayers: "Our merciful God has seen us through a very rough storm." Then as his ship returned many times to Locoy and he experienced the kindness of the Baptists, he finally asked, "What is the truth about Jesus Christ?" "Now stated we were," says Fern Powers, "that he had asked! We shared with him from the Bible the truth about our loving God."

But the story does not end there. Alex, another Hong Kong seaman, was transferred to Law's ship. Law and Alex became good friends and Law shared his newfound knowledge about Christ. A letter from Alex promised that the next time he was in port he would "make the march for the Christ," and he did just that! Alex and Law were baptized at the same time into the membership of the First Baptist Church of Locoy.

Jung Su Ki from Korea, who was once so shy he could scarcely look another in the face, made a profession of faith. When he returned to

Pusan, he involved eight of his classmates in Bible study with seamen. Clayton Starnes. He also influenced his entire family, who are now actively involved in church.

Mail, of the Philippines; Yen, from Korea; and many others are now Christians as a result of the concern shown for them at Locoy.

The ministry there is not a seamen's center approach. The church families take the seamen into their homes and share their lives with them. They use Bibles with parallel columns of English and another language in teaching the seamen. "Then," Mrs. Powers says, "the Holy Spirit works in their minds and hearts, and precious souls are born into the kingdom of God."

If you live in a seaport city and do not have a ministry to seamen, why not write to the Home Mission Board and ask for the free booklet "A Ministry to International Seamen."

## Youth in Trouble

Every day newspapers carry stories of youth who are in trouble: a boy is picked up as a dope peddler; a teenage girl is pregnant; a boy steals a car and wrecks it; a girl runs away from a home where both parents are alcoholic—the list is endless.

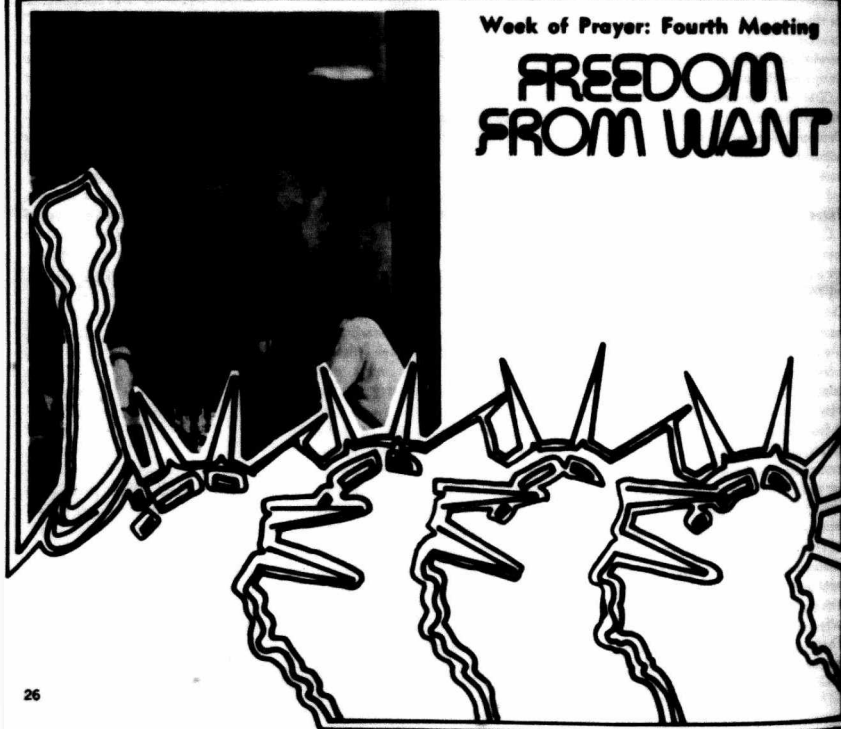
What are their needs? They need counseling. Some need the love and friendship of an older person who can provide some stability to a relationship. All need Christ.

The Home Mission Board provides a ministry called Youth and Family Services with regularly appointed missionaries. Edwin Armistead is the Cincinnati Baptist Association is such a missionary. He serves in the Hamilton County Juvenile Court. Jean Rosanne has served as director of youth and family services for the Potomac Baptist Association in Newport News, Virginia.

Mrs. Rosanne says, "I saw my role as an adult, helping members of churches become more aware of human needs within the community and become involved in meeting

## Week of Prayer: Fourth Meeting

# FREEDOM FROM WANT



them." Involvement may be in counseling, tutoring, providing foster homes, visitation in homes, sponsoring retreats and camps, or accompanying a youth to court and manifesting love and concern.

An attractive seventeen-year-old girl was due to appear in court on forgery charges and for being beyond parental control. She came from a home where the father was dead and the mother had a serious alcohol problem. Jean Rozema learned about the young woman and helped place her in a foster home. Through the influence of this Christian home, the girl became active in a Baptist church. Her school grades improved. During the summer she volunteered to work three days a week in a cerebral palsy camp. Eventually she returned home to live with her mother until she finished high school. Mrs. Rozema says, "The love and influence of a Christian foster home cannot be measured."

#### International Students

What could be more bleak than the prospect of being lonely in a near-empty college dormitory for two weeks while your classmates enjoy the Christmas holidays with loved ones? Many international students face this unhappy situation every year. On some campuses, dormitories are closed during the holidays and students have to seek living quarters elsewhere.

To help Christian families take advantage of this priceless opportunity of demonstrating the love of Jesus whose birthday they celebrate, National Student Ministries promotes a project called Friendship International Home. Upon application, the students are provided a place to stay. They may be housed together in a Baptist Student Center or a church building, or with families.

A place to live, however, is only the beginning. Last year Colorado Springs and Denver were among the 52 cities which ministered in this way to 1,307 students. Sixty-five different countries were represented. About

two hundred foreign students could not be assigned because of lack of places. What a pity!

Martha (Mrs. B. D.) Sawkey, who coordinated the plans, says, "We issued invitations to twenty. Twenty-four arrived. Church families hosted them, some keeping as many as four students from December 19 through January 2."

The holidays were highlighted by such activities as tours to the Denver Mint, the Museum of Natural History, the Botanical Gardens, and recreation such as snowmobiling, skiing, and inner-tube sledding.

Santiago Moreno from Colombia and Ro-Ling Shih from Taiwan were guests on a local TV talk show. Two sisters from Hong Kong, one in school in Indiana and the other in Texas, were able to spend Christmas together.

Reaching internationals is also a concern of the Home Mission Board. Through its department of language missions it encourages, consults with, and provides materials for churches in ministries to visitors from overseas.

Last year about 170,000 foreign students were in the US; this year 220,000 are expected. When they return to their own countries as educators, diplomats, business executives, and engineers, what impressions of America will they carry? Will they have experienced the warm friendship of genuine Christians? Let us not be guilty of missing this God-given opportunity of being "foreign missionaries" at home!

#### Stranded Servicemen

"My vocation has crumpled!" thought the young serviceman when he lost his plane ticket. But "Operation Love Field" came to his rescue.

A Korean bride arriving from Seoul at Love Field in Dallas had expected to be able to walk to Fort Hood on a surprise visit to her husband, not realizing that it was 100 miles away. Operation Love Field contacted her husband who came for her.

These are but two of around three thousand lives of military personnel

taught by a ministry of North Temple Baptist Church of Dallas, Texas.

The project of helping stranded servicemen at Christmas time was the brain child of Kenneth Biley, youth and education director of the church which is located near the airfield. He remembered his own experiences as a young serviceman—the long, boring layovers, the uncertainties of his stand-by tickets. In 1969, he led the church to help traveling service people.

Ruby Dye, church secretary at the time, coordinated the work of a volunteer staff. They provided a shuttle service from the airport to the church where a day room and sleeping quarters had been set up. The service people could watch television, play table tennis or other games, or enjoy a hot meal or snacks. Cots and blankets were supplied to those on overnight stops. An around-the-clock wake-up service and transportation back to the airport were other accommodations the stranded military people enjoyed.

The pastor and the church have received many letters of thanks and praise from the people they helped, from grateful parents, from the USO, and from high army officials.

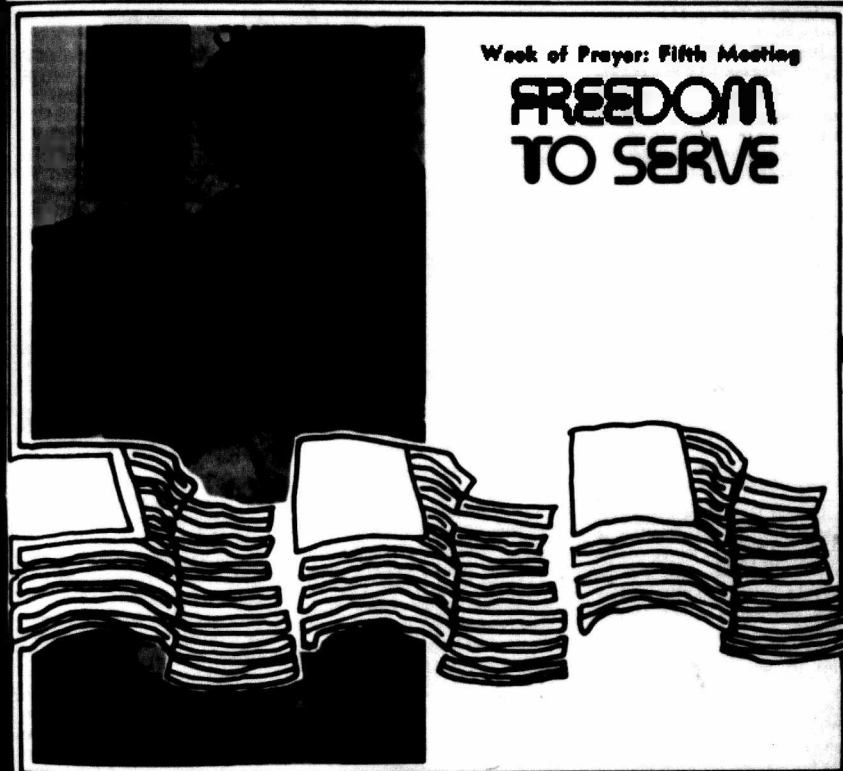
Christmas 1973 was the finale of Operation Love Field, for the new Dallas-Fort Worth Regional Airport opened soon afterward. Distance, cost, and other factors did not allow continuing the project. "Even so," says Mrs. Dye, "perhaps other churches will hear about what we did and will be able to carry out a similar project."

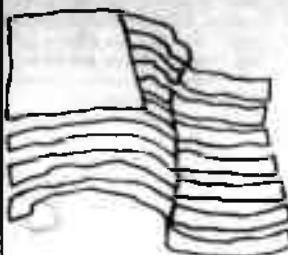
#### MEETING OUTLINE

Devotional Period  
Migrants of the Sea  
Youth in Trouble  
International Students  
Stranded Servicemen  
Prayer time (small groups—follow suggestions on p. 13)  
Sing theme hymn and response  
Galatians 5:1 (see p. 12)

Week of Prayer: Fifth Meeting

## FREEDOM TO SERVE





### Leader

(See suggestions, p. 13.)

Just a bit of history:

Stripes of red and white.  
Stars flying against a field of blue,  
Old Glory!

Adventure plants you at the North Pole;  
Bravery, on a blood-soaked hill  
called Saratoga;  
Science, on the pitted moon;  
Religion, in quiet sanctuaries.

Distress starts you top-side down,  
Grief, at mid-stuff,  
Danger, at the front of troops,  
and victory, in a parade.

In front of embassies,  
At schools, on football fields,  
On little white-framed buses,  
You promise freedom for mankind  
Of Jew, of Gentile,  
From west and from  
East a bit of history; stars and  
bars—  
Old Glory!

On June 14, 1777 the Continental Congress resolved that "The Flag of the United States be thirteen stripes alternate red and white, and the union be thirteen stars white in a blue field representing a new constellation."

We do not know who designed the first US flag. Soon after it was adopted, Congressman Francis Hopkinson claimed that honor. In 1870, William J. Condy declared that his grandmother Betty Ross had made the first US flag. Sentiment seems to

favor the latter claim, and each year thousands of people visit the tiny restored home of ancestor Betty Ross in Philadelphia.

The design has been changed at various times. The arrangement of the stars once formed a circle. The Great Star Flag of 1818 had its twenty stars arranged in the form of a five-pointed star. At one time the flag had fifteen stripes to accommodate two new states. Foreseeing that such a procedure could make the flag too cumbersome, Samuel Chester Reid, a navy captain, proposed that the number of stripes be kept at thirteen and that a star be added for each new state. Congress accepted the idea and ordered that a new star be added on the July Fourth following a state's admission to the Union. In 1960, the fiftieth star was added.

Each generation should be taught to respect this ensign, the symbol of the land, the people, the government, and above all, the highest ideals of the United States of America.

### Hymn:

"My Country, 'Tis of Thee" (Baptist Hymnal)

### Leader:

While we respect the flag and all that it stands for, we also march under another standard, the banner of the cross. (Point to it.) Christ's banner has motivated greater devotion than any man-made flag.

For the sake of the cross, Christians have been stoned, mocked, whipped, seen wander, imprisoned, banished, and slain. They endured these trials knowing they followed a leader who has suffered more than any human has ever been called on to endure. In addition to his physical pain, Jesus willingly took on himself the sin of all the world.

(Ask the women to bow their heads as you read Isa. 53:3-8.)

### Hymn:

"When I Survey the Wondrous Cross" (Baptist Hymnal)

### Prayer

By two women as suggested on page 13.

### Youth on Mission

Jerry Conley, minister at First Baptist Church of Jeffersonville, Kentucky, speaks:

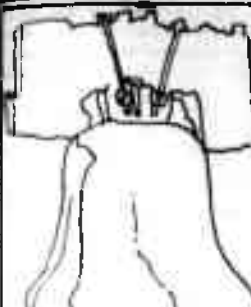
"Last summer thirty of us, twenty-one young people and nine adults, went by chartered bus to Tennessee to help in the Telford River Camp for underprivileged young people. A church group was also there from Alabama. Our group had charge of the camp ministry while the Alabama group had charge of community ministries. We held Bible school at camp in the mornings while the Alabama group had theirs in Madisonville. They joined us for lunch. Then, after cleanup of the camp cabins and grounds, we enjoyed a time of recreation—swimming, hiking, party rides, and ball games. After supper, all of us went to Madisonville, where the Alabama group conducted music services.

"One afternoon we took the campers to a park. This was probably the highlight of the week for many. The closing day, we took all the summer workers to see the drama *Utah Ties Hills* at Cherokee, North Carolina. From there we traveled all night back to Louisville."

E. B. Brooks of Hillcrest Baptist Church of Dallas, Texas speaks:

"Our missions team at Pleasant Royal Ambassadors went to Barrington, Illinois. We arrived on Saturday and met with home missionary Kenneth Nadel for orientation. On Sunday we sang in the Wisconsin Baptist Church in the morning, publicized the Bible clubs in the afternoon, and sang in First Baptist Church of Crystal Lake in the evening.

"Monday morning we divided into five teams and began Bible clubs. We had three in Barrington and two in Lake Zurich in the morning and reported the schedule in each place in the afternoon, enrolling 336 children.



We used the materials prepared by the Baptist Sunday School Board. We furnished all our own supplies: daily Scripture cards, "prisms," bubble gum, copies of the book of John, and tracts.

"In addition to conducting the ten Bible clubs, we four evenings we gave concerts in parking lots, shopping malls, and the city park auditorium. On Thursday afternoon we took a religious census in four areas of the city. We discovered several prospects for Baptist work and passed the names on to the area missionary.

"Twelve boys and girls made professions of faith and others expressed a definite interest. Three of our own boys made church-related vocational decisions."

Activities like these involving youth—as well as volunteer service for adults—are promoted by the Home Mission Board's Department of Special Missions Ministries.

### Christian Service Corps

"You just do anything that will be of help to the missionary pastor and his wife," says Alberto Parker, a Christian Service Corps volunteer from North Carolina. She worked for three months last year in Lakeland Baptist Church in Miami. A little time in the church newsletter bore out her statement, listing her name with two other women who had volunteered to clean the church for a month. (The church of less than forty members currently depends on volunteer [unofficial] service.)

Less usual tasks, however, demanded Mrs. Parker's versatility and talents. Among those tasks were teaching a study on Christian stewardship, teaching a home mission study book, serving as counselor at a camp for girls, teaching in home Bible studies, and providing special music for the Sunday morning worship services.

Mrs. Parker says, "The North's Ark Story Hour, I think, has been the most exciting experience. We simply spread a quilt on the lawn of an apartment complex and took for the children to come—red, yellow, black, and white, but mostly tan! They are from all ethnic groups.

"The children listen to a Bible story. Then they make things which relate to the story. Then we let each child shake the surprise box which has a gift relating to the story. The child who guesses what is in the box receives the gift. We usually conclude the hour by having candy or a surprise 'goodie' from a paper bag."

Willingness to do anything to help the missionaries was also demonstrated by Mr. and Mrs. Winford Rogers and their three daughters of Callahan, Alabama. They lived in their camper during week while they helped Pastor and Mrs. H. L. Bohan in Westville, Ohio.

Their main responsibility was helping in a Bible club at a community park in the mornings and visiting and doing survey work in the afternoons. But they did much more. They moved the grass on the church lawn and raked leaves and dead limbs. On a rainy day they helped mail out the church newsletter. Mr. Rogers also wired the pastor's home for stove and refrigerator. Up to this time, Mrs. Bohan had been doing the family cooking on the stove in the church and carrying the food across the yard to their home.

