

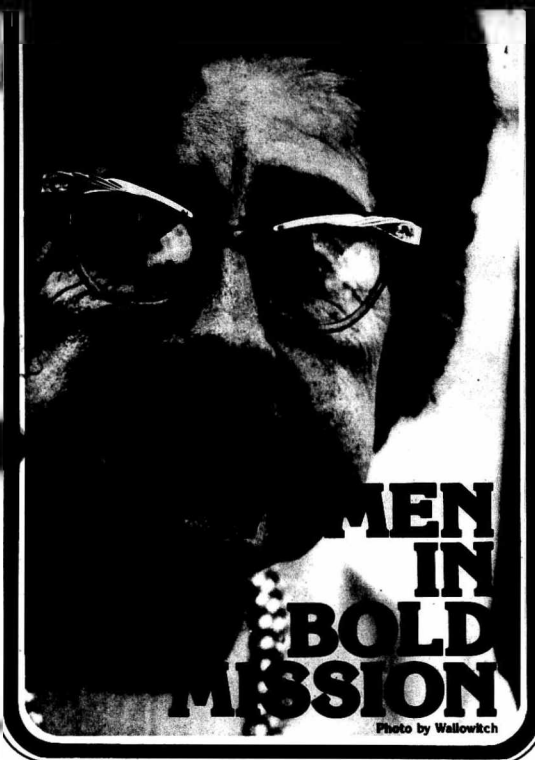


# OUR LAND FOR CHRIST

Week of Prayer for Home Missions

# ROYAL SERVICE

March 1977



## Carolyn Weatherford

**THE TIME:** Almost 2,000 years ago  
**THE PLACE:** Jerusalem

**THE OCCASION:** Mary and Joseph bring Jesus to the Temple "to present him to the Lord" (Luke 2:22)

**THE BOLD WOMAN:** Anna  
Only a few verses mention this bold woman, but those few verses are informative. Anna was quite old. She had been a widow for eighty-four years. In her widowhood she had given herself to God's service in the Temple.

Coming into the Temple as Simeon was blessing the little family, Anna recognized that Jesus was the Messiah. She thanked God, and "spoke of him to all them that

looked for redemption in Jerusalem" (Luke 2:38).

Bold woman! Having discovered Jesus, she wanted all the people to share in the discovery. Contrast this woman with the man Simeon, who prayed, "Lord, now lettest thou thy servant depart in peace, . . . for mine eyes have seen thy salvation" (Luke 2:29-30).

Women often are accused, unkindly, of talking too much. Perhaps the problem is in quality and not quantity. Anna had good news to tell, and she told it boldly, even in a day when it was not the thing a woman should do.

**THE TIME:** Almost 2,000 years ago

**THE PLACE:** Jerusalem

**THE OCCASION:** The resurrection

**THE BOLD WOMEN:** Mary Magdalene, the other Mary, Salome, Joanna

After the death of Jesus, his close followers were distraught. They had wanted to believe that Jesus would save his people. Now it seemed their dreams were ended, for Jesus had been crucified as a common sinner.

These women had stood at the foot of the cross through the agonizing hours. In loneliness and despair, they came "as it began to dawn toward the first day of the week" to see the grave. Matthew names Mary Magdalene and the other Mary. Mark mentions Mary Magdalene; Mary, the mother of James; and Salome. Luke does not name the women at first, but later he lists Mary Magdalene; Joanna; Mary, the mother of James; and "other women that were with them." John mentions only Mary Magdalene.

It does not matter how many women were present. What matters is that Jesus chose to appear to these women of the first century. They were the first to see the resurrected Saviour. To these women Jesus gave the responsibility for telling the disciples that he had, indeed, risen from the dead.

Bold women! With an assignment from Jesus they ran boldly to tell the good news.

**THE TIME:** 1812

**THE PLACE:** The high seas

**THE OCCASION:** Bible study aboard ship, as Ann and Adoniram Judson make their way to India

**THE BOLD WOMAN:** Ann Hasseltine Judson

She was a young woman, just out of her teens. She was the first woman to leave the United States as a missionary to a foreign country. With her serious, handsome husband she was on what some had described as a fierce and adventurous undertaking.

Halfway around the world she and her husband were studying the New Testament, gathering support for their church affiliation. They wanted to be able to tell that Englishman William Carey, a Baptist, why they were of another persuasion.

As they studied, they became convinced that the Baptist way was correct. When they arrived in India they were baptized by immersion. Now what were they to do? Baptists in America did not know there were two new Baptists, foreign missionaries, who would need their support.

Luther Rice had joined the Judsons. He, too, had become a Baptist since leaving the United States. Rice returned to the homeland to try to stir up missions concern in the hearts of Baptists. The Judsons moved on to Burma, where the young Ann would die from the rigors of childbearing and life in a strange country.

Bold woman! First foreign missionary woman from her country, she had no one to tell her what to expect — no orientation, no guidance in packing essentials for the long journey by ship. Bold woman — the first of a long train of women from the United States to face the uncertainty of missions.

**THE TIME:** 1860s

**THE PLACE:** Home of Ann B. Graves

**THE OCCASION:** Receiving a letter from China

**THE BOLD WOMAN:** Ann B. Graves

How difficult it had been to see her doctor son, Roswell Graves, leave Baltimore to go to China as a foreign missionary. But her missions concern made that difficulty easier to bear. Ann Graves longed to be able to do something to help in the work her son was doing in China. This letter seemed to suggest the answer.

Dr. Graves wrote of the needs of the women in the villages of China. He said that these needs could not be met unless single women came to work with the Chinese women, whose customs would not permit a man to minister to them.

"Pray that God will send single women missionaries," he wrote. This gave an answer! Mrs. Graves could enlist the support of other women to pray with her for the women of China.

Bold woman! Ann Graves did not stop at calling the women in her neighborhood to prayer. When the Southern Baptist Convention met in her city of Baltimore in 1868, she asked the women attending the meeting with their husbands to meet her for prayer. Thus was held the first convention-wide meeting of women. Its purpose — prayer for missions.

**THE TIME:** May 1888

**THE PLACE:** Richmond, Virginia

**THE OCCASION:** The organization of Woman's Missionary Union, Auxiliary to Southern Baptist Convention

**THE BOLD WOMEN:** Delegates from Arkansas, Florida, Georgia, Kentucky, Louisiana, Maryland, Missouri, South Carolina, Tennessee, and Texas

Since the first informal meeting in 1868, interest in some kind of organization for women interested in missions had been growing. Now the women had come to organize. In addition to the women from these ten states, there were representatives from Mississippi, North Carolina, Alabama, and Virginia. Mississippi women were not ready to organize. Virginia women must wait for the approval of the men. Alabama and North Carolina had two representatives each, but they were not official delegates.

These bold women acted in the face of opposition from both men and women; they had to fight their own timidity. Yet, firmly convinced that organization was necessary, these women brought into existence Woman's Missionary Union. Its purpose was simply yet clearly stated: "stimulating the missionary spirit and the grace of giving among the women and children of the churches, and aiding in collecting funds for missionary purposes . . .

and disclaiming all intention of independent action . . ."

**THE TIME:** 1888 to present

**THE PLACE:** Across the United States

**THE OCCASION:** Women in bold mission

**THE BOLD WOMEN:** Too numerous to name — the appointed missionaries, the supporters of missions and missionaries, the leaders of missions organizations

Much of what has been bold in missions has been women's work. Often in the face of male opposition, women have accepted their responsibility under God for spreading the gospel around the world. With little money at their disposal in earlier days, the women saved egg money, babysitting money, even grocery money, so that they could help build mission centers, hospitals, churches. When it was difficult for single women to be appointed as missionaries, they persisted, knowing that many women of the world could not hear of Jesus without the ministry of single women missionaries.

Acknowledging the need to be directly involved, bold women initiated personal service, then community missions, then mission action. By doing so, they took their place in home missions. In evangelism, in helping people wherever they were and whatever their need.

**THE TIME:** Today

**THE PLACE:** Right here

**THE OCCASION:** Bold Mission Thrust

**THE BOLD WOMAN:** You

The Home Mission Board, along with other agencies of the Southern Baptist Convention, is entering a period of Bold Mission Thrust. Two words describe the goals of the Home Mission Board: evangelizing and congregationalizing. This means that every person in the United States must have the opportunity to hear the gospel (evangelizing) and every person must have the opportunity to be in a fellowship of



believers in a church (congregationalizing).

How will this happen? What is your responsibility? In today's world is there a need for bold women? Is there a tendency for women to be less than bold today? If women in today's world fail to assume bold leadership and activity, is bold mission really possible?

Women in Salt Lake City boldly studied the Bible, boldly prayed about a church in an unreached area of the city. The result: a new church, begun primarily through the efforts of a few women and a state Baptist leader.

A high school girl in west Florida began Bible study in an unreached area. The result: a mission which grew into a church.

A group of Baptist women challenged their church to give as much money to missions as it kept for itself. The result: a 50-50 division of money—half to finance the work of the church, half to go through the Cooperative Program for worldwide causes.

A Baptist Women prayer group determined to pray that God would call missionaries to fill vacancies in home missions and in foreign missions. The result: God answered their prayers in their own lives. A son volunteered for missions; a member

of the group became a Christian Service Corps volunteer; a daughter became interested in mission action, and her work resulted in children in the inner city hearing for the first time about Jesus.

Bold women! They are needed today, just as they were 2,000 years ago.

**BOLDNESS IN MISSIONS** comes through a right relationship to God. A woman is responsible to God. She is free in him to become what he intends her to be. She is empowered by him for carrying out her bold mission in today's world.

Today's bold woman must also relate properly to a world of dizzying demands and pressures. Rather than conforming to the world, she must be transformed in the manner described by Paul (Rom. 12:2). Today's woman can become so burdened by the excess baggage of "woman's lib" or "fascinating woman" that she allows herself to conform to whatever seems the most popular thought at the moment. Her relationship to the world is that she is in the world, placed here by God, but not of the world.

By example, God showed the proper relationship to the world. He loved the world so much that he gave his only Son to provide salvation. Jesus gave his life for the world, and in turn commissioned his followers to go into all the world with the gospel.

**BOLD WOMEN TODAY** go into all the world as they study missions, support missions, and do missions.

Many women in the churches never experience the excitement of learning about missions. Baptist Women need to enlist other women in mission study. This will take bold planning, bold scheduling, bold enlistment activities. The results: When women learn about missions they will become a part of bold mission.

Prayer for missions and missionaries has been the cornerstone of WMU. Immediately after praying,

women give money. The money we give is an expression of what we can do. Our prayers help us to see what God can do.

Especially during this season of praying and giving for home missions, women need to be bold. It takes money to engage in bold missions. It takes prayer to get people and money and needs together. Be bold in praying and giving!

Bold women are needed today to do missions. It takes boldness to go into an unreached community to discover needs and to meet those needs. It takes boldness to work with people who are different in language, in culture, in attitudes toward life. Mission action will not be done by women who are timid and hesitant. God can take the timidity, the hesitancy, the feelings of inadequacy, and change them to boldness. Even a hurried reading of the first two chapters of Acts will convince women of this.

Women were present when Jesus gave the command to witness; they were waiting, with the men, in prayer for the promised Holy Spirit. They were present at Pentecost. When God's people received the promise of power, their bold spirit was immediately recognized. The results: people heard the good news and were saved.

Be bold, women of today! Be bold through the power of the Lord in your life. Be bold to carry out His purpose in your life.



# ROYAL SERVICE

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## woman's touch



Carol Tomlinson



In love with — Life

The poets have written of love. They speak of a mystery that can actually change a heartbeat or cause a stung appetite to vanish. They write the moment which sees a person give herself (as though were a logical thing to do) to another. In trust. Here is one of the places love defies logic. The child chafes all those years for independence and almost instantly trades it in for interdependence. The poet speaks of the unmeasured reward while can come from love's unmeasured risk. And all of that is something of love.

I cannot rival the poets. But strikes me that the richest poem would have to work overtime to open a verse to all of the kinds of love that a woman can feel in any single day.

I don't care what the grammarians say about past tense version of the language. I do love the feel of my puppy's chilly nose on my warm leg. Maybe it is because I know she is talking of love in her puppy way. Maybe it is because I need to know that even if I have been a heel to the world or the world has been a heel to me, a message of belonging will jig around me when I pass through the front door tonight. And how can a person with a heart not love such fidelity?

And yes, I also love a gentle, pinkish winter sunrise. But more, I love the gift of knowing to enjoy the craft of the hills and the harmonies of the sky and the seasons.

I love nature and what it tells me of the creative force behind it. I love the saltiness of summer and the pepper of autumn. I love the breathing of the ocean. I love the wiggle of whiskers and the humbling reaches of the world upon the worlds in the solar systems. I am awed at being a part of it.

I love the peace of a quiet book to read and a to them the quiet of a room. I love the fact that the will not stay quiet today — that people will need

I love the capacity to function. I love the exhaustion of a day's work. I love the fact that I have been working like a crazy person for four hours non-stop and I have gotten something out of it. I love the exhilaration of a new idea, and I love the sweat and the grit that spread out to me that the same moment — insight — was shared by the Greeks in 180

I love the purposefulness of a day. I love the promise of a new day.

I am afraid I would have to admit to being more of a glutton than a gourmet. I love our human method of refueling. I love to eat. I am grateful for a varied menu that is not all sheep. There is a real bit of humanity in the snap of a fresh cookie or the smoothness of a milk gravy. I love having an appetite. I love the fact that my world is inhabited by enough fellow gluttons to appreciate my kitchen experiments. I am grateful as well for that "feeling" that tells me when to quit.

I love the look on a baby's face that comes with his first sip of a soft drink. It must be something like the look Columbus had when he discovered that there really was something new after all.

I love being able to read and write. What amazing tools! I use them so matter-of-factly I understand them hardly at all. I love the myth of words. I love a springy sound in the word "discombobulate" and the totally without grace is the

word "oat." Mostly what I love about words is the direct kinship they give me with God. More than any other human skill, it is the ability to communicate that draws us to him in understanding.

I love today! Now. How could there be a better time to live? I am in love with the places to go and the ways to get there and a home to return to. I am goofy-in-love with the fact that I am not a prisoner to candle-dipping and the weaving of fabric. Yet I am a lover of the nostalgia that allows me to dip and weave and feel a kinship with those sturdier souls who went before me.

I love the poems written by the buildings around me. I love the awareness that not one of them is so wondrously constructed as a single gene. I love music (even if it is sixteen-year-old loud), and I love the memory of the night that the mockingbird hushed a symphony orchestra at an outdoor concert. I love the volumes of words that paintings can say without a single creak of alphabet. I love all of the creative things people attempt. They too are something of God coming out in us.

And if the language critics are right that the word love should be reserved for human-kind, I can understand that too. People do tap the deepest organs of love.

I love the variety of our human race — both its beauty and its comedy. And if I glean a smile from the round fellow's pields, stripes, and crooked toupees, I hope he finds a smile in me too.

The older almond eyes that look with devotion at the little almond eyes make me love almond eyes. The strong, dark-skinned arms that encircle the weary, slight, dark-skinned arms make me love

dark-skinned arms. We share the secret: love that is conceived with each embryo and born with each child. That love makes us our strongest and most determined, our weakest and most vulnerable. I love not just the child, but the love which, as surely as food, makes him grow.

I love the shades of being a woman. I love wanting to look nice and smell just a little pretty. I love wearing blue jeans. I like the moments of dependence and the right to be independent. I love the right to be both an artist and a laborer. I love a wink. I love to wink. I love being a person.

I love the skill of my old workers; and if at times I am jealous of it, I still love the ability given us humans to complete each other.

And I love friendship. A friend is someone who does not have to be there, but is. Someone who knows me well enough to shy away, but who stays on and sees value in my shadows. Someone with whom I need not be, and cannot be, an actor. I am glad I can be the friend of someone whom I love. Perhaps this kind of love gives us the best peephole of all into the limitlessness of the love of God.

And you see, grammarians, I can not love just one thing. I have been given the capacity to love infinitely. Whatever things I do not come to love, I am blind to. To that degree I am blind to God. He gave us a kaleidoscopic world full of at least a million, million things to love. And (there is a chance, of course, that I am wrong) I have a hunch a special measure of that love is given to a woman.



# TAKE AN ETHNOGASTRO- NOMICAL TOUR OF CALIFORNIA BAPTIST CHURCHES

Catherine B. Allen



## Ethnogastronomy!

That's a word somebody famous coined for the study of people according to their eating habits. Although a relatively new course cropping up in universities, it's a science hungry Baptists figured out long ago.

E. J. Combs, language missions director for California Southern Baptist, knew the idea, if not the word, when he invited four WMU, SBC staffers to come see for ourselves what it means to have churches springing up in more than twenty-six language-culture groups. Carolyn Weatherford, June Whitlow, Bobbie



Middle Eastern — Nuho Ani

Sorrell, and I were to be the students on this learning tour.

Jack's agenda included not only the sights and sounds, but also the tastes that are being stirred up in Southern Baptist congregations these days. Reading his promises of home-style Chinese, Korean, Japanese, Russian, Mexican, etc., meals, we arrived at the San Diego airport pre-starved. To make sure we were ready for this Combs Cook's Tour, Jack first detoured us through Mexico ("Only one banana, girls. Mary Kim has been cooking Korean food all day.")

And indeed she had, with aid from other women in the Korean congregation which meets in the building of First Southern Baptist Church in San Diego. Mary Kim had her feast lined up buffet style, and people were praising it in a half-dozen languages. Pastors and leaders present worked with Indians, Filipinos, Vietnamese, Hispanics, Japanese, Koreans, and Anglos. They taught us our first lessons about how several congregations can share a building, about the frantic needs for literature in their languages, and about how recipients of missions quickly become mission supporters.

Peter Kim, pastor of the Koreans in San Diego, explained how his two-year-old congregation has already sponsored four missions. The Korean native spoke English easily. Mary, like many of the people they reach, continues to live in the Korean language. Helping translate her instructions for making sweet-sour beef, Peter quipped, "her beef is so sweet because her heart is sweet."

## Mary Kim's Sweet-Sour Beef

Cut beef steak into fingersize slivers. Brown quickly in oil. Sprinkle with salt. Cover with sauce: 1 T. cornstarch, 1/2 c. sugar, 3 T. vinegar, 1 c. water (measurements are approximate). Cook and stir until sauce boils. Add thinly sliced green onions, cucumber, and green pepper. Cook three minutes.

## Korean Spinach Salad

Wash fresh spinach. Dip in boiling water 1 minute. Drain. Add crushed roasted sesame seeds, canned drained bean sprouts, chopped green onions, sliced fresh or canned mushrooms. Toss with dressing of oil and vinegar laced with soy sauce, monosodium glutamate, and salt. Refrigerate an hour before serving.

This delicious salad also appeared on the fantastic banquet table spread by the Korean congregation meeting at Truett Memorial Baptist Church in Long Beach. Barbequed steak, fried chicken, fried shrimp, scallops, meat pies, crab

salad, ham, fish, rice — the menu was endless and perfect, produced by a kitchen full of Korean women PhDs and MDs. John Park, the pastor, thanked us for the effectiveness of WMU in supporting missions with Koreans around the world. "I see WMU working so tightly together," he said.

Mrs. Kim Sym, a member of the Korean congregation, explained how to make the succulent barbeque. Slice sirloin steak into long, thin pieces about two inches wide. Marinate one hour or overnight in this sauce: 1 c. soy sauce, chopped green onion, minced garlic, 1 T. sugar, 1 T. sesame oil, 1 T. crushed sesame seeds, black pepper, 1/2 t. monosodium glutamate. Drain. Thread meat loosely on skewer and grill over charcoal. Or, brown quickly in a little oil in skillet.

As we ate Korean, Filipino, Indonesian, and other Oriental food we began to comprehend the power of China in history. The Chinese left their stamp on the culture and cooking of every Oriental country. No doubt cooks in conquered lands like Chinese flavors as much as Americans do.

Chinese cooking attracts many hungry and homesick Orientals to the Mandarin Baptist Church in Los Angeles. This long-established, prosperous church, overflowing on Sunday morning, looks exactly like any other Southern Baptist church — down to the posters on the walls and the order of service — except there are no blue-eyed blonds, and the offering is taken in velvet bags instead of collection plates. And, of course, the language is Chinese. But when worship is over, nobody goes home. Members and prospects and visitors adjourn to the dining hall for lunch. Members take turns preparing the food which draws people even from Chinese ships in port. The meal we enjoyed was an exotic blend of meats and vegetables, set off by the ever-present Oriental staple, plain rice. Rice for two hundred had been prepared that day by Andrew and Rachael Chu. An-



drew, the architect who designed the church building, worked that day in a kitchen equipped with huge woks and rice cookers. For a family he outlined this recipe:

#### Rice

Place 2 c. of long-grain rice into 4 c. of cold water. When water boils, cover and reduce heat. Cook 20 minutes. Turn off heat. Let set 10 minutes.

A main-dish rice was stirred up for us by John Lim, an Indonesian assisting An and Linda Thio, missionaries among Indonesians in Oakland. Multi-talented John, who sings, emcees, arranges flowers, and cooks, has degrees from William Jewell College and Midwestern Seminary. John uses his chef talents to support his family, waiting for an Indonesian congregation to serve. If funds were available, he could begin Indonesian missions several places in California.

#### Chinese-Indonesian Fried Rice

Fry and chop 5 slices of bacon. Fry 1 lb. of fresh ground pork in drippings. Drain. Add ¼ c. ketchup, 3 T. soy sauce, white or black pepper, sprinkle of garlic powder, ¼ c. cooked shrimp, and 2 c. cooked rice. Sprinkle with monosodium glutamate. Scramble 3 eggs. While very soft, stir into hot rice.

An Thio's Indonesian congregation is based in University Baptist Church in Berkeley. Like his friend, he is a good cook, and members and prospects enjoy meeting and eating with him. He works with both Anglos and Indonesians.

#### An Thio's Buttermilk Cake

Cream 2 sticks of margarine with 3 c. of sugar. Beat in 4 eggs. Add 1 c. buttermilk, ¼ t. soda, 1 t. salt, 3 c. flour. Remove one-fourth batter and mix in 3 T. cocoa. Pour two batters into greased tube pan alternately, and run a knife through it to marbleize. Top with chopped nuts. Bake at 350 degrees until done — maybe 55 to 60 minutes.

A classic example of language missions is the Faith Baptist Church

in San Jose. A Japanese congregation and a Korean congregation get maximum use out of the tiny attractive building with a minimum of international conflict. When the two get together at the dinner table you might find:

#### June Kaneshiro's Japanese Chicken

Cut 2 or 3 fryers in small pieces. Dip in flour, then egg, then cracker meal. Brown in hot oil. Drain. Dip in sauce. Arrange in shallow foil-lined baking pan. Sprinkle heavily with sesame seeds. Bake 300 degrees for 45 to 60 minutes. Serve hot or cold. Sauce: 1 c. soy sauce, 1 c. sugar, ½ c. cooking sherry. Bring to a boil.

#### Dorothy Inouye's Broccoli Beef

Slice 1 lb. of flank steak ¼-inch thick crosswise on slant. Marinate in 1 T. soy sauce, 1 T. cornstarch, ½ t. monosodium glutamate, salt, 1 knob of fresh ginger root sliced thin, and 1

T. oil. Remove and saute in 1 T. oil until barely brown on outside. Cut 4 fresh broccoli spears into chunks. Saute in 2 T. oil and a little water over high heat 2 or 3 minutes until barely done. Add to meat and gravy. Cook slightly. Serve over rice or chow mein noodles. Gravy: 1 T. soy sauce, 1 T. cornstarch, ½ t. sugar, salt, 1 c. water, 2 T. oyster sauce (obtain at Oriental grocery). Serves 4.

Egg rolls may appear on any Oriental table, including that of the Filipino church in Los Angeles. Representatives of a dozen language churches gathered there for a Filipino feast. Appropriately, lettered in gold on the church wall was the WMU Watchword, "We are laborers together with God."

Though the building is tiny, it includes a library, a foreign missions interest center and, importantly, a kitchen. Eduardo Peol, between

duties in LA and San Diego, served this recipe:

#### Filipino Egg Rolls

Saute 2 lbs. ground fresh pork. Add ½ lb. cooked shrimp, ¼ c. chopped water chestnuts, ¼ c. chopped mushrooms, ½ c. chopped onion. Beat in 3 softly scrambled eggs, 1 T. cornstarch, salt, pepper, monosodium glutamate, and generous splash of soy sauce. Purchase prepared egg-roll wrappers. Put a spoonful of mixture in corner of wrapper. Fold in sides and roll. Seal with paste of water and cornstarch. Fry in deep or shallow fat until brown. Serve with sweet-sour sauce: 1 medium jar peach preserves, ½ c. red vinegar, 1 t. soy sauce, 1 T. vegetable oil, dash salt. Bring to a boil.

Besides the heavy Oriental emphasis in California language missions, there is a strong Spanish flavor. Lydia Pedilla, vice president

of California WMU and writer for the Spanish WMU magazine *Nuestra Tarea*, is one of a growing group of Hispanic American Southern Baptist leaders. Her husband, Chuck, is a state convention staff member. Together they work in Templo Bautista in Fresno, a dynamic congregation bursting into a building program. At a dinner with some of the church members Lydia served

#### Steak a la Mexicana

Chop 1½ lb. round steak into bite-size pieces. Brown in oil. Sprinkle 1 T. flour over meat. Add 1 can chopped green chili peppers, 3 sliced green onions, ¼ diced bell pepper, ¼ t. garlic powder, ¼ t. black pepper, 1 t. salt, 1 c. water, and 1 c. tomato sauce. Cook 1 hour or until tender, covered tightly. Add water if necessary.

Middle Easterners also come to California. Approximately three thousand farm laborers from Yemen work on contract in the Bakersfield area and will return to the remote country where Southern Baptists maintain a hospital. Thanks to language missions, many of the Yeminis will return with an understanding of, and perhaps belief in, Christ. Elias Assi, a native of Jerusalem, is a Southern Baptist home missionary assigned to work with the Yeminis at their field camps. When he comes home, often with company, his beautiful Lebanese wife, Nuha, may have a batch of baklava ready.

#### Baklava

Purchase filo or strudel leaves from a grocery which carries international foods. Cut the leaves to fit a 9 by 12-inch pan. Work rapidly. Place a layer of leaves (including scrap pieces) in the pan. Sprinkle with 3 c. finely chopped nuts. Cover with remaining leaves. Cut into diamond-shaped pieces. Pour 1 c. melted butter over pastry. Bake 25 minutes at 400 degrees. While cooling, make syrup of 2 lbs. sugar, 1½ c. water, and 3 T. lemon juice. Boil 5 minutes, then pour over pastry. Several hours later recut and remove from pan.

The pastor of the Russian Baptist Church in Hollywood has nine children who help fill the large church building, staff its orchestra, and recruit new members. Mrs. Alex Kuzichev, tending the brood, relies on a Russian specialty she calls

#### Lazy Smart Salad

Mix the following with ½ c. salad oil: 2 or 3 cooked, chopped potatoes, 4 cooked, chopped carrots, 1 can drained kidney beans, 2 chopped onions, 1 jar black olives, 1 can chopped pickled beets drained, 1 lb. drained sauerkraut (use homemade kraut or the kind that comes in a refrigerated plastic bag. Canned doesn't work well). Garnish with boiled eggs. Keeps in refrigerator up to one week.

