

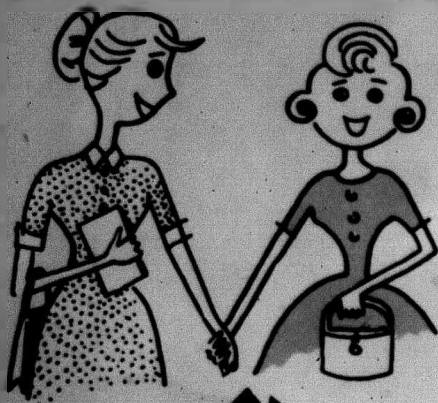


1964
SEPTEMBER
**ROYAL
SERVICE**

Will You Take

ONE Other Woman

to the
OCTOBER
MEETING
of Your Society?



At your meeting you will get a good send off
for a year of missionary education and mis-
sionary work in your community.

It is a long way from the Apache Indian
Reservation at Whetstone, Arizona, to
Pineville, Kentucky, but it's even far-
ther from the workshop where Edgar Perry
was born to the platform at Great Creek
Baptist School where he and his wife stood
to receive their diplomas from Bible Insti-
tute. This was possible because of your
prayer and your gifts through the Campers-
tative Program and the Annie Armstrong
Offering.

So first the young Apache, Edgar Perry,
traveled down the trail of superstition,
devil dances, and tribal custom. Then his
eyes were opened to the halls of learning in
McNary High School. At last he found the

by Kay Deakins Aldridge

Meet the Perrys

was on Jesus Christ and that placed his feet
on the right path.

It was through the ministry of a Home
Board missionary that he was enlisted in
Royal Ambassadors. He liked the activities,
the fun, and the missionary program. Then
he attended Indian camp at Prescott, Ari-
zona, with the missionary and other Royal
Ambassador members. There he "walked
the sacred trail," found Jesus as Saviour,
and heard God's call to preach.

At the age of eighteen, Edgar Perry

Evangelist, Mr. Perry, Angelina,
Mrs. Perry, and baby Deborah





Graduation Day! Mr. Perry's parents share in the happy occasion at Clear Creek Baptist School in Pineville, Kentucky

stroled down the bridal path with Corrine, a slender, pretty Apache girl with gentle ways and laughing eyes. Missionary John Mouser performed the Christian marriage ceremony at Whiteriver Baptist Mission in Arizona. The young couple were active workers in the mission and the pride and joy of John and Pauline Mouser, who became their spiritual parents.

Edgar worked in a large sawmill, where his job was to mark lumber on the conveyor belt. The words, "God is love," were often seen printed in chalk on the lumber which was carried on the belt past other workers. So far as he knew, he was the only Indian who was a Christian among hundreds of workers, so he knew he had a wonderful responsibility.

But God had called him to preach. He

could not escape this conviction.

By this time, the Perrys had two daughters, Evangeline and Angelina, so Edgar and Corrine started searching for a "family school" where he could learn more about the Bible. Clear Creek Baptist School, a Kentucky Baptist Bible institute for adults, was the answer to their special needs. After they were accepted, the Mousers hitched their "pickup" truck to the Perry's home trailer, the gift of Christian friends, and pulled it over the long, long trail from Arizona to the mountains of Eastern Kentucky.

They worked for three years as student helpers in Turkey Creek Mission, a branch of First Baptist Church, Barboursville, Kentucky. In addition to his duties in the mission as song leader, Sunday school teacher, and Training Union leader, Mr. Perry

Perry was in demand in Kentucky and neighboring Tennessee and Virginia as a spiritual chalk artist, and singer.

For three summers they were summer missionaries for the Home Mission Board. Two years they worked on their own re-education in Arizona. Last summer they went to Duke, New Mexico, to work again with the John Mousers, who are now missionaries to the Apache Indians there. During their first summer, a third daughter, Delorah, came to live in their trailer.

One of the highlights of last summer's work was their return to Whiteriver for a week of evangelistic services. Corrine writes: "Edgar preached in our own language and had twelve rededications, some of whom had gone back to drinking. It seems that we had a great revival. The Lord is so wonderful."

Now Mr. Edgar Perry has taken another big step on the path God has chosen for him. This time he took his family to Texas, where he enrolled in Wayland Baptist College at Plainville. All the good things in his life have come through the help of Christian friends.