The Christian Service Corps, sponsored by the Home Mission Board, is designed to get lay people involved in mission service. Workers are particularly needed in areas of new

work such as the Northwest, Midwest, Southwest, Alaska, and Hawaii.

Under this program, the volunteers serve without pay and provide their own transportation expenses to and from the field of service. Normally local churches provide housing and food; but if they cannot, the volunteer provides his or her own.

### Student Missionaries

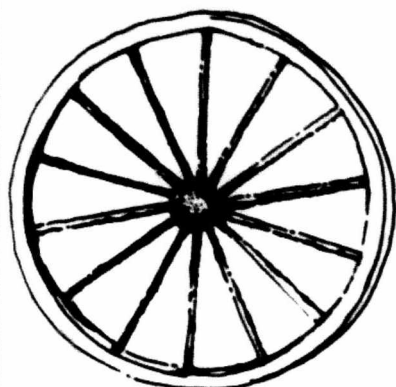
"I need to look the other way when I met a person in a wheelchair or in braces, so he wouldn't think I was staring," confesses Rebecca George, student summer missionary. Her attitude toward handicapped children changed, however, in the two weeks she worked with them in a camp in Alabama. She helped them bathe, eat, and put on braces; she carried them and pushed wheelchairs. As she did these things, she learned to see the handicapped as people whose thoughts, ideas, and feelings were similar to those of others. And she learned that their need for love was great.

Betty, who also teaches the sign language of the deaf, taught some of the signs to the handicapped children. She says, "It touched my heart to see some of them, who could barely use their hands, try to make a sign or finger spell." By the end of the week they could sing "Jesus Loves Me" in the deaf language.

Among the group was a seventeen-year-old boy who had been run over by a car. He could not talk and had no control over one hand and one leg. During the week he learned to spell his name in the sign language. Someone made him an alphabet board with which he learned to communicate. On the last day of camp he rededicated his life to Christ.

The variety of ways in which a summer missionary has "freedom to serve" is revealed in the activities of Cindy Hall who served in Wisconsin. Her main work was in backyard Bible clubs, but she also participated in a revival, a church Vacation Bible School, and a statewide Baptist camp. Other activities included teaching in





Sunday School and Church Training, speaking at WMU meetings, leading youth Bible studies and fellowships, and painting the Baptist Center in Milwaukee.

Cindy asks, "How can one possibly explain all the experiences and feelings of being a summer missionary? So many children have torn at my heart, so many families have made me a part of them, and so many people have taught me what it means to trust in the Lord.

"What is summer missions? It's the Kim that says, 'I don't understand'; the John that cries when you leave; and the Doug who wishes to be a summer missionary next year. It's laughter with a child, tears with a fellow missionary, and an overall sense of growing in the Lord and gaining new insights into his plan for your life. Sure, there are frustrations, loneliness, and many times of total exhaustion; but overall, there is joy and peace because for ten short weeks you're working for the Lord and sharing him in every possible way."

In 1975 over 1,000 young people volunteered to serve with the Home Mission Board as student missionaries.

### US-2 Workers

Joe (not his real name), a Nigerian student in petroleum engineering at

the University of Kansas, was depressed. And well he might be! He was a month behind in his rent and faced possible eviction. There was no food in the house. For two years he had worked during the summer and in his spare time trying to finance his education. Now, at Christmas time he could not find a job. His sister from Nigeria had joined him, also wanting an education in America. Then a cousin from Nebraska, who had dropped out of school because of financial problems, came to live with them. Still another cousin attending the university who could not afford the cost in the residence hall, moved in with them.

Fortunately for Joe, someone was on hand who cared. Ben Broome, a US-2 worker on the campus, learned from the Salvation Army about Joe's plight. Coordinating the help of churches, the university, civic organizations, and friends, Ben helped relieve Joe's financial burdens. Giving him personal counseling and involving him in activities to get his mind off his troubles helped counteract the depression. Ben continues to befriend him.

Ben and Anna Broome, as bride and groom, went to the University of Kansas where Ben serves under the US-2 program of the Home Mission Board. US-2s are college graduates under twenty-seven years of age who give two years to serve on a missions field in the United States. Both Ben and Anna are working on master's degrees in human relations, and their interest lies with international students. Around one thousand students from seventy-eight countries attend the university.

Ben has set up a campus "Operation Friendship." The project promotes such activities as formation of conversational groups of US and foreign students, getting concerned families in contact with foreign students, and sponsoring weekend retreats and other activities for all the small groups.

"Friendship does not come easy in an international in a country where everyone is too busy to make friends," says Ben. "And it comes doubly hard to a person who has difficulty with the language. Many attitudes about the US are formed during the adjustment period by these future world leaders. It is obvious that good attitudes are more likely to be formed when that person meets someone who is willing to be a friend."

Not all US-2s work on college campuses. Some work in the ghettos of large cities, others in Appalachia, but most in communities where the name "Southern Baptist" is strange sounding. Wherever they serve, these young adults seek to turn despair into hope, sadness into joy, and ugliness into beauty.

While they are doing this, US-2s grow more spiritually mature. Often they find themselves and discover life-styles and vocations which open the door to their highest potential for good in the world.

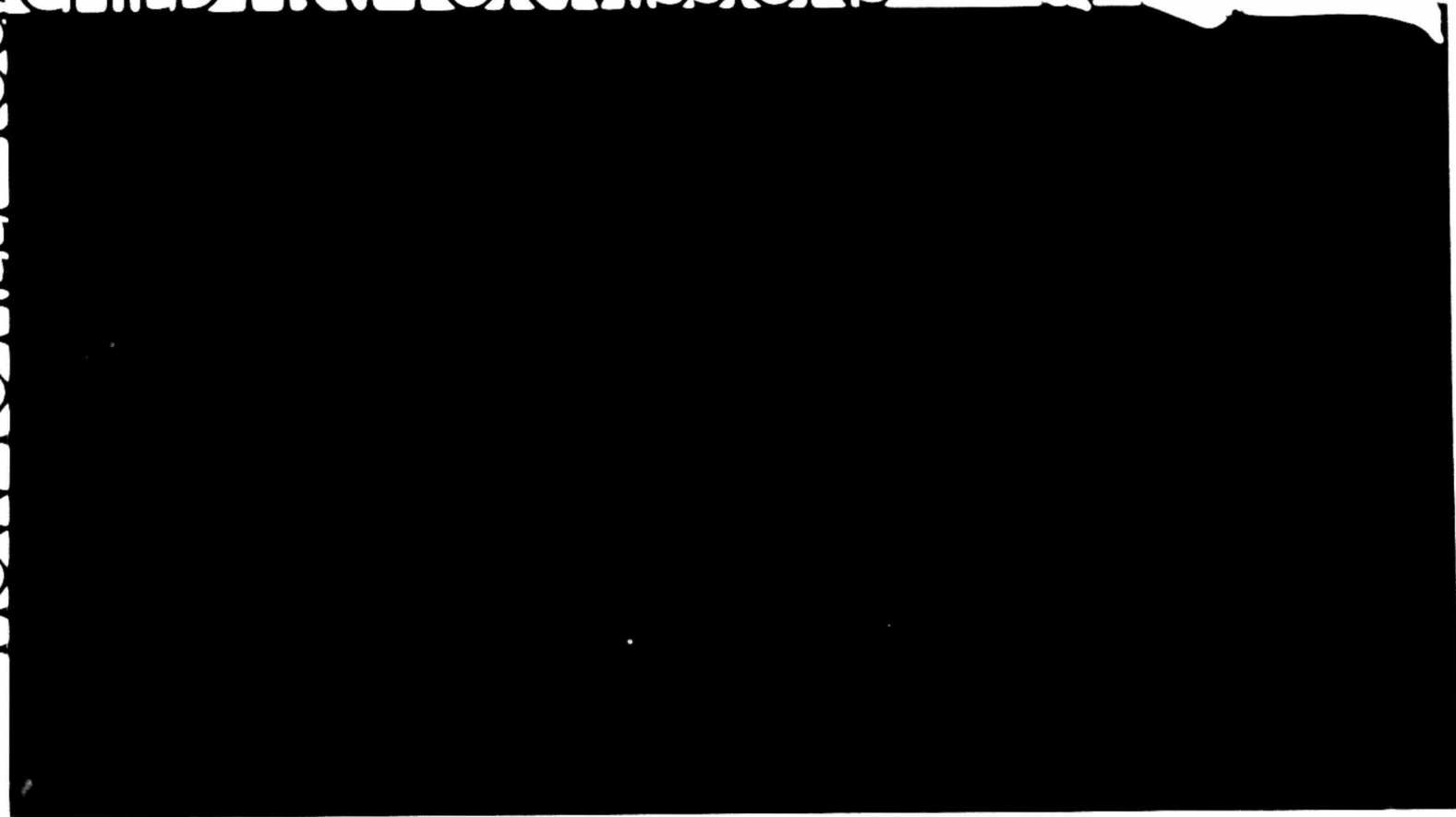


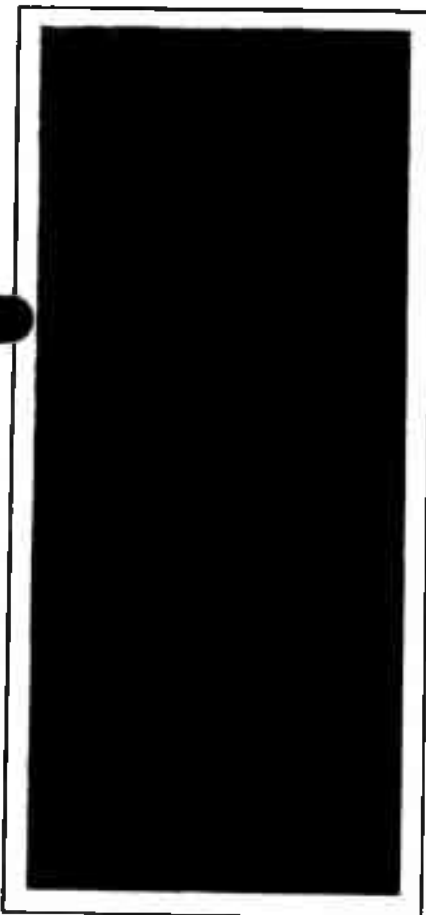
### MEETING OUTLINE

Devotional Period  
Youth on Mission  
Christian Service Corps  
Student Summer Missionarium  
US 2 Workers  
Prayer time—small groups—follow suggestions on p. 13  
Sing theme hymn and repeat Galatians 5:1 see p. 12



# HOW TO HELP YOUR CHILD PRAY FOR MISSIONS





# The World's Coming to a Beginning

Tim Nicholas  
photo feature editor  
Home Mission Board

Southern Baptists are doing a bit of writing on a wall on New York City's Lower East Side.

The Metropolitan New York Baptist Association has a ministry on East Seventh Street in a storefront building with no windows, no front yard, and no driveway. Next door is a motorcycle gang's headquarters.

The ministry is known as "Graffiti." (Graffiti are inscriptions crudely scratched or written on walls.) The name came about because graffiti are painted boldly on the outside wall in an attempt at evangelical Christian witness and social ministry in a mostly Spanish-speaking, Catholic community.

The neighborhood is a swirling whirlpool of humanity—each noise trying to overpower the other: people enduring extremes of temperature, noise, odors, and feeling crowded in. Outsiders hurry through. Last summer an extended garbage strike made the smells almost unbearable and the sidewalks almost impassable.

The landscape is concrete. Someone teaching an art class in the ministry building last summer tried to explain "perspective."

"Have you seen the horizon?"

No, said the nine-year-old.

"Have you been to the beach?"

No.

"Have you seen the sun come up?"

No.

Puppet shows student missionaries held there last summer were regularly interrupted by teenagers snatching their younger siblings away, eavesdropping in Spanish. Mommy said for you not to come here.

One woman's comment on the opening of the ministry was, "It's nice, but things will never last in this neighborhood."

Yet the community seems generally to accept the ministry. A fan club of adults helps with supervision, and appears to see the need for children to listen to Bible stories.

Eight or nine adults attend Wednesday night sing-alongs in the building led by John Halbrook, pastor of Metro Baptist Chapel. The adults meet downstairs, while children meet upstairs with Mary Lewis, a City University student.

The storefront and the apartment above it are being bought with a "sweat equity," a concept that allows a buyer to make a small downpayment on property with the promise that the buyer will bring the building up to city standards.

The downpayment for the building came from a ninety-two-year-old Mississippi woman's gift of a silver service. That, plus a loan from a Baptist deacon's education and missions loan fund, and

the thirteen-day volunteer work of eighteen Samford University, Birmingham, students last winter, gave the ministry a look of permanence.

"Graffiti" began when the block association contacted Ray Giffiland, minister to the city's area colleges, about setting up tutoring classes in reading.

That didn't work out. But Bruce Schoonmaker, a Southern Baptist attending Union Seminary in New York, began a summer program of puppet shows and Bible club activities in the vest pocket parks that dot the area. The parks are dirt lots, some with playground equipment, awaiting future commercial construction.

Schoonmaker continued into the winter on weekends and through the summer of 1975 with six student summer missionaries, four of whom had been with the Samford work team.

The summer missionaries spent their first few weeks compiling dialogues for special Bible-teaching puppet shows to be performed for inner-city children. The dialogues were based on the assumption that few of the children knew anything about Jesus or the Bible. Props were whatever was at hand. For example, a broken umbrella with a green paper glued around it was a tree.

"The kids at Graffiti recognized what it was supposed to be and went along," recalls Julie Edwards of Samford. "But when we put on the show for a group of suburban kids, they said, 'What a fake, that's just an old umbrella. I'd take our kids for imagination any day.'"

One little girl moved out of the neighborhood in midsummer because someone kept setting fires in her apartment building. The girl revisited Graffiti with her mother one afternoon. "Do you like where you live now?" the students asked. "No," she replied. "There are no puppets."

The same little girl, when told about Jesus talking with the teachers in the Temple, replied, "Everybody knows teachers don't go to church."

The students noticed some changes in the children, though sometimes the changes were barely discernable. "Like seeing kids throwing building blocks at each other while singing, 'God is so good,'" said Gail Hastings of Samford. "They're better behaved and have less tendency to fight than most suburban kids I know," she added.

"These kids need attention and will do whatever is necessary to get it," said Gary Floyd of Samford. They're not the cause of any of their problems."

Changes were evident in the student summer missionaries too. Dabi Samuel, student at Towson State College in Baltimore, Maryland, had registered in college as a history major, but, "After my



summer here, it seems the Lord is leading me into early childhood education."

Floyd was shaken by the idea that no one was on hand to continue the ministry after summer ended. Schoonmaker was graduated and returned to his home in Washington state. Only John Halbrook was left to give the ministry what little attention his schedule could provide.

"We'll trade the puppet show book for one Puerto Rican who'll live and work here," Floyd offered.

"I feel the pinch," said Halbrook, "because I'm virtually the only minister here. These people will take hold of the love anyone is willing to give them. Someone needs to be there to give that love."



Joseph Smith, Charles Fillmore, and Herbert W. Armstrong advocate three ways to reach God. Their zeal has produced faiths that influence many people in your community. Our study includes a mini history of each group—Mormonism, Unity School of Christianity, and the Worldwide Church of God—and a chart contrasting the doctrines and beliefs of these groups with evangelical Christianity.

#### Smith's Way—Mormonism

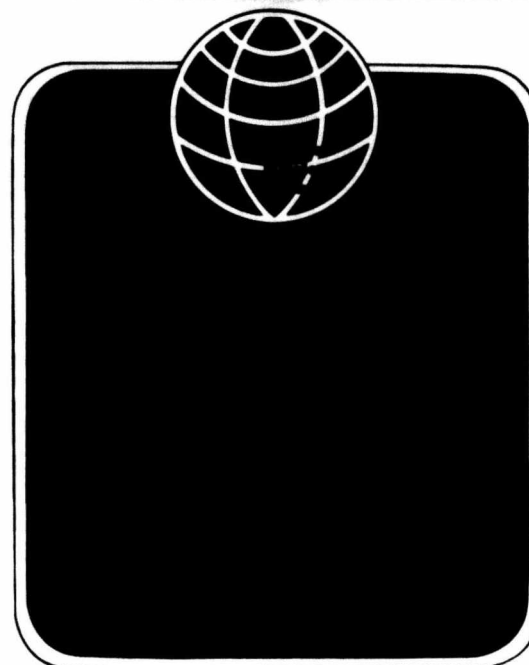
Joseph Smith, Jr. (1805-1844) grew up in western New York, an area which had experienced religious upheavals. The youth listened to members of various groups insist that their faith was the true path to God.

Burdened with conflicting views, Joseph Smith had a vision in which he heard the Lord tell him that the existing churches taught false doctrines, and that the church Jesus established was lost after the death of the apostles. Smith claimed that God chose him to restore the true church.

Three years after the first vision, Smith claimed that the angel Moroni led him to some gold plates buried near Palmyra, New York. Using a special type of eyeglass, Smith translated the inscription which became the *Book of Mormon*. After the book was published in 1830, the church was organized with forty members.

Because of persecutions and misfortunes, Smith and his followers moved westward and finally settled in Illinois. In 1844 a group accused Smith of polygamy. Smith denied the charges and destroyed the office of the newspaper that printed the charges. While awaiting trial, he was killed by a mob. Mormons contend that Smith shed his blood like Jesus.

