

Co-Laborer

LIBRARY

Free Will Baptist Bible College

JULY — AUGUST — SEPTEMBER 1970

WNAC

Emphasis

Month



It's almost here...

THE 6th OBSERVANCE OF WNAC EMPHASIS MONTH

Local Auxiliaries tell what
Last Year's Woman's Auxiliary Day
Program meant to them!

...We had our Emphasis Month program .
during our Sunday night service...
We had a good response from the people.
Everyone thought the program was real good.
During the invitation four ladies came
to the altar saying they were going
to give their time to work with the Auxiliary.

Mrs. Roger Russell
Jacksonville, N. C.

...Our women used the theme "Operation Bridesmaid"
in our Emphasis Month observance.
One of the women baked a three-tier
wedding cake, decorated in lavender and white...
After the service the cake was cut
and nunch was served in the kitchen
to the whole congregation. This time
of fellowship was enjoyed by everyone.
Our treasurer will be sending the
offering that was received.

Earlene Callawan
Sesser, Illinois

...We would like to express our joyful
feeling after having shared the program
"Operation Bridesmaid" with the church.
It was a wonderful program and helped
us to see the faults of our Auxiliary
and at the same time ways of improvement.
It certainly blessed each of our hearts
and gave each of us a greater desire
to accomplish something for our Lord.

Ola Gibson
Chillicothe, Ohio

FREE EMPHASIS MONTH PROGRAM KITS WILL BE SENT TO EACH AUXILIARY ON THE
CO-LABORER MAILING LIST. PLEASE NOTIFY US IF YOU FAIL TO RECEIVE YOURS.

CO-LABORER

VOLUME X

NO. 3

Third Quarter, 1970

IN THIS ISSUE

	Page
Women In Action	2
Study Course Tips	4
Prayer and Praise	5
Co-Laborers Write	6
Circle Programs	8
Ideas for Your Program	12
July Program	13
Begin The Day With God	16
August Program	17
September Program	20
The Women Outside The Home	23
Blood On My Hands	27
Reminder	31
Memorial Student Load Fund	32



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WOMEN

in Action

Florida Convention

The Central Florida District Auxiliary Convention met at the First Free Will Baptist Church, Winter Haven, Florida, in February. Mrs. Nadine Hood, president, presided. Mrs. Edna Henderson presented an interesting program on missions.

The district had almost reached its goal for the year. They have sent \$59.66 to Project 24 and \$83.00 to the Norman Richards account. A birthday gift of \$5.00 was sent to Carol Henderson, Bible College student.

Georgia State Convention

Sammy and June Wilkinson were speakers for the Georgia State Convention in November. Project adopted for the year was the raising of \$3,000 for missions, to be equally divided between the Sammy Wilkinsons and the Larry Powells. They also pledged support to Rev. J. E. Blanton and family as they endeavor to establish a church in Atlanta.

The Dot Harvey Loan Fund will be transferred to Free Will Baptist Bible College to be disbursed by the college administration to qualified Georgia students.

Golden Gate District

A total of 93 registered for the Golden Gate District Auxiliary Convention in California, last February. Mrs. Mary Alice Bridgman was elected president. The years project is 50¢ per member per month for the Robirds account (total of \$74.50 monthly). Also the group will save Blue Chip Stamps to purchase power tools for the Jim Combses. Enough S. & H. Green stamps were saved last year to purchase a washing machine for the Mayhews.

Local Auxiliary Busy

The Woman's Auxiliary of the First Free Will Baptist Church of Winter Haven, Florida had a very busy year. President Mrs. Agnes Prince writes: "We have observed the pre-Thanksgiving, pre-Christmas, and pre-Easter weeks of prayer... We have donated \$25 to Project 24 and adopted Carol Henderson, a Bible College student to help her with personal needs.

The ladies of the Auxiliary cooked and brought dinner each night for a week while their president was recovering from an operation and pneumonia.



*Ladies from the
First Free Will Baptist Church,
Ypsilanti, Michigan,
take advantage of
annual Winning Women retreats.*

*Attending a retreat
at London Ontario, Canada,
are (left to right),
Alice Stevens, Flossie Smallwood,
Blanche Snyder, Mildred McGuire,
Back row, Elaine Castle, Lorraine Dorsey,
Dorothy Daniel, Ann Meadows,
and Arlene Farley.*



*Members of the Woman's Auxiliary,
First Free Will Baptist Church,
Winter Haven, Florida, entertained
their husbands at a Christmas banquet.
From left to right, Grace Thompson,
Evelyn York, Agnes Prince,
Edna Henderson, Willie Hudson,
Ethel Williams, Winifred Harris,
Mattie Newsome, Lillie Simmons,
Audrey Fletcher, Mamie Page
and Lucille Collins.*



*From left to right, Tom Collins,
Ralph York, Marlyn Thompson,
Rev. Harvey Henderson, Rhodes
Newsome, Brenford Williams, Gordon
Page, Charles Prince. James Fletcher,
J. C. Hudson and Everett Simmons.*

*Mrs. Mae West,
Mission Chairman
of Beaver Creek District,
South Carolina,
remains active in her work
despite serious injuries
suffered in a wreck last year.*



Study Course Tips

by Mary Dooley, WNAC Study Course
Chairman



IS YOUR LIFE in the middle of God's stream or are you clinging at the shallow edges of the bank afraid of pushing out into the deep — afraid of what total commitment would mean? This is a question which merits some serious thought and is one of the many that Sam Shoemaker raises in *Under New Management*. For a study course which can assist ladies in looking clearly into the mirror of truth of their own Christian living, I want to highly recommend this book.

No one would dare doubt but that there is a great need for spiritual growth among us. Sometimes we become so set in our own thinking, acting, and doing that we fail in the most important phase of the work. We limit God and will not allow Him to bring about the difference and give victory over moods, depressions, and poor dispositions. Real faith, as the author points out, adds a power that is like an electrical force. It gives victory over circumstances — takes us through not around.

Our ministers are searching for ways that will help members to grow and to keep them in the church. I view this book as one that if studied will definitely bring about such growth. It lends itself well for study, having an element in common with God's Word in that a study of its pages reaches down into our innermost being and

stirs the soul so that the Holy Spirit can speak. Such soul searching can lead only to a more dedicated and fruit-bearing life.

The author brings the reader to grips on so many different thoughts that it is impossible to do the book justice and bring out all of its good points. Some of the outstanding ones are:

- 1) Are you satisfied with your spiritual progress and growth?
- 2) Where is your faith — in your own goodness or Him?
- 3) Have you a sense of spiritual well-being that can be transmitted to other lives?
- 4) Are you confident of victory, of joy, of outgoing concern for others?
- 5) Are you an "in order that" Christian who tries to bend God and use Him or are you a "because of" Christian who lives a life of gratitude for Him?

I feel that no specific plans should be followed other than deep study and honest discussions. I challenge you to let Him lead the study. If approached with a prayerful dependence on the Holy Spirit and a willingness to follow His leadership, we shall find our lives taking on a new dimension. As the author says, it may involve going beyond what we have been doing and doing something we have never done before, but with such an experience challenging us and an honesty to admit to ourselves what we really are, we shall find that God will take the study and yield a growth of faith and trust for each Christian life.



PRAYER AND PRAISE

Pray for Archie and Sarah Mayhew as they make plans to return to Ivory Coast in July.

Praise the Lord for protection of travel for our missionaries to and from their respective fields of service.

Pray for the missionary children who will be attending Free Will Baptist Bible College this fall.

Pray for the Joe Haas family as they work with the people in Rennes, France and carry on some of the work for Dan Merkh at Nantes.

Pray for the Ellisons and Robinsons as they carry on the work in Uruguay.

Pray for Tommy and Nancy Hughes as they do itinerate work preparing to go to Brazil.

Pray for the McLains who are carrying on the work in Hokkaido, Japan, since the Calverys are home on furlough.

Praise the Lord for the progress made by Robert and Judy Bryan in language study.

Pray for the work in Panama as the Tom Willeys, Jr., are home on furlough.

Pray for Jim and Shirley Combs as they raise their support to return to Brazil later this year.

Pray for additional medical personnel for our hospital in Ivory Coast.

Pray for the home staff as they labor each day for His glory.

Pray for the Robert Francises as they decide whether or not to purchase the property they are now leasing in St. Paul, Minnesota. Pray also for all those involved in inner city work. Discouragements are many.