"Thank you, Southern Baptists," he says, "for your prayer and your gifts and the missionaries you have sent to our reservation. God has used your faithfulness to make a way for me to be a missionary to my people."



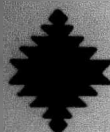
Evangeline and Angelina in Apache dress, with doll on a cradleboard

Apache Baptist Mission, Whiteriver, Arizona, where the Perrys were married



SEPTEMBER 1964

ROYAL SERVICE



COVER STORY:

For decades missionaries at home and abroad have witnessed to people concerning Christ's love for them. A trend in most our missions is that many won to Christ and trained in schools and seminaries are assuming responsibility for kingdom work among their people. In many places missionaries work in advisory positions.

New generations rise up to tell the good news and yet multitudes still are waiting. There are frontiers to storm and isolated people to reach.

Some are isolated because of geographical distances, others by physical differences. We study in our societies this month the topic, "Race Relations—a Determining Factor in World Missions." Read the story on page 1, "Meet the Perrys."

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THE INS

AND OUTS of

RACE PREJUDICE

BY ROSS COGGINS

WHAT is the community that has not suffered because of race prejudice? The past decade in our country has seen what can only be described as a revolution, a revolution triggered by the determination of minority people in America to gain full citizenship.

The world has looked on this revolution with open-mouthed wonder. Missionaries are hard pressed to explain newspaper accounts of racial turmoil. Christians have preached throughout the world that the Christian gospel unites mankind through Jesus Christ. Clearly, the spectacle of bombed churches and homes, of desecrated synagogues, of undisciplined writings and speeches seriously undermine the Christian witness. Race prejudice is a sin in which no sincere Christian can engage.

HOW DO WE GET THAT WAY?

At the turn of the present century it was commonly believed that racial and religious prejudices are inherited and instinctive. In other words, it was believed that children are born with racial feelings. Modern re-

search has demonstrated, however, that social, racial, and religious prejudices are learned under the influence of the environment in which we grow up. Very early in life, sometimes by the age of three, children have learned what color they are and what color is "best." Part of the process of growing up is the observance of the way society treats those of a different color, origin, or economic level.

Misinformation plays a major role in the development of race prejudice. Myths abound which falsely identify white skin with superior intelligence or cleanliness. The end effect of such distortions is to make us think in terms of groups rather than of individuals. Christians need to remember that Jesus always saw men as individuals, not as stereotyped members of a group. His amazing compassion for individuals and his teaching that God cares for every single person form the very foundation of the gospel.

Fear is another ingredient in race prejudice. When others are different from us in some significant way, we tend to have an unrealistic fear of them. This fear often produces hostility because of man's natural tendency to hate the object of his fears. This fear is not necessarily physical. More often,

Dr. Coggins is director of communications, Christian Life Foundation.

it is fear that those of another race threaten our prestige, our jobs, or the security of our way of life. Here once again believers should be reminded that fear is not of God. "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind" (2 Tim. 1:7).

Pride, one of the deadliest of sins, also contributes to race prejudice. Pride fosters arrogance, the sin of the strong against the weak. To feel snugly superior to others inevitably results in a callous disregard for their rights and a drying up of the wonderful Christian virtue of compassion.

At this time we cannot discuss all of the original prejudice within all of us. Suffice it to us that most people reflect the culture in which they live far more than they realize. Sincere Christians will come to realize, however, that they are not to be conformed to this world, but to be transformed by the renewing of their minds, that they may prove what is that good, and acceptable, and perfect, will of God (Rom. 12:2).

THE WAY OUT

It is not enough to analyze our prejudice; we must learn with the help of God to overcome them, begin with prayer, asking God to change whatever attitudes and feelings we have toward others which are not pleasing to him. Seek the leadership of the Holy Spirit in removing all hate, ignorance, and distortions from our hearts, replacing these with the mind and spirit of Jesus Christ.

Go to the Bible for help. While the term "race" does not appear in the Bible, there are many references to man's relationships with those of other races. Consider just a few of these references. Genesis 1:27 describes the creation of man in the image of God, leading us to believe in the worth and dignity of every human being. Acts 17:26 refers to the fact that God "hath made of one blood all nations of men . . ." John 3:16 mentions no race restrictions when it tells us that Jesus died for the redemption

of every man. Passages like Galatians 3:28 and Ephesians 2:13-16 affirm the power of Christianity to transcend human barriers which tend to set group against group. The power of the gospel to enable Christians to overcome race prejudice is seen in Acts 10:28 and Acts 10:34-35. The Bible teaches that God is no respecter of persons as in Romans 2:11 and Ephesians 6:9. One might summarize the entire message of the Bible at the point of race relations by quoting Jesus' own summary of the law and the prophets: "Thou shalt love thy neighbor as thyself" (Matt. 22:39).