Without a leader, the church split. Joseph Smith's widow and son led one group to Independence, Missouri. This branch is called the Reorganized Church of Jesus Christ of Latter-day Saints. The majority fol-



lowed Brigham Young to Salt Lake City, Utah, now the Mormon headquarters.

#### Fillmore's Way—

##### Unity School of Christianity

Myrtle Fillmore, Charles's wife, became ill with tuberculosis. She attended a lecture at which she heard the statement, "I am a child of God and therefore I do not inherit sickness." Inspired, she "healed herself" and began a prayer ministry which resulted in physical healings.

Impressed with his wife's faith, Charles Fillmore was able to "fill out and lengthen" his withered leg. He applied his business skills to the prayer ministry and developed a business in publishing and disseminating materials about their faith.

The Fillmores attempted to help people apply Christian principles to

daily problems and utilize the power of Christ. Classes, begun in their home, expanded to the Unity School. The school is a part of Unity Village in Kansas City, Missouri.

The Fillmores intended for their teachings to supplement the programs of established churches. Now, however, Unity Centers have church activities and desire new members and more centers.

#### Armstrong's Way

##### The Worldwide Church of God

Seeking answers to refute his wife's religious fanaticism, Herbert W. Armstrong spent six months in Bible study. Armstrong claims that in 1931 God selected him to reveal to the world the "plain truth" about the Bible. Armstrongism claims that the ten lost tribes of Israel traveled to England (Ephraim) and America.

(Continued on p. 40)

CONTRAST CHART	THE BIBLE	UNITY
<b>GOD</b>	Isaiah 43:3, 15; 64:8; Jeremiah 10:10; Matthew 23:9; John 4:24; Ephesians 4:6	God is an impersonal power. He becomes personal through each man's experience of Him. God should be used for appropriating any positive, proper desire.
<b>JESUS</b>	John 1:1-18; 17:1-5; Luke 4:41; Acts 2:22-24; Romans 1:3-4	The Christ spirit, present in every person, was present in Jesus. Jesus realized the potential of this spirit and showed man that he could do the same. His death (not a sacrifice for others) resurrection released enthusiasm which allows persons to follow Jesus' example.
<b>HOLY SPIRIT</b>	Psalms 51:11; Matthew 3:16; Luke 11:13; Romans 8:9-11; Galatians 4:6	Unity's concept of Holy Spirit is "the very core of truth lying latent within us, each and every one."
<b>TRINITY</b>	Matthew 28:19; Mark 1:9-11	Trinity is not three persons, but God as Father, Mind, Idea, and Expression.
<b>HUMANITY</b>	Genesis 1:26-30; Psalm 8:3-6; Romans 5:6, 19; Colossians 1:21-22	Christ lives within each individual. His power is available to every person. If one recognizes this fact, (s)he can overcome every condition of life, even death itself.
<b>SIN</b>	Romans 3:10-12; Psalm 51:5; Ephesians 2:3; John 3:19; Isaiah 53:6	The failure to perceive the true nature of sin, which Unity shows, is sin.
<b>SALVATION</b>	Acts 10:43, 2 Peter 3:9; Acts 4:12, 1 John 4:10; Romans 5:8	Salvation comes when one is saved from human impulses that degrade his spiritual nature.
<b>LIFE AFTER DEATH</b>	Matthew 24:27; Matthew 25:31-46; 1 Corinthians 15:35-38; Revelation 20:1 to 22:13	The place Jesus prepares is a new state of consciousness that is eternal. Reincarnation will allow a person many lifetimes to attain "complete consciousness with God." Hell is not a specific place.
<b>AUTHORITY</b>	Second Timothy 3:15-17; Exodus 24:3-4; Hebrews 1:1-2	No book, including the Bible, has final authority. The Bible is satisfactory for "those who are not themselves in direct communion with God."
<b>BAPTISM</b>	Mark 1:9-11; Colossians 2:12; Romans 6:3-5	None.
<b>ORGANIZATION</b>	Matthew 16:15-19; Acts 2:41-42, 47; Acts 5:3-6; Ephesians 1:22-23; 1 Timothy 3:1-15	Unity claims it is not a denomination. It supplements existing churches. Activism is conducted in Unity Centers. They train, ordain, and license ministers and teachers. The Pillars family provide leadership but "Unity is not the property of the family."
<b>PRACTICES</b>		The following affirmation affects physical health: "I am alive with the life of Christ; I am intelligent with the intelligence of Christ." (More, p. 63)
<b>OUTREACH</b>	Ephesians 3:1-11; Romans 10:13-15; Acts 10:42-43; John 14:11-12; Matthew 28:18-20	"The Word from Unity" is a one-minute commentary on national radio and TV. (More, p. 63)
<b>WHAT BAPTISTS CAN LEARN</b>		They have an intense interest in helping individuals cope with daily problems and other experiences. (More, p. 63)

MORMONISM	ARMSTRONGISM
God is not a spirit, but a flesh-and-blood superhuman. "God himself was once as we are now. Through his own efforts God became God, and any man can do the same."	God is the legalistic God of the Old Testament. Little emphasis is placed on love and mercy. God is a family consisting of Father and Son. The two are called God.
Jesus was the first spirit-child of God. He was not conceived by the Holy Spirit but by the union of a "resurrected Adam-God and Mary." At the wedding in Cana, Jesus married Mary and Martha and Mary Magdalene.	Jesus is a perfect teacher. In the flesh, which is his first birth, he descended from David. At the resurrection he was born again as the Son of God, a spirit being.
The Holy Ghost is the third personage of the governing council. Unlike God and Jesus, the Holy Ghost does not have a flesh and bone body.	The Holy Spirit is a force given to a believer at baptism. It helps the believer receive the power of Christ and obey the laws of God.
Three separate individuals compose "the greatest presiding council of the Universe: God, the Eternal Father, Jesus, his Son, Holy Ghost."	The doctrine of the Trinity is pagan in origin.
Human beings existed in a spirit world before physical birth. They came to earth to receive tangible bodies which will enable them to learn to be gods.	In human beings "God is really re-creating His own kind - reproducing Himself - for we are, upon conversion, actually begotten as sons (yet unborn) of God."
Adam and Eve's sin was necessary to provide human parents for God's spirit children who were awaiting earthly life.	Belief about sin is similar to that of evangelicals.
Exaltation—becoming the same as God—is the goal. This is achieved through repentance, baptism, and obeying the commandments. A follower must abstain from alcohol, tobacco, coffee, tea, tithing income, wear temple garments, whose symbols protect and bless the wearer. Salvation is never certain until the celestial heaven is reached.	Salvation has two parts: (1) When a believer accepts Jesus as the Son of God, the Holy Spirit implants a spiritual seed. Salvation comes by obedience to the teachings of Jesus and to the commandments. (2) The new birth takes place. (More, p. 63)
Heaven has three divisions and all people will finally enter one of them: (1) Telestial—for those who rejected the gospel; (2) Terrestrial—for Christians and other religionists who did not accept Mormon beliefs; (3) Celestial—for Mormons who kept every commandment. (More, p. 63)	In death one remains unconscious until the first resurrection. Then his or her spirit person is born. One thousand years later at the second resurrection the dead who did not have the resurrection the dead who did not have the resurrection. (More, p. 63)
The Bible records God's revelation in the Eastern World, the Book of Mormon in the Western World.	Members accept Armstrong's interpretations of the Bible as authoritative.
Baptism by a priest is necessary for salvation. By proxy one can be baptized for his or her ancestors. This gives the Mormon and the dead relative eternal life.	Water baptism, administered only to the mature, is required to receive the Spirit force.
Thirty-eight laymen, the general authorities, head the church. Bishops supervise local congregations which have Sunday Schools, Women's Relief Societies and Associations for teenagers and young adults. Almost one-fourth of the believers are ordained for some priestly function.	Herbert Armstrong directs activities from headquarters in Pasadena, California. His son, Garner Ted, is responsible for the "World Tomorrow" broadcasts. Ministers, ordained in California, visit congregations to baptize converts. (More, p. 63)
Members must tithe gross income, keep the Ten Commandments (for example, pictures, movies, and various forms of recreation desecrate the spirit of the Sabbath). Strong family life is emphasized.	They oppose military service, public education, and voting. They will not celebrate Christmas, Easter or birthdays. They discourage use of drugs and doctors. They worship on Saturday, observe Jewish holidays and dietary laws.
Young people, paying their own expenses, serve for two years as missionaries. Seminaries provide religious education for high school students. (More, p. 63)	They operate two Ambassador Colleges. On the "World Tomorrow" broadcast, Garner Ted Armstrong provides answers. (More, p. 63)
Mormons are moral, industrious, and patriotic. They take care of their own people who are needy and unemployed. Every Mormon must be trained in doctrine.	They capitalize on the mass media in communicating their message.

(Manasseh). Anglo-Saxons, not the Jews, Armstrong says, are God's chosen people.

Armstrong offers proof for his doctrine: (1) "British," derived from Hebrew *berith* (covenant) and *ish* (man), means Man of the Covenant. (2) "Saxon" is derived by dropping the vowel "i" in Isaac's sons (Sax's sons). (3) Jeremiah carried Jacob's pillow of stone to Ireland. It became the Stone of Scone in Westminster Abbey. The throne of England directly descended from David's throne. (4) Manasseh was the thirteenth tribe and the United States started with thirteen colonies.

#### Know and Share the Way

A concerned woman, who desires to reach into one of these religions and share her testimony, should have these qualities:

- Certainty of her salvation

*Lord, thank you for (name of a person) who introduced me to you.*

*I remember (a time) when I was reassured of the security of my salvation*

*Thank you, Lord, for hearing and answering my prayer for (a request).*

*Thank you for our denomination's concern for people of other faiths. Direct the work of the Department of Interfaith Witness of the Home Mission Board.*

*Bless missionaries who have birthdays today, especially (names) as (s)he shares the Way in (place)*

- Knowledge of the Bible

Determine to learn Scripture passages that will help you to witness. "The Baptist Faith and Message" is one resource. The book of Galatians will answer many of the cultists' questions.

- Knowledge of other religions' doctrines

If one of these religious ways is prevalent in your community, plan to study its beliefs. Then welcome the door-to-door missionaries representing another religious group. Give a positive, happy testimony.

- A strong day-to-day witness of the Way

Jesus said, "I am the way . . . no man cometh unto the Father, but by me" (John 14:6). A person of another faith sees us go to church on Sunday, watches our conduct at the Little League games, hears our conversation in the laundromat—and reacts for or against Christ because of the Way we point.

Seeking peace, an elderly gentleman had tried yoga, cosmic consciousness, positive thinking. Speaking to a friend who had shared about the only Way, he said, "I have tried everything to find peace of mind and heart. Christianity is the only one that works. Thank you for being what you say it is."



#### BEFORE THE MEETING, DO THIS

1. Order copies of "The Baptist Faith and Message" (2 cents per copy or \$1.20 per hundred) from Tract Editor, Sunday School Board, 127 Ninth Ave. N., Nashville, TN 37234.

2. Secure a large piece of poster board or butcher paper. Across the top print the names of the religious ways and "The Bible" (see Contrast Chart, pp. 38-39). Down the side of the poster print the categories.

On separate cards write the beliefs and practices, one card for each paragraph on the chart. These cards will be placed on the chart at the meeting.

3. Also write on cards the Bible references related to each doctrine.

4. If each member does not have her copy of ROYAL SERVICE,\* make

copies of "Know and Share the Way" for members to use in prayertime.

#### IN THE MEETING, DO THIS

1. Review the mini histories, page 37.

2. Play a fact-finding game. Divide the mixed cards among the women. Each will try to place her cards on the chart in the correct columns. When the cards are in proper order, compare and contrast the doctrines.

3. Then say: The game helps us retain some facts about these ~~four~~ religious ways. However, for 60,000 members of the Unity School; between 75,000 and 200,000 of Armstrong; and more than 3,000,000 Mormons, this is not a game. They live and die by the teachings of these men. The complexity of these confusing beliefs staggers the thinking Christian woman. Contrast ~~these~~ ways to the simplicity of "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

Place on the chart the Scripture reference cards. Discuss the differences between what the Bible teaches and the beliefs of the other ~~three~~ ways.

#### PRAYERTIME

Lead in a directed prayertime using the meditation above titled "Know and Share the Way."

#### PREVIEW APRIL BAPTIST WOMEN MEETING

Another unforgettable trip to a great city of Asia—Singapore, this time—is on the docket for April. With missionary Jeanne Walker as tour hostess, every Baptist woman will want to plan to be present for this special experience.

\*From Woman's Missionary Union, 608 N. 20th St., Birmingham, AL 35209. Price \$3.00 per year, single copy 15¢. Annual subscription only. Please enclose remittance. Alabama subscribers add necessary sales tax. For subscriptions outside the U.S., add \$1.00 for postage and handling.

# Church Extension Associate— a Home Missions Job with "WOMAN" Written on It

J. ELDON JONES  
consultant, Church Extension Department  
Home Mission Board

Women in modern society are finding greater expression than ever before in vocational choices as well as in other areas of life. Women find equal status with men in secular jobs. A spillover of this trend is that women are seeking places in religious work on an equal status with men. In many areas of religious work women can do the same type of work as men. With the availability of women to work in religious work today, and with the great needs that abound in our nation and our world, Baptists need to discover ways in which women can respond to God's call to service.

God has called many women throughout history for specific religious work; a few are mentioned in the Biblical record. Miriam, the sister of Moses, came to occupy the unique place among Hebrew women of prophetess. A prophetess was a woman inspired to teach the will of God. The term also referred to the wife of a prophet, or a singer of hymns. Since there is no record that Miriam was ever married, we can conclude that she was one inspired to teach the will of God.

Deborah was "the only woman in the Bible who was placed at the height of political power by the common consent of the people. . . . Few women in history . . . attained the public dignity and supreme authority of Deborah."<sup>2</sup>

Huldah, a righteous woman with great prophetic insight, advised King Josiah in carrying out the most thorough reformation of worship that Judah had ever known.

<sup>2</sup>All of the Women of the Bible by Edith Dean. Harper and Brothers, 1955.



Priscilla, the wife of Aquila, taught the eloquent and learned Apollos. She opened her home for the church to assemble both in Ephesus and in Rome at a time when to be a Christian meant to face great persecution.

Lydia was a businesswoman who opened her home as a meeting place for the church at Philippi. She went about the task of helping spread the gospel throughout the known world.

Phoebe is referred to in the New Testament as a deaconess. The term deaconess is not made clear in the New Testament. The implication, however, is that she was simply a female deacon. We can assume she must have been active in spreading the gospel of Christ to people around her.

These biblical references indicate that God has called women to function in one way or another as he has directed, and they have been more than adequate in the response to the challenges which he gave.

God called women in Bible times, and he calls women for specific work today. With increasing freedom, women can fit into the various roles of society in any way in which they are capable. Today's churches should seek the leadership of the Holy Spirit in utilizing women in God's service.

One way in which a woman may serve God is as a church extension associate—something like an assistant to a pastor. What does a church extension associate do?

• Visit in prospective new work areas to help discover prospects and assist them in beginning a new work.



\* **Train women and leaders for beginning new Bible study fellowships.**

\* **Assist the pastor in leading the church to conduct an apartment-house ministry to reach people who live in high-rise apartments, garden apartments, town houses.**

\* **Help discover the special gifts of women in the church and utilize the women power that may now be wasted as women seek expression of their personalities in activities outside the church.**

The church extension associate can serve in missions outreach. For example, she can seek to enlist personnel for coffeehouse ministries and new chapels. She can help discover and meet the needs of ethnic and language people who have special needs, or those who are socio-economically depressed. She can survey mobile-home parks to discover ways to minister to people living there.

She could teach in Bible study fellowships in homes. (Some families who are willing to open their homes may not feel adequate to teach.) She could teach Bible concepts of missions to adults, young people, and children in the church. She could teach illiterates how to read. She could teach foreign persons in our country to speak and read the English language.

The church extension associate could find her role in training church members for specific tasks in missions outreach; for example, how to lead in Bible study fellowships in various communities, either around the church or in new communities; or how to cultivate interest in places where new work needs to be started such as a high-rise apartment or a mobile-home complex.

The church extension associate can use drama as a tool of growth. Drama is an effective tool in new or developing churches, and in areas where new churches need to be established, such as ghettos.

Music is another cultivated tool which the church extension associate can use in the community. She may teach skills such as piano, voice, organ, or other instruments. She could lead choirs, glee clubs, music festivals, community plays.

The associate can help in the church's outreach program through other community events. Many children need special care and attention. A church can set up a day-care center to care for children and possibly to reach the parents. A ministry to retarded children can be conducted by the church under the leadership of a church extension associate. Also needed may be a ministry to emotionally disturbed children. The church may be able to assist in ministries to orphans; the church extension associate can help discover these ministries.

Another community activity is a ministry to the

aging. In a home and telephone service, church members could help sustain the homes of the persons and visit them from time to time to determine if other needs exist. Older people need transportation—to shop, for recreation, and to go to church. Cultural and recreational activities for the aged as well as Bible discussion groups could be initiated by the church extension associate.

A church might minister to the young through health clinics, library clinics, church clinics. A church extension associate could minister to various nonreligious groups in subverting interest on behalf of the church; discussion groups through which communities look at particular problems and try to solve them; civic and political meetings.