Pray with the Fred McCoys in Puerto Rico, concerning the building of a church in a new subdivision. Rev. McCoy states: "There will be over 6,000 people in the area and there is no church. We have checked with the developer and there is only one place, about three-fourths of an acre, set aside for a church. It is right in the center of the development. A very choice location. The price is \$50,000."

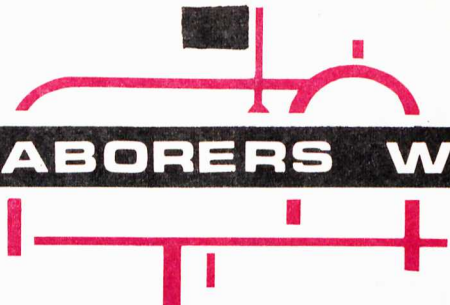
Pray for Bill and Hope Van Winkle who are raising support to begin a new work in Murfreesboro, Tennessee, a city of 26,000 people and no Free Will Baptist church.

Pray for Sheila Williams who is conducting children's Bible Clubs in Spanish in Brownsville, Texas, where the population is 95% Latin.

**informed
prayer
is effective
prayer**

**MISSIONS
HOTLINE**

**(615)
242-1771**



CO-LABORERS WRITE

from Alabama

We have organized our Woman's Auxiliary in Montgomery with 12 members. We have had a couple of meetings and the ladies seem to be enthusiastic about the work.

*Mrs. Paul Weaver
Montgomery, Alabama*

from Oklahoma

We are a newly organized Auxiliary and would like any material you have that would help us in our work.

*Mrs. J. R. Shade
Vinita, Oklahoma*

from Virginia

May we take this opportunity to thank you for a most inspiring and informative magazine — *Co-Laborer*. We especially enjoyed the programs during the pre-Thanksgiving week of prayer.

*Mrs. J. W. Marshall
Saltville, Virginia*

from Missouri

May I say that first quarter *Co-Laborer* is the best yet. It has already been a blessing to me, and the quarter is just beginning!

*Brenda Evans
Farmington, Missouri*

from Texas

Our Auxiliary is growing. Please send us two more *Co-Laborers*. We enjoyed the programs in the first quarter, especially Nelle M. Kulow's PARABLE.

*Carolyn Eason
Wichita Falls, Texas*

from North Carolina

I continue to enjoy *Co-Laborer* and thank God for its message and challenge.

*Volena Wilson
Marion, North Carolina*

from Florida

The ladies at the Niceville church started our new year by becoming active members of our local association once again.

We have eight active and interested members. We ask your prayers that the Lord will continue to bless.

*Grace Isaacs
Niceville, Florida*

from Arizona

We enjoy the *Co-Laborers* very much. The article by Wray Crockett in the last issue was real good. We all enjoyed it.

*Mrs. James Branhan
Phoenix, Arizona*

from California

Please send the special kit of program materials for a WNAC Emphasis program. Because a great number of our members have been on vacation we were unable to observe August as our month. So will try for September.

We all love our *Co-Laborers* and read it from cover to cover. Thank you for such good programs and articles.

*Mrs. Elva Parker
Fresno, California*

from Minnesota

I want to express my appreciation for the *Co-Laborer* that you are sending me. Whenever the mailman brings the *Co-Laborer*, I just drop everything and read it through. I think that you and all of the writers of the lessons are doing a wonderful job.

I also want to say thanks for all the things we received from the provision closet. Everytime I use anything from the provision closet I think of all the women throughout our denomination that have contributed to it and I have to say a prayer of thanksgiving to God for all of them.

We are enjoying a subscription from Readers Digest. The card we received with the subscription simply said "From Woman's Auxiliary" and we thought perhaps it came from your office. If it did we want to say thank you for it.

*Jean Francis
St. Paul, Minnesota*

from Louisiana

We have organized a Woman's Auxiliary with seven charter members and had eleven present today for our first meeting.

The president of the Oak Grove Woman's Auxiliary and two other ladies came to Shreveport and helped us organize our Auxiliary.

I talked with you at the Arkansas State Association and we are looking forward to being a part of the work for Christ which I saw taking place there.

*Earlene Guinn Perry
Shreveport, Louisiana*

from Kentucky

The enclosed check is for Kentucky State Home Missions. This is the special offering that we received in connection with our pre-Christmas week of prayer. We are at present operating as an independent Auxiliary without even belonging to a district. We feel like we could do more if we were affiliated with other auxiliaries.

*Mrs. Dewey Hensley
Louisville, Kentucky*

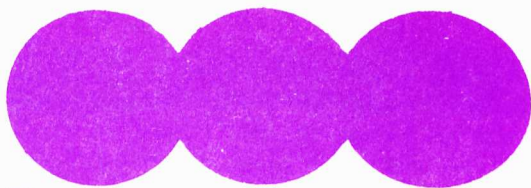
from Mississippi

Thank you for sending me each current *Co-Laborer* . . . I appreciate getting the things from the provision closet. It means a lot to know that someone cares.

We have decided to organize an Auxiliary here at the First Church of Meridian, and we would like to have some information on the best ways to organize one . . . Since our church is so young and being the only Free Will Baptist church to be full time in this section, the women are not well acquainted with the Auxiliary work. I have passed my manual around, and also my *Co-Laborer*, and they are quite interested in it, so I would like to organize as soon as possible.

*Mrs. Levy Corey
Meridian, Mississippi*

CIRCLE PROGRAMS



by Jo Ann Riggs



DRAW NEAR

Song: "Nearer, My God, To Thee"

Scripture: John 6:44; 12:32

GOD DRAWS

The Saviour said, "No man can come to me, except the Father which hath sent me draw him." These words might strike a note of fear in the hearts of some who perchance wonder if there is a limitation to those drawn by God to Christ for salvation. The Lord dispelled any doubt about this when he declared, "I, if I be lifted up from the earth, will draw *all* men unto me." Further proof is given in 2 Peter 3:9, "The Lord is . . . not willing that any should perish, but that all should come to repentance." Jesus *was* lifted up for us on the cross, and He *does* draw all unto Himself. The choice, however, is up to us as to whether or not we yield to His drawing power.

DRAW NEAR TO GOD

God drew *us* unto Jesus to be saved from our sins. David cried unto the Lord in Psalm 69:18, "Draw nigh unto my soul, and redeem it: deliver me." After our conversion, *we* are admonished in the scriptures that *we* are to "draw near to God." "It is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works" (Psalm 73:28). If in our Christian lives we would daily draw near to our Heavenly Father, it would not be hard for us to put our trust in Him for all the multitude of details which press upon us. We would also find the faith and boldness which we need to be His witnesses and to declare all of His works before others.

Abraham, the Father of the faithful, knew what it was to be close to the Lord. Genesis 18; 19:15, records how the Lord and two angels came to visit Abraham. God could trust this man, and He shared His secrets with him. The Lord said, "Shall I hide from Abraham that thing which I do?" The sin of Sodom and Gomorrah was great and very grievous, so God was going down to see if the place was worth sparing. Abraham did just what God wanted him to do; "Abraham stood

yet before the Lord. And Abraham drew near." Yes, he *drew near*, and began to intercede with God in behalf of the inhabitants of Sodom and Gomorrah.

Have we drawn close enough to God that He has been able to share His secrets with us? Have we drawn close enough to be able to intercede for friends and loved ones to keep them from dropping off into hell?

CONDITIONS FOR DRAWING NEAR

Hebrews 10:22 says, "Let us draw near with a true heart in full assurance of faith." Be truthful with God, who knows our hearts anyway. If there is sin in our hearts, confess and forsake that we might have mercy. This is the means to full assurance of faith, which gets things from God.

God pronounced woe upon the pretenders of Isaiah's day. "This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me" (Isaiah 29:13).

If there is seemingly a dark cloud hiding God's face from us when we would draw nigh to Him, let us examine ourselves by the word (James 4:6-11).

WARNINGS AGAINST DRAWING BACK

"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul" (Hebrews 10:38, 39).

SERVICE— WHAT MOTIVATION?

Song: "Serve the Lord with Gladness"

Scripture: Colossians 3:17, 23-24; 1 Corinthians 10:31; John 12:26; Romans 12:1, 7:6.

IS THIS CONSECRATION?

"I'll go where you want me to go,
dear Lord,

Real service is what I desire;
I'll say what you want me to say, dear
Lord—

But don't ask me to sing in the
choir.