Moving endlessly among many cultures and languages requires unusual diplomacy. Fortunately, Jack Combs is endowed with an enthusiasm for the variety of peoples in California and an appetite that helps him enjoy sitting at their tables endlessly.

When he eats at home, Dorothy Combs is likely to keep him in trim with a diet of homegrown vegetables, fresh fruits, and her special granola.

#### Combs Granola

5 c. old-fashioned oatmeal, 1 c. soya flour, 1 c. powdered milk, 1 c. sesame seed, 1 c. sunflower seed, 1 c. coconut, 1 c. wheat germ, 1 c. chopped almonds. Mix and add 1 c. honey, 1 c. soy oil, 1 c. water. Mix. Spread on two large cookie sheets. Bake at 250 degrees 45 to 60 minutes. Stir every 15 minutes. When cool, add California raisins (which Jack likes to purchase nearby in the California fields) or other dried fruit.

An ethnogastronomical tour of California proves that we Southern Baptists are a convention of great variety and strength. We find a common place to stand both at the dinner table and at the church. Though we treasure our many backgrounds, customs, and opinions, our shared faith and mission give us unity.



Hispanic — Lydia Pedilla and Sally Vargas



Russian — Nagljo Kuzichev



## PERSONAL PRISM



Stuart Calvert

Mrs. Parker, my husband's maternal grandmother, was a compulsive giver. She placed minimal significance on material possessions. Grandmother gave away household furnishings to friends or strangers who admired

them. Today we treasure family heirlooms she gave us—a wooden trunk, an oval mirror, an ornate pump organ. On one visit to the Parker home, Grandmother handed me a June 1932 issue of ROYAL SERVICE.

"Since you married the preacher grandson, I want you to have this old magazine."

It contained many reports, but only one very long program. At a Baptist Women meeting I shared the forty-five-year-old magazine and mentioned the length of the program. A woman said, "I remember before 1932. Back then we did not try or even intend to keep the meeting within an hour. We planned to stay a long time."

Changes come. Assembly lines, producing wood-look furnishings, replace the craftsman who carved leaf designs in the wooden trunk.

ROYAL SERVICE changed! The small, one-program magazine expanded in size and in the variety of study materials.

Life changed! Push-button conveniences that facilitate housekeeping chores give women extra hours, allowing them to pursue many interests and opportunities.

You changed! Today your prism is a rich reservoir of experiences. You have waited, worried and wearied, wondered and worshiped through several stages of life: childhood, adolescence, young adulthood, middle years. Each stage in life's pilgrimage has a purpose. Each stage prepares us for the next. Each stage is good.

Ask yourself, How old am I? Did you answer sixty-five, seventy, eighty, eighty-five years old? My response is, "Yes, you are; but no, you are not." How old am I? is a complex question. We almost always answer the inquiry with a chronological figure. The number of years you have lived, however, does not automatically make you old.

My son Barton voiced the consensus of our three children: "Mama, when you are eighty years old, please be like Aunt Sarah." Aunt Sarah is their great-great aunt. Mrs. Mack Stuart Purvis. With sincere affection they call her "our cool little ole aunt."

We must make appointments to visit Aunt Sarah. When we are unable to reach her by phone, we know she is busy about one of several interests. She may be taxing her peers to the XYZ (Extra Years of Zest) Club. Or, she may be visiting the nursing homes where a few lifelong friends live. Or, as an active member of several civic clubs, she may be attending a meeting. When we finally "catch" her and sit around her rocker, she becomes the age of each of us. She has a concerned curiosity about our present interests: a rock collection, football, rifle twirling, this article for ROYAL SERVICE. Aunt Sarah is eighty-plus but ageless.

If your prism beam wavers because of the specific number of years you have lived, rethink your age. *Alive! and Past 65!* is a delightful book by Franklin M. Segler. He encourages us to dispel several myths about the aging process. (1) Old age means many years. (2) Personality changes in the elderly ("When we are older we

are what we have been when we were younger, only more so.") (3) Constant reminiscing, senility, illness are a necessary part of age. (4) Sexuality dwindles. (5) Intelligence declines. ("As long as you are motivated you will learn.")

If any of these misconceptions weaken God's light bending in you, today you will feel the beam strengthen.

Your actual age is the sum of four changes in your life. You answered the first change: How old am I, chronologically? Now ask yourself: Physiologically, how old am I? Physical changes occur during every stage of life. Do reflections in the mirror reveal another wrinkle? grayer hair? Healthy habits from younger years are beneficial to us during the later years. Even so, we have little control over our physical age. Perhaps you can identify with Solomon's description of the aging process in Ecclesiastes 12:3-7.

You do have control over the third change. Ask yourself, Psychologically, how old am I? Attitudes, activities, outlook on life indicate your psychological age. Many factors affect this change. Perhaps unconsciously, you have picked up a few negative vibes: (1) The premium society places on youth makes you feel unwelcome. (2) Mandatory retirement makes you feel less intelligent and useless. (3) Jokes and stories caricaturing the elderly make you feel as if you must act the part of a senile senior citizen. A bottle rages between these pressures and your potential. If the pressures win, the beam will die in a shriveled prism. If your potential controls, your prism will radiate the sentiments of Robert Browning:

Grow old along with me!  
The best is yet to be,  
The best of life, for which the  
first was made:  
Our times are in his hand  
Who saith, "A whole I planned,  
Youth shows but half; trust God;  
see all, nor be afraid!"

Ask yourself, How old am I spiritually? Your present spiritual age is determined by the degree of your commitment to the Lord through all the stages you have walked. If your dedication to the Lord's purposes began early, today you continue the sweet fellowship of a Savior who has kept you in his hand. In 2 Corinthians 4:16 RSV you will find a special meaning: "Though our outer nature is wasting away, our inner nature is being renewed every day."

How old am I? Simple addition will tell. The sum of these four changes equals a woman of worth, a woman who is needed.

Lord, make my life like a prism—receptive to your light. I yearn for your light to bend in me and emerge the explicit hue to illumine each life I meet.

Who needs the illumination from your prism?

Children need you.

Mama, do you know one reason why I won't ever take drugs?

"No, Barton. Why?"

"All the grandparents would really be disappointed."

I said a silent prayer of thanksgiving for the positive influence of grandparents. When our children were younger, we lived many miles from their grandparents. But each pastorate produced foster relatives who stretched their time to include our children. The mature beams offered a stable influence to children of a mobile family.

Children are everywhere: In your church, your neighborhood, juvenile detention centers, in children's homes, your own family. Invest some of your time in a child's life.

Your pastor needs you.

In her healthier years, Miss Susie's love and concern touched every nook and corner of our city. When she became a nursing home resident, she continued to encourage her pastor. On one of his visits, Miss Susie expressed the momentary depression she felt: "Bedridden, I cannot do anything for my Lord. I feel so useless." Bob replied, "Miss Susie, you can't go about like you once did. But there is something you can do. Be my prayer partner. Daily pray for me and our church's ministry. Here are my specific requests."

Answers came. Problems were solved. As Miss Susie learned about the results of her ministry, she prayed more and more and more. She was a vital part of the ministry of our church until the day she died. We miss her.

Your community needs you.

Seated behind the desk with a map of City Hall in her hand, the seventy-year-old volunteer directed us to the correct office. The girls, detained in the juvenile center, look forward to Wednesdays. Miss Rosa, sixty-five, comes to teach ceramics. Many retired senior citizens use their time and talents to benefit their community.

Your friends need you.

Physical handicaps may keep some friends at home. They need a talking visit; other days they need a listening visit. You can be their outlet to the world around them. On Tuesdays, Aunt Sarah and two gadabout friends eat out. They purposely choose a new or different restaurant. One week they select a place with atmosphere and gourmet food. The next week, a quick-service diner. Every Wednesday they eat lunch in a nursing home cafeteria with two lifelong friends. They share their experiences of the previous day. Mrs. Rogers, a resident, said, "When Sarah describes the colored candles on the tables, I can see every drop of tallow."

Aunt Sarah and her friends bring pieces of the world to the nursing home.

These are only a few of the people who need you. Your prism beam shines brighter in anticipation of your being the answer to a need.

You are a woman of worth. You can decide to continue to allow God's light to bend in you. Think of the brilliance from the combined lighted prisms of older Baptist women who decide to act their age.



# What Impact Can a Couple Make

In only two years? Well, look at what Stan and Lynn Stepieton are doing. They are US-2ers assigned to introduce and promote deaf work in the Northwest Baptist Convention.



Stan and Lynn have worked on both sides of the deaf ministry through Calvary Baptist Church in Vancouver, Washington. They have organized signing classes for hearing church members and, at the same time, Stan is associate pastor, ministering primarily to the deaf.

Their work has taken them into deaf summer camps where they have exposed

the Northwest deaf community to Baptist ministries, and into local deaf schools. The couple has prepared many hearing interpreters to carry on the work after they have left the Northwest convention so Stan can continue study at Southwestern Baptist Theological Seminary in Fort Worth, Texas. Lynn, who now has her master's degree in deaf education, plans to teach in the Dallas-Fort Worth area.

William Erickson, a teacher at Oregon State School for the Deaf and director at Northwest Christian Camp for the Deaf, says: "I have nothing except respect for Stan and Lynn."

Erickson, who is not a Baptist, comments, "I'd say they have made a contribution beyond the bounds of your denomination and at the same time, established a good name for your work in the area. They're creative and consistent. They hang in there when the going is tough, and they rejoice when there's something to shout about."



Harold Hitt, director of language missions for the Northwest convention, says, "From all indications, they have done as good a job as any US-2ers in the country. They have been the most successful ones to work with me. Personality-wise, they are well equipped for this work. They are energetic, and have helped me in every way. There's not a lazy bone in their bodies."

From American Marriage: text by Celeste Louche, photos by Everett Hutton





## Financial Freedom

Ruth Wagner Miller

It does not seem to matter how much money we women have, it is never quite enough. Whether we are rich or poor, we always seem to have one more bill to pay, one more thing to buy.

Most married women probably spend better than 80 percent of the family income. We may not spend it on ourselves, but because we usually purchase the food, clothing, and household furnishings, we decide where the money goes. Our attitudes pretty much determine how we spend our money.

As I began a closer walk with God, I asked him to show me areas of my life where he wanted to free me. He soon called attention to my attitudes and practices about money. He showed me that financial freedom must be a spiritual state before it shows up as dollars and cents. The usual approach to money problems is to try to get more money; this is treating the symptom. God wants to treat the cause — our attitudes.

### The Right Attitude

The first lesson God had to teach me was that he owns it all. "The earth is the Lord's, and the fulness

and more important, to allow nothing to possess the soul.

Must I take a vow of poverty? Only of the spirit, and that is the hard part because our spirits cling to the false security of "things." No wonder it is easier for a camel to go through the eye of the needle than for a rich man to enter heaven.

My next lesson had to do with worry. Even when we acknowledge God's ownership and strive to be poor in spirit, the vicious cycle catches us. We worry about not getting ours and we spend our time and energy getting it. Then when we get it, we spend our time and energy maintaining it. We worry about losing it and make the insurance companies wealthy, trying to cover all possible losses. The really sad part is that you cannot tell the Christian from the non-Christian when you compare their worry curves.

Yet Jesus clearly states the contract: We put God first and obey; he supplies our needs. So don't worry at all about having enough food and clothing. Why be like the heathen? For they take pride in all these things, and are anxious about them. But

the one of a... Whatever we... attention. For some... bonds, for others boar... me, it has been hou... guess what? When we d... be waiting for us.

invest our treasure in... in catches our interest...? Jesus tells us to "... those in need. This w... And the purses of h... them. (Luke 12:33 T... Miller suggests that when... free things at once. It he... even, it becomes a gift d... ed in heaven's hanks a...

corrected my attitudes... sition, God spoke about... givers are the ones O... Actually, the Greek wo... ated as a "hilarious" giv... good time in giving. H... money in heaven, we on... the tithe is not enough. I... will not be enough unt... ke to give some more."

and the British Bible s... his church never ask...

My next lesson I and I suppose I will go on learning it as long as I breathe is that I must free my soul from its worship of things. The typical twentieth-century American woman is not only possessed by the things she owns but by her desire for the things she does not have. Yet Jesus tells us that when no "thing" is more important in our hearts than God, we shall have the richest kingdom ever imagined. "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. 5:3).

The word "poor" as Christ spoke it describes the state of the common beggar in Jerusalem. To be poor in spirit is to allow the soul to possess nothing

for money because God said to him, "Lance, if they have to be reminded to give, I don't want their money." I know this is contrary to all the stewardship promotion programs of our churches, but what if it is true? Would a hilarious giver need to be reminded to give?

These are the lessons God taught me about financial freedom. If money, or the lack thereof, is a problem in your life, you might ask yourself the following questions:

1. What is my attitude toward the things I currently possess? Do I consider them "mine" and am I therefore personally bound up with them? Is my property my "treasure"?

2. What is my attitude toward things I do not possess? Am I free from the desire for other people's things?

3. What is first in my life? God, or money and the things it buys?

### Mending the Rips and Holes

With a changed attitude and excitement about finding more money to invest in heaven, I began to look at my spending habits. God showed me one hole after another where money leaked out of my purse.

As I have taught and counseled with other women, I find their spending faults very similar to mine. Two financial hazards which seem to be unique to this century are credit buying and impulse buying.

The misuse of credit has caused the financial downfall of people on every economic level and has broken up more homes than we will ever know. Because of the ease with which we can obtain credit today (stores beg us to open charge accounts) we fail to see the trap until it snaps shut on us.

Credit costs money. Merchants and credit card companies encourage credit spending because it profits them. The day that credit no longer pays, we will see no more credit extended. Every month that I do not completely pay off any charge balances I owe, I am charged an annual rate of 12 to 18 percent. In some states, creditors are allowed to charge up to 60 percent per annum on delinquent debts.

Credit cards give a false sense of financial well-being and encourage us to buy items we would not otherwise consider. Because the accounting comes at the end of the month we may run up large debts without realizing it. It is hard to say no to yourself or someone you love when you know you can always charge it.

If credit buying is a problem to you, discipline yourself to pay for all purchases by cash or check. Some of my friends carry no credit cards in order to avoid temptation; others carry only an oil company card in case of car trouble. Buy nothing on credit until you have paid off all your current obligations.

(except for home mortgage) You may like the feeling of freedom so much, you will never go back to credit spending.

Another hole in the money bag is impulse buying. Although easy credit contributes to impulse buying, money in the pocket encourages it too. Many of the "things" around our homes, the clothes in our closets, and the junk foods on our pantry shelves reflect our impulsiveness. Often, after we have taken our purchases home, we ask ourselves, "Now why did I buy that?"

The attractive store windows and displays have one purpose — to make us desire the merchandise. Even supermarkets are geared to encourage impulsiveness. Notice how all the gadgets, cosmetics, and sundries catch your eye as you start out with your empty cart. In many stores you actually cannot get to the food without walking by the goodies. That is because retail studies show that when we have filled our carts and are mentally adding up the cost we can resist the extras.

In addition to curbing credit and impulse spending, continually seek to simplify your life-style. I think one reason I enjoy camping so much is because there is so little housekeeping to do in a tent. It serves as a constant reminder to me of how little we really need — and God promises to supply our needs.

Differentiate among needs, wants, and desires. One Christian counselor calls it economy-car, family-car, luxury-car discernment. For example, our son needs new tennis shoes (his toes are coming through). He wants a certain style and color. He desires a famous-name sport shoe which costs twenty-five dollars. I am willing to meet his needs and his wants (within reason), but in this case his desires will have to go begging because the difference in

price will not guarantee a better, longer-lasting shoe. I find that as we give God more and more control, He brings our needs and our wants closer together.

Know where your money goes. Keep a detailed record of purchases and analyze it periodically. It will reveal graphically where your own leaks occur.

Evaluate and pray about each purchase before you buy it — preventive praying rather than corrective praying. Ask yourself: Do I really need this? Can I get it cheaper or better elsewhere? Will it add to or detract from my family relationships? Could I spend the money better in some other way? Does this purchase reflect the spirit of Christ, whose I claim to be?

As you begin to correct your spending habits and can see the results of your economizing, take a look at your attitude toward the money you are saving. Do you just want to save in order to have more money to buy more things? Or do you plan to sock it away as security so that you will never have to call upon God to honor his promise? Unless you are economizing in order to have more money for heavenly investments, you have missed the whole reason for mending the leaks in your purse.

When you can enter into the following covenant, no matter what the status of your bank account, you will have achieved financial freedom.

Believing that God knows and values me and having confidence that He will supply everything I really need by way of food, clothing, and shelter as I seek His will and His way, I will give up anxious thoughts about the material side of life, take a detached attitude toward my properties, and share them generously with my fellow disciples and men in need everywhere.

ation"? What's in a word? Study materials and articles in next month's issue will provide help in interfaith witness — sharing what we believe in a nation of many religious groups.

Baptist Women meeting topic, "Dialogue, a Way of Witness," opens up the possibilities in two-way discussions of religious faith.

Current missions group, "Witnessing to Witnesses," focuses on ways Baptist women can relate to the people called Jehovah's Witnesses.

"(Transcendental) Meditation" — What Is It? is the Round Table group topic.

"ReadAlert" will provide individual reading suggestions on the subject of interfaith witness.

"How to Help the Teen-age Dropout" brings help for a mission action group.

Prayer groups will pray for television ministries in Taiwan.

Bible study groups will consider parables of Jesus in Matthew 24:45-51 (Luke 12:35-48), Matthew 25:14-28 (Luke 19:12-27). The topic is "The Kingdom as a Trust."

A thought-provoking article on hold giving through a Christian life-style puts a new light on stewardship.



TO MRS.  
ASHER  
WHEREVER  
YOU ARE

B. Joyce Clayton

Somehow, that GA leader saw beneath the brass a bit of gold.

About twelve years ago, when the GA organization still extended through high school age, I had a leader named Mrs. Asher. She knew GA work inside out. And I've rarely seen a woman work as hard as she did for us girls — taking us on trips, camping out with us on the flat roof of our three-story education building, getting us involved in community missions. She was, as they say, a "cracker-jack." We loved her in the half-resentful, grudging way that only adolescent girls can love those who have authority over them.

She had beautiful jet-black hair and dark eyes that could snap — in laughter or in anger. In the years she worked with us, we experienced both many times. I am sure those dark eyes swam with tears for us too.

Now that lady, with all her sterling qualities, nearly drove me crazy by reminding me to work on my Queen Regent step. It seemed that no matter how much work I did from week to week, she always had something new to nag me about. I have, in fact, often stated that she and my mother deserve most of the credit for my passing that step. I'm positive it took more effort for them to bug me than it did for me to draw maps and memorize Scripture verses.

I can't remember the exact year, but I remember going to San Antonio, Texas, for the jubilee of Girls Auxiliary — or something like that. We all stayed at a big hotel, ate out, and generally felt as if we had arrived socially. San Antonio's downtown section could be a bit rough for fifteen-year-old girls left to their own plots and devices. But we wanted to explore. Mrs. Asher wanted us to stay put. We explored, never stopping to think what must have passed through her mind when she discovered our rooms empty one afternoon. We thought we would make it up to her by chipping in on a nice box of candy, but for some reason that peace offering didn't bring peace.

By the time we got back to our

home church, a distance of only ninety miles, all-out war had been declared. And I, mild-mannered chicken of the group, actually told Mrs. Asher to, Quote, get off my back and leave me alone, Unquote. My mother, who — unfortunately for me — overheard the whole exchange, was shocked. Mrs. Asher was shocked. The other girls were shocked. And I, more than anyone, was shocked. It was an ugly, bad scene.

Well, the worm has turned. Now I am the one going off to strange towns with kids who want to explore. I am the one who goes into cardiac arrest when someone's room turns up empty; I am the one with visions of mayhem in my mind — sometimes expecting to see it — sometimes expecting to do it. When a teen-ager gives me a drop-dead look or a smart-mouth retort, I am the one who hurts.

I still have a thing against putting pressure on people to be what they cannot possibly be, but I see that wasn't what Mrs. Asher was doing. I could do what she pushed me to do. Somehow, she saw beneath the brass a bit of gold. She saw potential in me and encouraged me. In the only way to which I would respond, I have always been a great one to do things just for the sake of showing someone that I can.

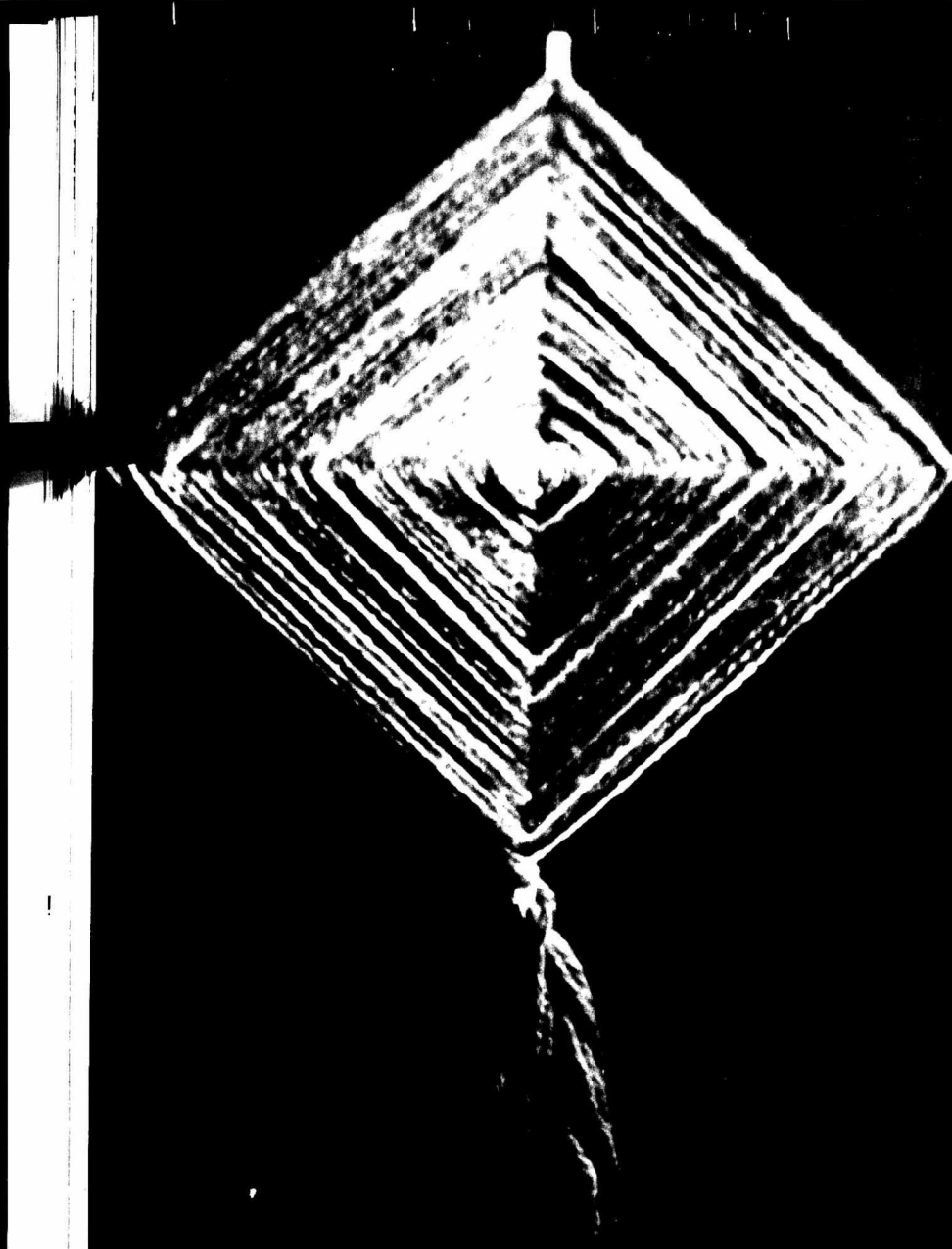
OK, Mrs. Asher, we are on the same side now. I see that you cared what kind of girl I was — what kind of woman I would grow up to be. A lot of kids never had that kind of a friend, and they just have to tough it out the best way they can.

I hope it is not too late to tell you that my life is immeasurably richer for having been one of your girls. We might not have seen eye-to-eye about everything, and if we knew each other today, we still might not. But I have to give you this: you cared. Black-haired, snapping-eyed Mrs. Nata Lee Asher, wherever you are, thanks. I just wanted you to know that I turned out OK.

Miss B. Joyce Clayton, Douglas, Georgia, is a frequent contributor to ROYAL SERVICE.

## Next Month in ROYAL SERVICE

"Dialogue"? "Dogma"? "Kingdom Hall"? "Transcendental Med



Many visitors to the southwestern part of our country, including those who have gone to Gloneta for WMU conferences, have admired and perhaps purchased colorful wall hangings called *ojos de dios*. The words are Spanish for "eyes of God." The craft originated with several Indian tribes of the Southwest and Mexico.

For the ancient people who first started making them, the *ojos* had religious meaning. Though the full meaning is hidden in mystery, it probably symbolized contact with the unknown power of one of several gods. Today the *ojo* is said to be a good luck charm, but its greatest appeal is the simple beauty of an interesting design created from ordinary materials.

Large, colorful *ojos* make impressive ornaments for the wall of a den or family room. Smaller *ojos* can be used to decorate a Christmas tree. Tiny *ojos* can be worn as pendants or hair ornaments.

Since simple *ojos* are easy to make and require only inexpensive materials, they make good craft projects for both children and adults.

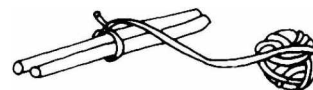
#### Materials

**Sticks.** Dowels, pick-up sticks, ice cream sticks, coffee stirrers, chopsticks, toothpicks (any kind of stick will do).

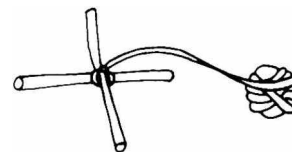
**Yarn.** Any kind of yarn can be used. This is a good way to use scraps left from knitting or crochet projects. Variegated color yarn is the easiest to use because the colors change without your having to cut one color and tie on another. Use several colors that look good together.

#### To Get Started

Lay 2 sticks side by side and tie them together in the middle with one end of the yarn.



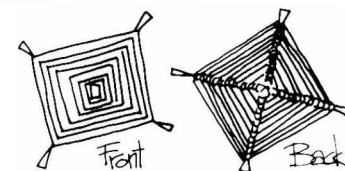
Then turn the sticks at right angles to each other forming an X.



(If you use large dowels, notch them in the middle so that they fit together snugly, and glue them.)