Another tool the church extension associate uses is recreation. Has your church considered a recreation program for handicapped adults, youth, and children? Recreation is a way of getting the attention so that ministries might be projected. Recreation can also be used as a missions outreach on beaches and in parks.

Counseling is another tool. Ministry wives who have problems need the sympathetic Christian ear of a woman who can understand some of the problems and be able to offer suggestions. Counseling with drug addicts and alcoholics is very important.

The church extension associate could assist through the association, assisting other churches in setting up church extension programs. This woman could serve as a program specialist and encourage church members to attend associational activities.

Southern Baptists need women in church extension. Churches request assistance (this should be done through the state Baptist office) for special types of ministry, and they want women to lead in these ministries. The Home Mission Board will appoint and train (and assist in the salary of) some church extension associates. The Board hopes to expand this program as women respond to God's call to service.

Women desiring to serve in the Christian Service Corps (without salary) are encouraged to contact the Special Mission Ministries Department of the Home Mission Board (1250 Spring St. NW, Atlanta, GA 30309). Those desiring to serve with salary on a full-time basis should contact the Church Extension Department of the Home Mission Board (same address).

There are many ways for women to serve the Lord in today's church. Churches should seek ways by which women can serve in their programs of attaining God's message, and call forth women to evangelists and disciple people for Jesus Christ.





"God's people should be different."

Yes, but in what ways? We may feel that if we can list seven or ten worldly things we don't do, then we are dedicated Christians.

Obviously, there are things Christians should not do, things that would harm their bodies or minds, including overindulgence in food and drink, use of tobacco, alcohol, harder drugs, or pornography. Yet, mere abstinence from these does not equate Christian commitment.

We need positives, not simply absence of negatives, for Christian living. Jesus told of a man who was cleansed of a devil. Because the man put nothing in its place, the evil spirit came back, bringing seven others with him (Luke 11:24-26).

In this study session, we will survey 1 Corinthians to learn more

positive characteristics of a mission-minded church.

#### Cooperation

(1 Cor. 1-4; Acts 18:1-18)

Christianity is personal, but it is not private or individual. Our faith finds nourishment and inspiration for expression in the context of the church. Cooperation among Christians is imperative if the church is to fulfil its purpose on earth.

The WML Watchword, "We are labourers together with God," is from Paul's discussion of the necessity of Christian cooperation (1 Cor. 3:9). The church in Corinth had several problems. Apparently the most basic was a divided spirit. This is the first problem Paul deals with in the letter.

Groups were claiming loyalty to different Christian leaders. Paul,

Apollos, and Peter (1:11-12). Paul had begun the work in Corinth, along with Aquila and Priscilla (Acts 18:1-4). Apollos, a disciple of Aquila and Priscilla, whom he taught in Ephesus (Acts 18:24-26), later went to Corinth (Acts 19:1). We have no biblical or extrabiblical evidence of Simon Peter's ever being in Corinth, but his influence obviously was felt there (1 Cor. 1:12).

Were these divisions doctrinal? Or were the immature Corinthian Christians simply declaring loyalty to dominant personalities, perhaps those who had led them to the Lord? In the latter case, those saying they belonged to Christ may have been holding themselves aloof, as superior to the personality cliques, thus creating a fourth faction.

Christ is not divided (1:13). And Paul plays down any group in the church as being his. Nobody was baptized in his name (1:13). In fact, he could think of only three families he baptized (1:14-16). All the Corinthians were his brothers (3:1) and were like his children (4:14). But he would have no part in factions in the church.

A discourse on human wisdom versus divine wisdom interrupts the discussion of the divided church (1:18-2:16). Some of the Corinthians obviously were claiming a superior wisdom and contributing to the partisan spirit. But the lengthy digression tends to make us lose sight of the personalities he has been discussing. Paul's letters were written as letters, not as "books" with chapters and verses. These divisions were added hundreds of years later. When we realize this, we can see the unity.

We return to Paul and Apollos in 3:4-9 with the suggestion that loyalty is to men instead of to God is a sign of fleshly wisdom, rather than the wisdom of God.

Farming is the symbol Paul chooses to show the relationship of Apollos and himself with the Corinthians. Paul and Apollos are simply

servants who were faithful to their assignment in God's field (3:5). Paul planted the seed for the crop. Apollos came later and watered the crop. But the growth came from God (3:6).

Neither man was superior to the other. Each would receive his wages according to his labor (3:8). The Corinthians themselves are the field in the metaphor (3:9).

In WML work, we extend this concept to say that all who work for God are his laborers—those whose call is to stay at home and give and pray, as well as those who are called to go as laborers in his harvest. We must resist the temptation to suggest that we are partners with God in the harvest. There is no suggestion here of even junior partnership.

The illustration of Paul and Apollos is for the sake of the Corinthians (4:6-7). Concerned that they not be "puffed up" or boastful, he asks, in essence, "What do you have to brag about?" Since God gave you all you have, how can you brag? Yet, they were acting as if they had reason within themselves to boast. They were filled. They were rich. They were kings. Paul says, "I wish you really were kings, so that we could be kings together with you" (4:8 TEV). That is, I wish you were as great as you think you are.

The fellow laborers concept is a solid principle for church growth and missions expansion. God assigns different tasks to his servants. A pastor or missionary begins a church. A lay leader organizes a class or Baptist Women group. In time someone else assumes the leadership. If our concern is with getting God's work done, we rejoice. With lesser motives, we may resent others taking over "our" work.

#### Conduct

(1 Cor. 5:10)

A "new morality" was announced in the last decade which many saw as an "old immorality" in a new guise. The "new morality" stressed, among other things, that ancient moral codes

such as the Ten Commandments were not absolute.

Advocates of the "new morality" may have been trying to say, as Paul said, that the law kills, but the Spirit gives life (2 Cor. 3:6). Many, however, used this "new morality" as license, not just liberty. As a result, they returned, truly, to an "old immorality," similar to excesses Paul deals with in this section.

In chapters 5-10, Paul discusses several problems, setting forth principles for moral conduct.

**Be sexually pure.**—A member of the church was "living with his father's wife" (5:1 RSV), apparently his stepmother. This was an immorality "so terrible that not even the heathen would be guilty of it" (5:1 TEV). "Immorality" here refers to unchastity, sexual misconduct. In their pseudo liberated attitude, some of the Corinthian Christians were actually proud of this practice (5:2).

Paul orders the man delivered to Satan "for the destruction of the flesh, that his spirit may be saved in the day of the Lord" (5:5 RSV). Does this mean kill the man? Kick him out of the church? We cannot be sure. Perhaps his excommunication would bring him to his senses and enable him to be restored to the church after he declares his own "death" to sin.

The concern here is for the influence the man's continuation in the church would have on others. Paul says a little leaven (corrupting influence) would leaven the whole lump of dough (5:6). This should not inspire us to begin witch hunts in our churches. If such a purge were begun, would we survive?

Christians are not to condone immorality among themselves, but Paul specifically says we are not to withdraw from sinners in the larger society (5:9-11). God will be their judge (5:13).

**Respect fellow Christians.**—Church members were taking each other to court (6:1). Paul objected

to this. Christians should be able to settle their differences, perhaps with a fellow Christian as an arbiter (6:3). Lawsuits between believers are an acknowledgment of failure (6:7). If they are so full of the wisdom they claim, they should be able to get along together.

**Use freedom wisely.**—Some were saying, "All things are lawful for me" (6:12 RSV). Paul answers, That's true. But not all things are helpful. He quotes the slogan again, "All things are lawful for me." But he cautions, this approach to freedom can lead to enslavement. In their advocacy of unbridled satisfaction of food and sex appetites, Paul reminds them their bodies are members of Christ (6:13-15) and are temples of the Holy Spirit (6:19). They should glorify God with their bodies.

**Be ready for Christ's return.**—Paul gives advice in chapter 7 that can probably be best understood in light of the expected return of the Lord. Marriage is advised only if sex desire cannot be curbed (7:1-2, 8-9). However, the married should stay married (7:10-11). He teaches this "in view of the impending distress" (7:26 RSV), because "the appointed time has grown very short" (7:29 RSV), and "the form of the world is passing away" (7:31 RSV). These three statements indicate Paul expected the Lord's return in his own lifetime. Though we should not set dates and need not make the same application Paul did in light of the expected return of Christ, we should shape our conduct by an awareness of the uncertainty of life and the certainty of meeting God at our death or at his return.

**Respect the conscience of others.**—Some Christians in Corinth were offended when other Christians went to market and bought meat pagans had used in temple ritual (8:4-7). Paul agreed eating or abstaining from such meat does not affect our relation to God (8:8). Yet, Paul will curtail his own freedom if exercise

of freedom is a stumbling block to a fellow Christian. If need be, he will even become a lifelong vegetarian (11:13). The application is much broader than meat offered to idols. But it reaches to areas as basic as food.

While we should respect the conscience of a weaker brother, we have our own lives to live. Our liberty need not be determined by another person's conscience (10:29 RSV). Our eating and drinking—our entire conduct—should be for the glory of God, not willfully offending anyone (10:30-31). Evangelistic concern, "that they may be saved," takes priority over our personal privilege as free Christians (10:33).

#### Charismatics

(1 Cor. 11:14)

Words with broad meaning sometimes lose their wider application and are reduced to a specialized meaning. One current example is *charismatic* [care-iz-MAT-ik]. This good New Testament word refers to all gifts from the Holy Spirit. But in popular usage today, the word is applied to one or two gifts—notably the gift of speaking in unknown tongues.

Remove the last three letters of *charismatic*, and you have the Greek word for spiritual gift *charisma* [kuh-RIZ-muh]. The plural is *charismata* [kuh-RIZ-muh-tah].

Paul discusses a wide range of spiritual gifts in chapters 12-14. In 11:4-5, he mentions gifts of prayer and preaching given to women and to men. But the main discussion of *charismata* begins in chapter 12.

Charismatic people come in a wide variety, and they are all enabled by the Spirit, the Lord (Jesus), and God (the Father). So the three persons of the Godhead are involved in the true charismatic movement (12:4-6), not the Spirit alone.

A person is charismatic who can preach with wisdom or knowledge in the power of the Spirit (12:8). He or she need not talk in tongues. Likewise, a person is charismatic

who has faith or who is used of the Spirit to bring healing to another (12:9). He or she need not speak in other tongues.

And so with workers of miracles, those who prophesy, and those who discern spirits (12:10). These are charismatics, whether or not they are ecstatics.

At the bottom of the list of charismatics, Paul places those who talk in unknown tongues and those who interpret tongues (12:10). All are inspired by the same Spirit who gives charismata to each one as he will (12:11). Varied gifts serve varied functions: even as feet, hands, ears, and eyes serve varied roles in the body (12:12-27).

The charismatic list is repeated (12:28) with obvious ranking of the gifts, beginning with apostles, then preachers, then teachers. The list ends with tongues. Then comes the instruction, "Set your hearts, then, on the more important gifts" (12:31 TEV).

At this point, Paul drops in a beautiful discussion of Christian love (13:1-13) which may appear to be a tangent before returning to the subject of charismata (gifts) in chapter 14. Remember, though the "love chapter" begins with the assertion that speaking in the tongues of men (known language) or of angels (unknown tongues) is vain without love.

Love is what we should strive for. We should set our hearts on charismata—especially the gift of speaking God's message understandably (14:1).

Unknown tongues are speeches to God, not to man (14:2), which help the individual, while the preacher helps the whole church (14:3-4). Paul encourages tongues (14:5, 18, 39), but not in church. Meaningless sounds confuse and could actually repel non-believers (14:7-11, 22-24). Paul preferred five words which could be understood by all to ten thousand words in an unknown tongue (14:19).

For those who insisted on ecstatic speech in worship services, Paul says only two should speak in a service: three at the most; one at a time, rather than all at once, and only if there is someone who can interpret (14:27-28).

The controversial statement that women should keep silent in church (14:34) is in the context of unknown tongues and may be with specific reference to ecstatic speech.

Exercise of all charismata must be in proper and orderly fashion (14:40).

Let us return to the discussion on love (ch. 13). This emphasis is most pertinent to the consideration of spiritual gifts. The various charismata have no value if they are not exercised from hearts of love, whether the gift is unknown tongue, inspired preaching, or faith (13:1-2). We may be generous to the point of giving our very bodies for humanity's service, but without love, this too, is vain (13:3).

While the first three verses show the hollowness of life without God-like love, verses 4-7 show characteristics of persons who live in the love. Love is patient and kind. It is not jealous, conceited, proud, ill-mannered, selfish, or irritable. Love does not keep score of wrong done.

Love is glad when right prevails. Love hears with the weakness of others, has a trustful attitude toward others, hopes in God, and waits hopefully.

Love will outlive the various gifts. Preaching, ecstatic speaking, and human knowledge will fade and die (13:8-10). Faith, hope, and love are the truly lasting qualities, and love is the greatest of these (13:13).

The true charismatic is the Christian who is growing in the love of God and finds expression for this love in the gifts she has been given.

#### Credo

(1 Cor. 15)

The basic belief (creed) of Christianity is that Jesus was raised from the dead.

Biblical faith is reduced to nothing without the resurrection.

Paul's letters are full of references to the resurrection, and 1 Corinthians 15 is his longest discussion of the subject. To Paul, it was "of greatest importance" that Christ died for our sins, that he was buried and raised, and that he appeared to several groups and individuals after the resurrection (15:3-7).

Some would discredit the resurrection because only believers are reported to have seen the risen Lord. Paul lists Peter, the apostles, a group of five hundred, James, all the apostles, and himself at a later time (15:5-8). On the other hand, this enforces the faith dimension. A person unsympathetic with Jesus and his teachings would not have believed what he saw if he did see someone who had been raised from the dead. Paul's encounter on the road in Damascus may illustrate this point: those with Paul did not see Jesus. Though they were aware of something happening to Paul, they did not share fully in the experience (Acts 9:7, 22:9).

Whether we interpret it as proven history or only as personal and subjective experience, Paul's encounter with the risen Christ revolutionized his life. He became a new man in Christ (2 Cor. 5:17). Christ became his life (Gal. 2:20).

Paul offers several arguments in support of the resurrection. If it is not true, Paul and other preachers are liars (1 Cor. 15:15). Christians have nothing left to believe (15:17), and there is no hope for Christians who have died (15:18). He puts aside the "ifs," declaring the reality of Christ's resurrection as the beginning of a new humanity. Everyone died in Adam. All may have new life in Christ (15:20-22).

As further argument, Paul cites a strange custom, though he does not endorse it. Some were being baptized for dead friends who had not been baptized (15:29). Why would people do this, unless there

was hope for the resurrection of their friends and of Christ?

More telling is Paul's own experience: why would he subject himself to peril for the gospel if he had no resurrection hope (15:30-32)? He might as well take the easy way out and declare, "Eat and drink for tomorrow we die."

Another objection comes from those who wonder about how bodies can be changed in the resurrection. Paul uses the analogy of a seed having one form before it is planted, while the grain it produces has quite a different form. Then he points to a variety of bodies among humans, animals, birds, and fish. Sun, moon, and stars present more variety. We will be different from this world because flesh and blood cannot inherit the kingdom of heaven (15:35-50). We will all be changed (15:51).

The important thing is not the details of resurrected bodies. More important is that in the resurrection death and the grave have been defeated (15:54-56). This is cause for thanks to God who gives the victory through Jesus Christ (15:57). We can "stand firm and steady" in our service, knowing that the resurrected Christ gives meaning to our efforts (15:58 TEV).

The resurrection is both the message of missions and the motive for missions. This is the heart of Christian proclamation. Because he has brought us life and forgiveness, we want to share this good news with others.

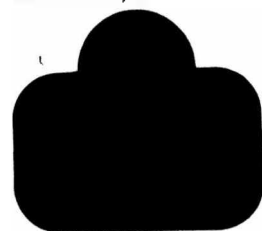
Many creeds have been written, seeking to sum up what Christians believe. Any creed would be incomplete and basically un-Christian if it did not include positive affirmation of the resurrection.

A Christian faith that is not resurrection faith can therefore be called neither Christian nor faith. It is the recognition of the risen Christ that gives rise to the Church's recognition of its own commission in the mission to the nations.

#### Collection

(1 Cor. 16:1-2)

After the excited discussion of the resurrection and the resurrection hope, Paul discusses money. His instructions regarding a benevolent collection have become a model for Christian giving. It is to be systematic (on the first day of every week) and according to the measure God has prospered the individual. Compassionate giving is part of the Christian life-style.



AIM. At the close of the session, each woman should be able to list characteristics of a missions-minded church as described in 1 Corinthians.

#### BEFORE THE MEETING, DO THIS

Get posterboard and a felt-tip pen.

Clip articles from papers described under "Work in Small Groups."

Assign a member to report on the following: amount of your church budget, percentage that goes to the Cooperative Program, progress toward the Anne Armstrong Easter Offering.

Bring a planter with dirt and seed for the Call to Prayer.

Order Cooperation, the Cooperative Program game (see order form, p. 64), for the alternate approach.

#### IN THE MEETING, DO THIS

1. Make a List.

Ask members to list things a missions-minded church should do and be. Write answers on the posterboard with felt marker. Bring out

main points in study material: cooperation, high moral conduct, exercise of spiritual gifts, belief in the risen Christ, share financial responsibility.