I'll say what you want me to say, dear
Lord,

I like to see things come to pass;
But don't ask me to teach girls and
boys, dear Lord—

I'd rather just stay in my class.
I'll do what you want me to do, dear
Lord,

I yearn for the kingdom to thrive;
I'll give you my nickels and dimes,
dear Lord—

But please don't ask me to tithe.
I'll go where you want me to go, dear
Lord,

I'll say what you want me to say;
I'm busy just now with myself, dear
Lord—

I'll help you some other day."

Selected

The above poem expresses only too well the attitude of the majority of church members. However, some servants of Christ, rather than to allow the Lord's work to suffer, have taken upon themselves too many tasks and have become overburdened. In such a case, one must be careful to keep his attitude right and his motive of service

pure. There is the temptation for us to feel (whether consciously or unconsciously), "Well, I guess I will have to do it if no one else will," or perhaps, "I may as well give up — no one else cares." Paul knew the danger of this, and wrote in Galatians 6:9-10, "Let us not be weary in well doing: for in due season we shall reap, if we faint not." As we have therefore opportunity, let us do good."

These verses give us the promise of reaping of the Spirit in due time. As with every promise, there is the conditional *if*. "*If we faint not.*" There can not be a reaping (or seeing the final, victorious completion of our labors) if we faint by the way. As the opportunity for service presents itself, we are admonished to take advantage of it.

Luke 10:40 gives us a prime example of complaining service. "*Martha was cumbered about much serving.*" Her service had become a burden and trouble to her. When this happens, there is almost always a tendency to begin to look around and to point an accusing finger at some other sister. Mary was where Jesus wanted her, but not where Martha thought she ought to be. The Lord loved Martha too and tenderly pointed out to her that though she was busy serving Him, she had allowed herself to become anxious and troubled over her duties. Surely, if Martha had spent more time at the Master's feet fellowshiping with Him, her additional work because of having received Him would have been much more joyful.

Joshua, knowing the fickle hearts of the children of Israel, challenged them to "fear the Lord, and serve him in sincerity and in truth." In the scripture *sincere* means pure or without mixture, as opposed to double-

mindedness or deceit when the feelings of the heart are contrary to the words of the mouth. We at times could afford an inward look to see how sincere and truthful our service is. Do we work for Jesus because we love Him and are grateful for all He has done for us, or is there an ulterior motive of working to be seen of others? "Not with eyeservice, as men-pleasers; but as the servant of Christ, doing the will of God from the heart." Ephesians 6:6

SPIRITUAL PARENTHOOD

Song: "Lead Me to Some Soul Today"

Scripture: John 3:3, 5, 7

In every normal marriage where there is love, I am sure that there is a desire to bring forth children. Though child bearing many times means discomfort, sickness and the passing through the valley of the shadow of death in delivery, most mothers gladly endure these to give birth to the precious babe.

HINDRANCES TO CHILD BIRTH

It seems strange that there are so few who are willing to give themselves in trying to bring forth spiritual children in the family of God. The failure upon the part of most professed Christians to at least make an effort toward this end shows that there must not be the right love or relationship between the bride (the Christians) and the bridegroom (Christ). The cause of our barrenness is

not the fault of the seed (the Word of God), for it is as wholesome as ever. Our union with Him is not what it ought to be or we would be willing to give forth the life-giving seed, apart from which no one has ever been born into God's family. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever" (1 Peter 1:23). Perhaps we are too selfish or spiritually lazy to give ourselves to the agonizing travail of prayer necessary to give birth. Paul said in Galatians 4:19, "*My little children, of whom I travail in birth again until Christ be formed in you.*" Many times we see sinners who are close to being born again, but seemingly never quite make it. Why? "The children are come to the birth, and there is not strength to bring forth" (2 Kings 19:3). There is another Old Testament verse which may hold the secret. "As soon as Zion *travailed*, she brought forth her children" (Isaiah 66:8). Someone must travail if children are to be born. God help us to give ourselves to this labor!

RESPONSIBILITY AFTER BIRTH

There is another noticeable difference between the natural and spiritual births. After a baby is born to a mother, her work is not over but merely beginning. There are unending chores involved in bringing up a child. No *real* mother would give birth to her baby and say, "Now make it to adulthood if you can. If you are a real human being, then you will be able to make it to maturity." Yet how many times we see a person come to Christ, and the majority of the church smiles in approval but puts forth very little effort to strengthen this babe in Christ. How much stronger these new born children

of God could be (and how much greater their chances of living to become spiritually mature), if we would take them under our arms and be spiritual mothers to them!

NURTURING BABES IN CHRIST

We should nourish the babes with the *milk* of the Word (1 Peter 2:2), the simple and basic truths, in order to give them the proper foundation for a stronger diet of meat (1 Corinthians 3:2). Vitamins are also important for fast growth.

- Vitamin A — ssurance
- Vitamin B — ible Study
- Vitamin C — onsecration
- Vitamin D — aily Devotions
- Vitamin E — dification
- Vitamin K — indness

We should see that the little one has a good portion of each of these. The pattern for the best-dressed Christians is found in Ephesians 6:11-17, and every baby needs to be clothed in this outfit. Colossians 3:16 and Deuteronomy 6:6, 7 tells us of some vital teaching that we need to do. The child of God must learn to talk, and good examples of correct speech are found in Psalm 71:24 and Colossians 4:6. It is always a thrill when a child begins to walk, and 2 John 4 expresses this, "I rejoiced greatly that I found of thy children walking in truth." Children should be taught to pray according to Ephesians 6:18. Great stress should be placed upon the child's reading habits, even as Paul stressed it to his son Timothy in 2 Timothy 2:15 and 3:15-17.

If we would heed Proverbs 22:6, "Train up a child in the way he should go: and when he is old, he will not depart from it," we should not see so many departing from the faith.

Ideas

for your Programs

JULY/From Futility to Faith

Women of Faith (Mimeograph quizzes or ask for verbal answers.)

1. By faith she hid her baby. (Jocobed)

2. By faith she aided Joshua's army. (Rahab)

3. Christ said unto her, "O woman, great is thy faith." (Syro-Phenician woman)

4. Through faith she received strength to deliver a child when she was past age. (Sarah)

5. The first to acclaim Christ. (Anna)

6. A woman full of good works. (Dorcas, or Tabitha)

Complete Scriptures

1. Faith as a grain of _____ (Matthew 17:20)

2. Lord, increase our _____ (Luke 17:5)

3. Faith cometh by _____ (Romans 10:17)

4. I have finished my course _____ (2 Timothy 4:7)

5. Faith is the substance of things _____ (Hebrews 11:1)

6. Faith without works is _____ (James 2:17)

7. The prayer of faith shall _____ (James 5:15)

AUGUST/Prayer is the Key

Poster to publicize the meeting: Use the key motif. Make a border of key drawings (or cut pictures from magazines) on the poster and invitations. Print PRAYER IS THE KEY. Add time, date, and place.

Missions emphasis: Small cardboard keys on which prayer requests have been written may be given to each member as she arrives. Or, secure enough old keys, gild them, and tie written requests on with ribbon.

Refreshments: For table decorations you may use a large cardboard key covered with pretty paper flowers.

SEPTEMBER/Puerto Rico

Pop-ups (may assign in advance to 3 women)

Puerto Rico is truly a land of contrasts. Here you can see the harbor where Christopher Columbus landed on his second voyage to the New World in 1493, the old fortresses built by the Spanish to repulse treasure-seeking pirates and privateers, and the family home of Ponce de Leon who sought the Fountain of Youth.

Game Lima y Limon (Lime and Lemon)

Players stand or sit in a circle with the Fruit Picker in the center. The Fruit Picker points to someone and says, "Lima." That person must say the name of the person on his left before the Fruit Picker can count to five in Spanish. If the Fruit Picker says, "Limon," the player must name the person on his right. If he fails, he changes places with the Fruit Picker. Spanish numbers are: 1. uno (oo-no), 2. dos (dose), 3. tres (trace), 4. cuarto (qua-tro), and 5. cinco (sin-co).

July Program

From Futility To Faith

by Dr. William E. Hull



Purpose: An adventure in faith.

Interest Center: At one side of a small table you may want to place a small upright cross with an open Bible beside it. Place a bowl of flowers at the other side.

See Ideas for your Programs:

Songs: "My Faith Looks Up to Thee"
"Trusting Jesus"

Prayer Requests for those among the Auxiliary and church family who especially need His presence and strength now; for missionaries' requests and needs.