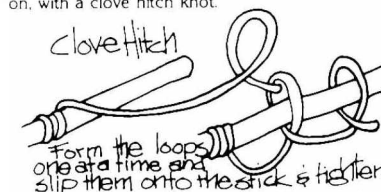
Begin wrapping the yarn around each of the four arms formed by the crossed sticks. Wrap over, under, and around one stick, then over, under, and around the next, and the next, and the next. Continue wrapping, being careful to lay each strand beside the previous one. When you have wrapped an inch or so, you have formed the "eye," the most important part of the design according to the ancient Indians.

Continue wrapping all the way to the end of the sticks, and you have formed the simplest kind of *ojo*. It will have a front and a back.



#### Try Some Variations

After establishing the "eye" in the center, change colors. Change colors several times throughout the design. One way to change colors is simply to tie the new color onto the cut end of the old color. Another way is to end the old color with a clove hitch (see illustration), leaving an inch or more of the end to be covered by continued wrapping. Begin the new color on the next arm, not the one the old color stopped on, with a clove hitch knot.



After wrapping the yarn on top of the sticks for an inch or so, switch and wrap it under the sticks to produce a dimensional effect.

Finish the *ojo* by attaching tassels, pom-poms or feathers to the ends of the sticks.

Possibilities for variations in construction are endless. Use your imagination to create new designs, with new experiments. Each *ojo* will be unique.

#### Things to Do with Ojos

Decorate your Baptist Women's meeting room. Use them on posters to advertise your meeting. Stand them in Styrofoam blocks for table decorations.

Make enough tiny ones to hand out as prayer reminders, or meeting reminders.



## OUR LAND FOR CHRIST

Week of Prayer for Home Missions  
March 6-13, 1977  
Monte McMahan Clendinning

To Mission Support Chairman  
Catch a vision of your task.

You have the joy and responsibility to plan this Week of Prayer for Home Missions. The emphasis is on prayer — not programs. Adapt plans according to needs of your women.

Since this is the first year of the Bold Mission Thrust in our convention, make bold plans for prayer support and giving. Read "A Message to Baptist Women," page 22.

Invite a small group to covenant to pray for you and the planning.

Lead your women to set personal goals this week.

Think of what God could do if Baptist women across the nation set and accomplished such goals as:

1. Acknowledge the lordship of Christ in my life
2. Commit myself to definite prayer, praying each day in 1977 for a home missionary
3. Share Christ this week with at least one person and seek to be consistent in witnessing throughout the year
4. Reevaluate my priorities to enable me to give more through the Cooperative Program each Sunday and sacrificially through this week's Annie Armstrong Easter Offering
5. Recognize the talent (gift) God has given me and use it through my church.

Prepare yourself for the week.

1. Meditate on Jeremiah 33:3
2. Study the materials on pages 23-37, seeking God's guidance. Use your own creative imagination
3. Study carefully the five goals listed (see boxes on pp. 24, 27, 29, 33, 37). Set your own goals before challenging others to do so
4. Prepare with a sense of urgency and expectation
5. Open your heart to God to receive his strength and creative energies for planning.

Mrs. Pat Clendinning, Atlanta, Georgia, is active in Baptist Women and home missions work.

ROYAL SERVICE • MARCH 1977

Offer this opportunity to all the women of the church. Enthusiastically invite members of women's Sunday school classes to pray for our country.

### Getting Ready for Daily Meetings

Prepare prayer folders.

For each person, prepare a folder to be used throughout the week. Fold two sheets of typing paper forming a 5½-by-8½-inch booklet. The front cover should look like this:

### My Goals My Prayer List Week of Prayer, 1977



On each page of the folder provide guides for personal meditation. For content, see each day's material on the pages that follow. Prepare extra copies of the folder to distribute, along with pencils, daily.

You may prefer to use the Program Cover (see order form, p. 63) with the week of prayer design on the front. Women could write their goals on the two blank inside pages.

Plan for use of theme hymn.

Use "From Ocean unto Ocean" (No. 450, BAPTIST HYMNAL, 1956 edition), singing appropriate stanza each day.

Secure leaders

Enlist women for these roles: daily leaders; devotional leader (same person daily); offering bearers;

music leaders; coordinator of properties — to prepare maps, tape recordings, placards for cultists, and paper strips for chalkboard.

Make specific plans for each day.

### First Meeting

1. Ask leader to help create atmosphere by telling information "This Week a Bold Venture"

2. Distribute prayer folders and pencils. Ask women to bring these each day.

3. Enlist a woman to tell "A Mother Speaks" or to substitute an experience of your own youth group.

4. Mark map of United States with red crayon to indicate "Energy Corridor" (see p. 25). (US map may be secured by requesting "Home Missions Map," free from Home Mission Board, 1350 Spring St., NW, Atlanta, GA 30309.)

5. Write letter (see p. 25) on stationery.

6. If you live in the corridor, invite a speaker to bring your group up to date on Baptist events in the area.

### Second Meeting

1. Enlist women (possibly members of a prayer group) to prepare for each person who will be at the meeting, a card on which is written name, address, and type work of a home missionary. Secure information from PERSONNEL DIRECTORY, free from Home Mission Board, 1350 Spring St., NW, Atlanta, GA 30309.

2. Prepare cassette tape recording of someone speaking as Mildred Blankenship (p. 27).

### Third Meeting

1. Enlist a reader for the printed prayer (p. 30).

2. Prepare cassette tape recording of the youth's testimony (p. 30).

3. Enlist seven women to present information on cults (pp. 30-31), adapting it for your community.

4. In advance write guidelines (p. 31) on chalkboard. Cut newspaper strips to cover each guideline with masking tape, tape strips to

guidelines. At the meeting, reveal guidelines one by one.

5. For each group to use in prayer-time, secure one copy of ROYAL SERVICE (see ordering instructions, p. 55), or duplicate today's prayer calendar.

#### Fourth Meeting

1. Find out how much the total offering is to date in your church.

2. Prepare cassette tape recording for Myers' interview (p. 33). Or, enlist two readers.

3. Enlist a woman to read the letter (p. 34) prepared on stationery.

4. Using the map from first meeting, mark with a large black marker the locations of the largest numbers of Vietnamese in the US (see p. 33).

5. Have available copies of ROYAL SERVICE (or duplicates of today's prayer calendar) for use by small groups in playtime.

#### Fifth Meeting

1. Enlist three women to read excerpts from letters (pp. 35-36).

2. Prepare cassette tape recording of Novella McClung's words (p. 36). Or, use hidden reader.

3. If a closeness of feeling develops in the meeting, ask women to hold hands for closing prayer or sing "Sweet, Sweet Spirit" (No. 255, BAPTIST HYMNAL 1975 edition).

#### Some Extras

1. Consider inviting women to fast one day. If they forego lunch at the church, challenge them to give that money to the Annie Armstrong Easter Offering.

2. Use the filmstrip based on the theme song "From Ocean unto Ocean" if it will not be used in a churchwide meeting. The filmstrip is accompanied by a narration guide. (See materials listed at right.)

#### Materials for Baptist Women Use During Week of Prayer

##### ● Distributed according to state plan

Packet of material containing:

Theme poster

"Prayer Guide for Home Use"

Sample of priced Program Cover

Annie Armstrong Easter Offering Envelopes

Order form for Home Missions meeting

Spanish theme poster

Spanish prayer guide for home use

##### ● Free from Home Mission Board, 1350

Spring Street, NW Atlanta, GA 30309

Map of the United States

PERSONNEL DIRECTORY

##### ● Priced materials

Program Cover (see order form, p. 64)

FROM OCEAN UNTO OCEAN (filmstrip)

with cassette, order item No. 522-38P

from Order Processing Services

Home Mission Board, 1350 Spring

St., NW Atlanta, GA 30309. Price

\$2.50. Georgia residents add 3%

sales tax. MARTA Area residents add

4%.

## A Message Baptist Women

from C. B. Hogue and Gerald Palmer, directors respectively of the Evangelism and Missions Sections of the Home Mission Board, whose responsibility it is to give leadership in achieving the two objectives of Bold Mission Thrust:

- Let every person in our land hear and accept the gospel of Jesus Christ.
- Let every person in our land have an opportunity to share in the witness and ministry of a New Testament fellowship of believers.

Bold Mission Thrust calls for massive use of volunteers. Bold Mission Thrust expects that these volunteers will first recognize their responsibilities to their local communities in mission action.

Bold Mission Thrust also calls for Southern Baptists to engage in witnessing activities and contribute their time and energies to new-work projects beyond the local field and, in fact, throughout the nation.

We expect that the proportion of volunteers engaged in Bold Mission Thrust will be, at the minimum, in

proportion to the number of women in the churches today. In fact, when measuring the contributions of women to the successes of the work of the churches, we should expect their participation to exceed the proportion. As the women of our churches catch a vision of the opportunities of expressing their concern for America, the Bold Mission Thrust can be a success.

We are concerned not only about the participation of women, but also about the enlistment of families, youth, and men in this Bold Mission Thrust. We depend on the women of the churches to provide leadership in this enlistment process.

Praying and giving for home missions are not being de-emphasized. We are calling for a heightened emphasis beyond present missions involvement in a larger geographical area than ever before.

## Week of Prayer: First Meeting

### This Week a Bold Venture

INTRODUCTION TO BE GIVEN BY MISSION SUPPORT CHAIRMAN OR LEADER FOR THE DAY

For years Baptist women have set aside in March a week of prayer for our homeland. But there is something excitingly different about this year's observance: this week of prayer comes during the first year of action of the Bold Mission Thrust.

What is Bold Mission Thrust? It is the Home Mission Board's response to the Bold Mission emphasis of the Southern Baptist Convention.

Bold Mission Thrust will focus efforts of Southern Baptists during 1977-1979 on two overarching actions:

- Let every person in our land hear and accept the gospel of Jesus Christ.
- Let every person in our land have an opportunity to share in the witness and ministry of a New Testament fellowship of believers.

Faced with the fact that 90 to 60 percent of our nation's population lack a close relationship to Jesus Christ, Southern Baptists and other Christians are challenged to increase the pace in which we share Christ with our generation.

If we Baptist Women are in earnest about supporting missions in our home and this cannot — must not — be a week of prayer as usual. We

must boldly pray and boldly act under the leadership of God's Spirit.

This year's week of prayer plans call for each Baptist woman in each state of our nation to consider setting five bold personal goals during the week — and to carry them out. What an impact for Christ such action could make on our country!

In the spirit of excitement and anticipation of what God will do in our midst this week, let us turn attention immediately to our first goal.

#### Devotional Leader

Before attempting to set goals beyond ourselves, we must first consider the status of our relationship with God through Jesus. This relationship provides the power for all



Home Mission Board photo



other effective goal-setting. "Jesus ... said to them, All authority ... has been given to Me" (Matt. 28:18 AMPLIFIED NEW TESTAMENT).

Let us ask ourselves: Have I had a personal encounter with Jesus Christ? Have I become rightly related to God through Jesus? Jesus said, "I am the way, the truth, and the life: no one goes to the Father except by me" (John 14:6 TEV).

Agreeing with Paul that "all have sinned and come short of the glory of God" (Rom. 3:23), are we able to say from our own experience "By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8)?

If we have never experienced the forgiving, saving love of Jesus Christ, this is the goal we need to set today: To accept Jesus as Saviour. (PAUSE FOR MEDITATION. INVITE ANYONE PRESENT WHO WOULD LIKE TO ACCEPT JESUS AS SAVIOUR TO THANK GOD FOR HIS LOVING HER, CONFESS HER SINS, AND ASK JESUS TO COME INTO HER HEART.)

When our salvation is settled, we praise God and move on to consider the goal suggested for today: To acknowledge Jesus as Lord of my life. For some, this was settled at the same time we opened our hearts to Jesus. For others, this commitment has come later.

How is it with you today? Are you ready to take hands off the control of your life, asking Jesus to take over?

Are you ready to make Paul's statement yours? In Galatians 2:20 he wrote: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (PAUSE FOR MEDITATION.)

Writing a decision which has been made in our heart often reinforces it. In the prayer folder handed to you earlier, space has been provided for you to write your own goal. Open the first page. Follow the Scripture verse there as I read Jesus said, "If ... Notice that Jesus is not demanding this of us; he wants our wills to be

yielded lovingly to him. Jesus said, "If anyone wants to come with me, he must forget himself, carry his cross, and follow me" (Matt. 16:24 TEV).

Because Jesus said it, today I will set this goal: to let Jesus be Lord of my life. If this is the expression of your heart, write those words in the space for the goal. For some, this may be a recommitment of this decision earlier in life. Write it down again today. (PAUSE.)

#### Day 1

Consider: Is Jesus Lord of my life?

Jesus said, "If anyone wants to come with me, he must forget himself, carry his cross, and follow me" (Matt. 16:24 TEV).

Because Jesus said it, today I will set this goal:

Prayer Requests and Answers:

Tomorrow we shall set a goal in another area of life. Right now let's praise the Lord.

#### Prayer

Encourage women to pray aloud, thanking God for Jesus, who is Saviour and also Lord.

Hymn: "From Ocean unto Ocean" (No. 450 BAPTIST HYMNAL, 1956 edition) (first stanza)

A Mother Speaks (SEE SUGGESTIONS ON PAGE 21)

I'm so glad we are talking about the lordship of Jesus in our own lives. Often I have heard our young people talk about it, but I have not heard as much among us adults.

As some of you know, this past summer "Revelation," our youth folk musical group, went on a missions trip to Wyoming at the invitation of the Home Mission Board. These young people are committed to the lordship of Jesus in their lives. Bill, our seventeen-year-old son, said they had a fantastic experience in spite of the fact that so many things went wrong at the beginning. A flat tire, money stolen, a truck that

slipped into a ditch, late departure, in addition to some unexpected changes in plans in Wyoming — all threatened to discourage them.

The night they arrived, the young people and their sponsors had a prayer meeting. They realized God had brought them there for a purpose. After a session of brainstorming, they decided they would conduct a day camp; present two musical concerts a day in the park; give the puppet shows they had prepared; and seek ways of presenting Christ to everyone they met personally.

Many tourists come to Jackson Hole, the arena for this activity. This fact afforded ample opportunity for our young people. Bill said people were open and responsive. Many seemed to appreciate the opportunity of talking with the young people, asking questions about their own relationship to God.

Bill's dad and I are pleased to see the carry-over in Bill's life now that he is back home. He told us, "I know I'm going to be more conscious of people's spiritual needs from now on. I have discovered you just can't tell people about the love of God; we've got to show them that we love them — and that God loves them too."

I am grateful our son has been able to witness in the West. I think it would be great if this year our family's vacation could be spent just like this. When Jesus is Lord of our lives, exciting things can happen.

Leader  
Thank you for telling us about Bill's experience. Talking about witnessing in the West is what I also have on my heart. I understand there is a sense of excitement in the air. Somewhat reminiscent of the Gold Rush days, the rush is now on to the "Energy Corridor" of the West. New deposits of coal and gas — not gold — have been discovered in certain parts of North and South Dakota, Wyoming, Utah, Colorado, Montana, Arizona, and New Mexico. (POINT OUT THIS AREA MARKED ON MAP.)

Hundreds of men, many with their families, are moving into this area. A

look at Boom Town, Montana (a fictitious name), a typical location in the Energy Corridor, reveals problems as well as opportunities. Listen to excerpts from this letter:

Letter  
"Until recently, Boom Town was a quiet little town in Montana. With the discovery of gas and coal, miners flooded into the area. Trailer parks have sprung up, bringing sanitation and water problems. Our little town was not prepared for the influx. There is nothing for people to do in their off hours. Bars have sprung up; heavy drinking is taking place. No provision for children's recreation has been made."

"Up until this time, about four hundred children had been in our school. Since industry has moved in about twenty-six hundred people, our school system is unable to absorb the bulging load of children. We cannot tax industry; therefore, how can we care for all these extra children without funds? We are beginning to show hostility toward the newcomers for causing these problems."

"We have no church in our town. There is no weekday program for children. No spiritual ministry is provided for those who will live among us for six or seven years. Conditions are ideal for day-care programs, backyard Bible study and home fellowship Bible study groups."

"How can we start them and who will lead them? We simply are not prepared."

#### Leader

The situation is urgent. James W. Nelson, director of rural-urban missions at the Home Mission Board, says, "We have five years in which to get on top of this situation. If Southern Baptists do not meet the challenge within five years, we will have lost our opportunity."

"Baptist leaders in these critical states have met together for prayer and strategy planning, but Southern Baptists throughout our nation need to be alert to this strategic situation."

Mr. Nelson shares three prayer requests. Please note these in your

prayer folders for use later:

1. Pray that mature preachers in comfortable pastorates will hear God's call to move West. Men are needed who are flexible in adapting Southern Baptist programs to indigenous situations. They need to feel, "I am on mission for Christ." These men and their families must be able to weather disappointments and sustain financial adjustments.

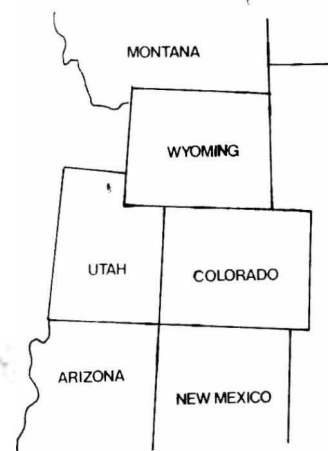
2. Pray for Southern Baptist families who will be leaving their homes and moving into the Energy Corridor for six or seven years. Ask

may bring about a blend between people who permanently live in the corridor and others who move there temporarily.

#### Leader

Let us pray also for Southern Baptist churches outside the Energy Corridor, that they may be sensitive to ways of helping this crisis area. Let us be alert to families moving from our own membership into the corridor and channel our efforts through them.

Let us pray for missionaries who



God to keep them true to him during this experience. Pray that members of these mobile families will share Christ as they move in and out of boom towns. Ask God to help them be sensitive to needs of permanent residents.

3. Pray for Southern Baptist leaders in the Energy Corridor. Pray that they may have wisdom to know how to direct Baptist work without overtaxing the original settlers with building debts after the larger number have moved away. Pray that these leaders, under God's Spirit,

have birthdays today (see pp. 56-64), some of whom may be working directly in this strategic area.













#### Prayertime

(INSTRUCT WOMEN TO GROUP THEMSELVES, TWO OR THREE TO A GROUP WHERE THEY ARE, AND OFFER AUDIBLE PRAYERS FOR THESE REQUESTS AND OTHER CONCERNS. ASSURE THEM THAT THE NOISE OF PRAYING GROUPS WILL NOT BE DISTURBING.)

#### Offering

#### Closing Prayer

Lesson 5  
Chart 5

		box		
		x	x	x
		zipper		
		z	z	z
		quarter		
		qu	qu	
		shop		
		sh	sh	sh
		children		
		ch	ch	ch
		th		
		th	th	

Home Mission Board photo

Devotional Leader

Realizing that Jesus, our living Lord, speaks through his Word, let us today turn to our Bibles for his word on prayer. (IF TIME PERMITS, GIVE THE WOMEN AN OPPORTUNITY TO QUOTE A SCRIPTURE VERSE OR PASSAGE ON PRAYER WHICH HAS BEEN MEANINGFUL TO THEM.)

In Hebrews 4:16 the writer encourages us toward bold praying: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Are we experiencing answers to prayer? Could it be that we are not

boldly asking God for things that are on our heart? In the quietness of the moment, let us search our own hearts to determine if this is one reason we are not experiencing more answers to prayer. (PAUSE FOR BRIEF MEDITATION.)

In Isaiah 59:1-2, God gives us another clue as to why prayer may not be answered: "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

In this unhurried time, let us bow our heads and honestly open our hearts to God, asking the searchlight of his Spirit to fathom the darkest corners of our hearts. (PAUSE.)

Are there wrong deeds we need today to confess to God?

Are we harboring resentment toward anyone, thereby blocking the flow of God's Spirit in our lives?

Do we have an attitude toward someone which is not in harmony with God's standard for his children?

Are there things we know we should do for Christ today but we put them off? (PAUSE.)

Let us confess these sins, asking for his cleansing. (PAUSE.)

God wants to use us as instruments for his work in the world. He cannot use us when the tool is clogged and dirty.

This is a week of prayer. We have come together to pray for the reality of God's presence in our own lives and in other lives throughout our nation. Today could be the most significant day in our lives as we catch a vision of what God could do through us — cleansed, yielded instruments. Are we willing to be instruments of God's intercession?

Our missionaries are counting on our prayers. Are we burdened about their witness and our involvement in upholding them?

Jesus told them: "They should always pray and never become discouraged" (Luke 18:1 TEV). What goal in prayer will we set for ourselves today? Let's look at the prayer

folder, reading together the Scripture verses there:

Day 2

Consider: Do I earnestly, consistently pray for at least one home missionary?

Jesus told them: "...they should always pray and never become discouraged" (Luke 18:1 TEV). Because Jesus said it, today I will set this goal:

My home missionary

is

Prayer Requests and Answers:

(REREAD ALOUD, AND TOGETHER, VERSES PRINTED ON PRAYER FOLDERS.) Let's write down our goals in prayer. Some of us may want to commit ourselves to a certain length of time each day in prayer. Some may want to recommit ourselves to praying each day for missionaries. I know a church of another denomination in which four women arise each morning at 4:30 to pray for their missionaries. Little wonder that church is a missions-minded church!

Today I would like for each of us to choose one home missionary for whom we shall pray today, each day this week, and each day throughout the year. You may already have a home missionary for whom you pray daily. Would you like another? Some women enjoy selecting a missionary who has the same birthday she has.

Let us take time just now to select home missionaries. (DISTRIBUTE 3-BY-5 CARDS ON WHICH ARE WRITTEN NAME, ADDRESS, AND TYPE OF WORK OF A HOME MISSIONARY ENCOURAGE EACH WOMAN TO CHOOSE ONE CARD ASK HER TO WRITE THAT NAME IN HER PRAYER FOLDER.)

Would you like to pause right now and pray silently for your mission? Pray for him or her just as you would for yourself. (AFTER A BRIEF TIME FOR SILENT PRAYER, READ THE NAMES OF MISSIONARIES WHO HAVE BIRTHDAYS TODAY, PAUSING BE-

TWEEN NAMES. LEAD WOMEN IN A CLOSING SENTENCE OF PRAYER BEFORE YOUR AMEN.)

Hymn: "From Ocean unto Ocean" (No. 450, BAPTIST HYMNAL, 1956 edition) (second stanza)

Leader

Did you attend Woman's Missionary Union Conference at Glorieta Baptist Conference Center the summer of 1975? Were you present the last day when Carolyn Weatherford, our executive director, asked missionaries to share a prayer request? Those who entered into that experience will rejoice in knowing God's answer to one of those requests. The answer came in just two months.

In that closing hour Mildred Blankenship, assistant director of the social ministries department of the Home Mission Board, shared a prayer request as she related this incident (VOICE ON TAPE OR HIDDEN READER): "Before I state the request, I want you to join me in a prayer of thanksgiving for our discovering this summer David and Sue Lyons of Fleming, Kentucky. Years ago I had met David in a Mountain Missions conference. Now serving as pastor of Fleming Baptist Church, David attended our workshop on literacy in Louisville. Already he has become active in teaching individuals to read and in training others to become teachers.

"My prayer request: Please pray for David and Sue as they enter this new ministry of literacy."

Baptist women in that closing WMU session at Glorieta took the prayer request seriously. They prayed. Miss Blankenship relates this sequel which occurred just two months later (TAPED OR HIDDEN VOICE AGAIN):

"In Eastern Appalachia an unusual man had become pastor of a Freewill Baptist church. For two years he had preached; in that time over two hundred people had come to know Jesus. But the pastor could not read. How, then, could he preach? His wife, who could read,

read the Bible to him. Since the pastor had a photographic memory, he could say the words back verbatim. He meditated about what he had learned, and then he preached. Eventually this pastor came to realize the necessity for learning to read. He got down on his knees and asked Jesus to send him someone to help him read.

"Not long after that, the earnest preacher entered a store nearby and suddenly felt drawn to a stranger he saw there. In his heart he thought, 'This is the man the Lord has sent to teach me to read.'

"When he shared this conviction with the stranger, the stranger could hardly restrain his excitement. This stranger, you may have already guessed, was David Lyons. Could there have been a more nearly perfect teacher than David Lyons? David himself was a preacher and one who had just learned how to teach individuals to read.

"The two men lost no time in getting together for their reading session. The pastor was a rapid learner. A portion of each lesson was devoted to Bible study. Concepts of God were becoming clearer in the young man's mind. God does work in mysterious ways!"

Prayer time

Let's have a period of directed prayer. Please pray for these specific things as I mention them:

Praise God for being such a great God. Thank him for being at work in Kentucky even while women were praying in New Mexico.

Thank God that he does answer prayer. (PAUSE.)

Let's pray for: David and Sue Lyons (PAUSE) the young preacher learning to read (PAUSE)

Mildred Blankenship, our national consultant in literacy (PAUSE) teachers throughout our land who teach others to read (PAUSE)

the eighteen and a half million Americans sixteen years and older who are functional nonreaders (PAUSE)

individuals — adults, youth,

foreigners — in our community who cannot read (PAUSE)

ourselves — ask: Does God want me to be involved in this ministry? (PAUSE)

(CLOSE THE PRAYER.)

Leader

Mildred Blankenship tells another exciting experience.

(VOICE ON TAPE OR HIDDEN RECORDER): "Sometime after

Estelle West trained in our literacy workshop, she wrote a book titled BECKY ENTERS THE OPEN DOOR. In the book she tells the story of Becky Summers, who learned to read at the age of sixty-one. The teacher was one of Mrs. West's pupils, Betty Barnett, a member of First Baptist Church, Harrisonburg, Virginia.

"Mrs. Barnett said additional benefits came to Becky after she learned to read. She had more confidence in herself; she was better able to get along with people; things did not upset as much as formerly; and learning to read her Bible has opened a new world for Becky."

#### An Exercise In Imagination

Do you remember how things were with you before you learned to read? Many of us can hardly remember when we did not know how to read. Can you even imagine how you would feel to be sixty-one years old when you learned to read? For a few minutes just close your eyes and think of yourself in terms I suggest (PAUSE BETWEEN EACH STATEMENT):

Think of yourself as being sixty-one years old.

You have been to school only four or five days in your life because your father died and you had to go to work.

After you grew up you married, you had five children

You could never read stories to your children for you never learned to read. You could not read the Bible to yourself or to your children.

When your husband died, you could not work at a factory. You could not fill out the application; a friend had to do it for you.

You like to clean houses and began to clean houses for others.

Always you have wanted to read and write. You asked God to help you.

A woman for whom you cleaned heard you say you wanted to read and write. She took you to a church where Betty Barnett, a literacy teacher, promised to teach you.

You learned to read "The Story of Jesus, Part 1."

You told your teacher, "I have heard of Jesus and God all my life. This is the first time I have ever read their names. It is just wonderful!" Your eyes are filled with tears.

You are discouraged. The books are getting harder. You think you will stop.

Your teacher reminds you that "all things are possible with God." Together you pray. You did not stop coming to class.

You are sixty-one years of age. Newspaper photographers want to take your picture because you are learning to read. You reply, "If my picture will help other people learn to read, they can take it."

You are happy because a man who saw your picture in the paper brought a friend with him to church so both could learn to read.