## 2. Work in Small Groups

Assign each of the first three sections of study material to an individual or small group (Cooperation, Conduct, Charismatics). Ask each to compare problems of the Corinthian church with present-day churches.

Distribute articles from newspapers or magazines which relate to problems described. Advice columns and news stories may have examples. Get reports from groups.

## 3. Discuss the Resurrection

Ask: What do you believe about the resurrection? What can you say to those who are not sure of the

Bible record? (The formation and continuation of the church is evidence that something happened. Changed lives of believers is another evidence.)

How can we make this Easter more meaningful for our families, our neighbors, our church?

## 4. Call for Report

The member who researched the budget information should share her findings. Then members should discuss how they can strengthen missions giving.

## ANOTHER WAY TO DO IT

Two members may summarize sections titled, "Cooperation" and "Collection." Then all will play Cooperation, the Cooperative Program Game.



**LOUISE SCOTT**, WMU director in California, responds to the question: What do you believe about training? and What are some of your special interests?

Training is a lifelong process. All of human experience is training. Everything we do—or don't do—affects who we are and how we per-

form the tasks which become ours in life.

Training can be involuntary, or it can be purposeful. The inexperienced person has two choices: to ignore the need for training, or seek out needed training. The person who ignores the need for training becomes trained nonetheless. But the training will be mostly negative. Bad habits will be reinforced. Ignorance will be perpetuated. Disinterest will be fostered.

The person who seeks out needed training will become aware of bad habits and seek ways to overcome them. Ignorance will give way to knowledge. Interest will grow as the individual experiences success.

Without purposeful training, members and leaders of WMU organizations would be like the first person described. Without purposeful training, they would offer their organizations bad habits, ignorance, and disinterest.

I'm excited that TIME (Training in Missions Education) has shown members and leaders how to engage in purposeful training. Because of TIME, we are seeing members and

## CALL TO PRAYER

Distribute to each member a card and information about today's missionaries. As each member plans the need in the planter, she should give information about the missionaries. After the needs are planned, pray that springtime will be a time of renewal for each missionary.

## PREVIEW APRIL BAPTIST WOMEN MEETING

Another unforgettable trip is a great city of Asia—Singapore, this time—is on the docket for April. With missionary Jeanne Walker as tour hostess, every Baptist woman will want to plan to be present in this special experience.

\*Used by permission, American Life Society.

leaders learn good habits and become more knowledgeable about WMU organizations. And most important of all, interest in missions education and mission support has grown because of the success women are experiencing as well-trained members and leaders.

My big interest is being with people. Even chores are fun when people share them because they like to be together.

I like observing and participating in team sports. People in my church were surprised to discover that a WMU director could hit home runs. And I cheered our church's men's softball team into first place.

Individual sports, such as swimming and tennis, are also favorites of mine.

Writing is of special interest. I am writing regularly for the Youth Section of the Church Training Department.

Another hobby is ceramics. I like to create each piece for a special person.

Travel is fun—which is fortunate since my state is nine hundred miles long.



## How to Let People Think and Decide for Themselves

Katharine Bryan  
Baptist Women director  
Texas

What did you think of the meeting? is not an unusual question.

But when was the last time you heard the question: What were your thoughts during the meeting? Or: What have you decided as a result of what you felt and thought at the meeting?

If we took our Baptist Women purpose seriously, an automatic and natural response to almost any activity would be telephone conversations like: "I was thinking about what was said today and I have decided . . . or, 'Would you mind going over what was presented this evening? I can't quite decide whether I agree with all of it."

Perhaps a true false quiz would help bring thinking and decision making into focus.

For leaders: When I prepare for a meeting or activity I plan ways to encourage members to think for themselves. T ( ) F ( )

ask several times during a study session: "What do you think of this situation?" T ( ) F ( ) direct questions to individuals and wait for replies. T ( ) F ( )

give assignments to members for preparation that will motivate listening and intelligent participation. T ( ) F ( )

am eager to know whether the purpose of the activity has been accomplished. Therefore I design some way of evaluating the activity. T ( ) F ( )

For members:

As I prepare to participate in a Baptist Women activity, I try to find out all I can in order to participate fully. T ( ) F ( )

I listen keenly to what is being presented and try to evaluate honestly my reaction. T ( ) F ( )

If I do not understand, I go to the person responsible for the activity and ask her to explain it to me. T ( ) F ( )

I go to the meeting or activity praying I will discover new things that are being done, or new ways of doing old things. T ( ) F ( )

I make honest preparation even though I do not have a specific responsibility. T ( ) F ( )

Look carefully at your answers. Three strategic words should come to mind: anticipation, preparation, and participation.

Anticipation on the part of the leader means she expects those who participate to think, respond, and make decisions.

In turn, the member should anticipate what she will be hearing, seeing, feeling, and thinking. Surely no person should be expected to involve her time and energy without anticipating the possibility of change in attitude, behavior, and even life-style.

Preparation involves both leader and member. In planning a prayer retreat, the mission support chairman gives priority to activities calling for decision-making on the part of individuals who participate. For example, questions at the very beginning help persons begin to think in the area of praying about missions. Periods of reflection on what has been said or presented should be a vital part of the preparation. Good preparation usually includes some well designed silences (not necessarily prayer periods) for reflections on what has been done so far.

Preparation on the part of the member may call for arranging a day's schedule so that the activity will not be crammed between two other involvements. It may mean making certain that meetings and other activities are on the family calendar well in advance. Preparation may mean the member asks the leader what to anticipate in order that she will be mentally prepared.

Participation seems a simple solution to the problem of getting people to think and decide. We must not be naive. Women can do things by the hour and never think about the matter at hand or make any life-changing decisions. Participation means listening, holding the person who presents something accountable for its meaning, and deliberately stating some personal decisions.

How exciting it is to realize you have been a part of something in body, soul, and mind! This can only take place if we join together toward the goal of thinking and making decisions as a result of our involvement in Baptist Women!

KNOW THE  
STATE LEADERS



Saffron robes, incense burners, meditation beads. Eastern religions are probably the most challenging religious movements Christians face today.

Some of the influences of Eastern religions are obvious. Muslim, Hindu, and Buddhist temples are springing up in US cities, gurus are interviewed on television and draw thousands of disciples. Words like *karma*, *reincarnation*, and *Krishna* consciousness are becoming commonplace in our vocabulary.

Some influences are less obvious. Adults and youth enrol in yoga classes. Teen-agers in school discuss universalism (the doctrine that all people will eventually be saved) and the power of the mind over body.

What does all of this mean to Baptist women?

In the US today are over 300,000 Buddhists, about 200,000 Hindus, about 150,000 Muslims, not counting Black Muslims. 30,000 Bahais. Surely some of these people live near concerned, witnessing Baptist women. Are we concerned enough to be informed and involved?

#### Books for Reading and Study

*B.O.O.K. (Beliefs of Other Kinds)* (Home Mission Board 1975) \$1.00 paper\*

*Confronting Popular Cults* by M. Thomas Starke (Broadman Press 1972) \$1.95 paper\*

*Buddhism and the Claims of Christ* by D. T. Niles (John Knox Press 1967) \$2.45 paper\*

*The Reluctant Witness* by Kenneth L. Chafin (Broadman Press 1975) \$4.50\*

*B.O.O.K. and Confronting Popular Cults* were recommended in January. They contain excellent background material for discussion. Each book has chapters dealing with the Eastern religions as well as the groups influenced by them such as Unitarianism.

*Buddhism and the Claims of Christ* clearly presents basic Christian doctrines. The late D. T. Niles was a Ceylonese Methodist missionary whose Oriental background allowed him a refreshing view of Christianity contrasted to Buddhist philosophy. Because of the abstract quality of Eastern religions, *Buddhism and the Claims of Christ* is not easy reading. However, it can help clarify our thinking so that we may communicate our faith more clearly.

Through *The Reluctant Witness*, Chafin urges us to get involved in evangelism. Repeatedly in *B.O.O.K.* and *Confronting Popular Cults*, Starke reminds us the only effective way to witness to people of the cult is by having a vital experience with Christ. Chafin's book can help us learn to express our relationship with Christ in a concise, natural manner.

Telling others the good news of the gospel has always been an awesome responsibility. Each chapter in *The Reluctant Witness* deals with a New Testament personality who learned to communicate his faith.

"Learn to tell Your Story" offers guidelines for us today. Most women need to be reminded of Christ's gentleness with children. "Tell All the Little Children" offers ideas for guiding children to the feet of Christ. All of us can identify with "I Am a Christian Woman." Chafin describes the impact of women's testimonies on the early church. "The Witnessing Life" sums up the book with the sobering reminder that a person's words must be consistent with the sobering reminder that a person's words must be consistent with her life. The Buddhist and Hindu find in their search for God only an impersonal faith in an impersonal god. They must see the reality of a living Christ in us.

Two books are recommended only for the serious student. *I Denounce Soka Gakkai* by Dr. Hirotsu Fujiwara is out of print but may be found at a public library. This book gives a thorough presentation of Soka Gakkai (SOH-kah GAH-kye), a powerful splinter group from Buddhism. It shows the threat of Soka Gakkai to both Japan and the US in religious, economic, and political arenas. Followers of Soka Gakkai are the most militant Buddhists in the US and already claim 34,000 members.

The most missions-minded Hindu sect in the US is the Vedanta Society. Their motto is "Up, India, and conquer the world with your spirituality." Since they claim Christ as a son of God, they are a subtle danger to evangelical Christians.

The other book recommended for more intensive study is *The Sermon on the Mount According to Vedanta* by Swami Prabhavananda (Mentor Book 1972) \$1.25 paper\*. The reader may be shocked to find in this book the words of Christ misconstrued to fit Vedanta philosophy.



#### BEFORE THE MEETING

Pray earnestly that God will direct this study to meet the needs and opportunities of your group.

On poster paper write the words of the Buddhist in Niles' book (p. 11).

Buddhism sets time and eternities in opposition, and bids us somehow deny time on behalf of Eternity. Jesus bids us live in time as if we were living in Eternity.

Or use the Vedanta motto "Up, India, and conquer the world with your spirituality."

Or display a large drawing of the Eight-Path Wheel of Doctrine, symbol of Buddhism (see *World Book*, Volume 13, "Religions").

On flash cards print the words *nirvana*, *karma*, *yoga*, *parinirvana*, *Krishna*. On the back of each card write a brief definition of the word (*B.O.O.K.* and *Confronting Popular Cults* have the definitions).

Ask three members to prepare brief reports on the history and doctrines or philosophy of Buddhism, Hinduism, and Bahai. Ask the woman studying Buddhism to emphasize the Soka Gakkai influence. Ask the woman doing Hinduism to emphasize Vedanta philosophy (All of this can be found in *B.O.O.K.* and other recommended books will supplement).

For eye appeal, find copies of *National Geographic* which picture worship ceremonies of Oriental religions (e.g. Nov. 1969 on Bali, April 1966 on Ceylon).

Ask a member to prepare a report on the influence of Eastern religions on well-known Christian devotions such as Unity School of Christianity, Unitarianism, Christian Science, Theosophy, Scientology. Use the religious groups most active in your community.

Urge every member to read *B.O.O.K.*, pages 34-61, and *The Reluctant Witness*. Ask one or two members to prepare personal testimonies they might present to cultists. Remind them to emphasize the unique revelation of God in Christ.

#### AT THE MEETING

Call attention to the Vedanta motto and its clear challenge to Southern Baptist witness. Discuss the differences between Buddhism and Christianity as revealed in the statements from Niles' book.

Ask for each report. Briefly discuss subtle influences on our vocabulary, beliefs about life after death (for example, 20 percent of Americans believe in reincarnation).

Mention the popularity of astrology (all for the personal testimonies).

#### CALL TO PRAYER

Read Exodus 37:29 and Ephesians 5:2. Explain that Christ is our incense.

Pray that each individual on the calendar of prayer today will have a refreshing sense of Christ's presence as (s)he shares his or her uniqueness on the mission field.

Pray for opportunities and courage to witness to people of all faiths we have studied these past three months.

#### PREVIEW APRIL BAPTIST WOMEN MEETING

Another unforgettable trip to a great city of Asia—Singapore, this time—is on the docket for April. With missionary Jeanne Walker as tour hostess, every Baptist woman will want to plan to be present for this special experience.

#### BOOK FORECAST

##### Books for April

*Unfinished Business in China* by Mary Ellen Hawk Saunders (Pacific Centenary 1972) \$3.25\*

*Exodus in a Hidden Valley* by Eugene Morse (Reader's Digest Press) \$4.95\*

##### Books for May

*Kidnapped* by Karl and Debbie Dortschbach (Harper and Row 1975) \$5.95\*

*African Diary* by Helmut Thielicke (Word Books 1974) \$6.95\*

##### Book for June

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

\*Available through Baptist Book Stores. Be sure to check early in case these have to be ordered.



What prompts you to pray for missions? If you are like me, just knowing facts—although that is important—is not the answer. I can read pages of facts about a mission situation and still not be prompted to pray.

Let me give you an example of what I mean. This month we will pray for Baptist centers in the US. Here's some factual information about them.

Baptist centers across America minister to underprivileged or neglected people in depressed areas. The centers seek to enrich community life through various weekday programs. Through these centers, professional and volunteer workers minister to the physical, social, cultural, and spiritual needs of individuals. Their aim is to share the good news of Jesus Christ in areas

not reached by the regular programs of churches.

Most Baptist centers are staffed by a director and an associate. A few have part-time assistants. Most centers are supported by money from one or a combination of these: a church or churches in the area, the association, the state convention, the Home Mission Board of the Southern Baptist Convention.

Racial tensions, economic and social pressures, language differences, and changes in community populations tend to create fear and suspicion. The Baptist center ministry encourages people to work together to improve the neighborhood, respect and trust each other, and overcome prejudices.

Although all of that information is true, it does not prompt me to

pray. I remain detached and unmoved by the words before me because it is only when my heart is pricked that I am led to pray.

When I sense a need, when I feel a hurt, then I pray. The need doesn't always have to be articulately stated. Sometimes the need "gets to me" by the way it is expressed. Take the letter I received from a Baptist center worker in Helier, Kentucky:

Dear Mrs. Poinsett,

Thank you so much for asking me to send a prayer request. I see our own ladies weep many times as we pray for particular needs of missionaries we have studied about.

I also believe I am here in the mountain area because of answered prayer. We need so many things at this particular time. A special prayer request I have is that God will send someone to help in the work full time and for funds to take care of that person.

Please pray for each child and family our center tries to minister to. I want to see these people come to know Jesus as I know him.

I transport all the children to and from the center daily. This is tiring on the body. Bible study, singing, and recreation is about all I can do at the present time without help. I go back and clean after each meeting.

My aged mother, now eighty-seven, needs care. She and I live alone, so we need your prayers.

Please pray for God's power within us to do all that is needed in the work.

Sincerely in Christ,  
Freeda Harris

Actually, Mrs. Harris's letter left out a lot of facts. Why do the children have to be transported? Why must she do the cleaning up? But I sense the heaviness of this missionary's responsibilities and want to help her. So I pray.

Something else which touches my heart is a missionary's specific request. Missionary James Brinkley of the Kathleen Mallory Baptist Center

of Baltimore, Maryland, did that. I sensed urgency as he said: "Pray for a much-needed ministry among the more than 50,000 seamen from 116 different countries who come into the port of Baltimore each year. We plan for a more extensive shipboard visitation. Also we hope to use this center and two others in strategic locations as seamen centers. We want to invite the seamen to come on certain evenings for recreation, reading, writing, cooking in the hope that we may befriend them and give them a gospel witness through tapes, tracts, and Scriptures in their own languages."

Please pray for this venture of faith that God will provide the needed workers and will empower them. Pray for the church members of Baltimore—especially the men—that they may catch the vision of this foreign missions field in their own

member to describe the compassion of Jesus (Isa. 40:11; Matt. 9:36; 14:14; 15:32; 20:34; and Luke 7:13). Prepare a copy of the factual information about Baptist centers for each member, or make sure each member has a copy of *Revised Service*. Prepare letters needed for Call to Prayer (see below).

If your church library has a copy of *The Human Touch* (Home Mission Board, 1975—\$5.95, available through Baptist Book Stores), bring the book to the meeting and share the information and photos about Freeda Harris on pages 84-107.

#### IN THE MEETING

1. Ask: What prompts you to pray for missions? Encourage each member to answer.

2. Ask for a report about compassion in the life of Jesus.

3. Give everyone a copy of the facts about Baptist centers. Ask members: Why do we need to know facts? How does knowing facts about need relate to compassion?

Ask someone to lead in a general prayer for Baptist center work remembering these areas:

4. Read Mr. Harris's letter. What is the need? Ask those whose hearts are touched by his to lead in prayer.

5. Read Mr. Brinkley's request. Why is compassion needed in his situation? Ask those to pray who feel led to do this request.

6. Why is compassion important to God's people (the body of Christ)? Review 1 Corinthians 12:26.

Take the four black footprints from above Venezuela (October prayer topic) and use them to connect Baptist centers with Venezuela.

Say: We have completed our prayer tramp around the world, visiting the body of Christ in six areas. To review the past six months, ask members who remember the needs of areas considered in previous months to mention them. Ask each member who will to pray aloud for the needs she remembers.

#### SOMETHING TO DO BECAUSE YOU PRAYED

If there is a Baptist center in your city or town, plan a field trip to the center. (Be sure to make arrangements with the director in advance.) There's nothing like seeing the needs firsthand to move your heart to pray.