Scripture: Mark 5:22-42

 **IN THE SCRIPTURE** lesson we read a "tale of two touches." The first of these stories, involving the healing of Jairus' daughter, forms the outer framework of the passage. The second account, imbedded in its center, records a miracle within a miracle. No sooner had Jesus set out for the sickbed of a dying girl than he was interrupted by another urgent claim upon his powers. In stark contrast to the story which brackets it, this incident tells how a nameless, unnoticed woman sought to steal a secret cure. We meet her only for a moment, yet in this brief interlude with Jesus we discover, as did she, the deepest clue to a new lease on life.

FUTILITY

Four obstacles stood in the way of the woman's bold determination to touch the Master for herself. 1. The *past* hung like a dead weight about her. Memory threatened to extinguish hope. For twelve bitter years she had suffered frustration and failure at the hands of the doctors while her vital feminine powers steadily ebbed away. A dozen years of unremitting disappointment is enough to bury the most invincible optimism under an avalanche of despair! 2. Moreover, the nature of her plight presented a delicate problem. Mark describes it simply a "flow of blood," a pernicious hemorrhaging from some type of internal bleeding tumor. Because of strict Jewish taboos against the passing of blood, the woman was cursed with both religious stigmatism and social ostracism (Leviticus 15:25-27). Everything she touched was considered contaminated; conversely, those touching her were viewed as ceremonially defiled. 3. Once she drew near, the multitude of people presented yet another problem. How could she plunge into the milling crowd that swirled Jesus? Scarcely would she know when some blinding cramp might bend her double in pain with no place to hide. Face flushed in embarrassment, she would be forced to endure the withering glances of thoughtless men. 4. Her final problem was one of priorities. Elbowing her way into the midst of the multitude, she could not help but overhear the whispers that swept through the crowd which told of the life-and-death mission of Jesus to reach the dying daughter of Jairus. How dare she interrupt so desperate a concern of the most prominent citizen in the community? Having endured her plight for

a dozen years, could she not delay a few days longer?

Here, then was her dilemma: how could she possibly seek a cure? She dared not touch Jesus or ask him to touch her, for that would render Him publicly unclean. Indeed, hers was a disease that could hardly be discussed in public! Somehow, both her condition and the cure must be concealed. Thus did the desperate strategy take shape: She would steal a secret cure! Compelled by shame to suffer in silence, she would find some way to snatch a miracle that nobody would notice, not even Jesus.

A TOUCH OF FAITH

Her eyes fell upon the prayer shawl slung over the left shoulder of Jesus. At each of the four corners of the mantle hung a tassel, three threads of white wool twisted together with a cord of blue. How tantalizingly the back tassel bobbed before her eyes! If only she could touch its threads, grasping but the hem of His garment, it might be enough.

In desperation she lunged for the tassel. For a moment she fingered the fringe, then fell back into the anonymity of the crowd. But with what a difference! In that instant the conviction flashed through her mind: I have received a permanent cure. At last, an end to the mortifying humiliation, endless expenditures, frustrated hopes. Joy swept her pain-racked frame as she turned to race for home.

But no sooner had one problem vanished than another stopped her in her tracks. For suddenly Jesus turned to the crowd with a question: "Who touched my garments?" So preoccupied has He been with another prob-

lem that only now did He perceive this claim upon His powers. Unwilling to let someone depart with the superstitious notion that His clothing might be magical, Jesus sought to set His power in the context of a personal relationship.

His piercing gaze swept their upturned faces, His eyes undressing their concealed motives one by one. The woman could not endure that glance. Stumbling out of the group she fell at His feet and blurted out the whole story. Then, in that awful moment when it seemed that all her desperate gamble might be lost, she heard those gladdening words: "Daughter, your faith has saved you. Depart in peace . . ." (Verse 34).

A PATTERN FOR US

Thus does this story become a pattern of our spiritual pilgrimage. How many obstacles are in the way to an encounter with Christ! Our pride and self-sufficiency stifle the admission that we are spiritually bankrupt. It is never easy to come to Christ. Concern must conquer apathy or we shall remain forever imprisoned by our fears. Prayer is more than the offering of pious petitions at appropriate times.

Whatever the spiritual challenge, we must wrestle like Jacob at Jabbok with the divine presence in that holy desperation that cries, "I will not let you go unless you bless me!" (Genesis 32:26). Thus to some who have sought a vital Christian experience in vain, the simple question must be put: "How urgent is your concern?"

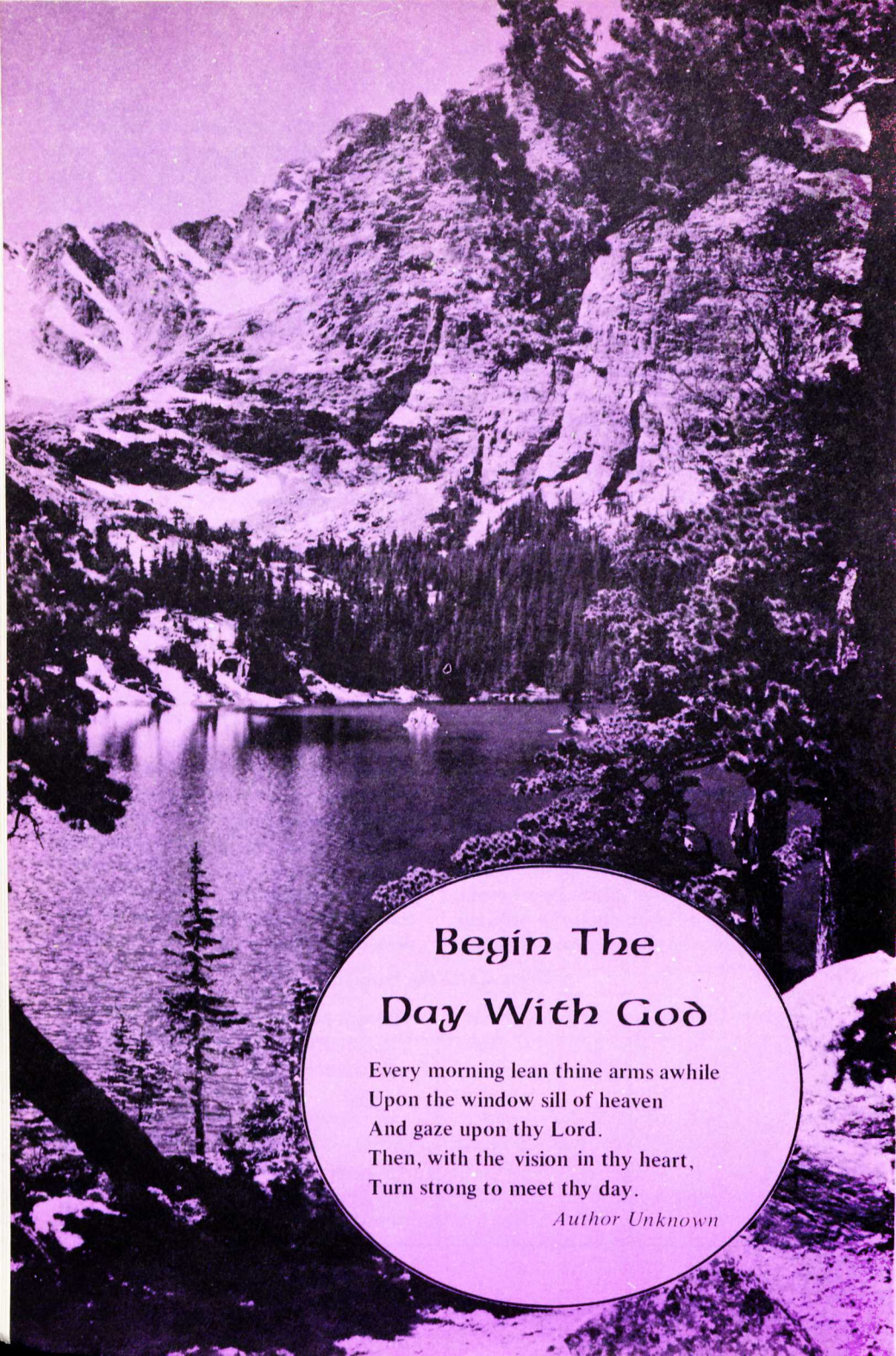
Think It Through

1. As one who needs help, am I bold enough, humble enough, to touch the hem of His garment?
2. As His disciple, am I sensitive enough, concerned enough, humble enough, assured enough to minister to anyone who may touch me "where cross the crowded ways of life"?
3. Together, use the following chart to help bring the study into sharp focus so that it may begin to have personal meaning for the Auxiliary members. Study the personal need; the attitude of Jesus toward the needy (love, patience, acceptance, forgiveness, understanding); his method of dealing with the needy (personal touch, giving of himself, facing realities, issuing demands, transcending social taboos); and the response of the person in need.