A pastor in a nearby town saw your picture. He enlisted nine people from his church for a class in teaching people how to read.

You are beginning to read now, but you cannot write. You said, "My hands shake when I try to write. I have to hold my right hand so it will not shake when I try to write." You felt you could not learn to write.

Your teacher asked, "Mrs. Summers, do you think you could write on a typewriter?" You appreciated her kindness, but you knew you would never have a typewriter.

Today Mrs. Barnett brought you a typewriter. God has helped again.

Two weeks later you sent your teacher your first written note: "Dear Betty, Just a few lines to thank you for getting my typewriter for me. It was real nice of you. I certainly enjoy using it a lot. You have been a great

help to me. Love, Rebecca." Now you can write!

You are so happy. Now you can read. You can read at night by flashlight when you cannot sleep. You especially like to read GOOD NEWS FOR MODERN MAN, THE NEW TESTAMENT IN TODAY'S ENGLISH VERSION.

Leader

Now you may open your eyes. I hope all of us have a better understanding of the joy which comes to an individual who has been freed from the prison of not being able to read and write.

But there is one more experience I would like to share about Becky. Because Becky's heart was overflowing with gratitude from learning to read and write, she wanted to show her thanks.

In former years she had tried to conduct rummage sales, but it had been very difficult for her. She had had to depend on a friend to help price materials and write prices on the tickets.

For the first time, now, Becky could conduct a sale all by herself. She made money for the rescue squad in her community. She was also able to contribute to a new church starting close to her home.

When Mrs. West, author of the book about Becky, died, a memorial was set up in the church. Becky showed her appreciation for Mrs. West by conducting another rummage sale.

When Becky came to realize that literacy missions was sponsored by the Home Mission Board in Atlanta, Georgia, once again she held a sale. She sent the proceeds to the Board.

Today we have the opportunity of bringing our Annie Armstrong Easter Offering. Are we bringing our offering, as did Becky, out of a deep sense of gratitude?

The last phrase of the first verse of this week's hymn is "To Thee shall tribute yield." In that spirit let us bring our offering.

Offering  
Closing Prayer

## "WHERE ERROR SMITES"

### Week of Prayer: Third Meeting

#### Devotional Leader

The first day of this week we tried to come face to face with letting Jesus become Lord of our lives. Yesterday we individually set goals for prayer — each of us praying particularly for one specific home missionary.

Today we come to the heart of this week's emphasis — sharing Christ verbally with those about us.

The first focus of Bold Mission Thrust is "Let every person in our land hear and accept the gospel of Jesus Christ."

On Monday we noted that 50 to 60 percent of our nation's population is unsaved. Home missionaries cannot reach all these even if Christians of other denominations join them.

Preachers and church leaders cannot do the job alone. Indeed, they should not. If they did all the witnessing, you and I would be robbed of our part in carrying out Christ's command to all his followers. Let's look at it again:

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:18-19).

How long is it going to take Baptist Women to realize Jesus expects each one of us to witness to him? We talk about other things of great importance to our friends and acquaintances. Why are some of us hesitant to share our experience in Christ with others? We need to pray as Paul did, "that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel" (Eph. 6:19).

By witness we don't mean buttonholing individuals to cram the gospel down their throats. Rather, we are talking about expressing to others — naturally and lovingly — what Christ has done for us and what he can mean to those who open their hearts to him.

As we open our prayer folders, let us ask God's Holy Spirit, who dwells within each believer, to guide us in this commitment time (PAUSE FOR SILENT MEDITATION).

#### Day 3

Consider: Do I consistently share Christ with others?

\_\_\_\_\_ is the name of the last person with whom I shared my experience in Christ.

Jesus said, "Go ye . . . and teach all nations" (Matt. 28:18-19).

Because Jesus said it, today I will set this goal to share Christ with \_\_\_\_\_ (name of unsaved person).

Check: I will regularly take stock of my personal witnessing efforts: \_\_\_\_\_ once a month, \_\_\_\_\_ every week, \_\_\_\_\_ every day

Prayer Requests and Answers:

Read for yourself again the words of Jesus written in the folder (Matt. 28:18-19). In the light of Jesus' command, how shall we respond today? Let us now write in the name of a person we know is unsaved. This might be a member of our family, a neighbor. Quietly let us commit ourselves to following the Spirit's nudge to seek out that individual and share Christ with him or her (PAUSE).

Now read the last part of the goal for today (ALLOW TIME FOR READING). With what frequency shall we evaluate our personal witnessing efforts? once a week, once a month, every day? Place a check mark by the one you would like to do.

Almost sixty years ago the words of the following prayer were written by L. R. Scarborough, president and professor of evangelism at Southwestern Baptist Theological Seminary. As we hear these words with our ears, let us pray them from our hearts:

#### Prayer (BY READER)

"I bow my knee before the Father and pray for myself and brothers in the ministry, in the deaconship, in the Sunday School, in the mission fields and in all our churches that the Holy Spirit may come afresh upon us all, kindle holy, compassionate, evangelistic fires in all of our hearts, beat back the tides of worldliness and sin rushing into our churches, make us to see lost men in their peril and doom, set us after them with a holy enthusiasm and give us His power for this world task."

And, O Lord, we add, help us to be winsome, bold witnesses for Jesus Christ in whose name we pray. Amen.

Hymn: "From Ocean unto Ocean" (No. 450 BAPTIST HYMNAL, 1956 edition) (third stanza)

#### Leader

You and I live in a land of diversity. As we move in and out among people who are at different stages of spiritual growth, we may also encounter individuals who hold to religious beliefs quite different from ours. How

do we share Christ with them? How, for instance, would you share Christ with this young man?

#### Testimony

"I never went to a Christian church; my parents weren't very much inclined. As I got a little older, I gave up religion altogether. I became pretty much of an atheist. Later on, I began searching quite fervently for some spirituality. By the time I was eighteen or nineteen, I was frustrated with life all around.

"It is not that I was without anything. My parents were always able to provide me with nearly everything I desired. I was socially accepted. I had good grades in school. I played athletics. Still, I just wasn't happy. I had no spiritual pursuit whatsoever at that time, only material. My main quest was intoxication and sex life. Actually, I was not exceptional. The majority of the kids I grew up with had the same type of activities in one degree or another.

"By the time I was twenty, I figured out there was only one thing that was going to make me happy, and that was if I found God. So I just began to search. I studied various religions. I studied yoga. I looked here and there. And then I came to a Krishna (KREE-shnah) temple here in Los Angeles. They lived in an old Baptist church building at that time. And I became attracted by the devotees, by the atmosphere, by the genuineness and sincerity, the kindness and understanding. From then on, I came. One week later I moved in. I have been here ever since. Two and one half years now."

#### Leader

That was an authentic testimony. This young man, as have many of different ages, has become involved in a religious cult.

And what do we mean by CULT? This is not a derogatory term, but rather a designation given to "any religious group which differs significantly in some . . . respect as to belief or practice from those religious groups which are regarded as the

normative expressions of religion in our total culture." Often a cult is "gathered about a specific person or person's interpretation of the Bible. Let us take a look now at some cults and try to determine one or two differences between them and Southern Baptists.

#### Krishna Consciousness

The young man whose testimony we just heard was speaking of this cult. Could we actually see him, we would notice him easily in a crowd, for his head is shaved in a special manner and he would be wearing a long, flowing sari (SAH-ree). Krishna lovers may often be seen on street corners chanting. Influenced by Hinduism, they believe by chanting names for God their souls will be liberated from the evil influence of their bodies.

#### Jehovah's Witnesses

One significant difference between Jehovah's Witness belief and ours is that they believe man has a chance to earn his salvation. This is one reason they are incessant witnesses. They feel one major way to prove their faithfulness is by door-to-door canvassing.

#### Latter-Day Saints

While Latter-Day Saints or Mormons recognize the Bible as being inspired, they also place great faith in their BOOK OF MORMON Joseph Smith, Jr. and Brigham Young are their great heroes. They believe Jesus was not conceived by the Holy Spirit; and that through repentance, baptism, and obeying God's commandments they can earn salvation.

#### Christian Science

Christian Scientists accept the Bible as being inspired, but recognize SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES as its inspired interpretation. Mary Baker Eddy, author of SCIENCE AND HEALTH, also discovered and founded this sect.

Christian Scientists think of God as being impersonal. While Christ is divine, Jesus is not, they believe.

Members feel no need for salvation in the sense we do, for they say sin is an illusion and man has never left his original state of perfection.

#### Seventh Day Adventism

As the name indicates, this group vigorously defends the Jewish Sabbath as the day of worship. Seventh Day Adventists accept the inspiration and authority of the Bible, but add to that the inspiration and authority of their prophetess, Mrs. Ellen H. White. Jesus' atonement for sins was begun on the cross, they believe, but will not be complete until some time in the future.

#### Unification Church

Sun Myung Moon, the Korean founder of this movement, claims to be Christian. A closer look at the beliefs of Unification Church reveals that the cross was not in God's plan and that Jesus is not the final Messiah. These people look forward to the coming of this messiah, and while Moon has never said that he himself is this messiah, many of his followers consider him to be.

#### Worldwide Church of God

Herbert and Garner Ted Armstrong are names immediately linked with this sect. An outstanding feature of Armstrongism is the nationwide "World Tomorrow" radio broadcast. Members believe the descendants of the ten lost tribes of Israel are the British and American people. While followers believe salvation comes through faith in Jesus, they add to that the necessity of day-by-day obedience to God's laws to insure salvation.

#### Leader

While we respect everyone's freedom and right to worship according to his own heart, we do want to consider how we as Baptists should relate to those who are members of the

Department of Interfaith Witness of the Home Mission Board, has developed eleven guidelines which he ROYAL SERVICE, MARCH 1977

uses in training sessions with summer missionaries, missionary journeymen, US-2ers, and youth who engage in volunteer missions work:

1. Your role is witness — not judging, not convicting, but witnessing, sowing seed, watering plants.
2. Be open and learn to listen genuinely.
3. See people, not labels (not a Catholic first and a person second).
4. Don't argue.
5. Agree where you can; disagree where you must (example, compliment Mormons for emphasizing wholesome family life, but firmly disagree with their belief that yours is a false church ruled by Satan).
6. Start where they are (adapt to the situation as did Jesus).
7. Gauge the level of commitment.
8. Ask questions (to show interest and a willingness to learn from another).
9. Use language meaningful to both of you (being "saved" to some individuals means "baptized").
10. Compare best with best in different traditions (learn about other faiths).

11. Share a personal testimony of your faith. "Interfaith witness," says Dr. Igleheart, "is a life-style." The department which he directs seeks to help Baptists cross denominational lines to bear witness to our faith in Jesus Christ as Lord and to our experience as Baptists. He and his associates attempt to accomplish this in three ways: (1) by conducting awareness conferences where Baptists learn about other faiths and how to witness to their followers; (2) by enlisting and training interfaith witness associates who, in turn, serve as resource persons in their churches, associations, or states; and (3) by conducting dialogue events in which small groups of Catholics and Baptists or Jews and Baptists get together to know each other better and to share their religious experiences.

Dr. Igleheart shares three prayer requests. Please make a note of them in your prayer folder:

Pray that women throughout our

convention will become interfaith witness associates.

Pray for a greater awareness of the potential interfaith witness opportunities in your community.

Pray for the staff at the Home Mission Board working in the area of interfaith witness. Pray for the four regional directors:

George J. Sheridan (East Coast), Westfield, New Jersey  
Lloyd N. Whyte (Midwest), Miami, Florida  
A. Jase Jones (Midwest), Marble Falls, Texas  
William R. McLin (West), El Monte, California

(LEADER CONTINUES) In a moment let us divide into small groups, three or four to a group. Remain in the small groups until a signal is given; then return here. While you are in the small group, please do these things:

1. Each share how you came to be a Christian and what Jesus means to you. Please take only two or three minutes each.
2. Pray for missionaries who have birthdays today (see pages 56-64 for suggestions).
3. Pray for the unsaved person whose name you wrote on your prayer folder.
4. Pray for the requests made by Dr. Igleheart.

(WOMEN MOVE QUICKLY INTO SMALL GROUPS FOR ABOUT TEN MINUTES. WHEN THEY RETURN, CONCLUDE AS FOLLOWS.)

#### Offering

We began our emphasis by hearing the testimony of a young man who had committed himself to becoming a Krishna follower. The devoted Krishna follower gives 50 percent of his income to the temple.

As we bring our love gift today for "Our Land for Christ," let us ask ourselves: Do we have the same depth of commitment to our Lord and Savior as this young man has to his leader?

#### Closing prayer



Home Mission Board photo

# "TILL ALL THE TRIBES AND RACES"

## Week of Prayer: Fourth Meeting

### Devotional Leader

Many of you have already given your Annie Armstrong Easter Offering this week. (ANNOUNCE TOTAL AMOUNT RECEIVED; COMPARE WITH GOAL SET.) Some of you may plan to give it today.

Do we know why this offering is called Annie Armstrong Easter Offering? We understand the "Easter" part, but what about Annie Armstrong? (GIVE OPPORTUNITY TO RESPOND. IF NO ONE ANSWERS, RELATE THE FOLLOWING OR ASK SOMEONE IN ADVANCE TO PREPARE TO GIVE IT AT THIS TIME.)

Annie Armstrong became a Christian at the age of twenty in Baltimore, Maryland. Her immediate commitment to Christ found expression in practical ways as she organized a mothers' club and also raised money for foreign missions. Woman's Missionary Union members are indebted to Miss Armstrong

not only for her help in framing our constitution, but also for serving as our first corresponding (executive) secretary. Working without pay, she traveled extensively while financing her own travel. Could a more fitting name be chosen than Annie Armstrong to designate the special offering for home missions?

This offering is part of the support of our Home Mission Board; the other comes from the Cooperative Program through which we give Sunday by Sunday when we bring our tithes and offerings.

Living in the midst of spiraling inflation, have we stopped recently to reevaluate our giving? Are we giving our tithe regularly to our Lord through his church? Missionaries and missions, too, have been affected by inflation. Are we concerned that half our nation's people do not know Christ? This week what have we done without so that we could

make a sacrificial offering to missions in our land? Do we really want to see a Bold Mission Thrust for Christ in our land? Are we willing to give more to help bring this about?

Let's look at our goal for today (PAUSE). Together let us read the Scripture verse: "Each one should give, then, as he has decided, not with regret or out of a sense of duty, for God loves the one who gives gladly" (2 Cor. 9:7 TEV).

Jesus said, "Freely ye have received, freely give" (Matt. 10:8). Jesus said it; therefore, today I will (ENCOURAGE WOMEN TO REFLECT ON THEIR PATTERN OF GIVING AND DETERMINE WITH GOD'S HELP TO GIVE MORE FOR THIS OFFERING AS WELL AS SUNDAY BY SUNDAY. SUGGEST THEY WRITE INTO THEIR GOAL THE INCREASE THEY HOPE TO MAKE.)

### Day 4

Consider: How much can I increase my gifts through the Cooperative Program and the Annie Armstrong Easter Offering?

Jesus said, "Freely ye have received, freely give" (Matt. 10:8).

Because Jesus said it, today I will set this goal: increase my giving through Cooperative Program:

Annie Armstrong Easter Offering:

### Prayer Requests and Answers

#### Prayer

Let us thank God for sending Jesus. Let us pray that he will enable us, out of a deep gratitude, to give this offering today joyously and sacrificially. Amen.

#### Offering

Hymn: "From Ocean unto Ocean" (No. 450, BAPTIST HYMNAL, 1956 edition) (third stanza)

#### Leader

Today's emphasis points to the work of the Department of Language Missions of the Home Mission Board. This division oversees the work of about half our home missionaries (about 1,000) who serve almost half the national population (45 to 46 percent), which is made up of ethnic groups.

Oscar Romo, department director, encourages Baptist women to join in a prayer of thanksgiving for two significant happenings in language missions. Let us bow our heads and in our hearts praise God.

First, for an awakening among Southern Baptists to ethnic people in our communities and an increased willingness to let them be themselves (PAUSE).

Second, let us praise God that in the midst of crises around the world, Southern Baptists have an opportunity to witness and minister not only overseas, but also as the doors of our nation open to refugees from various parts of the world. Specifically, let us

thank God for the fantastic opportunity we have to witness to the 130,000 Vietnamese who came to our country about two years ago.

Would someone like to voice a prayer of thanksgiving to God. (PAUSE. IF NO ONE RESPONDS, ASK THE WOMEN TO JOIN YOU IN SAYING, "THANK YOU, LORD, AMEN.")

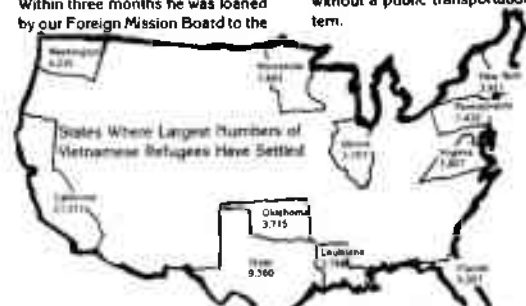
When Saigon fell in May 1975, Lewis Myers, missionary to Vietnam, and his family were on furlough. Within three months he was loaned by our Foreign Mission Board to the

QUESTION: What is the age range of the Vietnamese who came here?

MYERS: The largest number (not counting the children) were young adults.

QUESTION: What are major problems faced by the refugees?

MYERS: Frustrations have come trying to locate jobs; adjusting to English-language schools; and learning to get around in a nation without a public transportation system.



Home Mission Board to become consultant in Vietnamese work. Let us listen to an interview with Mr. Myers.

### Interview

QUESTION: When did the 130,000 Vietnamese actually come to this country?

MYERS: Saigon fell on May 29, 1975. Two to three weeks prior to that time some Vietnamese came to the United States. Most of them, however, came early in June.

QUESTION: Did they settle in one part of our country?

MYERS: They settled in many areas — from the state of Washington to Miami, Florida, and from eastern Pennsylvania to southern Texas and California. The largest number (about twenty thousand) were in Camp Pendleton in Los Angeles. This is natural, for the southern California climate is similar to that of Vietnam. Also the many ethnic groups in southern California created an atmosphere more receptive to refugees.

Another serious problem is the severe emotional stress accompanying family separation, cultural adjustments, and job situations.

By far, however, the most severe problem is the destruction of the family. In their own country, everyone knew who he was within the structure of his family (for example, the eldest son always assumed certain responsibilities). Now that the family is fragmented, the structure is shattered, causing extreme emotional stress.

QUESTION: How are they working out these problems?

MYERS: One way in which the Vietnamese are trying to cope with the family problem is by seeking out family substitutes. A young couple may ask their American sponsors, "would you allow us to call you Mother and Father?" Some may seek out other Vietnamese who are older.

QUESTION: What have Southern Baptists done to help?

MYERS: It is unbelievable how rapidly Southern Baptists geared to



try to help with the resettlement. Irvin Dawson at the Home Mission Board led in the effort. Within six weeks a resettlement coordinator had been designated on the staff of each state Baptist convention. That individual carried the responsibilities for enlisting sponsors (both individuals and churches) and for getting these in touch with refugee camp officials or Mr. Dawson.

**QUESTION:** What are Southern Baptists doing to minister to these refugees spiritually?

**MYERS:** The basic thrust has been lay-led Bible study units. Also, several congregations have been formed. These are largely made up of adults. Children, for the most part, enter English-language school of the sponsoring church.

**QUESTION:** Who teaches and leads these adult Bible studies?

**MYERS:** Just now there are seven pastors who have come from Vietnam. They serve in Alexandria, Virginia; Ft. Walton Beach, Florida; Birmingham, Alabama; Carbondale, Illinois; New Orleans, Louisiana; San Bernardino, California; and Orlando, Florida. Other leaders are some of the most highly trained Baptist laymen in Vietnam.

**QUESTION:** What kind of response are the Vietnamese making to the gospel?

**MYERS:** They are responding, especially where a ministry has persisted for a year or longer. A number of baptisms have occurred in Oklahoma and in Florida. The greatest response to the gospel by people who move, I am told, is during the first two years of their relocation. This puts a sense of urgency into our work.

**QUESTION:** How can I find out whether or not Vietnamese are living near me?

**MYERS:** Contact your pastor, the state convention headquarters, or the Home Mission Board, 1350 Peachtree St., NW, Atlanta, GA 30309.

**QUESTION:** After locating Vietnamese people, what can Baptist women do to help?

**MYERS:** Go to a Vietnamese home and offer to help the mother learn English. Help the children to get involved in neighborhood activities. Begin a Bible class for Vietnamese women.

**QUESTION:** Do you have prayer requests to share with us?

**MYERS:** Yes, I do.

First of all, pray for Vietnamese pastors who are experiencing all the adjustments others are having, but they are expected to be a stabilizing force.

Continue to pray for Vietnam — especially the Christians there.

And pray for the 130,000 Vietnamese in the US as they adjust in our land.

#### Leader

In a few minutes we shall use those prayer requests in our prayer groups. But before we pray, here is a letter we should hear.

#### Letter

(NAMES IN THE LETTER ARE REAL. NAMES OF ADDRESSEE AND WRITER ARE FICTITIOUS.)

Dear Evelyn,

How I wish I could talk with you! Writing details of a recent experience in my church is almost too much for me, but I thought you would like to know.

Remember the refugee family I told you my church is sponsoring? Well, they seemed to be getting along all right. Mr. Thu (you pronounce that "too"), his wife, his mother, and the five small children attended our church, and we have found them to be so lovable.

The parents worked as janitors. As soon as Mr. Thu could handle English better, he got a good job at the Home Mission Board.

But then tragedy struck. Their three-year-old son was killed, police charged the father with beating him so badly that the child died. Mr. Thu was taken to jail.

Our pastor, Dr. Jones, his associate, Dr. Stephens, and the consultant for Vietnamese, Mr. Myers, worked hard to try to find out what

actually happened. Mr. Thu confessed to killing the child, but most people seriously doubt that he did. In fact, the next day he retracted the statement. We may never know.

We tried to do all we could; food and sympathy poured in and the funeral was no cost to the family. I am sure none of us understood the frustration of the family, especially that of Mr. Thu. You see, part of the Vietnamese grief process is for the family to prepare the body themselves for burial. I am sure our customs seem strange to them.

But that is not all. The father became so depressed that one week later he killed himself by hanging with his own shirt. Oh, it's all so tragic. I just could not understand. Mr. Myers told us, "A partial deterioration of the family through the death of his child may have been intolerable for Mr. Thu. He was terribly frustrated over adjusting to a new culture."

The Sunday after the child died, Dr. Jones preached on "Love Never Fails." He pointed out that for Christians there are no limits on love. We will need to love that family, including four children, for a long, long time. I think I am beginning to understand a little more about God's unconditional love.

I find myself praying the prayer of our pastor when he said at the second funeral, "Help us to speak to them clearly of your love and of our own."

Evelyn, do pray for our church, for this little family, and for me. My heart is too full to write more. Come to see me when you can. Love, Ann

**Leader**

Today you will be dismissed directly from your small group. Before we go, let me ask you to include the following in your praying.

- Lewis Myers' requests (REPEAT THEM IF NECESSARY)
- missionaries who have birthdays today
- your own home missionary
- our involvement with Vietnamese people
- our goals

## "FIRED WITH TRUE DEVOTION"



Home Mission Board photo

### Week of Prayer: Fifth Meeting

#### Opening Prayer

#### Leader

(ANNOUNCE THAT OFFERING PLATES ARE AT THE DOORS. SUGGEST THAT WOMEN PLACE THEIR OFFERINGS THERE AS THEY LEAVE.)

Turn in your folder to the back of the sheet listing your goal for today. Have your pencil ready to write, when I give a signal, the qualities you think help make an effective missionary.

The missionary featured today is one of more than twenty-one hundred missionaries serving throughout our homeland. She has been selected not because she is

necessarily more outstanding than others, but because she is typical of the kind of true devotion to God and his children our missionaries possess.

Listen carefully. Every time you hear a different, good trait of a missionary, jot it down. At the close we shall share our findings. (GIVE WOMEN TIME TO PREPARE TO WRITE. READ SLOWLY.)

First, I have excerpts from letters written by several Baptist women who know our missionary:

1. From the leader of a mission action group at the center this missionary helps direct: "She has surprising talents . . . sees talents in

other people . . . has spiritual depth and can express it in her teaching . . . has the ability to make kids (or anybody) feel important . . . is dependable . . . knows she is not perfect and honestly deals with problem areas."

2. From a volunteer worker at the center: "She is energetic . . . the most cooperative person I have ever worked with . . . relies on the Lord . . . faces the fact that she has problems . . . knows how to make almost any kind of crafts . . . has helped me learn to work with children by just observing the way she works."

3. From a WMU director: "She is one of the most dedicated Christian girls I have ever known . . . loves all of

the people who come to the center — from the youngest to the oldest ... color of skin is no issue for this missionary and her husband or for the people who come to the center ... inspires confidence in volunteer workers through acceptance, orientation, support, and counsel."

Continue to listen for qualities and jot them down as we hear from the missionary herself. She would be the first to admit that the good things these collaborators say about her are in her life through the grace of God, for this young woman has always been the forceful, dynamic Christian she is now at age thirty-two. Let me introduce Novella (Mrs. Jackie) McClung, who, with her husband, serves at Stewart Baptist Center in Atlanta, Georgia.

#### Novella McClung

I am Novella Thompson McClung. I came from a broken home in a small North Carolina community. When I was thirteen, my mother and my eight brothers and sisters moved to Lincoln, North Carolina.

Members of a Baptist church there soon discovered that no one from our large family attended church. Secretly a group of them banded together to sponsor us children. A concerned Sunday School teacher and a caring Training Union leader agreed to cosponsor me — a tiny, shy teen-ager. Every Sunday they would go out of their way to come by for me and others in my family who wanted to go to church.

I had attended Vacation Bible School one summer before I started to school, but this was my first time ever to attend Sunday School. Late it up. Training Union was brand new to me. I almost died the first time my leader asked me to take part, because I was so timid. She did not push me, but she did encourage me. She also taught me how to read my Bible daily and what that could mean to me.

Mrs. Sisk, my Sunday School teacher, and Mrs. Burngardner, my Training Union leader, used every opportunity to tell me about Jesus,

but most of all they kept on loving me — which was what I really needed.

I remember that first Christmas how those ladies gave me a skirt and sweater, the first time in my life I had received clothes for Christmas. When I got older, they taught me how to drive a car. When I was in their homes, I looked for things I could do to help them. I was glad when they let me baby-sit, for then I felt I was helping them.

Every time my teacher would say that Jesus loved me, I questioned her statement. I wondered if Jesus could really love me — with the kind of background I had. But one Sunday evening my Training Union leader put her arm on my shoulder as I went out the door and said simply, "Novella, I love you, and because I love you I want you to know the same Jesus I love. He will love you too."

Throughout the evening service I thought about Jesus loving me. During the invitation time I did not go forward; but as soon as the service was over, I knelt with my pastor and my two good friends and opened my heart to Jesus. I was sure Jesus loved me.

I was so happy. But when I told my mother what had happened, she did not seem impressed. In fact, I am not sure she would have allowed baptism then if my pastor had not explained it all to her. I was glad she came to see me baptized. I remember I was wearing a skirt and blouse my dear leaders had made for me.