#### CALL TO PRAYER

Prepare a letter for each member, addressing it personally. For the body of the letter, use Ephesians 6:18-19 from a modern version of the Bible. Sign it with the name and location of a missionary from the prayer calendar. Ask: Who does this missionary ask you to pray for? All of God's people (the body of Christ) and her/himself. What specific request does s/he ask for her/himself? That s/he may speak boldly. Ask members to pray that the writers of their letters may be given boldness in speaking.

#### PREVIEW APRIL BAPTIST WOMEN MEETING

Another unforgettable trip to a great city of Asia—Singapore, this time—on the diskette for April. With missioner Jeanne Walker as your guide, you will be present for the social experience.



#### PREVIEW OF APRIL

**Study Action Plans:**  
**Baptist Women Meeting:** City of Asia, Singapore.

**Current Missions Group:** Ethiopia—Community Development.  
**Bible Study Group:** Key Words in Missions (2 Corinthians).

**Round Table Group:** Asia—Missionary Families (see list of books on p. 51).

**Prayer Group:** Uruguay.  
**Mission Action Group:** The How of Witnessing—Using the Bible, Part 2.





This month let's be down-to-earth and practical. I am going to try to give concrete, easy-to-understand suggestions so you can witness to your friend using the Bible.

Here are some simple outlines of what to say to your friend and the Scripture passages to use. No one of the plans is perfect, but each one does contain the essentials of the good news of the gospel. They are presented here with the hope that one of them will appeal to you and become in your hands a channel through which the Holy Spirit can work.

#### The Gospel in a Nutshell

Someone has said that John 3:16 explains the gospel, and the rest of the New Testament explains John 3:16. It is true that John 3:16 does contain the essentials that a person

needs to know in order to be saved, especially if the person has already become convicted of his or her need for salvation. I like to use John 3:16 in connection with Ephesians 3:17-19. In the Ephesians passage, Paul prays that we might be able to know the breadth and the length and the depth and the height of the love of Christ. I share this prayer with my lost friend. Then I use John 3:16 to show the dimension of God's love, as follows:

*Breadth: How broad is God's love?*

"For God so loved the world," God's love is broad enough, wide enough, to reach the whole world. In fact, the Greek word translated "world" is really *cosmos*, which could also be translated "universe." God's love is broad enough to encompass the entire universe.

*Length: To what lengths did God's love go?*

"That he gave his only begotten Son." God loved us so much that he gave for us what was most precious to him, his Son. God was willing to send his own sinless Son into the world to die for the world he loved.

*Depth: How deep is the love of God?*

"That whosoever believeth in him." The love of God is deep enough to reach down to the worst sinner. No one is too wicked or too lost to be saved. The Bible says "whosoever" and means anyone.

*Height: How high is God's love?* "Should not perish, but have everlasting life." The love of God is high enough to take us to heaven. When we trust Jesus to save us, he gives us eternal life, life that will never end, life with him forever.

Then I try to make John 3:16 personal by first inserting my name, and then the name of the person to whom I am witnessing, like this: "For God so loves Barbara Hixon, that he gave his only begotten Son, so that if she would believe in him she would have everlasting life."

#### The ABC's of Salvation

I have used this plan of presenting the gospel especially with older children. It is simple, learnable, direct, and easily understood. It might seem overly simplistic for an adult, but you may feel comfortable with it. Let the Holy Spirit be your guide.

A—All have sinned (Romans 3:23)

B—Believe on Jesus (Acts 16:31)

C—Confess Jesus before others (Matthew 10:32-33)

Explain to your lost friend what it means to have sinned and come short of the glory of God. Help her (him) to know what believing in Jesus means. And tell her (him) how (s)he can confess Jesus before others by words and actions.

#### The Roman Road

This plan is called the Roman Road because the Scripture verses

used are taken from the book of Romans.

The lostness of humanity—Romans 3:23

The penalty for sin—Romans 6:23

The price God paid—Romans 5:8

How to respond to God's love—Romans 10:9-10

The security we find in God's love—Romans 8:38-39

The nature of the Christian life—Romans 12:1-2

#### Learn Your Own Plan

Now, choose one of these plans. Or, if none of these appeals to you, write out your own outline of what a person needs to know to be saved, and find Scripture verses to explain your outline. Then learn the outline of the plan you have chosen. Memorize the verses that go with the plan.

Learn where to find each verse in your Bible. Practice looking up the verses until you can find them quickly and easily.

In the front of your Bible, write out the outline of the plan you have chosen. As you list each verse, list the page where it can be found in your Bible. This should help you be ready to use your Bible in witnessing.



#### IN-SERVICE TRAINING

As a result of this study, each group member should be prepared to use a plan as an instrument of witness and should resolve to present the plan to at least one person before the next meeting.

#### BEFORE THE MEETING

Direct every woman to bring her Bible to the meeting.

ROYAL SERVICE • MARCH 1976

Ahead of time, ask three women to prepare to present to the group the plans mentioned in the article. They could write their outlines on poster board, or they may simply present their plan orally.

Have available paper and pens or pencils for those who wish to mark their Bibles.

Secure copies of *Special Skills for Mission Action #2: Witnessing Through Mission Action* (see order form, p. 64). Urge every woman to study the book on her own.

#### IN YOUR MEETING

Begin the meeting with a prayer of thanksgiving for the salvation that God provided through Jesus. Ask each woman to share, if she wants to, the experience or experiences she has had this month as she shared her personal testimony (Remember, each member was encouraged to do that last month.)

Remind members that we are still looking at the *how* of witnessing. This month the suggestions are very practical. Ask the three prepared women to share, one by one, the plan of using the Bible that she has chosen.

Now, ask each woman to pick one of the plans—the one she thinks she would be most comfortable with. Give out the pens or pencils and allow time for each woman to mark the verses of the plan she has chosen in her Bible. Be sure every woman writes down, in the front of her Bible, the outline of the plan she is using.

When all have finished marking their Bibles, if there is time, divide up into groups of two, and let each woman practice going through the plan she has chosen. Encourage the women to begin memorizing the verses.

#### PRAYERTIME

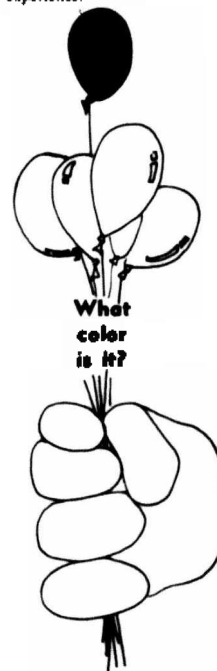
Call the group back together. Challenge each woman to use the plan she has learned today to witness to at least one person during

the month to come. Engage in a season of prayer, claiming the promise that the Word of God will accomplish the purposes of God (Isa. 55:11).

Read the names on the calendar of prayer for today. Ask each woman to choose one of the missionaries on whom to concentrate her prayers. Ask each woman to pray that the Word of God will be a powerful tool in the hands of the missionary for whom she is praying.

#### PREVIEW APRIL BAPTIST WOMEN MEETING

Another unforgettable trip to a great city of Asia—Singapore, this time—is on the docket for April. With missionary Jeanne Walker as tour hostess, every Baptist woman will want to be present for this special experience.



# Forecaster

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

## Agenda for March Baptist Women Officers Council Meeting

Use Baptist Women Officers Plan Book<sup>1</sup> to record plans

- Take TIME for officers and for members
- Make midyear report (due April 1)
- Plan for homebound member activity
- Continue promotion of Glorieta and Ridgcrest
- Complete plans for the Week of Prayer for Home Missions
- Complete plans for promotion of Annie Armstrong Easter Offering
- Discuss how to use Baptist Women/BYW officer orientation kits<sup>2</sup>
- Plan regular Baptist Women activities, including mission action project, and coordinate group plans

## Annie Armstrong Easter Offering

Mission support chairman: In one of the meetings during the week of prayer ask Baptist Women members to turn to the feature "Trip West," pages 2-5, and pose at least one area of work represented in the Annie Armstrong Easter Offering (see allocations on p. 43). Ask each person to decide for herself a figure that would represent a sacrificial gift to the Annie Armstrong Easter Offering. Suggest she write down the figure and refer to it as she completes her plans for giving this week.



## Share with Homebound

During the Week of Prayer for Home Missions record the various sessions with a cassette recorder. Take these recordings to homebound members. Plan to pick up the tapes and share them with other homebound members.

Also, give each homebound member a home mission prayer request and ask her to participate in the week by praying for that specific concern. (Select needs from Factual Leaflet on Home Missions,<sup>3</sup> this issue of Royal Service,<sup>4</sup> or your state Baptist paper.)



## TIME for Officers and Members

1. Discuss the training activity on page 49. Consider the question: What are we as Baptist Women officers doing that encourages members to think and decide for themselves? What are we doing that discourages members in this regard? Spend about ten minutes in officers' council discussing the question.

2. Read 2 Timothy 2:15 from *The Living Bible*.<sup>5</sup> "Work hard so God can say to you, 'Well done.' Be a good workman, one who does not need to be ashamed

when God examines your work. Know what his Word says and means." Ask each officer to share what the phrase "be a good workman" means in relationship to her job as an officer.

3. Plan for one person to lead a brief—no more than five minutes—training activity in the Baptist Women meeting based on the article on page 49.



## Enlistment

Write an original skit using the enlistment reprint article "I Don't Have Time for Baptist Women, I Make It!"<sup>6</sup> Write the skit during officers' council meeting or appoint a committee or an individual to write the skit. Present the skit at some gathering of Baptist Women, either an enlistment activity or another function where prospects for Baptist Women are present.

## Records and Reports

Secretary or president: Records are kept to assist in planning and evaluating work done in Baptist Women. They are kept within the organization. Reports go outside the organization in order to report progress. Reports are based on the Baptist Women Achievement Guide.

Midyear reports are due April 1. Get a copy of the Baptist Women Record and Report Book.<sup>7</sup> Reports are to be given to the Baptist Women director—if you have one—or to the WMU director.

## Ridgcrest/Glorieta

Share with women the information about WMU summer conferences on the inside back cover. Get a carload of women committed and send your reservations in immediately.

## Week of Prayer for Home Missions

Use this last-minute checklist for your observance of the Week of Prayer for Home Missions.

- Five-day observance planned using materials in Royal Service
- Promotion of Baptist Women participation in churchwide activities (see back cover)
- Provisions made for children
- Publicity sent out on meeting times and places

## Preview of April-June Dimension

Do you know about the WMU officers' magazine *Dimension*?<sup>8</sup> Here's a look at contents for the coming quarter:

Ways to promote and advertise WMU's bicentennial plans are in "News Clips," page 11, and in "Continuing the a tempo Emphasis," page 3.

A pair of articles deal with WMU's expanded Task 2, Engage in Mission Action and Direct Evangelism. These articles are "Interpreting Task 2," page 17, and "Training for Our Evangelism Task," page 34.

Want a Church Study Course diploma? See page 35, "How to Earn a WMU Diploma."

It's high time reservations were made for your WMU leaders to go to one of WMU's summer conferences. The article on page 20 will convince you to send in your list at once.—Eithalee Hamric

<sup>1</sup>Used by permission, Tyndale House Publishers

<sup>2</sup>See order form, page 64

<sup>3</sup>From Woman's Missionary Union, 400 N. 20th St., Birmingham, AL 35203. Annual subscription only. Please enclose remittance. Alabama subscribers add necessary sales tax. Price: \$3.00 per year, single copy 35¢. For subscriptions outside the U.S., add \$1.00 for postage and handling.

<sup>4</sup>Available ONLY from Woman's Missionary Union (see address above). Enlistment reprints: 10 for 25¢. Please remit by check or money order adding the following handling charges: on orders of \$2.00 or less, 35¢; on orders of \$2.01 to \$1.00, 10¢; over \$3.00 75¢. Alabama customers add necessary sales tax.

<sup>5</sup>Available from your state WMU office, check with your WMU director.

<sup>6</sup>From Woman's Missionary Union, 400 N. 20th St., Birmingham, AL 35203. Price: \$2.50 per year, single copy 75¢. Please enclose remittance. For subscriptions outside the U.S., add 70 cents for postage and handling. Annual subscription only. Alabama subscribers add necessary sales tax.



Grace (Mrs. D. E.) Lucas, Nashville, New Hampshire

**1 Monday Mark 1:14-20**

Bruce and Bee Conrad work with high school students in a government Indian boarding school in Utah. Mrs. Conrad writes: "Each tribe has a different language and culture. Pray that the students will learn to respect the others' differences and work together. Pray that God will grant us wisdom, strength, and patience in working with these outstanding Indian young people."

Mrs. Bruce Conrad, Indian, Utah  
John R. Immes, retired, Florida  
Mrs. Margaret Lee Lindsey, weekday ministry director, Kentucky  
Mrs. James L. Crawford, education, Venezuela

**H. Markham Day,\*** preaching, North Brazil

Mrs. Richard A. Farrester, home and church, Venezuela

Mrs. R. Dene Martin, home and church, Venezuela

Douglas M. Kaapp, agriculture, Tanzania

William N. McElrath, publications, Indonesia

Mrs. Dorrell A. Mack, home and church, Japan

Bernice Neal, retired, Brazil

Judith Roberts, journeyman, medical, Colombia

Ralph A. Yancey, music, Hong Kong

**2 Tuesday Mark 1:21-27**

David D. and Lucina Saludes are appointed specifically as language missionaries to Hawaii. They live in

Richard B. Achler, director of rural urban missions, Washington

Mrs. Film Amd, Arabic, California

Floyd Loom Finnerling, Baptist center, Michigan

Mrs. Fernando Garcia, retired, Texas

Mrs. William E. Mack, Christian social ministries, Texas

Ray L. Johnson, retired, Oregon

Mrs. Harold Lindsey, metropolitan missions, Massachusetts

Mrs. Jean Martinez, Spanish, New York

Mrs. Julia Vigil, Spanish, Texas

Mrs. Charles L. Colquhoun, Jr., home and church, Taiwan

Mrs. Clyde J. Denson, retired, Rhodesia

Mrs. Charles W. Fanner, home and church, Japan

Mrs. William M. Hobbie, Sr., home and church, Japan

Charles G. Norwood, doctor, Philippines

Robert R. Parker, Jr., education, Rhodesia

Mrs. Leslie T. Scalas, home and church, Kenya

James C. Ware, business administration, Colombia

Noncholu and work with Filipinos. Pray for Mr. Saludes whose birthday is today.

Robert T. Davis, mountain, California

Mrs. Fortunato Gonzalez, Spanish, Texas

Mrs. Edith Henson, church extension, West Virginia

Mrs. Gerald Lawton, Indian, Arizona

Mrs. M. E. McGlannery, metropolitan missions, Nevada

Lola Mendicino, Spanish, Texas

Pablo Nieto, Spanish, Texas

Mrs. Rudolph Ramirez, Spanish, Texas

David D. Saludes, Filipino, Hawaii

Thomas E. Ayba, church extension, Arizona

Wyatt W. Lee, preaching, Mexico

Mrs. James P. Satterwhite, home and church, Japan

Murray C. Smith, education, Uruguay

Mrs. Gerald M. Workman, religious education, Malawi

3 Wednesday Mark 2:1-12

Jo (Mrs. Louis T.) Scalas, Kenya, writes: "I've begun to teach young people—all new Christians—in Sunday School. This class has given me a wonderful opportunity to enter many homes to witness of Christ's love. Please pray for this class. Pray for Bob Tucker, our new journeyman worker, who will be structuring a youth program and outreach during his two years with us." Mr. Scalas's birthday is March 12.

Richard B. Achler, director of rural urban missions, Washington

Mrs. Film Amd, Arabic, California

Floyd Loom Finnerling, Baptist center, Michigan

Mrs. Fernando Garcia, retired, Texas

Mrs. William E. Mack, Christian social ministries, Texas

Ray L. Johnson, retired, Oregon

Mrs. Harold Lindsey, metropolitan missions, Massachusetts

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Pablo Nieto, Spanish, Texas

Mrs. Rudolph Ramirez, Spanish, Texas

David D. Saludes, Filipino, Hawaii

Thomas E. Ayba, church extension, Arizona

Wyatt W. Lee, preaching, Mexico

Mrs. James P. Satterwhite, home and church, Japan

Murray C. Smith, education, Uruguay

Mrs. Gerald M. Workman, religious education, Malawi

4 Thursday Mark 2:23-28

Lucille Elliott serves in Miami where her husband, Morris, is director of family services. She requests prayer for boys and girls at the county detention center. Pray that the Holy Spirit will convict them of their need for Jesus who is the one who can help them with their problems. Mrs. Elliott says, "Pray also for strength and encouragement for senior citizens who are very lonely."

Mrs. Thomas C. Adams, Polish, Pennsylvania

Mrs. Morris H. Elliott, Christian social ministries, Florida

Mrs. O. Ray North, metropolitan missions, Washington

Mrs. E. L. Kelley, retired, Texas

A. Ernest McCollum, Jr., Spanish, Texas

Mrs. Wallace Parkman, Indian, Arizona

John W. Plummer, Spanish, Ohio

Mrs. Juan Rodriguez, Spanish, Texas

N. Browne Fahnstich, business administration, Nigeria

Mrs. Charles E. Evans, home and church, Kenya

Herbert H. Hobbie, preaching, Malaysia

Mrs. W. J. Jennings, secretary, North Brazil

Mrs. Norman F. Lytle,\* home and church, Israel

Mrs. Earl R. Martin, home and church, Madagascar

Mrs. Robert T. McEachern, home and church, Korea

Carolyn Roberson, nurse, Rhodesia

Mrs. Bill E. Towery, Jr., home and church, Hong Kong

5 Friday Numbers 9:15-23

Eugene and Peggy Ruble are in the States on furlough. She writes: "Pray for our children Danny, Linda, Eddy, and Andy. Pray that they will be able to adjust to life in America, especially to the large schools."