Jesus Meets the Woman

What was the need?	Jesus' Attitude	Jesus' method	Person's response

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Begin The Day With God

Every morning lean thine arms awhile
Upon the window sill of heaven
And gaze upon thy Lord.
Then, with the vision in thy heart,
Turn strong to meet thy day.

Author Unknown

August Program

Purpose: To remind us that prayer is the key to the unlimited storehouse of God from whence all our needs can be met.

Interest Center: On a table, drape a colored cloth. Display as many different keys as possible. Include different sizes, kinds, and ornamental keys. In the center place praying hands and an open Bible. Place placard with the words, "Prayer is the Key."

Songs: "Near to the Heart of God"

Solo or Instrumental Number: "The Lord's Prayer"

Prayer Requests

Scripture: Mark 11:24-26

See Ideas for Your Programs

Meditation

A KEY IS the symbol of possession. Whoever has the key, be he the owner of the house or one to whom the owner has given a key, that one has the privilege of going in and out of the house as he desires. He has the special privilege of using that key.

Christians have a golden key and it is their special privilege to use that key — the key of prayer.

PRAYER IS THE KEY

Prayer is the key that opens heaven's
door;
Prayer brings us joy we never knew
before;
Learn how to pray, life's shadows will
depart,
Prayer will bring Jesus into your heart.

PANEL: Prayers From the Bible

A leader, a soloist, and five speakers will be needed. The group may take their places while the pianist plays "Sweet Hour of Prayer." The soloist may sing two verses of the hymn before the panel members speak, and the third verse at the conclusion of the panel discussion.

Leader: The hour of prayer calls us from the world of care. Our panel will consider several prayers from the Bible. The Bible reveals all that we need to know about prayer. It contains examples of men and women who knew what to do in their hour of trial, grief, and great need. They talked to God and asked His help. As we study some of these prayers, perhaps we shall find help and guidance for our lives.

First Speaker: A prayer from the heart of Moses in an hour of trial is found in Deuteronomy. The Israelites had not been faithful to God during the wilderness journey. They had complained; they had turned away from God and had made a golden idol. Moses called a meeting of the people and reminded them of all that God had done for their nation. He showed that they had become an obstinate and stiff-necked people. He recalled to their minds the time that God had given them the ten

commandments at Mount Sinai, and of his surprise and anger when he returned from the mount to find the people worshipping a golden calf. Moses prayed for God to be merciful to a sinful people. Listen to Moses' prayer: (Read Deuteronomy 9:24-29).

Second Speaker: Before Solomon became king of Israel, David his father, assembled all the people to hear his last words to them and to give Solomon the pattern for the temple. During this talk he turned to Solomon and said, (Read 1 Chronicles 28:9, 10). David encouraged his son to be brave and strong; to trust God and to build the house of the Lord. He closed his talk with one of his most beautiful, heart-warming prayers with the last thought a prayer for his son Solomon. "And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things and to build the palace, for the which I have made provision . . . Now bless the Lord your God" (1 Chronicles 29:19, 20).

Third speaker: From the lips of a sad, child-hungry woman came one of the most fervent prayers of the Bible. Elkanah had two wives, Hannah and Peninnah. Since Peninnah had children and Hannah had none, Peninnah taunted Hannah and caused her much grief. Hannah, like most Jewish women in that day, felt disgraced because God had given her no children. Even her husband's sincere declaration of deep love was no consolation.

Once a year the family went to Shiloh to worship and offer sacrifice. On one of these journeys, Peninnah provoked Hannah to such an extent

that she wept and would not eat. Elkanah tried to console her. He asked, "Am not I better to thee than ten sons?" Hannah was not satisfied with just her husband's love. She wanted a child too! Hannah went to the temple to pray. She prayed earnestly (Read 1 Samuel 1:11).

Hannah's prayer was answered when Samuel was born. How happy this mother was! She had her baby boy. Hannah kept her vow; she dedicated Samuel unto the Lord's service. Her song of praise and thanksgiving expresses her great joy. (1 Samuel 2:1, 2.)

Fourth Speaker: Perhaps no prayer in the Old Testament surpasses in passionate intensity the prayer of Hezekiah, the king of Judah. Hezekiah began his rule when he was 25 years of age and he reigned 29 years. "He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him" (2 Kings 18:5).

When trouble came, Hezekiah asked God's help. When Sennacherib, king of Assyria, invaded Judah, Hezekiah turned to God and asked Him to save Judah from the Assyrian army. (Read 2 Kings 19:15-19.) God heard the righteous king's prayer and answered it.

Fifth Speaker: One of the most familiar prayers of the Old Testament is the prayer uttered by Solomon as he began his reign as king. (Read 2 Chronicles 1:8-10.) This prayer for wisdom and understanding is one that Christians today should pray. We need to increase our knowledge and to strengthen our inner lives.

Solomon began his reign with the blessing of prayers of his father David. He had been reared to love the God of his fathers and to depend upon God. Realizing his own limitations, he knew he would need God's help to be a good king. God knew Solomon's heart and was pleased with his prayer. (Read 2 Chronicles 1:11, 12.) King Solomon reigned wisely over all Israel for 40 years.

Leader: One could go on and on recounting the remarkable prayers of the Bible. In each one is found a lesson and an example for us today. Prayer is indeed the key that opens heaven's door.

Prayer is so simple,
It is like quietly opening a door
And slipping into the very presence
of God.
There in the stillness
To listen for His voice—
Perhaps to petition,
Or only to listen.
It matters not.
Just to be there
In His presence
Is prayer.

(Soloist sings the last verse of "Sweet Hour of Prayer.")

Closing Thought:

Dear Lord, in whose forgiveness alone we can start clean and new and holy, strengthen and help us for each new day. Help us not to be too busy, too hurried, too fussy, too important. Teach us to be humble in thy sight. Amen.

Adapted



*The Fred McCoy Family
Missionaries to Puerto Rico*

EARLY FRUIT IN PUERTO RICO

Purpose: To inform and to stimulate a desire to share with others the Gospel witness in the Caribbean.

Interest Center: Arrange an attractive display of fruit on a stemmed dish, a plate, or basket. Print on a placard: EARLY FRUIT IN PUERTO RICO. Use a gold or green drape. You may want to add a world globe.

Song: "Send the Light"

Prayer Requests

Scripture: Romans 10:11-15

See Ideas for Your Programs

THE LITTLE ISLAND of Puerto Rico is Spanish by heritage and American by circumstance. Struggling between nationhood and statehood in that rootless dimension of United States federalism called a commonwealth, Puerto Rican politicians are

by Dallas M. Lee



Congregation on Sunday Morning

trying to forge an identity that will protect both the remnants of a diminishing native culture and a fruitful partnership with Uncle Sam.

The political status of the island is uncertain. Its two-and-a-half million residents have been free to guide their own destiny only since 1952, when the United States government and Puerto Rican leaders established the commonwealth government. Under this arrangement, Puerto Ricans are United States citizens and receive standard government benefits such as aid to education, welfare and military protection.

Puerto Rico's government is organized much the same way a state government is — a legislature with both a house and a senate, and a governor as chief-executive. As economic incentive, Puerto Ricans pay no federal taxes and consequently do not vote in federal elections.

CULTURE

Spanish still is the language of the island although English is used in higher education and English language signs mark most businesses in the urban areas.

Puerto Rico perhaps is more overpopulated than any country in Latin America, with nearly 800 people per square mile and a net rate of population increase that will double the 2.7 million population in 30 years. Poverty, of course, is the most evident result.

Ramshackle housing lines the government-owned land along rivers and creeks in every urban area, housing what one sociologist termed "a culture of poverty," characterized by a matriarchal society, malnutrition

and joblessness.

The crime rate in San Juan — with heavy doses of prostitution and drugs — is equivalent to that of New York City and second only to that of Los Angeles, in terms of crimes per 100,000 population.