Those two faithful friends continue to support me after twenty years. From time to time I receive a card, a telephone call, a piece of material. They even made a scrapbook of my life as a Christian. They make me think I really am somebody.

Once I made up my mind about Jesus, I had no doubts. He is in charge of my life and has been since I was sixteen years old and I asked him to be Lord of my life. I remember that it dawned on me I could not tell my friends "Jesus is the answer" un-

less I was willing for him to control my life. If he loved me that much, he knew what was best for me.

I wanted to do what Jesus wanted me to do with my life. At that time I thought I would be a missionary to Africa. I really did not want to go to Africa because I was afraid of lions! I was truly excited about being a Christian and wanted to learn all I possibly could. I taught Sunday School, helped in Training Union and GA. I wanted any job that would help me become a better Christian. I even sang in the choir.

Another kind of love came into my life when I married Jackie McClung. I was just nineteen. Jackie was already a Christian; he recognized God wanted something of my life, but knew it was not for him.

We had been married about a year when one day as I came in from work Jackie said, "Let's get this over with." We both knelt in front of a chair, and Jackie surrendered his life to the lordship of Christ. We promised God to do anything or to go anywhere for him.

We went to Gardner-Webb College and later to Southern Seminary. During those college and seminary years we had some severe tests of faith, but God always saw us through. We thought at first God wanted us to serve Spanish-speaking people here in the United States. But Jackie kept failing Spanish, and we knew that was the wrong direction.

While I was working at the seminary, Wayne Dehoney invited Jackie and me to visit his church, Walnut Street Baptist. We became involved there with people from the inner city, and God used that experience to open up his field of work for us. This is exactly the type of work we are now doing in Atlanta, Georgia.

Located in a predominantly black, low-income area, Stewart Baptist Center reaches out to people of all races. Most of the families living in these rented houses do not have fathers in the home.

During the week through our school year we minister to adults, usually 50 percent of whom are

white. For every white child, however, there are ninety or ninety-five black children. Bible clubs and other ministries touch the lives of about 230 different people a week. Night and day classes reach people from three years of age to old age.

I must tell you about Wendy, an attractive sixteen-year-old girl, who accepted Jesus quietly one day as she and I talked. I gave her a Bible. The next week Wendy returned, asking, "Can I have three more? My friends and I have been reading this. They don't have one."

Often Wendy comes to me to ask what a certain Scripture passage means or if I can help her know what God wants her to do. This past summer she helped me at the center by answering the telephone and also with Bible study clubs. At the rate she is growing, she may be ready to lead a Bible study club herself in another year.

Jackie and I have been very interested in senior citizens. When we first met them, I felt they were sitting down just waiting to die. We have used to help them see they are individuals of worth who need to be active.

Some of them care for the children by teaching or performing odd jobs. How pleased we were when they — all by themselves — voted to buy from their own funds a basketball for the boys at the center. One woman commented, "Well, it'll keep 'em from breaking our windows."

I would like to share two prayer requests.

Please pray that Jackie and I will be willing at all times to do with our lives what God wants.

Pray that we may reach families in this community for Christ. Jackie and I did not come from Christian homes. Since we have learned the great importance of this, we want our people to experience Christian homes.

What is this missionary was fired by "devotion"? What qualities did you discover in analyzing the

testimony of this home missionary? Let's share your findings. (AS THE WOMEN MENTION THEM, WRITE THE QUALITIES ON CHALKBOARD.) How many of these qualities should mark the lives of all the followers of Christ? AID? Some? Why or why not?

This is the last day of our Baptist Women observance of the Week of Prayer for Home Missions. Will it all end here? Have we learned more about the work and needs of our missionaries in the United States?

In the spirit of Bold Mission we have made personal goals. Let us review them now. Let us look back over those goals. Have we as individuals accomplished them during this week?

First, we were challenged to let Jesus become Lord of our lives.

Second, we determined to pray boldly, each praying especially for one missionary this week.

Third, we called to mind at least one person with whom we would share Christ. Have we done this? With whom will we share Christ next week — and the next? We remember this is one of the major objectives of the Bold Mission emphasis.

Fourth, we tried to put into proper perspective our giving — Sunday by Sunday giving our tithes and offerings through the Cooperative Program and then a special, sacrificial Annie Armstrong Easter Offering at this time of year. Are there members of our family whom we can help with their priorities in giving?

And what is our goal today? Should we give more attention to the goals we have already set? We are reminded of Jesus' words, "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46). Do we also need this reminder from James 4:17: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin?"

Perhaps we are ready to set additional goals. Perhaps our goals need to be in the area of personal involvement — to use our talents (gifts) in missions work through our church either right now or this summer.

Southern Baptist leaders in evangelism and missions point out ways women may help to implement the Bold Mission Thrust. Should your goal reflect one of these? (PAUSE AFTER EACH ONE)

Become aware of what your association is doing in evangelism and extending its ministry, and become involved. (PAUSE).

Become aware of what your church is doing in evangelism and extending its ministry, and become involved. (PAUSE).

Pray for your church, its staff, and all who are involved in Bold Mission. (PAUSE).

Help your family plan a vacation which involves participation in a witnessing or new-work project. (PAUSE).

Encourage a team approach — husband-wife or teams of singles to share in Bold Mission Thrust. (PAUSE).

If you are retired, get involved in Bold Mission Thrust. (PAUSE).

Help enlist men and youth in Bold Mission Thrust. (PAUSE).

Whatever goals we need to make today, let us make bold plans for the sake of our great God.

#### Prayer

INCLUDE MISSIONARIES WHO HAVE BIRTHDAYS TODAY; THE TWO REQUESTS FROM NOVELLA MCCLUNG; AND OUR FOLLOW-THROUGH OF GOALS.

Hymn: "From Ocean unto Ocean" (No. 450, BAPTIST HYMNAL, 1956 edition) (last stanza)

Offering placed in plates as women leave

#### Day 5

Consider: Am I following through on the goals I set? Am I using my gifts (talents) through my church?

Jesus said, "Why call ye me Lord, Lord, and do not the things I ask?" (Luke 6:46).

Because Jesus said it, today I will set this goal: \_\_\_\_\_

Prayer Requests and Answers

## Current Missions Group



Gladys Bryant

"Every day on my way home I pick up a newspaper. I sit down inside and open it up. My children don't know I can't read."

That statement was made by a father who is one of thousands of Americans trying to cope with a complex society without one of the most basic skills: the skill of reading.

A 1969 census showed that 1.5 million Americans are illiterate in the absolute sense of not knowing how to read or to write.

A report from the US Office of Education in 1975 stated that 23 million Americans — one-fifth of the adult population — are functionally incompetent. Another 39 million adult Americans are considered to have skills that will "get them by." That means that nearly half of those eighteen years of age and older have difficulty coping with everyday chores or activities such as shopping, getting a driver's license, filling out a check, or completing a Social Security application.

### Where are the illiterates?

Southern states generally have a higher percentage than other regions of illiterate and unskilled English-speaking persons. Twenty-five percent of the population in that area are considered functionally incompetent; 37 percent "just get by."

In urban areas large concentrations of non-English speaking persons are handicapped because of their inability to converse or write in English. In the past decade or so, large numbers of refugees and immigrants, as well as foreign students and families have entered the US. They are confronted with problems of a second language and "instant" adjustment to their new environment.

Persons who need help are scattered throughout the United States; some live in most every community. They come from all races. They may be in the lower economic groups, slow learners, or physically handicapped. They may be old or young, white or non-

white.

But wherever they are and whatever they might be, functional illiterates have common problems and handicaps which make getting along in their world extremely difficult.

What problems and handicaps do they face?

Many with reading and/or writing problems attempt to hide their handicaps. They find themselves competing in the social and work worlds with persons who are educated. They generally feel inadequate. Many become alienated from society, withdraw into their closed world, or develop skills which may compensate for the lack of education.

A twenty-four-year old illiterate with four children found it difficult to get a job. He could not drive. When his son was ill, he could not read the directions on the doctor's prescription.

Elsie, an Eskimo Christian, was seventy-six when she sold to a missionary couple: "I can read reading, but I can't read writing or write writing." She learned to write and wrote a letter to her sister 500 miles away. The sister had to ask another missionary to read the letter to her. She said, "Now teach me so I can answer Elsie's letter."

A young mother and her baby came home from the hospital. The husband left to pay the rent and never came back. The woman was left with the baby and three other children. She could not even write her name correctly. With the help of a literacy volunteer who taught her to read, she secured a job, the first she had ever had. She was able to support herself and her children and go off to work.

A nurse from Taiwan was struggling with English medical terms. Her instructor in a literacy program in Albuquerque was also a registered nurse; she matched the specialized need by helping not only with conversational English but also with medical terms.

Frank Laubach called nonreaders and non-writers "the seeing blind." They are not able to read street names or house numbers, grocery prices or price tags. They cannot sign legal documents, fill out applications for employment, write letters, or read the simplest Bible story. They cannot understand danger signals, order from a catalog, or fill out the form in a doctor's office. They cannot look up a phone number.

But their handicaps do not have to follow them through life if someone cares enough to help them learn to read and write.

### How can adults be taught the skills of reading and writing?

Volunteers in churches and associations throughout the Southern Baptist Convention have become involved in literacy classes. They are teaching hundreds of nonreaders and non-writers and foreign newcomers struggling with English. Meeting in homes, churches, and Baptist centers from Maine to Hawaii and Alaska to Florida, teachers and students are developing a camaraderie which provides the climate for trust and confidence needed for learning to take place.

Most of these volunteers use a system developed by Frank Laubach, Dr. Laubach, whose original purpose in language work was to make it possible for people everywhere to read the Bible, coined the slogan, Each One Teach One. Many teachers prefer to work with one pupil at a time, and that method has distinct advantages. The class plan, however, is used effectively for small groups.

The one-to-one teacher-student ratio helps each student get individual instruction. The teacher is able to tailor the sessions to suit the student's needs and schedule. Many students feel more at ease in such a situation and can move through the learning process at their own pace.

Classes should be limited to five students. Teaching sessions last one hour. Time should be planned to give individual attention to those who may have specific problems or who are progressing at different levels. Separate classes are needed for English-speaking nonreaders and non-English-speaking persons.

Helping meet the total needs of the student, a teacher may take him to a grocery store, the post office, a clinic, or on a tour of the town to read signs.

What kinds of experiences can one anticipate in helping nonreaders?

"I say literacy work has a community-wide appeal," Mrs. John Isaacs has said. "The person who teaches overflows his life into many others."

She continued: "Teaching a person to read opens the door to fill many of his other needs."

Seeing an individual move toward self-sufficiency in his personal life, in a job, and in the community is a source of satisfaction for the teacher.

A retired medical doctor became the tutor for a physician from Ecuador who was establishing residency for surgery in his city. The South American studied English intensively on his own and three times a week with the retired doctor. His efforts were successful, and he passed his certification examination and began his residency. The physician-teacher of English felt that the exchange was rewarding: "We met most of his family over the three-year period and became like foster parents ourselves."

Students show their appreciation in many ways for the new friendships which often open up a new life to them. As one teacher stated: "Just plain loneliness and need of friends is one of the problems to overcome. Often English is the least of their problems."

Many teachers participating in literacy sessions give much more of their time than that which is involved in the classes. A group of women at First Baptist Church in Marietta, Georgia, lead conversational English classes each week. They reach out to Cuban refugees, wives of international students, and wives of professional and military men. The teachers are wives and mothers, grandmothers, retired teachers; they all share a warm love for others and the ability to accept people just as they are. (The director of this program is Ruth Miller, writer of the ROYAL SERVICE series "Reborn Free.")

The morning session includes an hour's "party time" and an hour of English study. The party time gives opportunity for social contact and refreshments, ending with some singing. The concentrated study provides instruction in English and some understanding of American culture and customs. The evening session is only an hour of concentrated language study.

But there is much more to this program than the special study. Teachers and students gain friendships and become part of one another's lives.

### How can Baptist Women begin a literacy program?

The basic requirement, of course, is for a group to decide seriously and definitely that it is willing to give the time to prepare and to teach. Persons who wish to teach must take special training through a literacy workshop. Such workshops are held in churches, associational meeting places, Baptist centers, or other settings.

Teaching literacy is different from other learning situations. One school teacher commented, "I thought anyone who had taught school for forty years should be able to teach reading, but I didn't know how to go about helping an adult."

## Current Missions Group

Two women from First Baptist Church, Marietta, Georgia, had driven carloads of non-English-speaking women fifteen miles into Atlanta for a year before they teamed up with four others to attend a fourteen-hour workshop and began their own sessions in their church.

In Albuquerque, New Mexico, volunteer teachers are retired persons, teachers, housewives, professional persons, and servicemen. The only requirement for teachers is that they be at least high school age and train in the four-day workshops held twice during the year at the Baptist Youth Center.

Ruth Holmes began on her own when she became aware of the need in her community — Columbus, Georgia. She became a teacher's assistant at the local high school. Because she was working with Spanish-speaking people, she attended the first-, second-, and third-year Spanish classes and graded papers. She then attended a workshop led by Mildred Blankenship, director of literacy missions for the Home Mission Board. Mrs. Holmes also enrolled in a course entitled "How to Teach Others" at a local seminary. She began two classes in English and a Bible class for the Spanish-speaking.

In Jackson County, Mississippi, where one of every eight adults over twenty-five years of age is classified a functional illiterate, a literacy volunteer for the Home Mission Board conducted a workshop for a group of concerned men and women. Workshop students studied the Laubach materials which they would be using in their teaching and practiced their techniques on others.

The workshop in Jackson County was one of sixteen held last year by Mr. Jack Eckerberger, a former cosmetologist from Pasadena, Texas, who became interested in the literacy program,

began teaching, and later qualified to direct workshops to teach the teachers. She goes on assignments for the Home Mission Board when they call on her.

A workshop led by an experienced literacy teacher is the best way to train persons who will be working with non-reading adults. The fourteen to twenty hours of training in the workshop give the new teacher the confidence needed to understand how to do this work.

Workshops may be set up for an area, a church, or an association. No minimum number of participants is necessary. It is important that those who come follow through in establishing sessions for nonreaders. Probably the best number for a workshop is ten to fifteen. If more than thirty persons are involved, they will have difficulty practicing and mastering the teaching techniques — a fundamental part of the workshop.

### How is literacy work a part of missions?

Persons who teach nonreaders point out that they are involved in both home and foreign missions. The one-to-one sessions provide opportunity for witnessing and Bible study; and conversations afterward often turn toward a Christian theme. The friendships formed and the opportunities for involvement beyond the one or two sessions each week show the students a concern and caring that opens doors to an expression of Christian love.

Mrs. Howard Novinger, co-director of the First Baptist Church Literacy Center in Las Cruces, New Mexico, states that part of the literacy work there includes "sewing classes which offer not only instruction in sewing but further exposure to English as a means of everyday communication and Christianity as a way of life."

The women of First Baptist Church in Marietta, Georgia, have taken as their motto, "My children, love must not be a matter of words or talk; it must be genuine, and show itself in action" (1 John 3:18 *New English Bible*).<sup>\*</sup> The teachers give of themselves to their students beyond the teaching sessions: in a hospital waiting room, driving a student around while he hunts a job, signing for a telephone, teaching the students to knit, or helping a student get her driver's license.

Teachers who work with international students find a foreign mission field transported to their community. Through their witness they influence the foreign-born person's understanding of Christianity. Internationalists who return overseas as Christians become witnesses there.

### How do we locate nonreaders and nonwriters?

Finding nonreaders is not easy. Most will not come forward and say, "I can't read." Many of them keep hidden their lack of basic reading and writing abilities.

Mrs. Eckerberger states: "If someone came in and said he couldn't read and write, an employer would probably not offer him a job. Society has said to these people, 'You can't read and write—so you can't do anything.'"

"If an employer finds out that a worker cannot read or write, he might fire him. So the worker hides the fact."

Reaching out for non-English speaking persons is easier when a literacy program is made available.

How can nonreaders be located? Here are some sources: Baptist associational offices; a survey of church members about anyone they may know; superintendent or director of local schools; contact with community centers, especially those located in housing

projects; and social workers.

To gather information about non-English-speaking prospects, one should contact local college or university officials about international students and their families; immigration or naturalization officials; businesses which may employ overseas workers; military installations which train foreign servicemen.

## Planning the Meeting

### PLAN 1

Arrange for a panel presentation with chairs set up for the moderator and panelists.

Introduce the study with the opening paragraphs of the lesson materials.

Then, ask the women to mention all the things they could not have done during the day if they had been unable to read or write English. List these on a poster board or shell paper.

Ask one member to moderate the panel. She will ask the questions as suggested in the study material. Call on three other members to give answers to the questions by using the study material.

With the conclusion of the panel, ask the women to recall steps one should take to begin a program for nonreaders.

List the names of any persons known to group members who cannot read or write English. If members want to help these nonreaders and to find others, discuss the actions the group must take to begin a literacy program. Set up a schedule for beginning the program.

Call to Prayer: Frank Laubach said: "The person who will save the world is wearing your clothes. Not you alone, of course, but you and millions who will do what you

After locating names and addresses of nonreaders, one should begin making contact shortly before the sessions are to begin. The contacts should be personal, friendly, informative, and persuasive. The nonreader needs to be aware of the helpfulness of the sessions, have complete information about the program, and recognize the helper's concern and

desire to help him gain these basic skills. The teacher who will be working with the person is the best contact person. Her sensitivity in the initial contact can be the secret of success for the work sessions.

Literacy is not an end in itself. But it can be the channel for building a more productive, satisfying, and secure life. And it can introduce many persons to Christ.

should do." Dr. Laubach dedicated his life to teaching adult illiterates to read and write.

In a period of silent prayer, ask members to pray: for greater awareness of people in your community who do not read; for individuals in your group to undertake the special ministry of literacy work; for missionaries who are named on the calendar of prayer today (see pp. 57-64).

### PLAN 2

Before the meeting: Make assignments for a panel discussion as suggested in Plan 1.

During the meeting: Follow suggestions in Plan 1.

If members are interested in beginning a literacy program, outline steps which should be taken for its beginning. Set up a timetable for definite actions and designate specific persons for handling the details. Plan to study *Mission Action Group Guide: Nonreaders* (see order form, p. 64). Contact Miss Mildred Blankenship, Director of Literacy Missions, Home Mission Board, 1350 Spring Street, NW, Atlanta, GA 30309.

### PLAN 3

Before the meeting: Contact your associational Baptist office and other agencies for information on literacy programs in the city

and data on functional illiterates and non-English-speaking persons in your area.

If a mission action group in your church is involved in literacy work, invite a member of that group to the meeting to tell of their activities.

During the meeting: Call on the person you have invited to discuss the literacy program in which (s)he is involved.

Present the data you have received from agencies. Discuss some of the reasons for illiteracy and problems of persons handicapped by not being able to read and/or write English.

Lead the group in a discussion of what they wish to do about involvement in a literacy program. If they wish to begin a program, make definite plans for the step-by-step development of a literacy program. Urge members to study *Mission Action Guide: Nonreaders* (see p. 64). Make positive and specific plans for follow through on each of the steps necessary.

<sup>\*</sup>The *Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961, 1970. Used by permission.*

## Round Table Group



Photo by Wollworth  
**Woman**  
Janet Gibbs

**All We're Meant to Be** by Letha Scanzoni and Nancy Hardesty (Word Books 1975) \$4.95\*

**Ms. Means Myself** by Gladys Hunt (Zondervan 1972) \$1.95\*\*

**Images** compiled by Janice Grana (Acorn 1976) \$3.95\*\*

Are we SELF-conscious? Discussion of woman surrounds us: television, newspapers, magazines, books bombard us with opinions. How has all this talk affected you and me? Has our reaction been emotional or contemplative? Do militant libbers offend us and frighten us, or offer us the opportunity to reconsider our role?

What is woman? More to the point, what are we? What should we be? Does society dictate our

place? Should others tell us what we ought to be? If we are free to discover our own selves, why do we hesitate to give serious thought to the woman question? Are we afraid that the woman we are is not worth much?

Proverbs 31:10 esteems the good woman, but we fear good may not apply to us. Romans 3:23 says, "For all have sinned, and come short of the glory of God." God sent his Son that we might have righteousness through faith. Should we doubt the value God gives us?

Certain of personal worth, let us consider woman. Since we are Christian, we search the Scriptures for answers. We find conflicting statements. Compare Galatians 3:28 with 1 Corinthians 11:9. Paul may have written 1 Timothy 2:12, but his many references to individual leaders show no sexual differentiation. He never suggests that Priscilla's role in the church was subordinate to Aquila's. Some of his statements are difficult to understand.

Paul Jewett, professor at Fuller Theological Seminary, argues that any view subordinating woman to man is incongruous with the fundamental revelation of God, which is male-female equality. Jewett begins with Genesis 1:27. Man in God's image is man — male and female. Just as God is three persons, no one subordinate to the other; so man is two persons, a fellowship of equal partners. Jesus never spoke against male domination, but in his actions he was revolutionary. He permitted an unclean woman to touch him. He had women followers. He praised Mary for choosing an "unwomanly" act — learning. Only her sister suggested that women belonged in the kitchen. Jesus had fellowship with women as equals. He was the perfect man, fully in the image of God.

How do you and I decide what the Bible teaches? "The criterion

by which the Bible is to be interpreted is Jesus Christ," states the Baptist Faith and Message. Each one of us, relying on the guidance of the Holy Spirit, is competent to interpret. We must discover our own spiritual answers to the woman question.

Perhaps we should consider separately women as wife, woman as person, and woman's role in the church. A woman may be subordinate to her husband in the home and exercise leadership in other areas. Gladys Hunt, in *Ms. Means Myself*, contends that while Ephesians 5:22-24 teaches wives to be submissive, in 1 Timothy 2:12 "Paul is addressing a specific problem in a specific place." A woman who has the ability to lead should lead.

Carolyn Weatherford has expressed regret that so few women hold positions of importance in the Southern Baptist Convention. Few women serve on boards. Except in WMU, career opportunities are limited. In most local churches, women are expected to work behind and through male leaders. To achieve the desired goals, we influence rather than take responsibility for action.

Our predecessors fought male and female opposition to found Woman's Missionary Union, to have women accepted as messengers to the Southern Baptist Convention and to have women appointed to boards. We are proud of women on our mission fields. Not one, except as companion to her husband, not even Lottie Moon, would have been sent if those determined women who began WMU had not been willing to speak out. Does God require woman to be silent?

### Book Reviews

Letha Scanzoni and Nancy Hardesty call themselves Christian feminists. They examine Bible references to woman in the first six chapters of *All We're Meant to Be*.

In the remaining nine they discuss woman — married, single, working in the church, working elsewhere — basing their answers on Bible teachings. Both writers, one married, one not, admit to having felt the frustration of being female.

Their point of view might not be yours or mine. Their interpretations of Bible passages may differ from those we have long accepted. They challenge us to think for ourselves. Their book is scholarly and, possibly for that reason, not lightly read.

Less controversial is *Ms. Means Myself* by Gladys Hunt. She believes that God has charged men with spiritual leadership and

women with modesty. Modesty is not "outward fashion" or "mindless silence" but "a heart that responds to God." A woman should not hesitate to lead, but she is not liberated by what she does but by what she is. A woman who surrenders herself to God finds her real self and thus has the freedom to relate to others.

Janice Grana compiled *Images* from manuscripts submitted by over six hundred women. *Images* contains reflections of personal experiences. Each woman speaks from her own situation, but what she says touches us all. She reveals her soul, and as we see inside her, we understand ourselves better. After reading the collection, we

recognize the truth expressed by Janet Gibbs:

I am a person  
Different than others  
Yet with a common bond.

*Images* is a delight. To read the book is to exult with Sophie Smith: Who wants to work on a morning like this? . . .

When the whole outdoors shouts.

"Come, take a look!"

And to weep with the grandmother who misses those who called her Minnie.

But they're gone.  
And so is Minnie.  
Only Grandma is here.  
And God! She's lonely!

## Planning the Meeting

Decide which books you will use and encourage members to read them.

You may choose *Images*. Plan a session of spontaneous sharing. Have members read selections and explain why they chose as they did. Give time for each member to create her own poem. Stimulate creativity by suggesting topics such as the book's division headings, listed as contents, or by asking each woman to finish the statement "I am . . ."

That same request, or the question What is woman? could open conversational sharing. For ideas from *Images* use paragraph 2 of "Get the Action Started," page 130, or "To Be a Woman," page 104, or the poems on pages 99 and 128. Lead each woman to self-discovery, to see her need for God in order to gain self-acceptance. Use *Ms. Means Myself*, pages 15-16 and 21.

The Hunt book inspires Spirit-filled living. You might assign one or more members to share its message.

Why not discuss the woman question? Use suggestions from

the excellent study guide provided in the back of *All We're Meant to Be*. Plan for your particular group. Direct single women, for example, to read chapter 9 of *Ms. Means Myself*. If you wish the group to discuss woman's role in the church, direct members to this article, in *Images*, page 126, and to *All We're Meant to Be*, chapters 6 and 13. To start discussion of any topic, use questions such as 1-3 for chapter 1, page 238; 4 for chapter 5, page 242; or 1 for chapter 7, page 244.

"Women in Missions," an article in *Home Missions*, July-August 1976 (check your church media center (library)) is another good resource for discussion.

Welcome differing opinions. To hear new ideas is to open the way to becoming more than we are.

### CALL TO PRAYER

Read from *Images* "Prayer Is for Real People," page 35, or "A Circle," page 69. Remind members that the calendar of prayer lists not names but persons. Make prayer personal.

## Book Forecast

### Books for April

**Getting Through to the Wonderful You** by Charlie W. Shedd (Fleming H. Revell 1976) \$4.95\*

**What Everyone Should Know About Transcendental Meditation** by Gordon R. Lewis (Regal 1975) \$1.45\*\*

### Books for May

**The Joy of Discovery in Bible Study** by Oletta Wald (Augsburg 1975) \$2.50\*

**The Bible: God's Missionary Message to Man, Vol. 2** by Gilbert L. Guffin (WMU 1974) \$1.50\*\*

### Books for June

**What Is a Family?** by Edith Shaefler (Revell 1975) \$6.95\*

**I Want to Enjoy My Children: A Handbook on Parenthood** by Brandt and Landrum (Zondervan 1975) \$2.95\*\*

**Happiness Is a Family Time Together** by Bock and Working (Revell 1975) \$4.95\*\*

\*If you are a member of Round Table Book Club (a group can be a member), you will get these books automatically. The books are also available through Baptist Book Stores. See order form p. 64.

\*\*Available through Baptist Book Stores. See order form, p. 64.



## Prayer Group



Don and Yvonne Otwell are language missionaries, working with deaf persons in the Jacksonville, Florida area.

Baptist Women have received the following message from Yvonne Otwell.

We have learned the power and value of prayer in our ministry. We are happy to know that during the month of March you will be praying for us to great numbers in prayer groups all over the Southern Baptist Convention.

Each year the Florida Baptist Conference of the Deaf meets at Lake Yale assembly for the purpose

of growing and learning and fellowship.