Mrs. Manuel Davila, Spanish, Texas

A. L. Davis, Indian, South Dakota

Mrs. Dorey Wayne Hitchey, church extension, Nebraska

Mrs. H. Duane Hightlander, Baptist center, Tennessee

Levy Hunt, National Baptist, Florida

Mrs. Kenneth D. Stone, Christian social ministries, Kentucky

Fred L. Larrow, preaching, Nigeria

Mrs. W. Eugene Ruble,\* home and church, Indonesia

6 Saturday Mark 4:22-28

"Our goal for 1976 is to have twenty backyard Bible clubs, four mission

Vacation Bible Schools, and four new mission Sunday Schools," says Joe Paul Turner, Delaware. "Pray that I will be able to lead the association to meet the needs of over 4,000 migrants, 29,000 college students, and in beginning church-type missions."

Mrs. Alfredo Babosa, Spanish, Texas

Mrs. James M. Goodner, language missions, Massachusetts

Teresa Lanthorn, Spanish, New Mexico

Mrs. Frank Ramirez, retired, Virginia

Mrs. Lloyd E. Spencer, retired, Illinois

Joe Paul Turner, director of metropolitan missions, Delaware

Mrs. Roselle Viam, Spanish, New Mexico

L. A. Watson, retired, Oklahoma

Mrs. James H. Allen, retired, Brazil

George M. Faller, Jr., doctor, Ghana

Mrs. Ray H. Hise, education, Ghana

John I. Jacobs, preaching, Dominica

Dorey E. Martin, education, Nigeria

Mrs. Joe E. Terry,\* home and church, South Brazil

7 Sunday Numbers 11:23-30

Jarrell D. Peach says, "We are in Gaza to provide medical services to needy people and through this to show God's love with the hope some will turn to Christ." Pray for Jarrell Peach and the hospital in Gaza. Pray that God will provide two additional physical therapists who are badly needed.

Mrs. Herbert Condit, retired, Cuba/Georgia

Mrs. Henry Collins, Christian social ministries, Washington, DC

Charles Dunlap, National Baptist, Mississippi

Mrs. Robert T. Hughes, retired, Maryland

Mrs. Terry Muncrief, Christian social ministries, Georgia

Mrs. Iphigene Vaino, Spanish, Nevada

Mrs. Jim C. Willard, education, Kenya

Mrs. James H. Jamler, home and church, Ivory Coast

Henry D. Martin,\* dorm parent, Nigeria

Mrs. H. H. McMillan, retired, China, Bahamas

Jarrell D. Peach, medical, Gaza

Mrs. J. Nell Sharawa, journeyman, music, Japan

Mrs. J. Logan Tompkins, Jr., home and church, Hong Kong

8 Monday Numbers 13:25-33

Helen and Clayton Bond transferred from Ghana to Togo in 1964, becoming the first Southern Baptist missionaries to French-speaking Africans. Helen helps her husband with his

responsibilities, teaches sewing to pastors' wives, and teaches Bible classes. The Bonds request prayer for physical health and spiritual strength to meet the opportunities about them.

**Thomas Cholewicki**, Portuguese, Rhode Island

**Jim D. Gillett**, pastor-director, Pennsylvania

**Joan Macias**, Spanish, Michigan

**Joan George Senter**, director of metropolitan missions, Indiana

**Mrs. Andrew J. Taylor**, church extension, Alaska

**Mrs. G. Clayton Bond**, home and church, Togo

**Robert F. Geever**, preaching, Taiwan

**Mrs. Joseph W. Pryor**, home and church, Thailand

**Mrs. W. D. Richardson**, home and church, Ghana

**Mrs. John A. Roper**, home and church, Jordan

**9 Tuesday** Numbers 14:40-45

In 1845 when the Home Mission Board began, there were no home missionaries. They ministered only to the Indian and Negro populations. Today over two thousand home missionaries witness to people from all social, racial and economic backgrounds. Pray especially for the home missionaries having birthdays today.

**Mrs. Fernando P. Garcia**, Spanish, Texas

**Joshua Geljaka**, Spanish, Texas

**Frank B. Mendez**, Spanish, Colorado

**H. Paul Smith**, director of rural urban missions, California

**V. E. Washington**, National Baptist, Louisiana

**Mrs. Charles S. Young**, church extension, West Virginia

**Mrs. Ernest B. Beavers**, home and church, Indonesia

**Deborah Thurnbrook**, journeyman, religious education, Liberia

**William E. Keesh**, business administration, Yemen

**John G. Magyer**, radio-TV, Colombia

**10 Wednesday** Mark 6:1-6

Robert Tucker pastors Primera Iglesia Bautista (First Baptist Church) in Los Teques, Venezuela. He also is dean and professor in the Baptist seminary in Los Teques. He writes, "Pray that our churches will be able to start new missions and see them organize into churches within the next five years. Pray for young people to be called to the ministry to help win Venezuela for Christ."

**Mrs. Ann Lee**, Chinese, Utah

**Mrs. L. F. Maynard**, retired, Alabama

**Mrs. Nathan Wade**, retired, Oklahoma

**Charles B. Clark**, education, Venezuela

**Charles L. Colpepper**, Sr., retired, China, Hong Kong, Taiwan

**Mrs. Homer Pedra**, home and church, Guam

**Mrs. Mikael S. Simonsen**, home and church, Japan

**M. Robert Tucker**, education, Venezuela

**Richard E. Walker**, preaching, Equatorial Brazil

**Mrs. Graham B. Walker**, home and church, Singapore

**11 Thursday** Mark 6:35-44

Joan and Thomas Norman are engaged in a literature ministry in Colombia. Joan keeps books for the Baptist Bookstore (retail outlet) and Depout (wholesale) in Bogota besides her responsibilities in home and church. She writes, "Pray that our churches in Colombia may catch a vision of how the printed page may be used to win people to Christ and grow them in the Christian life."

**Mrs. George L. Foster**, church extension, Kansas

**Mrs. Joseph Clifford Harris**, metropolitan missions, California

**Mrs. Thomas S. Adams**, home and church, Uzaa

**Mrs. James G. Banks**, home and church, Guadeloupe

**Mrs. James D. Bryson**, home and church, Spain

**Lola Callahan**, nurse, Jordan

**Dale W. Olson**, education, Kenya

**Mrs. Leroy B. Hagan**, home and church, Taiwan

**Mrs. E. Philip Langley**, home and church, Rhodesia

**Mrs. James D. Munson**, home and church, Kenya

**Mrs. J. Thomas Norman**, home and church, Colombia

**12 Friday** Mark 7:1-13

When Louise T. Scales wants to baptize new converts, he drives long miles to the Indian Ocean and fills his barrels with salt water. On returning home, he fills a bathtub with the salt and baptizes the candidates. Pray for Mr. Scales as he witnesses to people in Mombasa, Kenya.

**Mrs. James Harlan Capps**, Spanish, Utah

**Mrs. James B. Ansh**, home and church, Ghana

**Charles W. Cole**, preaching, Indonesia

**Marshall C. Duncan**, preaching, Kenya

**Margaret Escudero**, journeyman, student work, Taiwan

**Mrs. John V. Norwood**, home and church, Indonesia

**Annette Perry**, social work, Senegal

**Louise T. Scales**, preaching, Kenya

**J. Edward Smith**, preaching, Japan

**Charles L. Todd**, doctor, Tanzania

**13 Saturday** Mark 7:14-23

Broadus Hale teaches New Testament and Greek at the South Baptist Seminary. The nearly three hundred students make it one of the largest seminaries in the world outside of the United States. Dr. Hale also teaches at the Brazilian Religious Education School for girls and pastors the only English-speaking Baptist church in Rio de Janeiro. He reports a great need for seminary space to accommodate more students and for additional teachers. Pray about this need.

**Marcus Daron Garcia**, Spanish, Ohio

**Fidel Gaxman**, Spanish, Washington

**D. A. Morgan**, retired, Florida

**Paul J. Dean**, preaching, Japan

**Robert L. Edwards**, doctor, Colombia

**Mrs. James E. Gibson**, home and church, Tanzania

**Brendon D. Hale**, education, South Brazil

**14 Sunday** Mark 8:10-15

Elizabeth (Mrs. Duane) McCormick works with a multiracial group of people—Indian, Negro, Mexican, white and Chinese—in the inner city

of Omaha, Nebraska. She and her husband proclaim God's love to people who are spiritually and materially destitute. She writes, "Pray that I will not be bogged down with the routine of church work" and fail to find those that need to learn of God's love for the first time in their lives."

**Mrs. Alexander Ayala**, language missions, Texas

**Caroline Bright**, pastor, Pennsylvania

**M. R. Demore**, retired, Florida

**Jim H. Gahan**, director of rural-urban missions, Arizona

**Wesley R. Glegg**, retired, North Carolina

**Omer E. Hyde**, director of rural-urban missions, Oregon

**Ivan Laphall**, Spanish, Virginia

**Mrs. Duane McCormick**, Baptist center, Nebraska

**Mrs. Donald Wechs**, Baptist center, Indiana

**Mrs. James A. Wright**, Spanish, Connecticut

**Paul A. Buckwall**, education, Nigeria

**Wayne E. Emswiler**, preaching, Japan

**John P. Glegg**, preaching, Rhodesia

**Janet Johnson**, religious education, Thailand

**S. Thomas Igbin**, retired, Tanzania

**Kenya Uganda**

**15 Monday** Mark 8:31-38

Hein (Mrs. W. Raymond) Reynolds writes from Belgium: "Our English-language church in Jurbee has begun a French-speaking Sunday School class and a worship service for Belgians. We have French-speaking Vacation Bible School simultaneously with our regular school. This year several women went in nearby Nivelles and held the first VBS for the Nivelles Baptist Church. Pray with us that this will only be the beginning of a greater outreach to the Belgian community with the message of Christ and his love."

**Mrs. Pedro Carcin**, Spanish, Texas

**Mrs. Fidel V. Flores**, Spanish, Texas

**W. J. Hughes**, director of rural-urban missions, Wyoming

**Mrs. Richard L. Mofford**, Indian, Montana

**Ray Williams**, retired, Missouri

**Kayumasa Nakamoto**, Japanese, Texas

**Mrs. Jan Soren**, Spanish, Texas

**Mrs. John G. Shannon**, church extension, California

**Mrs. John Walsh**, student work, Massachusetts

**Cardell Akis, Jr.**, preaching, Tanzania

**Franklin A. Kilpatrick**, publication, Zambia

**Van G. Neumann**, education, Chile

of Omaha, Nebraska. She and her husband proclaim God's love to people who are spiritually and materially destitute. She writes, "Pray that I will not be bogged down with the routine of church work" and fail to find those that need to learn of God's love for the first time in their lives."

**Mrs. Alexander Ayala**, language missions, Texas

**Caroline Bright**, pastor, Pennsylvania

**M. R. Demore**, retired, Florida

**Jim H. Gahan**, director of rural-urban missions, Arizona

**Wesley R. Glegg**, retired, North Carolina

**Omer E. Hyde**, director of rural-urban missions, Oregon

**Ivan Laphall**, Spanish, Virginia

**Mrs. Duane McCormick**, Baptist center, Nebraska

**Mrs. Donald Wechs**, Baptist center, Indiana

**Mrs. James A. Wright**, Spanish, Connecticut

**Paul A. Buckwall**, education, Nigeria

**Wayne E. Emswiler**, preaching, Japan

**John P. Glegg**, preaching, Rhodesia

**Janet Johnson**, religious education, Thailand

**S. Thomas Igbin**, retired, Tanzania

**Kenya Uganda**

**16 Tuesday** Mark 9:33-42

Vivian (Mrs. A. Jesse) Jones writes: "We work in a seven-state area, helping states, associations, and churches extend a Christian witness to people of other religious persuasions. We hold conferences and clinics, speak at meetings, and visit people of other religious groups. Pray that Baptists will learn to recognize opportunities to witness to those of other faiths."

**Mrs. Larry E. Elliott**, Christian social ministries, Florida

**Mrs. John Gahan**, retired, California

**Homer Gans**, Spanish, Arizona

**Mrs. Armando Gland**, Spanish, Florida

**Mrs. A. Jane Jones**, interfaith witness, Texas

**Mrs. Harry Morais**, Christian social ministries, Kansas

**Mrs. Irene Turner**, National Baptist, Tennessee

**Karl D. Babb**, religious education, Rhode Island

**Paul W. Bonnell, Jr.**, religious education, Japan

**Isabelle Freedland**, social work, Ivory Coast

**Mrs. Francis L. Lewis**, home and church, Indonesia

**Jerry A. Rankin**, preaching, Indonesia

**Guy S. Williamson**, education, Mexico

**17 Wednesday** Mark 10:1-9

Bill Walker has been a missionary to Japan for twenty-five years. He requests prayer for four families. In each the wife is a Christian but the husband is not. All four men attend church occasionally. Mr. Walker's personal desire is to "be constantly filled with the Holy Spirit and to be a channel through whom God works."

**Mrs. Michael A. Gonzalez**, Spanish, Texas

**Mrs. Terrill L. Moore**, church extension, Ohio

**Edgar H. Burke, Jr.**, administration, Nigeria

**Robert S. Burrows**, education, Nigeria

**Mrs. Robert D. Hazard**, home and church, Indonesia

**Mrs. Stanley L. Hughes**, journeyman, education, Hong Kong

**Mrs. Ronald C. Pardo**, home and church, Yemen

**Mrs. Paul E. Rendon**, home and church, Uruguay

**William L. Walker**, preaching, Japan

**James B. West**, preaching, Venezuela

**Mrs. W. Raymond Reynolds**, home and church, Belgium

**18 Thursday** Numbers 27:12-17

As Filipino Baptists work to fulfill their 1982 goal of 3,000 churches and chapels with 100,000 members, they need the strong support of an active literature production and book store ministry. Robert Finley, who has been manager of the Baptist Center Book Store in Manila for three years, has completed his service as a missionary associate. Pray for the Philippine Mission's urgent need for a couple to replace the Finleys.

**Mrs. McDuffie Brown**, retired, Mississippi

**Joe O. Camacho**, Spanish, Texas

**Isabelle Garcia**, Spanish, Texas

**James M. Goodner**, language missions, Massachusetts

**Herbert William Shumaker**, director of rural-urban missions, West Virginia

**Charles D. Brock**, preaching, Philippines

**Robert N. Finley**, business administration, Philippines

**Mrs. L. Wayne Friedrich**, home and church, Guadeloupe

**Charles Hudson**, journeyman, education, Taiwan

**Mrs. Dan N. Shurley**, home and church, South Brazil

**Mary Jo Stewart**, women's work, Ecuador

**Mrs. David H. Whitman**, home and church, Tanzania

**19 Friday** Mark 10:28-34

James E. McPherson, a first-term missionary, completes language study in May. General evangelism will take him into the northern part of Lebanon. He will work with national pastors, encourage and strengthen congregations, and help begin new churches. He asks us to pray that he will be able to speak the language so that he can adequately communicate the message of Christ.

**Mrs. Jim H. Gahan**, rural-urban missions, Arizona

**Ron Hanna**, pastor-director, Arizona

**Mrs. Richard G. Hanes**, church extension, Pennsylvania

**Mrs. Andrew Villanov**, Spanish, Texas

**Calvin D. Clark**, preaching, Japan

**Mrs. Christina L. Cohen**, secretary, Taiwan

**Mrs. Eugene M. Cram**, home and church, Philippines

**Mrs. Ray G. Davidson, Jr.**, home and church, Botswana

**Mrs. Graydon B. Hordtner**, home and church, Jordan

**Carol H. Hale, Jr.**, dentist, Colombia



Have you  
ever tasted one?

Mrs. William L. Jester, retired, Nigeria  
James E. McPherson, preaching, Lebanon  
S. Peyton Myers, radio-TV, Nigeria

#### 20 Saturday Mark 11:33-10

Pray for Carol Wayne Shaw and other preaching missionaries in Rhodesia, who in the past few years have seen many people respond to the gospel message. After one series of evangelistic meetings, a young mother who made a decision for Christ asked the preacher to visit her because she was possessed of an evil spirit caused by a stick which a relative had given her. Two nights later, the young woman burned the stick along with other tools of witchcraft, signifying her changed life.

Abel Barerra, Spanish, New Mexico  
John William Carrigan, Jr., US-2, student work, California  
Oscar Guzman, Spanish, Florida  
Mrs. L. N. Stumpers, retired, Kansas  
Samuel Valdez, Spanish, New Mexico  
Ernest E. Brown, preaching, Bahamas  
Mrs. Wayne E. Brown, home and church, Tanzania  
Mrs. Paul H. Carter, education, Mexico  
William E. Ervitt, preaching, Malawi  
Tam D. Gullatt, preaching, Japan  
Elizabeth Hale, retired, China, Malaysia  
Carol Wayne Shaw, preaching, Rhodesia  
Mrs. Sunday D. Stumps, home and church, Ecuador  
Mrs. E. G. Wilcox, retired, Brazil

#### 21 Sunday Mark 11:35-25

Don and Lynne Gurney often have from sixty to eighty young people show up for Sunday dinner. Their work, centered in their home, is with cadets and other students in the Colorado Springs area. "Our prayer request," writes Don, "is that we might help these young men come to a full knowledge of Jesus Christ as Lord and Saviour so that when they 'go into all the world' they will be active in disciplining the world."