Unemployment runs about 12 percent, more than double the United States average. Illiteracy is quoted in one source as afflicting as much as 20 percent of the population.

The lack of violence usually is attributed to the natural affability of the Puerto Ricans. But the fact that Puerto Rico's jolting change of pace in politics and economy has not triggered violence probably is due in part at least to United States action 30 years ago to head off development of an oppressive wealthy land class and United States monopoly of agriculture.

Despite the record economy, and the vast improvement in employment opportunity, the net outmigration continues to be about 30,000 annually. Most of the immigrants go to the states and many never get past that infamous "stepping-stone," *Spanish Harlem* in New York.

THE PUERTO RICAN IN NEW YORK

Puerto Ricans are the most poverty-stricken people in New York and according to statistics there are approximately 750,000 of them in New York City. They are at the bottom of all pathological statistics except infant death rates — crime, unemployment, education, income and health.

Language is a problem. There is a high dropout rate due to frustration

over language. The educators and the students are frustrated. For the Puerto Rican child, how can the city deal with his peculiar problem of being raised in a Spanish culture?

Julio Flores, an East Harlem Lawyer offers insight gained from 31 years of observing New York City's Puerto Rican community. "We are very Puerto Rican and yet very conscious of our American heritage. If there is one common trait among Puerto Ricans in the United States, it is the fact that they are very conscious of their loyalty to America but also very sensitive to their Puerto Ricanism.

The Puerto Rican is the mainstay of the hotel services industry and garment industry, mostly low-paying jobs. If Puerto Ricans left New York City today, who would run the hotels, the restaurants, the garment factories.

The Negro revolution, has changed the concepts of Puerto Ricans in terms of color. It has made the younger element especially more color conscious. They are recognizing color in themselves. They face a greater awareness of the color problem than their elders ever thought they would face.

Many Puerto Ricans have moved to the Bronx (across the Harlem River from Harlem, which is the northern end of Manhattan island). In fact that is the only borough in New York City where there are more Puerto Ricans than Negroes. There are a larger number of Puerto Ricans, however, in East Harlem (70 to 80 thousand). This place has often been referred to as Spanish Harlem even though it has never been totally Puerto Rican.

Harlem extends in one small area the challenges that exist in one form or another all over the country — racism, poverty, family despair, crime,

sex abuse, drugs, apathy. Where hopelessness prevails and where drugs and alcohol are the opiates for such an environment, the church must find a way to reach them.

EARLY FRUIT IN PUERTO RICO

In December, 1969, missionary Fred McCoy, Rev. Robert L. Shockey, Field Secretary of the Home Missions Department, and layman Charles Woods, an Oklahoma school teacher made a survey of the San Juan area. San Juan is the capitol and largest city of the area. This was the initial step in establishing the first Free Will Baptist work in Puerto Rico.

As the group surveyed "Round Hill" and the Carolina (*Caroleen*) areas, they sensed that this was the place God has chosen to begin the new work.

Fred McCoy and wife Billy, with their two sons, Freddy and Jackie, arrived in Puerto in July, 1969. At first, church services were held in the McCoy's carport but in December they were able to rent a building in which to meet. The house provides three classrooms and a chapel with a seating capacity of approximately 60. In January of this year the Sunday school averaged 23.

A weekly visitation program has been started by the church people. Several young boys have been saved. Lenin Rodriquez, a book salesman has also been saved and is a great asset to the church. Pray for the conversion of his wife, Eliana. We praise God for these early fruits in the island of Puerto Rico.

*Adapted from
Home Missions*



The Bible says a married woman's first responsibility is to her home and husband. . . but it states no directives that she should not work outside the home

by Clyde M. Narramore

The WOMAN OUTSIDE The Home



TODAY, more and more women are leaving the home scene for full-time employment outside the home. This trend began to pick up momentum during World War II when women were drafted for defense work. Since then, for many staying home has become the exception rather than the rule. After working outside the home, one woman said, "I wouldn't give up working for anything in the world."

Much of the world's business is handled by women. Indeed, some of our most brilliant minds in business, government, art, music, and education

are of the fairer sex. Any many miracles of salvation have been wrought in such places as women have witnessed for Christ.

Some people question whether a married woman should *ever* work outside the home. They quote: "That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:4, 5).

When we take a closer look at this text, we cannot find any directive for a woman to devote herself exclusively to household duties. Nor does the Word say that a woman should *not* work outside the home. The root meaning in the Greek of "keepers at home" is "guardians of the home." It means that a married woman's first responsibility is to her home. She is to make it attractive, take time with the children, help her husband, and be queen in her castle. This is her first obligation. Dr. Groskery puts it this way; "The first duty of a Christian woman is to make her home happy. Religion gains no honor when home duties are neglected." The classical Greek use of the phrase goes beyond the concept of working outside the home. It gives the idea that women are not to be "gad-about," part of every club activity at the expense of God-given home obligations.

God can honor women who work outside the home, if they are in His will. Take, for example, the experience of Paul and Silas, meeting a business woman, Lydia, as they preached the Gospel in and around Philippi: Acts 16:13-15.

Some women find that working outside the home *gives the family*

special advantages. Barry and Alma, for example, were concerned because they could not give more to missions. "Here I am," said Alma, "sitting home all day with no children. I could be working to help support a missionary." She and Barry talked it over, then decided they could honor the Lord in this way. She looked around and located a part-time job with an attorney. She was able to give most of her check each month to a missionary and his wife who were going to a foreign field. Later, Alma remarked, "Now I feel I have a real purpose in living. I am doing something to evangelize the world."

In the case of George and Darlene there was a different motive for her working outside the home. They disliked the secular influence in the school. Their son was learning all right, but the learning was off-center. It left God, the Creator of the universe, out. There was a fine Christian school in town, but they couldn't afford to send him. The extra family income enabled them to give him a Christian education. Later, George remarked, "We have seen such an improvement in our boy's behavior since he transferred to the Christian school. We feel it is well worth the investment." Many families find that they can give themselves a boost spiritually if the wife works for a while away from the home.

"Working in an office," said Rachel, "has done much to *teach me how to organize my work.* My efficiency has gone up 200 per cent. I know how to do in an hour what I used to get done in half a day. Before I went out to work I never seemed to be able to accomplish much. I suppose working in an office has been a school of efficiency for me." It is true that many women have never learned to get

things organized until they worked outside the home where they had instruction and supervision. After achieving a measure of efficiency they have learned to apply it to all they do — including their work at home.

“The thing I like about my job,” remarked Karen, “*is that I feel needed.* Everyone at the office treats me wonderfully. I like the environment, too. We have a beautiful office and wonderful new furnishings and equipment.” Through no fault of their own, some women have to live in homes and neighborhoods that are everything except inspirational. Getting out of their houses and shouldering responsibilities at work is about the only really bright spot in their lives. And with some, it is the only way they will ever be able to get out of such conditions — to work themselves out. They do not care to work outside the home forever, but they know it is imperative to work for a while if they are to better themselves.

As Christians, we often hear the expression, “We are saved to serve.” This applies to women as well as to men. Can anyone deny the joy which comes to the heart of a Christian in *service for the King*?

Advantages of Working Outside the Home

Working outside the home *can be a real education.* “I never met anyone but high-pressure, door-to-door salesman,” said one woman who started working in an office. The attitude in most business organizations today is that every employee should understand what he is doing. It is not enough that he merely performs a routine task. He is an intelligent person who deserves to know as much

as possible about his company’s objectives. This means that employees are learning. Most of them have opportunities to see technical films, to read special materials, to hear lectures, and to take short term courses. Through these means many women are learning on the job.

Some women enjoy working outside the home *because it helps to develop their talents.* Dolores, for example, always liked art. But it wasn’t until she took a job in an art studio that she really began to improve. In two years’ time she moved from the receptionist’s desk to the position of assistant director. She also used her newly-learned skills at church and in her home. She was not only a great blessing to others, but she was happier because she was developing.

A woman who has unusual gifts may feel quite frustrated unless she is using her abilities. Although there may be opportunities in the community to develop these talents, such is not always the case. Working outside the home may be the only source for developing and using the rare gifts which God has given her.

Disadvantages of Working Outside the Home

Most working mothers know that *they do not have enough time to devote to work in the home.* The constant complaint of working women, is “I get home dead tired after working all day and fighting the traffic. If I only didn’t have to prepare supper for the family. Then there are the dishes. And the floors need cleaning. The washing has to be done. By the time I get these things finished, I go to bed exhausted. Suddenly I hear the alarm clock telling me that it is

time to begin this endless routine all over again."