Perhaps the Great Commission provides the best perspective on race relations. The command of Jesus to win all men leaves no room for race prejudice. Missionary work means sharing the gospel with all races; it is the gospel in terms of all the world. How can Christians proclaim the love of God when they refuse to love their fellowmen because of race? How can Christians preach the grace of God when they are not gracious? Commitment to the task of world missions calls every Christian to cast out the contradictions of the gospel in his own personal attitudes.

In the concrete situations of everyday life, it is important to develop appreciation for the contributions made by every race for the enrichment of mankind. It is important, moreover, to avoid making unkind racial remarks. Avoid telling jokes which put other races in a bad light. Seek friendship across racial lines, and use such friendships to promote better understanding.

Finally, Christians should actively seek for justice for all people. As God is concerned with evil, with human suffering, and with whatever holds back any man from his fullest potential, so should Christians be concerned. Minority groups in America have been forced to seek their rights in the courts and in the streets because of the failure of American Christians to bear prophetic witness in their behalf. It is time for every Christian to do his part in applying the gospel to solve the tragic problem created by race prejudice.

FROM

Washington

by Cyril E. Bryant

Editor, *The Baptist World*
Publication of Baptist World Alliance

War on Poverty

PRESIDENT JOHNSON'S proposed War on Poverty promises to be one of the most discussed issues in this year's presidential election campaign.

Political opponents attack the motivation for it, timed as it is in an election year. Religious leaders have asserted that certain of the proposals will infringe on the principle of separation of church and state. Yet all the nation is aware that a remedy is needed for social and economic factors which currently deny to a large portion of our population the "pursuit of happiness."

The legislative proposals made by Mr. Johnson are an implementation of a program set forth but not formalized by the late President Kennedy. The program would seek to improve the economic standards of some 32 million Americans described by Mr. Kennedy as "living on the outskirts of poverty" (*Rural Service*, November, 1963). These people, generally, are not asking for a dime but a chance to earn their own way.

Principal points of Mr. Johnson's program are:

1. Job training and education in camps, centers, and campuses for 500,000 underprivileged young people. This would give school dropouts and otherwise untrained youth a chance to learn a trade and become self-sustaining. They would then be expected to take their places in adult society as economically productive individuals.

2. Federal loans which would permit nonprofit organizations to acquire rural land, develop family-size farms and sell them to low-income families.

3. Stimulation in cities and towns of campaigns against poverty through special federal assistance programs.

4. Establishment of a domestic Peace Corps known as "Volunteers for America"; creation of new jobs for the unemployed, and special job training for heads of families who are unemployed and on relief.

Cost of the program is estimated at one billion dollars, or approximately 1 per cent of the federal budget. But it will not be new money; it reportedly represents a consolidation of funds already allocated.

The President would create a new Office of Economic Opportunity to direct the program and has chosen Sargent Shriver, head of the Peace Corps, as its chief. And he points out, in argument for the program, that the proposals "strike at the causes, not just the consequences of poverty."

Problems in church-state separation have been seen by W. Barry Garrett, Washington editor for Baptist Press. He points out that the varied facets of the War on Poverty program contemplate use of private as well as public facilities and that this may lead to government use of religious buildings and the expenditure of government funds to agencies with religious convictions. Though the legislation specifically prohibits projects "involving the construction, operation or maintenance of any facility used or to be used for sectarian instruction or as a place of religious worship," and would be possible in the "non-religious" projects of private agencies.

We Get LETTERS



by Marie Mathis

Lack of Room and Money Causes Concern in Small Church

We are having trouble. We are using *Sunbeam Activities* which has many ideas which children enjoy. In our church the Sunbeam Band is working under a handicap as we meet once a month in the back of the church during morning worship services. All that's between the children and the preacher is a swinging door. Therefore, we cannot use any records or games with any noise. We have to work in a whisper so we do not disturb the congregation. Yet the parents are not willing to bring the children to Sunbeam Band even once a month if it is during the week. So there is nothing else for us to do but to continue as we are doing now.