As the 1976 conference approached, we found many last-minute program details that needed attention. In an effort to stay close to the Lord and not sag under the load of preparation, we prayed. Mr. and Mrs. M. R. DeMerree, retired missionaries to the deaf, who were in charge of the program, also prayed as they completed the plans. Larry Barnett, missionary to the deaf in Louisiana, was the conference pastor; he too prayed seeking God's leading.

On arrival at the assembly, my husband, Donald, said, "Let's just give all this meeting over to the Lord and not worry any more." Problems immediately arose. But a problem relating to the cost of the conference was soon solved. When another problem popped up, I began to worry. Donald said, "Just praise the Lord," and we did.

Each of the preaching services was beautiful. The Lord seemed to hold the deaf at attention. Larry preached clearly. Prayers were answered when we saw the deaf respond to the invitation

"Sunday morning as the special music was presented and our passion for the weekend began the sermon, it was clear the Lord was about to bless us in an unusual way. At the invitation the hearts of the deaf and workers with the deaf were touched by the Spirit of God. At the front of the meeting room, men and women knelt in rededication of their lives to God's will and work among the deaf. Along with these came young people who had never given their hearts to the Lord seeking to find "What must I do to be saved?"

Through his amazing grace, God filled that conference with love and power. And it did not end with the conference. We are still enjoying the results of the conference and the answers to prayer.

There was no need to worry or fret. There was no need for anxiety about program problems or difficulties in room arrangements or facilities. There was no need to wonder if God was going to bless us. God's Word tells us "Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the

peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6-7).

### Prayer Requests

Now, here are some things I want Baptist Women to pray especially about:

Youth work: As you pray, remember the deaf children and young people who need to know Jesus. Pray for the associational summer camps now being planned for deaf children and young people.

Rural churches: Pray that more rural churches will see the need and allow God to lead them into ministering to the deaf in their communities.

Churches with deaf ministries: Pray for the churches in Florida that already have deaf ministries, that their work among the deaf will be fruitful, and that more deaf people will be won to the Lord and become leaders.

Praising God: As you pray, praise God for the answers to your prayers. In a past ROYAL SERVICE, a calendar of prayer request was made for prayer among deaf children and for a breakthrough in

working with deaf college students. The Lord has answered these prayers with the establishment of seven classes for deaf children and a growing class of deaf college students in the Clearwater, Florida, area.

"Praise God from whom all blessings flow"

### Sign-language Sentences for use in prayer group meeting

I praise God



We shall praise and adore Jesus Christ



Reprinted from Sign Language Made Simple by Edgar D. Lawrence © 1975 by the Gospel Publishing House, Springfield, MO 65802. Used by permission.

## Planning the Meeting

### Before the Meeting

Plan for one woman to prepare and present the message from Mrs. Donald Otwell. Ask her to do this in two sections: first, the material about last year's Florida Baptist Conference of the Deaf; then the prayer requests.

Ask someone to study carefully the sign language sentences before the meeting and to learn to sign them well enough to teach them to the women at the prayer group meetings.

### At the Meeting

Lead the women to sing the prayer chorus "Kum Ba Yah." Have them sing it a second time,

using the actions or signs. Someone in your group will probably know these signs. If not, learn them in advance from a child or a children's choir worker.

Tell the women they will get a small taste of speaking with signs during today's program.

Take time to learn the signs for "I praise God," "We shall praise and adore Jesus Christ," and "I am praying."

Present the names on today's calendar of prayer (see pp. 56-64), pausing after each name for the women to sign "I am praying" and for a brief silent prayer.

As the message from Yvonne Otwell is presented, pause

whenever there is something to praise God for, and lead the women to sign the sentence, "I praise God" or "We shall praise and adore Jesus Christ."

After each prayer request, lead the women to sign "I am praying." Spend time in silent prayer for the requests.

Something to do because you have studied and prayed. Refer to Mission Action Group Guide: Language Groups (see order form, p. 64). Study the section on ministering to the deaf. Choose and carry out one of the suggested projects which will meet a need in your community.

Not everyone heard Jesus gladly, and many who did responded with shallow understanding of the astonishing claims he made for himself and his kingdom.



## The Great Assurance

L. D. Johnson

Scripture passages: Matthew 13:3-43; Mark 4:26-29; Luke 11:5-8; 18:2-8

During World War II an American Marine, engaged in heavy fighting on one of the Pacific islands, wrote his parents: "Write and tell me who is winning this war!" His life was daily in jeopardy but he couldn't see who was winning. We are often so close to our own participation in a struggle that we do not have perspective to view the outcome.

Several of Jesus' parables are addressed to this need. Jesus wanted to build confidence in the disciples concerning the future of

the kingdom of God. To understand and appreciate these parables they must be read against a background of disappointment and discouragement. Not everyone heard Jesus gladly, and many who did responded with shallow understanding of the astonishing claims he made for himself and his kingdom. When people did understand the implications of the call to discipleship, many reacted negatively: "This teaching is too hard. Who can listen to this?" (John 6:60 TEV).

One may sense in these parables an autobiographical note. "He was greatly surprised, because they did

not have faith" (Mark 6:6 TEV). It is almost as if Jesus were saying, for instance, in the parable of the sower, "I find that much of my sowing of the word is to no avail. What keeps me going is the assurance of an abundant harvest from the good soil." The parables are not one-time illustrations, however; they are timeless. Sowers of the Word still find much of their effort fruitless. The purpose of these parables of "the great assurance" is to focus attention on the harvest rather than on the disappointments of crop failure.

**The Confidence of the Sower** (Matt. 13:3-9, 18-23)

Somebody said that the difference between a pessimist and an optimist is illustrated in the way each reacts when half his beverage is consumed. The pessimist says, "My glass is half empty," while the optimist says, "My glass is half full." Jesus' parable about the sower lends itself to that kind of sharply divergent interpretation of the results of faithful sowing. Concentrate on the soils which received the seed and the parable appears to be an expression of frustrating failure. Look at the harvest — "some a hundredfold" — and the parable becomes an inspiring story to build confidence in the worthwhileness of sowing the seed despite all evidence of failure.

Jesus told this parable to make a specific point. In this story the point is assurance of harvest rather than preoccupation with failure in some soil. Jesus stressed the positive aspect of kingdom growth.

The way we hear is one of the meanings of this familiar parable. And the parable is also a commentary on how the gospel is received. Four kinds of soil represent four familiar ways of hearing the gospel.

The seed which fell on the path did not get into the ground at all. Few roads — as we know roads —

existed in Palestine. Men followed accustomed paths across fields, packing the soil into a beaten track. The point of the parable is not that the sower's carelessness with the seed caused some to fall on the hard path. In sowing the field, some of the seed was bound to fall on the hard ground made inhospitable by the tramping of many passersby.

The hard ground is a fact of life. People make their lives a thoroughfare for every passing traveler until they are impervious to the seed of the gospel. No ordinary plow will penetrate. Perhaps the sharp, tearing plowshare of grief or catastrophe alone would make that hard ground open to the seed. Lying unwelcome on the surface, the seed is soon swept away by the power of evil. And the ground remains barren and unaware of the miracle of growth that might have taken place in it.

Shallow soil is also a fact of life. In Palestine the soil was often no more than a thin layer on a rocky shelf. Because it lacked depth, the rocky soil lent itself to the rapid germination of the seed. It sprang up quickly, only to wither and die with the first heat wave, since it had no depth of root.

Applied to human nature, the description is startling in its insight. How often Jesus confronted this kind of shallow enthusiasm. "I will follow you wherever you go," a man glibly offered (Luke 9:57 TEV). But the Lord would not be taken in by such thin commitment. On another occasion a woman in the crowd cried out, "How happy is the woman who bore you and nursed you!" (Luke 11:27 TEV). But his head was not turned by such praise when unaccompanied by dedication: "Rather how happy are those who hear the word of God and obey it!"

Some seed fell among thorns, Jesus continued, and the thorns choked out the growing grain be-

fore it could mature. This sort of ground, he said, is illustrative of those who receive the gospel, "but the worries about this life, the love for riches, and all other kinds of desires" (Mark 4:19 TEV) foiled the sower's purpose to grow grain on that ground.

Here is a picture of the preoccupied life. We know it well. We are busily, even religiously, engaged in many things. Some of them may be essentially harmless. We may even be doing good. But do our "good works" choke to death the gospel in us? People permit themselves to be sliced up into a hundred tiny pieces, so splintered that there is no center, no unifying principle or purpose to give direction and meaning to life. "All other kinds of desires" divert many church members from their primary responsibility to Christ and his kingdom.

But there is also the good ground on which the seed has fallen. Here the harvest is bountiful.

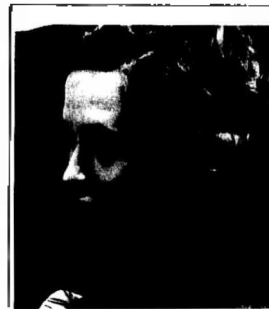
To human eyes a good deal of Christian work seems futile and fruitless, resulting in disappointment. But the Master Sower has complete confidence that there will be a harvest. And he wants to encourage his followers to believe in the harvest too.

In St. Paul's Cathedral in London the visitor sees a bronze tablet commemorating the unselfish labors of a great man, Canon Samuel A. Barnett, who gave many years in Christ's name in the East London slums. His work was often difficult and results disappointing, but he never lost heart in its worth. On the tablet is carved the figure of a sower scattering seed in a field and underneath is the inscription: "Fear not to sow on account of the birds." That captures the spirit of this parable. Much of the seed is wasted, but there is always the good soil and the bright promise of harvest.

**From Small Beginnings** (Matt. 13:31-33)

Another way of expressing confidence in the kingdom's outcome was to contrast its meager beginnings with its ultimate magnitude. Jesus did this in two graphic, brief parables — the mustard seed and the leaven. Their point is to emphasize the amazing outcome of so small and lowly an origin.

What more appropriate object could Jesus have chosen to illustrate the kingdom's minute beginnings? The mustard seed is so small that one must hold it carefully in the hand to keep from losing it. But when full grown it makes a shrub eight or ten feet in height. Only a small amount of leaven in a bushel of dough is required to permeate the entire batch and cause it to become yeasty. If one sees in nature the miracle of transformation of the small and inconspicuous into the large and impressive, should one lack confidence in the power of God to bring his own kingdom to its appointed end?



Small things, if they have divine vitality, will persist and overthrow the powerful things which lack divine vitality.

## Bible Study Group

During his earthly lifetime Jesus' movement seemed uncertain and small. The small, outwardly inconsequential beginnings of his movement make even more convincing the miracle of the growth of the kingdom after Jesus' resurrection. This was the thing he wished to illustrate by the parables of the mustard seed and the leaven. "Don't be misled by the striking contrast between the power of Rome and Jerusalem and the powerlessness of my kingdom," he was saying. Small things, if they have divine vitality, will persist and overthrow the powerful things which lack divine vitality. Jesus was more concerned about quality than quantity. The kingdom's growth may be compared to the mystery of a tiny seed becoming a great shrub, or to a bit of yeast silently and unobtrusively transforming a whole bushel of dough

### Certainty of the Kingdom (Mark 4:26-29)

Here is a brief parable, found only in Mark, which illumines another aspect of Jesus' optimism about the kingdom. The seed growing of itself illustrates Jesus' confidence in the certainty of the kingdom's outcome.

The parable takes its meaning from the common observation that the harvest is not, after all, in man's hands. Man "scatters seed in his field" (Mark 4:26 TEV). Of course, man's role in crop-raising is more extensive than throwing the seed out on the ground and "letting the Lord take it from there." Don't suppose Jesus was unaware of the rigors of farm labor, especially since there were no farm machines to do the heavy work. But the point he made is that when all is said and done, man does not control the miracle of growth.

Man's role in the kingdom harvest is scattering the seed and "working with his sickle, because harvest time has come" (Mark 4:29 TEV). He has his work to do,

and God is not going to do it for him. Nevertheless, growth must wait on God. Human beings can only wait with patient confidence in the power of God.

This is a difficult lesson for us "activists." We have a hard time believing that everything does not



**The wheat will be threshed and stored, while the weeds will be gathered and burned.**

depend on our jumping in to fix things up for God's kingdom. No doubt that was one of the reasons Jesus told this parable.

God's hour will come. The seed has been scattered. In due time the grain will appear, ripen, and be ready for the harvest.

Let no one read this as an apology for a "do-nothing" approach. Surely the day is past when Christians would defend the notion that "When God gets ready to save a man he'll do it without our help." Few interpretations of the gospel seem more contradictory of the spirit of Jesus than that one. What the parable teaches is confidence in the certainty of the harvest. Harvest is sure, not because of man, but because of God.

### The Endless Struggle (Matt 13:24-30, 36-43)

Something is happening in the

field of the world besides the seed of the Word germinating and the wheat growing to maturity. That is the meaning of the next parable of assurance, the wheat and the tares.

In the parable of the seed growing secretly, the farmer scattered the seed and then would "sleep and rise night and day" while the growth process went on. But in this parable an enemy came "when everyone was asleep" (Matt. 13:25 TEV), and sowed weeds in the field where the good seed had been sown. So, the blissful picture of the farmer scattering the seed and sitting back waiting for harvest is not all there is to know about sowing and reaping in the field.

The details of the parable are familiar. Two kinds of plants were growing in the field, one the good wheat and the other a poisonous weed. On discovering the weeds a servant proposed that they be uprooted, but the master refused to let that be done in case the wheat also be uprooted. Instead, he said, let both grow together until the harvest at which time there will be a separation. The wheat will be threshed and stored, while the weeds will be gathered and burned.

The parable stresses the fact that there is a harvest and that the weeds will be dealt with and disposed of at that time. What it is saying is plain: Recognize the presence of evil in the world. It is unrealistic to deny it. But one day there will be a harvest.

Why does God tolerate evil in the world? The only answer is that God has allowed freedom to man and that man has chosen to exercise his freedom in a God-defying manner, making sin an ever-present reality. Evil exists because man is free to choose it, and having chosen it, he becomes its slave.

This parable confronts us with the fact of evil in a world created in good. Jesus didn't explain sin away, but he did tell us of the final

outcome. The weeds are meant to ruin the crop. But the sower of the weeds has not reckoned with the wisdom and determination of the rightful owner. He does not intend to lose his good grain. When the harvest comes the grain will be saved, the weeds destroyed. So the

**What greater assurance do we need than that "there is nothing in all creation that will ever be able to separate us from the love of God which is ours through Christ Jesus our Lord"?**



parable is saying. To be sure, the evil is all about you, within and among you. But do not despair. Harvest time is coming.

The parable illumines another perplexing problem. Some Christians, convinced that the world is getting worse and worse, say: "Look at the evils of this age — the mass poverty, starvation, war, decline of public and private morality." One has to admit that the evidence indicating that the world is becoming more evil all the time is impressive. In terms of the parable, the weeds are growing up.

Others argue that the world is getting better and better. "Look, we can now do great things. We have conquered diseases that for centuries were cripples and killers. Soon we shall have the answer to cancer. And look at all the other things we have accomplished: education of the masses, better housing, a higher standard of living for more and more people. Today we can walk on the moon; tomorrow we shall colonize it, the day after — who knows, perhaps we shall settle

on Mars!" Such persons make a good case too. There do seem to be evidences of a better world.

According to Jesus, both are right and both are wrong. The good and the evil are growing up together. Man is becoming more powerful, and as he does so, he

ing. In the meantime, we live in the tension of a world incredibly good and horribly evil.

### The God Who Hears (Luke 11:5-8; 18:2-8)

Here are two more parables of "The Great Assurance." They are about a friend aroused in the night by a request for help and an unjust judge pestered by a poor widow seeking justice. These two parables have the same theme as the others: God may be trusted with the affairs of the kingdom and we may have complete confidence in his readiness to do what is for our good.

Like most of Jesus' parables, these two are taken from everyday experience. And both have a touch of humor which is bound to have brought a smile and a chuckle to those who heard Jesus tell them. The first presents a fellow in an embarrassing situation. A guest has arrived late at night and he has no bread in his house to set before him. The traditional hospitality of the householder made that condition a serious breach of etiquette. So the embarrassed host goes to a neighbor and begins to knock on his door to awaken him to borrow "three loaves," the amount of bread for a single serving. The neighbor is extremely annoyed. It is late. He has hedged his children down on pallets spread out on the floor of the single-room house. He himself had dropped off to sleep. Now comes this noisy neighbor making a racket that is sure to rouse the whole household. So he gets up and grudgingly gives him the bread.

Who could be a cheerful giver at such an hour? But it is easier to get up than to lie there and listen to the fellow pounding on the door and calling to him. Besides, there is the matter of courtesy and hospitality to one's neighbor. So, says Jesus, even though he is irritated by the inconvenience, he will get up and

## Bible Study Group

give the neighbor the three loaves. "Which of you would not do that?" is Jesus' question to his hearers. Well, if you would do what you were asked to do — even if for the wrong motive — how much more is God ready and eager to come to the aid of those who ask him. God is just the opposite in disposition from the sleepy, grumpy householder. If a decent neighbor will do his duty, although grudgingly, don't you think you can count on God to do eagerly and joyously what is best for us? So, don't be afraid to ask him.

The parable of the unjust judge presents a similar and also common situation. Both granness and

humor are in the story. How many poor, powerless indigents have been victimized with the help of unscrupulous government officials? Jesus' mother was likely a widow. Maybe he knew personally about the hardships of widows who couldn't get justice in the courts.

The humorous side of this parable is the way in which the widow "got to" the dishonest judge. She couldn't threaten him with disbarment for his callous dishonesty, for she was powerless. So she just worried him nearly to death. She kept after him, day and night, until in exasperation he said: "I will see to it that she gets her rights; or she

will keep on coming and finally wear me out" (Luke 18:5 TEV).

Again, the point of the parable is the contrast between an unjust judge's giving in in order to rid himself of the woman's pestering and the readiness of God to respond to our cry if we will but give him the opportunity. He is the God who hears his people's pleas.

What greater assurance do we need than that "there is nothing in all creation that will ever be able to separate us from the love of God which is ours through Christ Jesus our Lord" (Rom. 8:39 TEV)? We may in confidence place our lives and our destiny in his hands.

## Planning the Meeting

**AIM FOR STUDY:** By the end of this meeting, each group member will be able to describe how her confidence about the future has grown because of her study of several parables.

### PLAN 1

Suggest the following outline for members' notebooks:

Parables About the Kingdom

What was the one reason Jesus told all these parables?

1. Matthew 13:3-9 — the sower
2. Matthew 13:31-33 — the mustard seed and the leaven
3. Mark 4:26-29 — the seed growing of itself
4. Matthew 13:24-30, 36-43 — the wheat and the tares
5. Luke 12:5-8 — the late-night request.

Talk about the need in today's world for Christians to have the confidence that God is in charge. Sing together "He's Got the Whole World in His Hands."

**Call to Prayer.** — Give each member a slip of paper on which is written the name of one of the

missionaries on today's prayer calendar (see pp. 56-64). Ask each woman to pray silently that the missionary will grow in awareness of "the great assurance," and be able to focus attention on the harvest rather than on the disappointments of failure.

### PLAN 2

Make this a "creative" Bible study. Let members share, through artistic activities, the meanings they discover in the parables.

Bring to the meeting these materials: scissors, glue, crayons, paper, pencils, construction paper, and a long strip of paper table covering or butcher paper. Write out instructions for each group or individual to follow.

At the meeting: Introduce the session with information from the study material. Divide members into five small groups or let members work as individuals if your membership is small. Each group or individual needs at least one copy of ROYAL SERVICE.

1. Read Matthew 13:3-9, 18-23, and "The Confidence of the Sower." Discuss: How does this

parable express confidence in the kingdom's outcome? Decide on a way to present the truths of the parable to the entire group. For example: From construction paper tear out symbols and glue them on a sheet of paper to form a symbolic picture; or draw a mural depicting the parable; or write a contemporary version of the parable.

2. Read Matthew 13:31-33 and "From Small Beginnings." Discuss possible meanings of the two parables. How do they express confidence in the kingdom's outcome? Share some examples of the parables' truths. Decide on a way to present the ideas of the parables to the entire group. Write a poem; or write new words to a familiar tune; or draw a symbolic picture.

3. Read Mark 4:26-29 and "Certainty of the Kingdom." Discuss possible meanings of the parable. How does it show optimism? What is God's relationship with nature? Decide on a way to present the truth of the parable to the entire group. Write a choral reading; or write a story; or make a poster.

[continued on p. 64.]



## Meet the Man

who is the new executive director-treasurer of the Home Mission Board.

William G. Tanner succeeded Arthur B. Rutledge (left in photo at left) on January 1. In accepting the job as head of the Southern Baptist Convention's home missions program, Tanner said: "It is not too bold to say that one of our objectives is to win our nation for Christ. That is what home missions ought to be about."

Before coming to Atlanta, Tanner was president of Oklahoma Baptist University. Prior to that he had been president of Mary Hardin-Baylor College and pastor of churches in Mississippi and Texas.

Home Mission Board photos



# How to Run a Well-Baby Clinic

Taking a baby to the doctor isn't such a major ordeal — if a woman has a doctor.

"If she has a doctor?" you ask. "All American women have doctors. Everyone knows a baby should go for check-ups as regularly as the books recommend."

But some mothers in your community can't afford the regular care of a doctor for their babies. A doctor is consulted only in an emergency — and then it's a luxury.

That's why some groups of Baptist Women are involved in operating clinics for well babies. This means that a group provides a regular program in a disadvantaged neighborhood where mothers can bring their babies for periodic check-ups. It may be one Saturday a month, one morning a week, or more often.

This is no small undertaking. Because it's a medical clinic, professional volunteer staff have to be engaged. A location has to be secured. Equipment has to be begged, bought, or borrowed.

Consider these tips:

People who can't afford to take their children to the doctor regularly can't afford to commute across town to get to your clinic. Be sure it is located in an easily accessible place.

Though your location may be makeshift, make sure you have an adequate waiting room. Doctors and nurses can't function as well if waiting patients and their families are underfoot.

Be realistic when you set up the schedule. When you first contact a doctor or nurse about the possibility of volunteering time in your

well-baby clinic, voice your sensitivity to the person's busy schedule. Ask him or her to donate only a reasonable amount of time and use several volunteer workers if necessary — perhaps a different one each week.

Many mothers who can't afford to take their children to the doctor have to work in order to feed the family. Keep this in mind when scheduling your clinic. You may want to pick a night or weekend.

Don't expect your volunteer doctors and nurses to do all the house-keeping chores. Take the initiative in cleaning up before and after, in keeping accurate records, and in occupying waiting patients.

Perhaps one or two group members can be in charge of keeping records of patients. These members may be able to get some training at this by asking a few pointed questions the next time they visit their families' physicians.

Occasionally pharmaceutical companies may be willing to donate samples of vitamins or medicine. Ask your doctor about how to find out about this.

Though your clinic is for well babies, don't be surprised if you occasionally get some ill or injured patients. Valuable training can be obtained at the Red Cross in your community. Every member of your group who helps with the clinic should take a basic course in first aid.

While the clinic is in operation, remember that the doctor is in charge. This is necessary for smooth operation and the best treatment of patients. Do all you can to cooperate with the doctors and nurses.

Even if you have the clinic fully staffed, keep an eagle eye out for new members in your church or medical professions. Enlist them to help soon after they join the church.

In order for some economically disadvantaged women to keep the babies they have well, it is necessary that they work. That means additional children are unwelcome in the family. Members of your group should be well-versed in birth control. A family planning agency in your community may be a resource.

Doctors and nurses have to go through years of training in order to achieve professional expertise, so do not be tempted to give out medical information yourself. What your doctor told you about your child may not apply to another woman's child. Also, never give away medicine that has been prescribed for your child. Prescription medicine is intended only for the person whose name is on the label. It is against the law to dispense it to someone else.

Once you have gone to all the work to set up and operate a well-baby clinic, don't forget that the purpose is to glorify Christ. While you may not be equipped to examine a child, you can share your faith with the mother. Don't expect the doctors and nurses to do witnessing that you won't do yourself.

Be sensitive to other needs in the life of a family. Be well-versed about places in your community where a needy family can turn for assistance. (See chart on p. 53.)

Reprinted from *Contempo*, November 1976

## Planning the Meeting

Conducting a well-baby clinic is one service your group might help provide for families. Discuss in your meeting these questions: What is the need in your community? Do you have the resources to provide this service — personnel, time, a place, etc.?

For further help in the discussion, have on hand one or more of the following: *Mission Action*

*Group Guide: Child Care\**; *Mission Action Group Guide: Economically Disadvantaged\**; *Persons, Not Things: Principles of Mission Action\**; *How to Use Community Resources in Mission Action.\**

Other special needs of families are listed below, along with sources of help. Study this chart in your group.

In a time of prayer, include missionaries who have birthdays today (see pp. 56-64). Ask each member to pray for one missionary, remembering especially any children in the family. (See *Missionary Album* — \$4.50 through Baptist Book Stores\* for information about families of foreign missionaries.)

\*See order form, p. 64

The chart is reprinted by permission from *Changing Times*, the Kiplinger Magazine (April 1976 issue). Copyright 1976 by The Kiplinger Washington Editors, Inc., 1729 H Street, NW, Washington, DC 20006.

## Where to get help

problem	public agencies	local chapters of these organizations
alcohol drug abuse	health department, social services department	Salvation Army, Alcoholics Anonymous, Al-Anon, Alateen, religious organizations
consumer complaints	extension service, courthouse, local state consumer protection office	chamber of commerce, Legal Aid Society, Consumer Product Safety Commission, Better Business Bureau
day-care centers	extension service, social services department, recreation department, public school system	YMCA, Jewish Social Service Agency, religious organizations
emotional illness	health department, social services department	Family Service Association, Mental Health Association, National Clearinghouse for Mental Health Information, religious organizations
family & marriage counseling	extension service, health department, social services department	Family Service Association, Mental Health Association, Salvation Army, religious organizations, Parents Without Partners, Inc.
legal aid	courthouse, social services department	county state bar associations, American Civil Liberties Union, Legal Aid Society
mental retardation	health department, public library, public school system, recreation department, social services department	Association for Retarded Persons, YMCA, Mental Health Association, religious organizations
newcomer assistance	courthouse, public library	chamber of commerce, Welcome Wagon, religious organizations
physically handicapped	extension service, health department, public library, public school system, recreation department, social services department	Easter Seal Society, Red Cross, Heart Association, YMCA, National Aid to Visually Handicapped, Muscular Dystrophy Association, religious organizations
senior services	extension service, health department, public library, recreation department, social services department	American Association of Retired Persons, YMCA, Salvation Army, religious organizations
unemployment	extension service, health department, public library, recreation department, social services department	Red Cross, Cancer Society, Visiting Nurse Association, Meals on Wheels, Mental Health Association, religious organizations
youth counseling	health department, public school system, recreation department, social services department	Family Service Association, Mental Health Association, religious organizations

## Agenda for Officers Council meeting

(Record plans on form found in Baptist Women BYW Record, Report, and Planning Forms \*)

- Use the suggested meditation.
- Conduct leader training activity.
- Plan for homebound members
- Check plans for Week of Prayer for Home Missions.
- Check plans for promoting Annie Armstrong Easter Offering.
- Check progress on achievement guide and make reports.
- Plan regular Baptist Women activities: general meeting for April and mission action project, coordinate group plans.
- Plan for group training.