"What bothers me," said one woman who worked regularly away from her home, "is that I always give my best hours, my best disposition, to someone other than my husband and my children. They always see me at my worst. I go to work feeling fine. By the time I get home, I'm like a dishrag, and I'm afraid I'm as cranky as a witch. If I didn't have to go to work every day, I could be giving my best to the ones I love most." How can children feel relaxed around a mother who is tired and irritable? Children easily sense whether they are loved or rejected. Indeed, the dispositions of parents are much more influential than what they say.

When a woman spends most of her time at the office, she actually has *little time to visit friends and to make new ones*. Sylvia, for example, is a very sociable person. She likes to be around people. But because she works outside the home, she is seldom able to have friends over. "The only time I can entertain," she says, "is in the evenings, but I am usually so tired and have so much to do that I can't possibly squeeze it in." It is not only Sylvia's friends who are missing out, it is Sylvia herself. She could be developing into a much finer person if she had more time to mix with people and to be an inspiration to them. As it is, she scarcely has time to live!

Each morning, a host of Christian women across the country get up by the alarm, down a hurried breakfast, then run to the office. All day they work at a secular job. They repeat this same procedure year after year. But the tragedy is that they continue doing it with only one short life to live, and

with an eternity facing them. *They have almost no time for the Lord*, the One who gave His life for them. Starved spiritually, they have little time to read and meditate on the Word, little time for a mature prayer life... too busy to lead souls to Christ. In addition, their associates on the job may be a detrimental influence. When these same women go home to be with the Lord, they will be strangers to their own Saviour. Then they will wish that they had spent more time serving Him on earth, more time working with Christian organizations.

Hidden Persuaders

Working outside the home may be God's appointed place for some married women. But with many, there are hidden persuaders at work — unseen factors that keep prodding on the inside of the personality. A woman may not be aware of these motives which are causing her to leave her home and to seek employment in the business world.

Finances of Family. Many women who go outside the home to find employment are actually making a choice between their family and their finances. One of the other usually suffers. The hidden persuader here is insecurity. One of the faults of the average Christian is that he gets his eyes *off* the Lord and *on* the world. Some women are swept off their feet by the swift currents of the world. They have earnings, rather than eternity, in mind.

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Psychology for Living
Narramore Christian Foundation*



BLOOD on my HANDS

by Genevieve J. Waddell

BLOOD! There's blood on my hands!" My purse clattered to the marble floor as I held up my bloody hands. My friend Mary grabbed my hands, searching for a wound. Then we saw the clear print of a doorknob, stamped into my right palm. Bloody smears splotted crimson patterns on my left hand.

"You must have opened a door with blood on the knob," Mary suggested. "Do you remember it?"

"No," I replied, shivering at the thought of touching strange, perhaps diseased blood. We had opened several doors to reach the emergency area of the hospital where our stricken friend was taken after his heart attack. We waited with his family in the smoky, stuffy room, overflowing with friends and relatives of the emergency patients. Many people, most of them bearing visible, bloody wounds, wandered in and out of the stale-smelling room. The stench of blood, antiseptics, cigarettes and sweat filled our lungs, making it difficult to breathe. I could have touched blood in almost any direction around me.

"Do you want to wash it off?" Mary asked, dabbing at the drying blood.

I glanced around the lobby. "I don't

see a bathroom and it's late. I'll wait until I get home."

Mary retrieved my purse and slipped its brown handle over my arm. All the way home, I held my stained hands outstretched before me, unable to relax them until the dark blood was washed away. I tried to think back. Where did I get the blood? Whose blood was on the knob that I touched? Was it the blood of the mangled wreck victim, laying pale and lifeless on a stretcher? Or perhaps the blood belonged to the teenager who staggered into the emergency entrance, his gaping, swollen knife wound seeping with water and blood. Maybe the blood once flowed in the warm veins of the little, blond girl, screaming in terror and pain, a jagged bone protruding from her thin, brown leg. It might have belonged to—

"I said, did you get any blood on your clothes?" Mary interrupted.

"I don't think so. Just on my hands." I stared at the sticky, ketchup-like patches.

Mary left me at my door and I hurried into the bathroom to scrub my hands. As the red, life-giving fluid mingled with the foamy water, it really didn't look like much blood. In a few seconds, all signs of the messy stuff

were gone and my hands were clean. I rubbed them briskly in a fresh white towel. Not even a trace of the blood marred the fluffy terry cloth. Soon I was in bed, but still thinking and wondering about the blood. It was probably spilled in pain but was now thoroughly washed away.

I must have slept for only a few minutes when I awoke with a dreadful, horrifying feeling. I thought I was dipping my hands over and over again into great vats of hot, soapy water. Each time that I drew them out, I expected them to be clean and pink, tingling from the steaming bath. Instead, they were always covered with velvety, warm blood. Not just a small, smeared circle, the shape of a doorknob, but my hands dripped with endless pints and quarts and gallons of somebody's blood. I screamed, desperate to escape the terrible nightmare.

"My hands! My hands are covered with blood! Help me, please help me!" I was stunned and silent in the utter stillness that followed. And the Lord spoke to me in that stillness. Quietly, the fingers of my mind turned the pages of memory and verses from Ezekiel, learned long ago, tumbled from my lips. Hesitantly at first, but then flowing with swift accusations, the words seemed to swim in the blood bath around me.

"When I say unto the wicked, O wicked man, thou shalt surely die? if thou doest not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."

The blood still covered my hands, swirling and dripping and swishing around me. "Whose blood, Lord? Whose blood is this?" Didn't I have the right to know whose blood He required at my hands?

Faces, some nameless, most of them well known, drifted pass me, pouring more blood over my hands. I shrank from looking at the faces, but I knew them without looking. Some were once close to me; others I had known only casually. The girl I worked beside in the office who died in a plane crash. The paper boy whose hand accepted my \$1.40 every Friday for three years until he died of leukemia. The old man who sat beside me on the bus every morning until death retired him. The girlfriend from high school days, maid of honor at my wedding. A junior girl from my Sunday school class, only 10 years old when the truck hit her. And—no! I can't stand it! My brother stood before me, condemning me, begging me for relief. But it was too late! Too late! I had never warned any of them of their sins.

"Oh, Lord, deliver me from this bloodguiltiness!" I slid off my comfortable bed and my knees crunched against the hard, cold floor. "Lord, how can I get this blood off my hands?" Slowly, my numb spirit found its answer.

"The blood of Jesus Christ cleanses us from all sin . . . If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

"Thank you, Lord," I whispered as I sought his forgiveness for my failures. "And how can I keep my hands clean?"

"Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."

I crept back into my bed, thankful for clean hands and heart. But most of all, I was keenly aware of my personal responsibility to warn the souls around me of their sins.



Please simplify the Woman's Auxiliary . . .
It's too rigid, make it more flexible . . .
Please tell us how to enlist more women . . .

FOR SEVERAL years women and pastors all over the country have made similar statements.

After two years of prayerful research and self examination, the WNAC Study Committee feels the following changes are an effort in this direction. Please study these suggested changes. You will have opportunity to discuss them at the annual meeting of state presidents, field workers and the national executive committee, and at the convention. If approved, these changes will not go into effect until July, 1971.

The basic purposes of the Woman's Auxiliary remain the same. Members will continue to be concerned with missions—with study, prayer, stewardship and mission action in the community and around the world.

The changes are only in method and organization for doing the work. *The organization is simple and flexible.* This means that organization is adapted to get work done. Only those officers which are required are elected as a "maintenance crew." Energies formerly spent in the maintenance of an organization are to be freed for use in purposeful work such as studying, praying, giving, ministering, and witnessing.

Fewer officers (local)—President, vice president, secretary-treasurer, mission study chairman, mission prayer chairman and mission action chairman.

No standing committees except the executive committee.

Groups—A new emphasis has been placed on *mission action* through the formation of small groups—mission study, mission prayer, and mission action. Each auxiliary may decide on

the types and number of groups needed. Members may choose, according to their interests and abilities, the group (or groups) with which they want to work. All elements of the Woman's Auxiliary program (prayer, study and mission action) are built into the work of each group, thus allowing members to specialize in one or more phases of the Auxiliary program, and participate in the full program as well.