Mrs. David Anderson, center director, Virginia  
Donald G. Gurney, chaplain, Colorado  
Mrs. L. B. Johnston, Christian social ministries, Colorado  
Mrs. Robert Rios, Spanish, Texas  
Eleanor Sanchez, Spanish, Texas  
Miguel A. Soto, Spanish, Puerto Rico  
John T. Walsh, special missions ministries, Massachusetts  
Harold G. Gandy, student work, Korea

Mrs. James C. Hartman, home and church, Colombia  
C. Ernest Harvey, preaching, Mozambique  
Tammy R. Marlowe, preaching, Togo  
Mrs. Charles E. Middleton, home and church, Malawi

#### 22 Monday Mark 12:38-44

"Without prayer it is impossible to bring people to the Lord," Carmen (Mrs. Jorge) Comenacis reminds us. Thank God for First Spanish Baptist Church in Atlanta. "In 1970, when we arrived in this city, this church was a department of First Baptist Church of Atlanta with thirty members. Now we are a church with 163 members and we are buying our building. Pray that God will keep adding to the church those persons who are saved."

Mrs. John W. Brown, Baptist center, Georgia  
Mrs. Jorge Comenacis, Spanish, Georgia  
Mrs. S. David Harbison, weekday ministry, Alabama  
Victor Ortiz, retired, California  
Robert L. Rasmussen, retired, China, Taiwan  
Mrs. J. Victor Coleman, home and church, Venezuela  
Robert J. Daugherty, English-language, Japan  
Herman W. Pile, Jr., agriculture, South Brazil  
Camilo Fleming, journeyman education, Japan  
Mrs. Billy W. Hallaway, home and church, Kenya

#### 23 Tuesday Mark 13:5-13

Before her appointment as a missionary to Taiwan, Ann Thomason served on the state WMU staff of Louisiana, working with leaders of children and young women to help create a climate of missions awareness and concern. Now Miss Thomason is on the receiving end of mission support. Pray for her.  
Jeffrey Charles Ashline, US-2, student work, Nevada  
Jimmie D. Burton, director of rural-urban missions, Colorado  
Harry Marmite, youth and family services director, Kansas  
Mrs. Inez Nagle, retired, Florida  
E. L. Rios, retired, Texas  
Mrs. Paul Smith, Indian/Eskimo, Alaska  
F. Leroy Smith, director of metropolitan missions, Arizona  
Mrs. Thomas Wade, retired, Oklahoma  
Marlene Lou White, student work, South Brazil

Philly M. Graham, education, Liberia  
Mrs. E. Clifford Graham, home and church, Jamaica  
Wayne A. Peggall, education, India  
Robert W. Shihman, preaching, Cambodia  
R. Clifford Statton, construction, Middle East  
Ann Thomason, student work, Taiwan

#### 24 Wednesday Deuteronomy 1:5-10

Enoch and Eva Ortega are among the host of missionaries carrying the good news of Jesus Christ to the Spanish-speaking people in the United States. Pray for Eva Ortega on her birthday as she and her husband serve in Nogales, Arizona.  
Ralph L. Gardner, director of rural-urban missions, California  
Patrick Kevin Greene, US-2, student work, Oregon  
John Anthony Hough, church extension, Vermont  
Mrs. Gary E. Lander, Indian, Oklahoma  
David McKenna, Indiana, New Mexico  
Mrs. Enoch Ortega, Spanish, Arizona  
C. J. Smith, retired, Texas  
Oliver R. Suttman, preaching, Costa Rica  
L. Steve Dittmore, preaching, Peru  
Lorraine Sells, student work, Taiwan

#### 25 Thursday Mark 13:30-37

Ten years ago today, Victor Kopp became a retired foreign missionary. He still lives in the Rainbow section of Honolulu surrounded by friends and the work he loves. He writes, "God's rainbow is often visible in this valley. I rejoice as I count its colors and remember the many new missions and different language groups that Southern Baptists are involved with in Hawaii. Pray that God may be active in the midst of my activity."

Angelo L. Galan, Spanish, Puerto Rico  
Leopoldo Samalanga, Spanish, Texas  
Edward G. Barry, publication, South Brazil  
Florence Hancock, nurse, Hong Kong  
Victor Kopp, retired, China, Manchuria, Hawaii  
Mrs. C. Kenneth Locke, education, Hong Kong  
Ray L. Lyon, education, Venezuela  
Carmen H. Smith, journeyman, student work, Senegal

#### 26 Friday Deuteronomy 4:5-14

Mary Witt is coordinator of the department of religious education, director of the library, and a teacher at the Seminary of Christian Education,

Rosario, Brazil. In her church, she is director of religious education and a member of the building and property committee. She says, "Pray that God will give me wisdom to work alongside my fellow missionaries and Brazilian co-workers in reaching the community for Christ."

David T. Busch, division of missions, area director, Iowa  
Mrs. Valeriano Canfield, retired, Texas  
Helen Lumbart, retired, Arizona  
Mrs. Estelle Madrid, Spanish, Texas  
Mrs. Santorum Martinez, retired, Texas  
Mrs. Daniel Ray Zander, Christian social ministries, Kentucky  
Ranald D. Rodenhauer, agriculture, Ethiopia  
Mrs. Tucker N. Calloway, home and church, Liberia  
Barbara De Wolfe Davis, retired, Brazil  
Mrs. John M. Herndon, business administration, Portugal  
Mrs. J. Leslie Smith, home and church, Indonesia  
Mrs. Melvin A. Wells, retired, Zambia  
Mary Witt, religious education, North Brazil

#### 27 Saturday Mark 14:33-40

Korean Baptists have made substantial gains in baptisms, church membership, and stewardship. In one year baptisms increased 45 percent; Sunday School, 23 percent; and Vacation Bible School, 28 percent. Financial gifts have doubled. Pray today for Wanda (Mrs. T. Mike) Newton who serves in Korea.  
Mrs. Frank M. Chum, retired, Massachusetts  
Eleanor Ann Daniel, social work, Louisiana  
Floyd Freeman, Indian, Oklahoma  
Mrs. Billy S. Jones, Indian, Oklahoma  
Gerald Lawton, Indian, Arizona  
J. Floyd Shackley, Spanish, Illinois  
Frances Hodgins, education, Thailand  
Mrs. T. Michael Newton, home and church, Korea  
Mrs. Ralph L. Rasmussen, home and church, Rhodesia

#### 28 Sunday Deuteronomy 6:4-13

Jerry Bedsole is a veterinarian in Ethiopia. He works with a medical doctor, a handicraft teacher, and an

agriculturist. Part of his work involves going with a medical doctor to isolated villages. These areas have never had missionaries before and have never heard the gospel. Jerry and his co-workers are starting a permanent work in a new district. Pray for them.  
Mrs. David L. Baker, Christian social ministries, Missouri

Jerry E. Baker, deaf, California  
Mrs. Kenneth Gant, Indian, New Mexico  
James V. Henthorn, director of metropolitan missions, Maryland  
Mrs. Russell V. Kuntz, migrant, Florida  
S. L. Richmond, National Baptist, Mississippi  
Jerry P. Bedsole, veterinarian, Ethiopia  
Mrs. H. Randall Bradley, home and church, Indonesia  
Kenneth E. Bragg, English-language, Japan  
Robert G. Jeffares, doctor, Tanzania  
Bruce A. Haggard, preaching, Argentina

## Contrast Chart

(Continued from pp. 38-39)

### UNITY—PRACTICES:

Physicians treat germs. Unity students treat their origin. Vegetarian diet and sexual abstinence are advocated.

### UNITY—OUTREACH:

A famous personality gives a word for the day. Silent Unity is a continuous prayer ministry. Twenty-four hours a day, a person is on duty in the prayer chapel. Courses in Bible, truth, prayer, healing, prosperity are offered at Unity Centers. Unity publishes books, pamphlets in many languages and in braille.

### UNITY—WHAT BAPTISTS CAN LEARN:

Their teachings help people overcome psychosomatic illnesses by developing a positive mental attitude.

### MORMONISM—LIFE AFTER DEATH:

overcame evil by works, and re-

ceived the Holy Spirit. The ritual of celestial marriage in the temple seals a couple for eternity. "After death, they will still be married and produce children." The doctrine of one hell is false.

### MORMONISM—OUTREACH:

Mormons maintain accredited colleges in five states. The Mormon Tabernacle Choir is famous for its telecasts and tours.

### ARMSTRONGISM—SALVATION:

at the resurrection of the body when the spirit person is born of God. Followers have an assurance of salvation until then.

### ARMSTRONGISM—LIFE AFTER DEATH:

opportunity for salvation will be given another chance. These

resurrections usher in the World Tomorrow. At the third resurrection, fire will annihilate the wicked.

### ARMSTRONGISM—ORGANIZATION:

Local fellowships rent halls, do not advertise services, and often turn away unwelcome visitors. Before a prospect can become a member, he enrolls in a free Bible correspondence course. Then he is screened by a minister who is satisfied that he understands the tenets of Armstrongism.

### ARMSTRONGISM—OUTREACH:

to problems ranging from the common market to pollution. Armstrongism publishes a variety of free pamphlets including the well-prepared *Plan Truth* magazine.

Mrs. James E. Watson, home and church, Mexico  
Mrs. Sharon L. Webb, home and church, Thailand

# 29 Monday Deuteronomy 8:11-16

In 1951, the Foreign Mission Board, recognizing the universal appeal of music, appointed its first full-time music missionary. Today nearly eighty music missionaries serve overseas. Pray that these missionaries may reach people with the gospel through music. Pray for music missionary Wyatt M. Parker on his birthday.

Wesley Campbell, director of rural-urban relations, California

Mrs. Lloyd E. Flota, Christian social ministries, North Carolina

Walla M. Smalley, preaching, Korea

Mickey Calabrese, journeyman, education, Japan

De Voliya Oliver, nurse, Philippines

Wyatt M. Parker, comic, South Brazil

Harry H. Williams, medical, Rhodesia

# 30 Tuesday Mark 15:31-38

Connie and William Andrews have served as missionaries to Chile for

twenty-five years. Connie works with the women and children, especially GAs. She is thrilled with the response to two Bible studies held in their home each week. Pray for another missionary couple to help with the work in the Osorno area.

John Kama, Polish, New York

Mrs. William F. Andrews, home and church, Chile

Robert T. Campbell, journeyman, radio-TV, Nigeria

Bobby M. Costa, preaching, Dahomey

Frances Crawford, nurse, Honduras

Ray M. Douglas, preaching, Dominican Republic

Ray W. Edelman, preaching, Upper Volta

Julian R. Lacey, preaching, South Brazil

Mrs. Herbert W. Neely, home and church, Rhodesia

# 33 Wednesday Mark 16:1-8

For six years, Audrey Dyer, R.N., has been at the Baptist Welfare Center, Ogbomoso, Nigeria, conducting children's health clinics in churches

As she gives immunization shots, worm treatments, antimalarial treatment, and health talks, Audrey and her co-workers share the gospel. She says, "Pray that each mother may have an to hear the good news and will respond."

Dale W. Cross, director of metropolitan missions, Illinois

Mrs. Floyd Freeman, Indian, Oklahoma

William Fuentes, Spanish, Texas

Adrian Harris, National Baptist, Mississippi

Mrs. Gladys Penn, Spanish, Texas

Mrs. James M. Roemer, Jr., Baptist center, California

Stanley E. Sampson, education, Texas

Mrs. Edgar H. Burke, Jr., home and church, Nigeria

Audrey Dyer, nurse, Nigeria

James H. Nelson, insurance administration, Ethiopia

Fred H. Starvolet, journeyman, education, Kenya

Fay Taylor, publication, Hong Kong

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

## ORDER FORM FOR WMU MATERIALS

Women's Missionary Union  
600 North Twenty-ninth Street  
Birmingham, Alabama 35203  
OR Baptist Book Store

When ordering from WMU, payment must be made in advance. Make checks or money order payable to WMU. Cash sent at customer's risk.

### SHIP TO

Street \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ ZIP \_\_\_\_\_

### ORDERED BY

Street \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ ZIP \_\_\_\_\_

ITEM	HOW MANY	COST	TOTAL
Baptist Women Officer Plan Book		\$1.25	
1975-76 Baptist Women/BYW Record and Report Book		40	
Baptist Women/BYW Orientation Kits		50	
Secretary		50	
Mission Study Chairman		50	
Mission Action Chairman		50	
Mission Support Chairman		50	
Mission Study Group Leader		50	
Mission Action Group Leader		50	
Mission Support Group Leader		50	
Special Study in Mission		50	
Acting #1 Missionary		50	
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Acting #72 Missionary		50	
Acting #73 Missionary		50	
Acting #74 Missionary		50	
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Acting #97 Missionary		50	
Acting #98 Missionary		50	
Acting #99 Missionary		50	
Acting #100 Missionary		50	

Total order \$ \_\_\_\_\_  
Add sales tax as necessary \$ \_\_\_\_\_  
Handling charge \$ \_\_\_\_\_  
Total amount \$ \_\_\_\_\_  
Amount enclosed \$ \_\_\_\_\_

\*Orders \$2.00 or less \$2.00  
\$2.01 to \$5.00 \$2.50  
\$5.01 to \$10.00 \$3.00  
Over \$10.00 \$3.50

Here's what a Baptist woman from Pittsburgh, Pennsylvania had to say about last summer's WMU Conference at Ridgcrest: "I had a fantastic time living, learning, and listening to people truly committed to missions and Christ. I really needed the training I received. I am already looking forward to attending Ridgcrest in 1976."

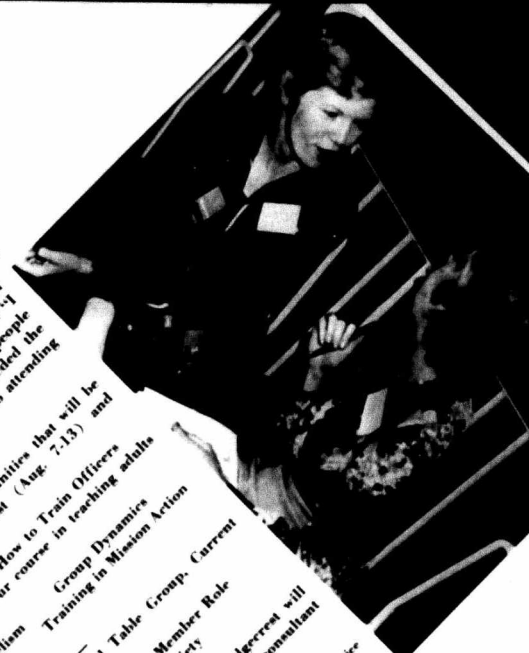
Here are just some of the training opportunities that will be offered this summer at both Ridgcrest (Aug. 7-13) and Glorieta (July 10-16):

- Conferences for Officers
- Literacy Workshop (sixteen-hour course in teaching adults to read and write)
- Training in Direct Evangelism
- Personal Growth
- How to Plan Prayer Activities
- Demonstration (October Meetings)
- Baptist Women Meeting: Round Table Group
- Missions Group: Bible Study Group
- Associational Baptist Women
- Volunteer Work with American Bible Society
- Member Role
- Baptist Women attending Glorieta and Ridgcrest will meet Aline Funder (left in photo), Baptist Women consultant

# WHAT DO YOU LOOK FOR IN TRAINING OPPORTUNITIES?

P. S.: Baptist Women attending Glorieta and Ridgcrest will meet Aline Funder (left in photo), Baptist Women consultant for WMU - SBC.

\*Write for reservations (please include \$15.00 Conference Center Service Fee for each person) to:  
Ridgcrest Baptist Conference Center, Glorieta, NM 87535





Baptist Women join the entire church to

## THE WEEK OF PRAYER

Bobbie Sorrell, education division director WMU

As an added bonus to what your organization is doing, you can be part of big and exciting activities involving your entire church in observing the week of prayer. Possible churchwide activities in which you may be involved this year are:

- A Spirit of '76 Celebration to include a square Irish dinner, a "hot" picnic, August or old-fashioned picnic to either kick off or climax the week, songs on American heritage and Christian freedom, soap-box speeches by Acteens on home missions needs or how the Annie Armstrong Easter Offering is used, songs, poems, skits by GAs on the Annie Armstrong Easter Offering, displays on home missions work, decorations, a pretend freedom tour.

- Missions sermons by your pastor or a guest missionary speaker.

- Testimonies in worship services about home missions work.

- Use of the missionary prayer calendar in each service during the month of March.

- Special features in Sunday School and Training Union related to home missions and the offering.

- The musical LET CHRIST'S FREEDOM RING.

- An Annie Armstrong play presented on Wednesday evening at 7:30.

- Church families inviting ethnic families into their homes for a visit and a meal.

- Missions tours to nearby areas of home missions work.

- Keeping up through a visual of progress toward reaching the church's goal for the Annie Armstrong Easter Offering.

All of these churchwide events are planned to go a-vail without participation. As a Baptist Women member, be an example and lead out in being involved in churchwide activities for the week.