Follow the suggestions on pages 20-37 this month for Baptist Women participation in the five-day observance.

A list of materials for Baptist Women use during the week of prayer is on page 22.

Publicize the schedule of activities in all study groups, mission action groups, and prayer groups. If you have groups in a retirement home, give them a schedule and a special invitation to attend. Consider persons who work and have other unusual schedules in setting the meeting times.

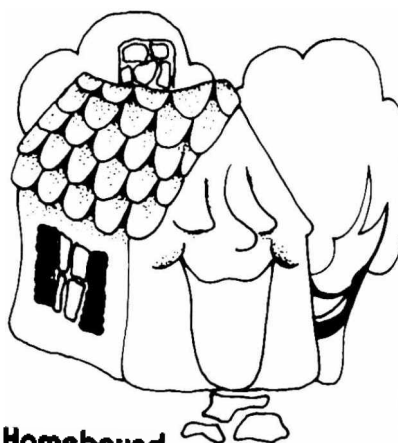
Provide an evaluation sheet for persons attending the Week of Prayer for Home Missions to fill out and return to one of the Baptist Women officers. In officers council meeting think of areas where

response is needed and include these questions or the evaluation form. Be practical. Use the information in planning future Baptist Women activities especially weeks of prayer. Some possible questions are:

1. Are the meetings scheduled at appropriate times? Make other suggestions.
2. Was enough variety used in presenting prayer needs? Make other suggestions.
3. Was the purpose of the meeting clear?
4. Did you leave the meeting with information from which you could continue to pray specifically?

## Annie Armstrong Easter Offering

Group leaders, choose one or two persons from the group. Conduct an interview with them during the group meeting with regard to how and why they give to the Annie Armstrong Easter Offering. Be sure that each group member has an envelope (see list of materials, p. 22) and understands the time and place for giving the offering.



## Homebound

Tape sessions of the Week of Prayer for Home Missions. Designate someone to take the tapes to homebound members. While delivering the tape,

read the names of the missionaries on the prayer calendar and spend time praying with the homebound member.

## Continuous Leader Training

Designate ten minutes of the officers council meeting for a training session. Ask the mission support chairman to lead the activity.

Read page 23 in *Baptist Women Manual*. List the three elements of mission support on a chalkboard. You might refer to these as ways you help missionaries. Under each one list all the ways your Baptist Women participates. Evaluate the effectiveness of what you are doing in each area. (Example: Has anyone in your church been appointed a missionary? List other activities you could do.)

Include a discussion and evaluation of the Week of Prayer for Home Missions.

Read the suggested Scripture passage in Call to Prayer pp. 56-64. Ask each officer to listen to the passage and write down one word that describes her role as a Baptist Women officer. If the suggested passage is totally inappropriate, choose another one. Let members share the word they listed with one another. Read the names of the missionaries. Spend time in prayer.

## Records and Reports

Midyear reports are due April 1. The secretary or president completes the reports and gives them to the Baptist Women director or the WML director.

The midyear report forms found in Baptist Women BYW Record, Report, and Planning Forms. The midyear report is on a pink sheet of paper in the envelope.

Make your midyear report according to progress on the Baptist Women Achievement Guide (which appears in Baptist Women Manual and in WML Year Book 1976-77).

Other reports. Each month the group leader makes a report to the president based on: attendance at meetings; number enrolled; new members; visitors; budget expenditures; number of magazine subscriptions.

Each month the president makes a report to the Baptist Women director (or WML director). This report is based on: number enrolled; attendance at regular meetings; attendance at special meetings; visitors (name, address, etc.); new members (name, address, etc.); members lost; budget expenditures; number of magazine subscriptions; number of prospects; leader training engaged in; number of groups of each kind. The report forms are the pink sheets in the envelope. These forms are to be duplicated. You will need twelve of each for a year.



## Grow a Knowbody

Spring is coming. Plant a seed and Grow a Knowbody! Tell a new church member about a regular feature in ROYAL SERVICE that she would find helpful. Get her to subscribe. \*

## Training for Groups

At the conclusion of officers council meeting, ask group leaders to remain for a brief period of training.

Select one or more exercises from one of these books about values clarification. Guide the group leaders in the exercise.

*Meeting Yourself Halfway* by Dr. Sidney B. Simon (Argus) \$4.95\*

*Values Clarification* by Simon, Howe, Kirschenbaum (Hart) \$4.95 paper\*

*Values and Teaching: Working With Values in the Classroom* by Louis Rath (Merrill) \$8.95\*

These books are available through Baptist Book Stores.

If you do not have access to a book, prepare your own exercises. Try this one:

Ways I would choose to spend my time:

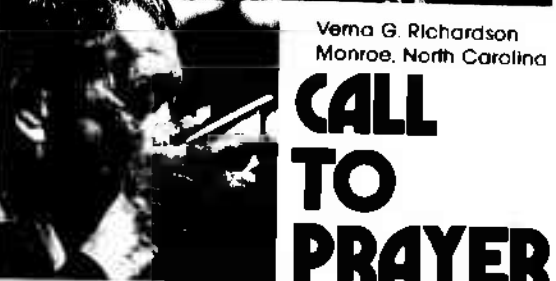
- reading the latest best seller
- playing tennis
- polishing my shoes
- attending a political rally
- trying out a new recipe.

An exercise like this helps you know yourself and reveal yourself to other people. To be a group it is essential to know persons in the group, to let them know you, and to learn to share together. Exercises in values clarification help you do this.

\*See order form p. 64.

\*\*From Woman's Missionary Union, 800 N. 20th St., Birmingham, AL 35203. Price, \$4.00 per year, single copy 45 cents. For subscription outside the US add \$1.50 for postage and handling. Please enclose remittance. One- or two-year subscriptions available. Alabama subscribers add necessary sales tax.





Verna G. Richardson  
Monroe, North Carolina

# CALL TO PRAYER

## 1 Tuesday John 15:4-15

"Pray for my neighbor to whom I witness must necessarily be little by little (*poco a poco*).," writes Joan (Mrs. Richard) Forrester, Venezuela. "On Spanish congregation of Faith Baptist Church is ready for a national pastor. Pray for God's guidance and wisdom to this church." Mr. Forrester, pastor of the church, suffered a fall of over 1,000 feet last July. Pray for this family as they head ahead to their furlough beginning in June, when Mr. Forrester will take further treatment due to that injury. Mrs. E. Franklin Broome, weekday ministry, Kentucky.

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

H. Jackson Day, preaching, North Brazil.  
Mrs. Richard A. Forrester, home and church, Venezuela.  
Mrs. R. Dean Harlan, home and church, Venezuela.  
Patrick A. Hepp, journeyman religious education, Bangladesh.  
Douglas N. McElrath, publication, Indonesia.  
Mrs. Darrell A. Mack, home and church, Japan.  
Bernice Neal, retired, Brazil.  
Judith Roberts, journeyman, medical, Colombia.  
Ralph A. Yumrs, music, Hong Kong.

## 2 Wednesday John 14:16-21

"My work here is primarily with the deaf," writes Juanita (Mrs. M. E.) McGlamery, Las Vegas. "We average twelve in Sunday School and church. Most of these are black, single, young adults. We also have a school with about sixty children. Since our ministry at First Southern Baptist Church is the only ministry to deaf persons in Nevada, we feel we have a great responsibility. I also teach mentally retarded deaf persons and interpret the news on TV. My husband is director of missions for southern Nevada." Pray for the McGlamerys.

Missionaries are listed on their birthdays. An asterisk (\*) indicates missionaries on furlough. Addresses of missionaries are listed in *Missionary Directory*, free from Foreign Mission Board Literature, P.O. Box 6397, Richmond, VA 23210, or in *Home Mission Board Personnel Directory*, free from Home Mission Board Literature Service, 1340 Spring St., NW, Atlanta, GA 30309.

Ebert T. Davis, mountain, California.  
Mrs. Fortunato González, Spanish, Texas.  
Mrs. Eddie Joe Hanson, church extension, West Virginia.  
Mrs. Gerald Lawton, Indian, New Mexico.  
Mrs. M. E. McGlamery, metropolitan missions, Nevada.  
Luis Mendiola, Spanish, Texas.  
Pablo Nieto, Spanish, Texas.  
Mrs. Rudolph Ramirez, Spanish, Texas.  
David D. Saludet, Filipino, Hawaii.  
Thomas E. Sykes, church extension, Arizona.  
Mrs. James F. Graves, home and church, Ghana.  
Wyatt W. Lee, preaching, Mexico.  
Murray C. Smith, education, Uruguay.  
Mrs. Gerald M. Workman, religious education, Malawi.

## 3 Thursday 1 John 4:11-21

As you pray for Robert Burghin, Korea, keep in mind the urgent need expressed late last summer by George Hays, the Foreign Mission Board's East Asia secretary: "No new missionaries have been appointed for Korea in two years. And this is one of the most responsive areas of the world."

Mrs. Elias Asch, Arabic, California.  
Mrs. Donald Brown, rural-urban missions, Maryland.  
James L. Crookham, US-2, Christian social ministries, Arkansas.  
Floyd Leon Emmertling, Baptist center, Michigan.  
Mrs. Dante R. Finley, Christian social ministries, Louisiana.  
Mrs. Fernando Garcia, retired, Texas.  
Mrs. William E. Heck, Christian social ministries, Texas.  
Roy L. Johnson, retired, Oregon.  
Mrs. Harold Lindsay, metropolitan missions, Massachusetts.  
Mrs. Jesus Martinez, Spanish, New York.  
Mrs. Julian Vigil, Spanish, Texas.  
Robert D. Burghin, education, Korea.  
Mrs. C. L. Gutierrez, Jr., home and church, Taiwan.  
Mrs. Clyde J. Dotson, retired, Rhodesia.  
Mrs. Charlie W. Fenner, home and church, Japan.  
Mrs. William M. Hailey, Sr., home and church, Japan.  
Charles G. Nurwood, doctor, Philippines.  
Robert B. Parker, education, Rhodesia.  
Mrs. Louis T. Seales, home and church, Kenya.  
James C. Ware, business administration, Colombia.

## 4 Friday Galatians 5:22-26

Sarah (Mrs. Ray) Harris lives in Mezer Island, Washington, the area

described in *A Sense of Spring*, our Home Mission Graded Series study book. A prayer request from Mr. and Mrs. Harris is that the Lord will direct strong, capable men of God to the Northwest area churches who are without pastors.

Mrs. Thomas C. Adams, Polish, Pennsylvania.  
Mrs. Morris H. Ellison, Christian social ministries, Florida.  
Mrs. O. Ray Harris, metropolitan missions, Washington.  
Mrs. E. L. Kelley, retired, Texas.  
Mrs. Wallace Parham, Indian, Arizona.  
John W. Plstone, Spanish, Florida.  
Mrs. Isaac Rodriguez, Spanish, Texas.  
N. Brannon Kuhnham, business administration, Nigeria.  
Mrs. Charles E. Evans, home and church, Kenya.  
Mrs. W. J. Jennings, secretary, North Brazil.  
Mrs. Norman F. Lytle, home and church, Israel.  
Mrs. Earl H. Martin, home and church, Madagascar.  
Mrs. Robert T. McEachern, home and church, Korea.  
E. Sherwood Moffett, education, Japan.  
Carolyn Roberson, nurse, Rhodesia.  
Mrs. Britt E. Towery, Jr., home and church, Hong Kong.

## 5 Saturday Acts 17:24-28

A. L. and Jewel Davis recall that "a little fellow by the name of Fast Wolf commented as a chapel was completed at Red Shirt, South Dakota: 'It was an old church and you are making it a new church.' They add: 'That is what we are doing with people.' Pray for this couple who work among the Sioux Indians."

Suzanne M. Coyle, church extension, Pennsylvania.  
Mrs. Manuel Davila, Spanish, Texas.  
A. L. Davis, Indian, South Dakota.  
Mrs. Dewayne Hickey, church extension, Nebraska.  
Mrs. H. Duane Highlander, Baptist center, Tennessee.  
Larry Hunt, National Baptist, Florida.  
Jere D. Judd, US-2, Christian social ministries, Alabama.  
Mrs. Kennon D. Stone, Christian social ministries, Kentucky.  
Fred L. Levrett, preaching, Nigeria.  
A. O. McGill, business administration, Panama.  
Mrs. W. Eugene Ruble, home and church, Indonesia.  
Elmon L. Woods, dorm parent, Rhodesia.

## 6 Sunday Psalm 19:7-14

On the first day of the Week of Prayer for Home Missions, pray with Troits

Lithicum, Portales, New Mexico, who requests: "Pray for our outreach program for migrant farm laborers. We need a van-type vehicle to bring workers together for training. Ignacio, a Mexican, was injured in an accident, and because of our ministry was won to the Lord. He has promised to witness to his family and friends when he returns to Mexico. Please pray for Ignacio and his family."

Mrs. James M. Goodner, language missions, Massachusetts.  
Irene Linthicum, Spanish, New Mexico.  
Mrs. Glen C. Proch, retired, California.  
Mrs. Frank Ramirez, retired, Virginia.  
Mrs. Lloyd K. Spencer, retired, Illinois.  
Joe Paul Turner, director of metropolitan missions, Delaware.  
Mrs. Rodolfo Viera, Spanish, New Mexico.  
L. A. Watson, retired, Oklahoma.  
George M. Faile, Jr., doctor, Ghana.  
Mrs. Raymond H. Hite, education, Ghana.  
Mrs. Joe E. Terry, home and church, South Brazil.

## 7 Monday Psalm 111:1-10

"My response to missions came in nursing school at Mississippi Baptist Hospital, where I was active in YWA," writes Becky (Mrs. Terry) Moncrief. "My actual decision came during a Religious Focus Week at the school when Winfield Applewhite spoke of the needs in Indonesia. Terry and I met at Southern Seminary and were later appointed home missionaries." Pray for the Moncriefs who are involved in weekday ministries in Atlanta. Pray for children and youth in your church who are studying missions and making decisions.

Mrs. Herbert Caudill, retired, Cuba, Georgia.  
Mrs. Henry Collins, Christian social ministries, Washington, D.C.  
Mrs. Robert T. Hughes, retired, Maryland.  
Mrs. Terry Moncrief, Christian social ministries, Georgia.  
Mrs. Heloise Velda, Spanish, Nevada.  
Mrs. Jim C. Dillard, education, Kenya.  
Mrs. James H. Lassiter, home and church, Ivory Coast.  
Henry D. Martin, dorm parent, Nigeria.  
Mrs. Quilan P. Morgan, home and church, Rhodesia.  
Jarrell D. Peach, medical, Gaza.  
Mrs. J. Logan Templeton, Jr., home and church, Hong Kong.  
Mrs. Elmon L. Woods, dorm parent, Rhodesia.

## 8 Tuesday Proverbs 10:27-32

Pray for the people involved in the North Central Mission Thrust — a plan

to double Southern Baptist missions work in seven states by 1990. Pray for missionaries in two of these states who have birthdays today. Juan Macias, Michigan; and Jesse George Senter, Indiana.

Mrs. Salvador Cano, Spanish, Texas.  
Thomas Chinkosales, Portuguese, Rhode Island.

Jon D. Gilbert, pastor-director, Pennsylvania.

Juan Macias, Spanish, Michigan.  
Jesse George Senter, director of metropolitan missions, Indiana.

Mrs. Andrew J. Taylor, church extension, Alaska.

Mrs. Samuel K. Yoon, Korean, Hawaii.  
Mrs. G. Clayton Bond, home and church, Togo.

Robert F. Greene, preaching, Taiwan.  
Mrs. Gerald W. Perill, home and church, Thailand.

Mrs. W. D. Richardson, home and church, Ghana.

Mrs. John A. Roper, Jr., home and church, Jordan.

#### 9 Wednesday Deuteronomy 5:26-33

We are working in the Mounts-ville-Wheeling area of West Virginia under the Church Extension Department of the Home Mission Board. Write Robbie (Mrs. Charles S. Young). I am involved in intercity missions. In order for the church we are serving to grow, we need additional space. There is no Southern Baptist work in Wheeling. Four families travel to Mountsville to church. A Sunday evening service is held in a home. Pray about these needs.

Joshua Grigala, Spanish, Texas.

Frank R. 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. Bevers, home and church, Indonesia.

Deborah Eisenbrook, journeyman religious education, Liberia.

William E. Koehn, business administration, Yemen.

John G. Magyar, radio-TV, Colombia.

#### 10 Thursday Psalm 103:8-17

"Each year, as my name appears on the prayer calendar, I am moved by a deep sense of awe and humble gratitude," writes Mrs. L. F. Maynard, retired Mobile, Alabama. "Pray for the Christian fellowship being advanced here through coordinated ministries of

Southern and National Baptists in which I still have a part."

Mrs. Amos Lee, Chinese, Utah.

Mrs. L. F. Maynard, retired, Alabama.

Mrs. Anthea Wade, retired, Oklahoma.

Charles B. Clark, education, Venezuela.

Charles L. Culpepper, Sr., retired, China, Hong Kong, Taiwan.

Mrs. Michel S. Simoneaux, home and church, Japan.

Robert H. Tucker, Jr., field representative, Western South America.

Richard E. Walker, preaching, Equatorial Brazil.

Mrs. Graham B. Walker, home and church, Singapore.

#### 11 Friday Hebrews 12:25-29

George and Renoma Foster moved to Garden City, Kansas, June 1, 1976. "The Lord has given us the opportunity to work with a new church, Campus Drive Southern Baptist Church in a growing town of some 20,000 people. Pray for us as we secure property and erect the first unit of a building."

Mrs. George L. Foster, church extension, Kansas.

Mrs. Joseph Clifford Harris, metropolitan missions, California.

Mrs. Thomas S. Adkins, home and church, Guadalupe.

Mrs. James G. Banks, home and church, Spain.

Mrs. Jesse D. Bryan, home and church, Jordan.

Lois Calhoun, nurse, Jordan.

Dale W. Dixon, education, Kenya.

Mrs. Leroy B. Hogue, home and church, Rhodesia.

Mrs. E. Philip Langley, home and church, Rhodesia.

James D. Mullen, home and church, Kenya.

Mrs. J. Thomas Norman, home and church, Colombia.

#### 12 Saturday 2 Corinthians 6:14 to 7:1

Connie (Mrs. J. Harlan) Capps, West Jordan, Utah, writes: "We ask prayer for the following: Utah Baptist Ethnic Institute provided for language people, our missions and mission pastors; two radio broadcasts; Vacation Bible School plans and the youth groups coming to help."

Mrs. James Harlan Capps, Spanish, Utah.

Hildreth Mary Hutchison, rural-urban missions, New Mexico.

Mrs. James B. Annis, home and church, Ghana.

Charles W. Cole, preaching, Indonesia.

Marshall G. Duran, preaching, Kenya.

Mrs. John V. Norwood, home and church, Indonesia.

Annette Perry, social work, Senegal.

Louie T. Scales, preaching, Kenya.

J. Edward Smith, preaching, Japan.

Chester L. Todd, doctor, Tanzania.

#### 13 Sunday Genesis 1:26-31

Retired missionary D. A. Morgan, Miami, Florida, who recently took a preaching tour in Maryland, Arizona, California and Canada, makes a request for thanksgiving. "My burden since October 1968 had been a venous thrombosis. God used a gifted cardiologist as his instrument to heal me and render me fit physically for his service. I repeat prayers of thanksgiving to God for healing me."

Fidel Guzman, Spanish, Washington.

Mrs. David Holden, metropolitan missions, Iowa.

D. A. Morgan, retired, Florida.

Karen Bowman, journeyman, education, Philippines.

Pratt J. Dean, preaching, Japan.

Robert L. Edwards, doctor, Colombia.

Mrs. James E. Gibson, home and church, Tanzania.

Bradford D. Hale, education, South Brazil.

Gene Wilson, music, South Brazil.

#### 14 Monday John 5:15-20

Virginia (Mrs. Donald) Weeks requests: "Please uphold the teenagers Gray, Indiana, in prayer on my birthday for they are on my heart. Pray the teenagers of various races and nationalities who attend our weekly Teen Night may be reached for Christ. Pray too for the spiritual growth of youth in our own church membership."

Mrs. Silvester Ayala, language mission, Texas.

Cornelius Bright, pastor, Pennsylvania.

M. R. DeMere, retired, Florida.

Jim H. Goins, retired, Arizona.

Wendell R. Gregg, retired, North Carolina.

Omer F. Hyde, director of rural-urban missions, Oregon.

Isan Lapinell, Spanish, Virginia.

Mrs. Duane McCormick, Baptist center, Nebraska.

Mrs. Donald Weeks, Baptist center, Indiana.

Mrs. James A. Wright, Spanish, Connecticut.

Paul A. Burkwall, education, Nigeria.

Wayne E. Emanuel, preaching, Japan.

John P. Grigg, preaching, Rhodesia.

Carolyn Houts, music, Ghana.

Joanita Johnson, religious education, Thailand.

Mrs. James M. Richardson, home and church, Kenya.

Thomas Tipton, retired, Tanzania.

Kenya, Uganda.

#### 15 Tuesday Nehemiah 15:19

Van Newman is nearing completion of six months of seminary study, fourteen weeks of missionary orientation, and one year of language school — "all of which will prepare us for ministry in Chile, our destination. We have sometimes lost sight of our goal, but we have tried to remember our purpose and to be interested in all we have been around. We ask your prayers for us as we near our service in Chile. Also, remember the newly appointed missionaries who are just beginning the sometimes rigorous road to the field."

Mrs. Pedro Canelo, Spanish, Texas.

W. J. Hughes, director of rural-urban missions, Wyoming.

Mrs. Richard C. Mefford, Indian, Montana.

Bert Willican, retired, Missouri.

Kagenohu Nakamoto, Japanese, Texas.

Mrs. John G. Shannon, church extension, California.

Mrs. Fidel F. Vergara, Spanish, Texas.

Mrs. John Walsh, student work, Massachusetts.

Cordell Akin, Jr., preaching, Tanzania.

D. Carter Davis, dentist, Grenada.

Jan Hutson, journeyman, education, Kenya.

Franklin A. Kilpatrick, publication, Zambia.

Van G. Newman, education, Chile.

Mrs. William R. Reynolds, home and church, Belgium.

#### 16 Wednesday Psalm 139:1-4

"We need the prayers of Christians in connection with the influence of the Moonies, followers of Sun Myung Moon's Unification Church, in Abiljan," writes Estelle Freeland, Ivory Coast. "They have been working in this city two years, and are also in Ouagadougou, Upper Volta. Pray that Baptists will witness faithfully in the face of this spreading influence."

Mrs. Larry E. Elliott, Christian social ministries, Florida.

Mrs. James Galarza, retired, California.

Hernando Garza, Spanish, Arizona.

Mrs. Armando Gilard, Spanish, Florida.

Leonel R. Gonzalez, Spanish, Texas.

Philip H. Heydt, U.S. 2, special mission, South Carolina.

Mrs. A. Jase Jones, interfaith witness, Texas.

Mrs. Harry Moratto, Christian social ministries, Kansas.

Mrs. Irene Turner, National Baptist, Tennessee.

Karl D. Rabb, religious education, Rhodesia.

Paul W. Benedict, Jr., religious education, Japan.

Estelle Freeland, social work, Ivory Coast.

Mrs. Francis L. Lewis, home and church, Indonesia.

Jerry A. Rankin, preaching, Indonesia.

Guy S. Williamson, education, Mexico.

#### 17 Thursday John 6:26-33

Janice (Mrs. Terrell) Moore writes: "I was active in GAs in my home church, First Baptist of Graham, North Carolina. At about the age of twelve, I responded publicly to God's call upon my life by going forward at an invitation time and telling my pastor that I believed God was calling me into Christian service, probably as a missionary." In 1972, as a young widow, she again felt God's call. "In 1973, I met and married Terrell Moore, a pastoral home missionary." Pray for the Moores, the five children, and their work in southeast Ohio.

Mrs. Terrell L. Moore, church extension, Ohio.

Mrs. Patricia Reed, National Baptist, Oklahoma.

Edgar H. Burks, Jr., general administration, Nigeria.

Robert S. Burney, education, Nigeria.

Mrs. Michael A. Gonzales, home and church, Spain.

Mrs. Robert D. Hazzard, home and church, Indonesia.

Mrs. Ronald C. Pirtle, home and church, Yemen.

Mrs. Paul F. Roeten, home and church, Uruguay.

William L. Walker, preaching, Japan.

James R. West, preaching, Venezuela.

#### 18 Friday 1 Corinthians 12:4-11

After last summer's bad flood in the Philippines, Southern Baptists provided relief funds for food and other supplies. Local Baptist churches administered aid to stricken families. Pray for Charles Brock, one of our missionaries who was on the scene and who continues to relate to people in their spiritual needs.

Mrs. McDuffie Bowen, retired, Mississippi.

Dante R. Finley, Christian social ministries, Louisiana.

Leonardo Garcia, Spanish, Texas.

James M. Goodner, language missions, Massachusetts.

Herbert H. Slaughter, director of rural-urban missions, West Virginia.

Charles D. Brock, preaching, Philippines.

Mrs. L. Wayne Frederick, home and church, Guadeloupe.

Cheryl Hudson, journeyman, education, Taiwan.

Mrs. Don N. Sharples, home and church, South Brazil.

Mary Joan Stewart, women's work, Ecuador.

Mrs. David H. Whitson, home and church, Tanzania.

#### 19 Saturday Ephesians 2:14-18

Ross Hanna, Tucson, Arizona, shares "a special request for prayer from an old Yaqui Indian. He is concerned about fifteen young people. It has taken us four years to gain the respect and trust of these young people. They are now coming to our center. We expect a real breakthrough with them. The gospel of Christ is able to break the barrier. Pray for this today."

Mrs. Luis Estrada, Spanish, Texas.

Mrs. Jim H. Goins, retired, Arizona.

Ross Hanna, pastor-director, Arizona.

Mrs. Richard G. Henney, church extension, Pennsylvania.

Mrs. Andrew Villarreal, Spanish, Texas.

Coleman D. Clarke, retired, Hawaii, Japan.

Mrs. Charlton L. Cohen, secretary, Taiwan.

Mrs. Eugene M. Cross, home and church, Philippines.

Mrs. Roy G. Davidson, Jr., home and church, Botswana.

Mrs. Graydon B. Hardister, home and church, Jordan.

Gerald H. Holt, Jr., dentist, Colombia.

Mrs. William L. Jester, retired, Nigeria.

James E. McPherson, preaching, Jordan.

S. Payton Myers, education, Nigeria.

Donna Smith, journeyman, education, Peru.

#### 20 Sunday Exodus 15:1-8

Elizabeth Hale, thinking of her faithful housekeeper and other older Malay- sians, chose to live her retirement years in Kedah, Malaysia. "We are six old ladies here and all of us rejoice in being God's children except one. Ah Lan, a dear old Hakka Chinese. When a Hakka-speaking friend tried to help her know Jesus, she would keep changing the subject." Pray today that Ah Lan will respond to Jesus.