General meeting—All the members are encouraged to come together for the general meeting of the Auxiliary. A second meeting is the group meeting. However an Auxiliary with numerous active groups meeting more than once a month may meet only quarterly for the general meeting. The plan is flexible to meet the needs of both large and small churches.

Reports and records—The new system requires minimum time for maintenance. No individual reporting system is suggested. Records are kept only of the following: Number visitors, number new members, number members at the end of the month, attendance at group meetings, and number participating in group activities. Annual reports will be made on simplified report forms.

Group leaders will fill out a simple report form similar to the above, and give it to either the missions study chairman, mission prayer chairman, or mission action chairman monthly.

Achievement guide—The achievement guide will replace the Standard of Achievement Chart. The Auxiliary will probably not report achievements to the district or state conventions for recognition. The president will lead the executive committee in using the guide in planning and evaluating the work.

Study courses—At least two mission studies are recommended for the general Auxiliary. Those Auxiliaries having *mission study groups* may have several courses during the year.

Manual study courses will usually be held for the officers and leaders of the Auxiliary rather than for the total membership. The president is responsible for leadership training.

Two or more Auxiliaries—If there is a need for two or more Auxiliaries in a church, we suggest the Auxiliaries select a general director who would assist the Woman's Auxiliary presidents in planning, coordinating, and evaluating the Woman's Auxiliary work.

"Today is not yesterday; we ourselves change; how can our Works and Thoughts, if they are always to be fittest, continue always the same? Change, indeed, is painful; yet ever so needful; and if Memory has its force and worth, so also has Hope."

. . . Thomas Carlyle

The WNAC study committee, appointed in 1967 has had the responsibility of studying the past, evaluating the present and projecting into the future of the Woman's Auxiliary of the Free Will Baptist Church. They have conducted surveys among our pastors and Auxiliary leaders in numerous states. They have prayerfully sought the leadership of the Holy Spirit. They are enthusiastic about the proposed changes in the womens' work of our denomination and are eagerly awaiting your decision.

Will you meet us in Fresno, California, July 13-14? See schedule of convention activities for time and place.



TO SEND IN YOUR STATE (OR DISTRICT) ANNUAL REPORTS.

Send Treasurer's reports and annual membership fees (75¢ per active member) by June 20th to:

Mrs. Cleo Pursell
P. O. Box 1088
Nashville, Tennessee 37202

Send Recording Secretary's reports to:

Mrs. Zetta Rose
1910 S. 109 E. Avenue
Tulsa, Oklahoma 74128

WNAC FELLOWSHIP DINNER RESERVATION FORM

Clip and mail to WNAC, P. O. Box 1088, Nashville, Tennessee, 37202

Date _____

I would like to reserve _____ tickets for the WNAC Fellowship Dinner to be held in the Burgundy Room, of the TowneHouse Motel, Fresno, California, on Tuesday evening, July 14 at 5:00 p.m.

Enclosed is \$ _____ for payment in full. Please mail tickets to me.

I wish to purchase tickets for missionaries indicated below:

All banquets have been arranged for a certain number. To avoid disappointment, you are urged to order tickets early. No tickets will be mailed out or reserved without payment. Refunds are available through July 1, 1970. Enclose a stamped, self-addressed envelope with your request for tickets.

The dinner will be open to all who wish to attend. Tickets are \$4.50 each, (including tax and tip).



WHAT IS THE MEMORIAL STUDENT LOAN FUND?

The Memorial Student Load Fund was established in 1958 by the Woman's National Auxiliary Convention as a tribute to the women who pioneered in the work of the Woman's Auxiliary and to assist needy and worthy students in the completion of their Christian education at the Free Will Baptist Bible College.

WHY WAS SUCH A FUND ADOPTED BY THE WOMAN'S AUXILIARY?

Since one of the main purposes of the Woman's Auxiliary is to help the church promote Missions and Christian Education, we believe that one of the best means to reach our goal is through assisting our students to obtain Christian training in order that they might more effectively carry out the "Great Commission."

WHO IS ELIGIBLE TO BORROW FROM THIS LOAD FUND?

All Free Will Baptist young people who are interested in completing their education at the Free Will Baptist Bible College after completing at least one year at the College are eligible to borrow from the fund provided they will comply with the rules and regulations governing the Loan Fund.

WHERE DOES THE MONEY COME FROM TO MAINTAIN SUCH A FUND?

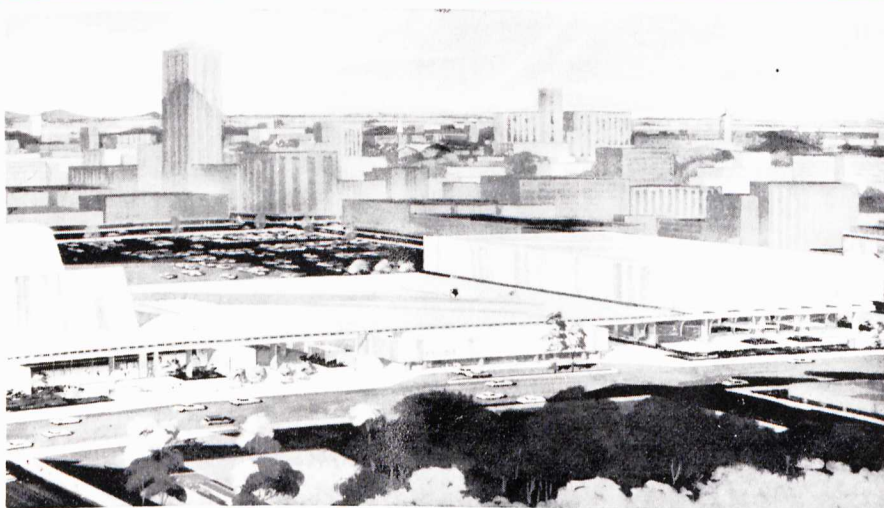
Each member of the Woman's Auxiliary Convention is asked to give \$1.00 a year to this fund. During the month of September each local auxiliary is requested to have a special program emphasizing the Memorial Student Loan Fund and honoring pioneer Auxiliary Women. At this meeting a special offering is to be taken for the Memorial Student Load Fund and sent to the WNAC office.

HAS THIS FUND PROVED HELPFUL?

Within the past 13 years Woman's Auxiliary members have invested almost \$32,000 in students of Free Will Baptist Bible College through the Student Loan Fund. Many are now serving in places of leadership in denominational enterprises and in pastoral and evangelistic fields. Others are serving on the mission fields of the world.

WOMAN'S NATIONAL AUXILIARY CONVENTION

Fresno, California
July 13-14, 1970



SCHEDULE OF ACTIVITIES

Monday

7:30 a.m.

WNAC Executive Committee Breakfast
Riesling Room, TowneHouse Hotel

1:00 p.m.

State Presidents, Field Workers, Executive Committee
Cabernet Room, TowneHouse Hotel

1:00 p.m.

Registration
Lobby Fresno Convention Center

Tuesday

9:00 a.m.

Woman's National Auxiliary Convention

5:00 p.m.

WNAC Fellowship Dinner
Burgundy Room, TowneHouse Hotel

MAKE YOUR PLANS NOW. . .

For the Woman's National Auxiliary Convention and Fellowship Dinner.



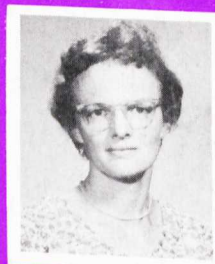
Daniel Merkh, missionary to Nantes, France, will bring the keynote message at the Woman's National Auxiliary Convention, Tuesday, July 14. The meeting will convene in the Convention Center, Fresno, California at 9:00 a. m.



Vonette Bright, Arrowhead Springs, California, will speak at the Fellowship Dinner, Tuesday at 5:00 p. m. in the Burgundy Room of the TowneHouse Motel. Mrs. Bright, wife of Dr. Bill Bright, founder and director Campus Crusade for Christ, is a dynamic speaker and soul winner.



Helen Sanders will bring morning devotions. She and her husband, Luther, have served as missionaries in Waipahu, Hawaii since 1959. Mrs. Sanders has had a very successful ministry with the Ladies' Bible Classes and other related activities of the church.



Aileen Calvery, afternoon devotional speaker, has served with her husband, Wesley, as missionary to Japan since 1954. Their present work is on the island of Hokkaido. Mrs. Calvery is a challenging speaker.