Abel Becerra, Spanish, New Mexico.

Ober Guzman, Spanish, Florida.

Mrs. Charles Holmes, Christian social ministries, Louisiana.

Mrs. Dan R. Nelson, evangelism, Oregon.

Mrs. L. N. Stamper, retired, Kansas.

Samuel Valdez, Spanish, New Mexico.

Ernest E. Brown, Sr., preaching, Bahamas.

Mrs. Wayne E. Brown, home and church, Tanzania.

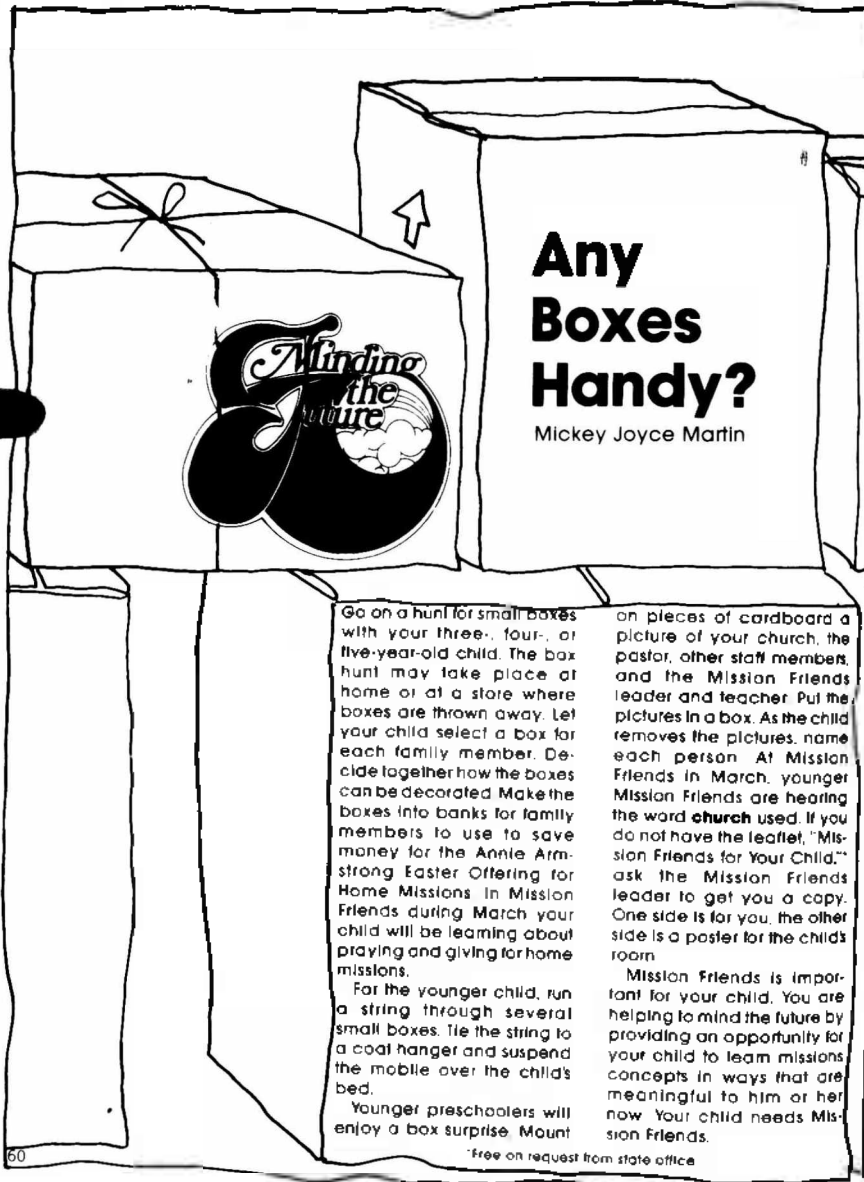
Mrs. Pat H. Carter, education, Mexico.

Milton E. Friel, preaching, Malawi.

Tom D. Gulkart, preaching, Japan.

Elizabeth Hale, retired, China, Malaysia.

Carroll W. Shaw, preaching, Rhodesia.



## Any Boxes Handy?

Mickey Joyce Martin

Go on a hunt for small boxes with your three-, four-, or five-year-old child. The box hunt may take place at home or at a store where boxes are thrown away. Let your child select a box for each family member. Decide together how the boxes can be decorated. Make the boxes into banks for family members to use to save money for the Annie Armstrong Easter Offering for Home Missions. In Mission Friends during March your child will be learning about praying and giving for home missions.

For the younger child, run a string through several small boxes. Tie the string to a coat hanger and suspend the mobile over the child's bed.

Younger preschoolers will enjoy a box surprise. Mount on pieces of cardboard a picture of your church, the pastor, other staff members, and the Mission Friends leader and teacher. Put the pictures in a box. As the child removes the pictures, name each person. At Mission Friends in March, younger Mission Friends are hearing the word **church** used. If you do not have the leaflet, "Mission Friends for Your Child," ask the Mission Friends leader to get you a copy. One side is for you, the other side is a poster for the child's room.

Mission Friends is important for your child. You are helping to mind the future by providing an opportunity for your child to learn missions concepts in ways that are meaningful to him or her now. Your child needs Mission Friends.

\*Free on request from state office

Mrs. Stanley D. Stamps, home and church, Nicaragua  
Mrs. E. G. Wilcox, retired, Brazil

**21 Monday Deuteronomy 31:30 to 32:7**  
The phone rang. "This is Friendship House. Mrs. Anderson speaking." "I want to be saved and I can't." Antoinette (Mrs. David) Anderson led Ruth, age sixteen, to Christ over the telephone. Ruth later came to classes at Friendship House (Newport News, Virginia). "Evangelism is our main objective. Please pray for our staff. Debbie Snyder, Dan Anderson, and George Pulliam, as we minister to the people who come to Friendship House."

Mrs. David Anderson, center director, Virginia  
Herberto V. Benavides, Spanish, Texas  
Donald G. Gurney, chaplain, Colorado  
Charles Holmes, Christian social ministries, Louisiana

Mrs. Ruben Rios, Spanish, Ohio  
Rexar Sanchez, Spanish, Texas  
John T. Walsh, student work, Massachusetts  
James R. Brock, journeyman, preaching, Tanzania

Harold G. Gateley, student work, Korea  
Mrs. James C. Harless, home and church, Colombia  
C. Ernest Harvey, preaching, Mozambique  
Mrs. Charles R. Middleton, home and church, Malawi

**22 Tuesday Amos 5:21-25**  
Jan (Mrs. Billy W.) Holloway, Kenya, requests prayer: "for the building of a church in Nakuru." She asks also, "Pray for our children. Two are in the US in college and two live away from home in East Africa in boarding school."

Mrs. John W. Beam, Baptist center, Georgia  
Mrs. Jorge Cometas, Spanish, Georgia  
Mrs. S. David Harbeson, weekday ministry, Alabama  
Victor Ortiz, retired, California  
Robert J. Bousum, retired, China, Taiwan

Mrs. J. Victor Coleman, home and church, Venezuela  
Robert J. Dougherty, English language, Japan  
Harper W. Fite, Jr., agriculture, South Brazil  
Mrs. Billy W. Holloway, home and church, Kenya

**23 Wednesday Luke 2:8-16**  
R. Clifford and Philecia Staton, Ethiopia, write: "Pray that Southern Baptists will realize how dependent we are on their prayers." Last March 23

after three years of diligent, fruitless efforts, their mission got a yes answer about land in the Shenkora area where they are opening up new work. On April 26, Mrs. Staton's birthday, they received a cable stating Mr. Staton's mother was ill. "I can't tell you what it meant to us that day to know thousands of Southern Baptists were praying for our family!" Jeffrey C. Ashton, US-2, special mission ministries, Nevada

Jimnie D. Burton, director of rural-urban missions, Colorado  
Hermy Moratto, youth and family services, Kansas  
Mrs. Ismael Negrin, retired, Florida  
E. L. Rios, retired, Texas  
Mrs. Thomas Wade, retired, Oklahoma  
Mattie Lou Bible, student work, South Brazil

Finlay M. Graham, field representative, Middle East  
Mrs. H. Clifford Graham, home and church, Jamaica  
Wayne A. Pennell, education, Indonesia  
Robert W. Shehane, preaching, Guadeloupe

R. Clifford Staton, construction, Ethiopia  
Ann Thomason, student work, Taiwan

**24 Thursday Psalm 40:1-5**  
Clive Buttemere works with three churches and four missions scattered over the western half of Costa Rica. "Pray that more young people will feel the call of God to enter Christian service. Pray that Costa Rican Baptists may catch a vision of evangelism and church development as a burning desire of their hearts and not something imposed on them by North American missionaries. Pray that we will find new ways to reach people in urban areas."

Ralph L. Gardner, director of rural-urban missions, California  
Patrick Kevin Greene, US-2, special mission ministries, Oregon  
Mrs. Guy R. Lober, Indian, Oklahoma  
David McKenzie, Indian, New Mexico  
Mrs. Enoch Ortega, Spanish, Arizona  
C. J. Smith, retired, Texas  
Mrs. William R. Anderson, home and church, Ghana

Mrs. Duane H. Boothe, home and church, France  
Clive R. Buttemere, preaching, Costa Rica  
L. Steve Dimore, preaching, Peru  
Lounelle Selle, student work, Taiwan

**25 Friday Isaiah 35:3-10**  
Carson H. Smith, a missionary journeyman in Senegal, West Africa, writes: "Here in Dakar a person who accepts

Christ is rejected by his family. The Christians in our church are all young men. Pray that young women will be reached for Christ, so that Christian marriages and families may be a part of the national witness. Pray that through our two Baptist Community Centers the Lord will use us to spread the good news."

Angelo L. Galan, Spanish, Puerto Rico  
James H. Gamble, US-2, Indian, Oklahoma  
Leopoldo Saminiego, Spanish, Texas  
Edward G. Berry, publication, South Brazil  
Elaine Hancock, nurse, Hong Kong  
Victor Koon, retired, China, Manchuria, Hawaii  
Mrs. C. Kenneth Locke, education, Hong Kong  
Roy L. Lyon, education, Venezuela  
Carson H. Smith, student work, Senegal

**26 Saturday Ephesians 5:15-20**  
"One of our greatest needs is for more local Baptist support of mission activities," begins Carolyn (Mrs. Daniel Ray) Zoeller, Paducah, Kentucky. "We need individual volunteers to teach and lead children's groups and day camps, and to befriend elderly persons. We would ask for an increasing awareness from God of the areas where ministries are needed and for the wisdom to provide the kinds of activities that will make people whole."

David T. Bunch, division of missions, area director, Iowa  
Mrs. Valeriano Cuellar, retired, Texas  
Helen Lambert, retired, Arizona  
Mrs. Ruben Madrigal, Spanish, Texas  
Mrs. Sosthenes Martinez, retired, Texas  
Mrs. Daniel Ray Zoeller, Christian social ministries, Kentucky  
Ronald D. Bodenhamer, agriculture, Ethiopia  
Mrs. Tucker N. Callaway, home and church, Liberia  
Burton De Wolfe Davis, retired, Brazil  
Durward H. Davis, English language, Iran

Mrs. John M. Herndon, business administration, Portugal  
Edwin O. Perlmom, preaching, Trinidad  
Mrs. J. Leslie Smith, home and church, Indonesia  
Mrs. Melvin A. Wells, retired, Zambia  
Mary Wilt, religious education, North Brazil

**27 Sunday Proverbs 10:11-21**  
Ann Daniel is a social worker at Sellers Baptist Home and Adoption Center in New Orleans, Louisiana. She writes: "My prayer request is that Sellers will

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continue to provide a ministry to all people who need our services."

Mrs. Frank M. Chase, retired, Massachusetts

Elmer Ann Daniel, social work, Louisiana

Floyd Freeman, Indian, Oklahoma

Mrs. Billy S. Jones, Indian, Oklahoma

Gerald Lawton, Indian, New Mexico

J. Floyd Shockey, Spanish, Illinois

Frances Hudgins, education, Thailand

Mrs. Thomas M. Newton, home and church, Korea

Mrs. Ralph L. Rummage, home and church, Rhodesia

28 Monday Proverbs 12:17-22

"Pray for our two sons in college. Ken Jr. and Mark," requests Kenneth

R. Bragg "Pray for the Japanese mission sponsored by the Kanto Plains Baptist Church here in Tokyo, Japan. Pray for the US Air Force families in this church stationed at the Yokota Air Base in Tokyo, as they witness for Christ."

Jerry K. Baker, deaf, California

James V. Hambley, director of metropolitan missions, Maryland

Mrs. Russell V. Kauffman, migrant, Florida

B. L. Melton, Spanish, Texas

S. L. Richmond, National Baptist, Mississippi

Jerry P. Bedsole, veterinarian, Ethiopia

Mrs. H. Randall Bradley, home and church, Indonesia

Kenneth R. Bragg, English language, Japan

Robert G. Laffoon, doctor, Tanzania

Bruce A. Rumsor, preaching, Argentina

Mrs. James D. Watson, home and church, Mexico

29 Tuesday James 1:22-27

Lloyd and Lucille Hales are involved in Christian Social Ministries

Mecklenburg Baptist Association, Charlotte, North Carolina. Pray for their summer work, sponsored by the state convention

"This is a marvelous opportunity to build bridges of understanding among the races," write the Hales

Hooper Campbell, director of rural urban missions, California

Mrs. Lloyd B. Hales, Christian social ministries, North Carolina

Rolla M. Bradley, preaching, Korea

Shirley Cadenhead, journeyman, education, Japan

De Vella Oliver, nurse, Philippines

Wyatt M. Parker, music, South Brazil

Joe H. Williams, publication, Rhodesia

30 Wednesday James 3:3-12

Bob Congdon, son of missionaries to Nigeria and a missionary journeyman himself in Thailand, worked with two other MKs recently to produce a film on mission strategy in Bangkok. Pray for this talented young man as he completes his two-year journeyman service and moves into another phase of his life

John Kasa, Polish, New York

L. N. Stamper, retired, Kansas

Robert T. Congdon, journeyman, radio-

TV, Thailand

Bobby M. Couts, preaching, Benin

Frances Crawford, nurse, Honduras

Ray M. Douglas, preaching, Dominican Republic

Ray W. Eitelman, agriculture, Upper Volta

Julian R. Leroy, preaching, South Brazil

Mrs. Herbert W. Neely, home and church, Rhodesia

31 March 1 John 3:18-24

Dale W. Cross, director of missions, Chicago Metropolitan Baptist Association, writes, "Our Bold Mission goal is to double the strength of our witness in metro Chicago by 1990. We are starting eight new churches. We need pastors, lay leaders, and financial assistance for

securing property. I will appreciate your praying about these concerns."

Dale W. Cross, director of metropolitan missions, Illinois

Mrs. Floyd Freeman, Indian, Oklahoma

William Fuentes, Spanish, Texas

Mrs. Joe Hawn, deaf, New Mexico

Adron Horne, National Baptist, Mississippi

Mrs. Guadalupe Pena, Spanish, Texas

Mrs. James M. Roamer, Jr., Baptist center, California

Stanley E. Bergquist, education, Taiwan

Mrs. Edgar H. Burks, Jr., home and church, Nigeria

Audrey Dyer, nurse, Nigeria

James H. Nelson, business administration, Ethiopia

Fay Taylor, publication, Hong Kong

Let's read about mission action.

If you are seriously into the business of helping people for Jesus' sake, it is important to keep refreshing your spirit and motivation and to increase your knowledge and skills. Reading will help you do both of these things. Look at the following list carefully; if some of the books are "old stuff," try at least one of the others you have not read.

Here are some basic books every Christian helper should read:

*This Difficult Business of Helping* by Alan Keith-Lucas (CLC Press 1965) \$1.25\*

*Where to Go for Help* by Wayne E. Oates and Kirk H. Neely (Westminster 1972) \$3.25\*

*Special Skills for Mission Action #1* by Pat Thompson (WMU 1974) \$1.00\*

*Special Skills for Mission Action #2* by Pat Thompson (WMU 1975) \$1.00\*

*Persons, Not Things: Principles of Mission Action* by Marylela Wood (WMU 1972) \$1.00\*

*How to Use Community Resources in Mission Action* (WMU 1973) \$1.00\*

*Survival Kit for the Stranded*, helps for those who hurt, by William L. Self (Broadman 1975) \$4.95

*It Hurts So Bad, Lord!* What to do when grief crises — death, divorce, illness — come, by Andrew D. Lester (Broadman 1976) \$3.95\*

Read the true story of a remarkable American woman who courageously tackled social ills of the nineteenth century:

*Stranger and Traveler: The Story of Dorothea Dix, American Reformer* by Dorothy Clarke Wilson (Little, Brown 1975) \$8.95\*

For help in specific areas of ministry and witness, consider the following:

*Pastoral Care with the Poor* by Charles F. Kemp (Abingdon 1972) \$2.45\* — practical, down to earth, and easy to read

*Don't Sit on the Bed! A Handbook for Visiting the Sick* by William G. Justice (Broadman 1973) \$1.95\*

*Dealing with Death: A Christian Perspective* by D. P. Brooks (Broadman 1974) \$2.50\*

*Welfare: A Handbook for Friend and Foe* by Timothy J. Sampson (Pilgrim 1973) \$1.95\*

Don't forget the Mission Action Group Guides. There's one available by each of these titles (\$1.50 each\*):

*The Aging, Alcohol and Drug Abusers, Child Care, Combating Moral Problems, Disaster Relief, Economically Disadvantaged, Headliners, Internationals, Juvenile Rehabilitation, Language Groups, Military, Nonreaders, Prisoner Rehabilitation, Resort Areas, The Sick.*

\*See order form, p. 64.

## ORDER FORM FOR MATERIALS

Order from your Baptist Book Store

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ ZIP \_\_\_\_\_  
I enclose \_\_\_\_\_  
Charge \_\_\_\_\_ Book Store Credit Card # \_\_\_\_\_  
BankAmericard# \_\_\_\_\_ Exp. Date \_\_\_\_\_  
Master Charge# \_\_\_\_\_ Exp. Date \_\_\_\_\_  
4-digit bank# \_\_\_\_\_ (If Master Charge)  
(number in lower left corner of card MUST be supplied)

Item	How Many	Cost Total
Baptist Women's (BW) Record Report and Planning Forms	50	1.50
Baptist Women's Manual	50	1.50
How to Use Community Resources in Mission Action	50	1.50
Persons, Not Things	50	1.50
Special Skills for Mission Action #1	50	1.50
Special Skills for Mission Action #2	50	1.50
Mission Action Group Guides	50	1.50
The Aging	50	1.50
Child Care	50	1.50
Disaster Relief	50	1.50
Economically Disadvantaged	50	1.50
Headliners	50	1.50
Internationals	50	1.50
Juvenile Rehabilitation	50	1.50
Language Groups	50	1.50
Military	50	1.50
Nonreaders	50	1.50
Prisoner Rehabilitation	50	1.50
Resort Areas	50	1.50
The Sick	50	1.50
Program Cover, Week of Prayer for Home Missions (95)	100	3.75
Program Cover, Week of Prayer for Home Missions (100)	100	3.75
All We've Meant to Be	50	1.50
We Meant to Be	50	1.50
Baptist Women in Transition	50	1.50
Getting Through to the World	50	1.50
What Everyone Should Know About Transcendental Meditation	50	1.50

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(continued from p. 50.)

4. Read Matthew 13:24-30, 36-43, and "The Endless Struggle." Discuss possible meanings of the parable. How does it express confidence? Why does God allow evil in the world? Decide on a way to present the ideas of the parable to the entire group. Plan and act out a dramatic skit; or write a television interview; or write a newspaper editorial.

5. Read Luke 11:5-8; 18:2-8, and "The God Who Hears." Discuss possible meanings of the two parables. How do they express confidence in the kingdom's outcome? Decide on a way to present the ideas of the parable to the entire group. Plan and act out a dramatic

skit; or sketch a mural; or sketch cartoons that capture the humor; or write a poem.

Call to prayer — See suggestion under Plan 1

#### PLAN 3

Read each parable and Dr. Johnson's comments. Then discuss:

How would you answer someone who made this statement: "Some Christian work seems futile and fruitless — for example, that in inner cities and in areas of the world where Americans or white people are mistrusted. Why not concentrate our efforts on the easy, responsive places?" or, "If God is

indeed in charge, and will ~~out~~ everything turns out all right, why knock ourselves out to do ~~mission~~ work?"

Also, talk about these questions: Why does God allow evil in the world?

Is the world getting better — or worse — all the time? Give reasons for your answer.

What examples can you think of to illustrate the truth that small things, if they have divine vitality, will persist and overcome?

How has the study of these parables affected my attitude about the outcome of God's kingdom?

Call to prayer — See suggestions under Plan 1

## a bold goal: \$11,250,000

As the Annie Armstrong Easter Offering provides funds for a Bold Mission Thrust in evangelism and missions, it will make possible the expansion of all Home Mission Board programs relating directly to these two facets of work.

Some urgent actions that need additional funding are listed below. Of the total goal, \$1,650,000 will be allocated for these specific Bold Mission Thrust actions. Also, all over the \$11,250,000 will be used for these purposes:

- Provide pastoral assistance to new congregations
- Assist in the cost of additional evangelism projects
- Appoint additional missionaries to spearhead Bold Mission Thrust in evangelism and missions
- Appoint additional short-term personnel to serve in activities related to evangelism and missions such as: student summer missionaries; seminary interns; evangelism interns; field assistant personnel
- Assist churches in transitional areas to assure a continuing witness
- Train special volunteer personnel to assist in Bold Mission Thrust projects
- Use the media in preparation for Bold Mission Thrust
- Train pioneer pastors, ethnic workers, associational leaders and bi-vocational pastors in strategies for evangelizing and congregationalizing

#### What about the rest of the allocations?

A huge portion — \$7,950,000 — will go for support of missionaries and field ministries of the Home Mission Board, as follows:

#### Evangelism Projects \$375,000

Evangelism in pioneer areas; lay witnessing; metropolitan evangelism; student evangelism; youth evangelism; conferences; correspondence Bible course

#### Church Extension \$1,975,000

Pastor-directors; mission pastors; student pastors; special assistance; conferences

#### Christian Social Ministries \$1,050,000

Missionaries in Baptist centers; youth and family services; literacy missions; disaster relief; conference

#### Interfaith Witness \$100,000

Missionaries; conferences, materials

#### Language Missions \$2,875,000

Missionaries to Spanish, Chinese, French, Slavic, Portuguese, Italians, Japanese, Indians, Chinese, intercontinentals; literature; radio and television programs; refugee relief; conferences

#### National Baptists \$410,000

Missionaries; youth workers; campus ministries; camps and assemblies; special projects; conferences

#### Chaplaincy Ministries \$40,000

Chaplains at Mayo Clinic; chaplains orientation and conferences; ministry to military personnel

#### Associational \$1,125,000

Associational superintendents of missions in pioneer, rural urban, and metropolitan areas; conferences; materials

#### The sum of \$1,650,000 will go for support of special projects:

WMU Assistance in Pioneer Areas	\$ 80,000
Margaret Fund Scholarships	150,000
Evangelism TV Programs	80,000
National Consultants in Evangelism for Women	20,000
Summer Student Missionaries	275,000
US-2 Missionaries	225,000
Language WMU Literature	60,000
Sellers Home	115,000
Mission Building and Properties	175,000
Work in Puerto Rico and American Samoa	110,000
National Baptist Scholarships	35,000
Student Work at Service Academies	20,000
Inner-City Work	20,000
Assistance to Vietnamese Churches and Missions	40,000
Indian Leadership Training	10,000
Language Scholarships	20,000
Alaska Pipeline Ministries	20,000
Student Work Grants in Christian Social Ministries	45,000
Increase in Missionary Salaries	150,000

Why not make a bold personal goal of your own? Help reach, and go over, the \$11,250,000 goal with a sacrificial gift to the Annie Armstrong Easter Offering.

## ORDER FORM

Item	How Many	Cost	Total
The Joy of Discovery in Bible Study		\$ 50	
The Bible: God's Missionary Message to Man, Vol. 2		1.50	
Teaching Guide		50	
I Want to Enjoy My Children: A Handbook on Parenthood		2.95	
Happiness Is a Family Time Together		4.95	
What Is a Family?		6.95	
American Montage		6.95	
Alive! and Post 65!		3.95	
Don't Sit on the Bed!		1.95	
Dealing with Death		2.50	
Meeting Yourself Halfway		4.95	
Missionary Album		4.50	
Supplement, 1976		1.00	
Pastoral Care with the Poor		2.45	
Stranger and Traveler		8.95	
Survival Kit for the Stranded		4.95	
This Difficult Business of Helping		1.95	
Welfare: A Handbook for Friend and Foe		1.95	
Sign Language Made Simple		8.95	
Values and Teaching: Working with Values in the Classroom		7.95	
Values Clarification		4.95	
It Hurts So Bad, Lord!		3.95	
On cash orders less than \$2.00 add 50¢			Sub total
\$2.01 to \$5.00 add 75¢			Sales tax
over \$5.00 add \$1.00 for delivery and handling			TOTAL
On cash orders shipped by freight or express, customer will be billed for charges.			

"When you know you are needed, you know you belong."

When I read this simple sentence recently, it captured my attention. It sums up paragraphs of reasons Baptist Women should come to the annual meeting of Woman's Missionary Union in Kansas City, Missouri, June 12-13.

The Sunday afternoon session June 12 will feature the Bold Mission emphasis. WMU has invited the Pastors Conference, Southern Baptist Church Music Conference, Associational Directors of Missions, Southern Baptist Religious Education Association, Southern Baptist Evangelists Conference, and Pastors' Wives Conference to join WMU in backing a missions extravaganza, "World, Listen!"

The theme is based on Matthew 11:15 (Montgomery): "Let all who have ears, listen!" This verse will serve as the theme for all WMU sessions.

A multi-media program will be presented by Woman's Missionary Union, the Home Mission Board, and the Foreign Mission Board. Persons who are products of our missions efforts will be featured. This opening session in the 20,000-seat Bartle Convention Hall is scheduled for 3:00-5:00 PM, ending with a service of prayer for and commitment to bold missions. WMU will not have an evening session.

WMU's three sessions on Monday will feature missionaries, meditations, information, and challenge. Session times are 9:30 AM, 2:00 and 7:00 PM.

Wouldn't you like to become a vital statistic? Arrange for a bus to bring your women to this national meeting in central USA. During the 1976 meeting, 1,732 persons participated in a survey. Of these, 53.4 percent said they paid their own way to the meeting. A higher percentage said they found the meeting extremely helpful. Most were Baptist Women members.

At any rate, we know you will belong. For you are needed!

For hotel reservations, write the SBC Housing Bureau, 1221 Baltimore, Kansas City, MO 64105. State a first preference for the Holiday Inn across from the Convention Center.

Christine (Mrs. A. Harrison) Gregory  
President, Woman's Missionary Union, SBC



**WMU  
ANNUAL  
MEETING**