The handwork material for the things suggested by *Sunbeam Activities* is beyond a small WMU budget. We use all kinds of household items and try to work handcraft in for them. We feel that so much of what is in the magazine cannot be used by small rural churches. Perhaps our disadvantages of room and money make it difficult for us to teach from this magazine. Are other small churches having the same difficulty?

Quoted from a letter sent to
Miss Rees Watkins, Virginia

(We are hoping to give the best opportunities available for the very small churches as well as the large churches. Therefore, we welcome your letter and will share your concern with state leaders and others who will be in planning meetings. You may be sure that we want to meet the needs for all

groups in our churches.)

Questions Raised about Dates of Week of Prayer for Foreign Missions

Last December I could not help but wonder if other members of our WMS were faced with the same rush and confusion that I was in. Wouldn't it be more convenient for all of us if the Week of Prayer for Foreign Missions were earlier?

As a mother of three children, two in school, I was expected to furnish refreshments for Christmas parties and to attend Christmas programs at two schools in our city. As a Sunday school teacher I was expected to help plan and give a party for the Beginner Department. As a member of the Adult choir I was expected to attend an extra choir rehearsal in addition to the regular rehearsal to prepare for the Christmas cantata. And as a member of the WMU I was expected to attend and take part in the Week of Prayer and to help with the annual Christmas party we give for our elderly people.

All of these activities were in addition to preparing for Christmas in my own home. It seems to me that having the Week of Prayer earlier would take some of the strain off most of the women in the month of December. Mrs. C. Green, Missouri

(The dates were set late because of the confusion that came about four years ago from the confusion and leaders asking WMU to move the Week of Prayer into December so that it not come on the Sunday following the

year. Now it seems that more confusion has occurred because of the later dates. Many requests have come for a change of date for the Week of Prayer for Foreign Missions. Others found that the dates in past years late for many reasons. This matter has been considered by the Denominational Calendar Committee and the dates will be moved back after 1964. This could not be done for the Week of Prayer already set up for 1964. Therefore, in the future the plan will be for the Week of Prayer, Sunday through Sunday, to have in it at least three of the days in December as it is observed by the WMU in the churches. This will enable the material to be carried in all of the December issues of the WMU magazines. At the same time, some of the days will come in November. Also, we will want to remember that Foreign Mission Day in the Sunday school is the Sunday concluding the Week of Prayer.)

Send Tell from Cover to Cover

This morning I sat down to read the March issue of *Tell* and I did not stop until I had read it from cover to cover. I just want to say thank you for such a consistently attractive, worthwhile publication geared especially for teenage girls. The covers, the skillful utilization of color, and the excellent choice of words make the contents eye-appealing as well as heart-appealing.

Please send your comments to
Letters, 680 North 20th Street,
Birmingham, Alabama 35203.
We will not have space to print
every letter, of course. Please in-
clude your name and address.

As the mother of a sixteen-year-old who has been a G.A. as a former G.A. counselor and teacher of Sunday school teenagers, and now on the mission field learning to love Chinese, Malay and Tamil (Indian) teenage girls, please know how deeply I do appreciate *Tell* magazine.

Alwilda Reber, Singapore, Malaysia

A New Appreciation

Not long ago our WMU was faced with the prospect of carrying on a month's work without the aid of *Royal Service* and we became very puny indeed! We had changed to the common expiration date plan, and then encountered several problems when renewal time came around this year.

I don't believe we had fully recognized the invaluable aid *Royal Service* is until we began to think of having to present a general missionary program and our circle program without the help of the programs in *Royal Service*. All of the committee chairmen, and the president, most of all, began to wonder how we would know what to do without the suggestions in *Forecast*!

We would like to thank the subscription department for their promptness and cooperation in filling our order. We were so thankful when we received the current issue.

Mrs. R. P. Young, Ohio

Gratitude Expressed for Circle Programs

I would like to express my gratitude for the most enlightening circle programs in February and March. I cannot tell you how much these two programs meant to me. Thank you again and again.

Mrs. Wanda Dorsey, South Carolina

(Circle meetings are wonderful opportunities to hear programs prepared for you—wonderful too for fellowship and enthusiasm!)

"And I Love You, Too"



As dawn pushed back the darkness of night, Mary Magdalene and the other Mary hastened toward the tomb where Jesus, their beloved friend, had been laid to rest. Despair, which had engulfed them during the trial and crucifixion of Jesus, lay heavy on their hearts. They probably felt that nothing could dispel the darkness of their sorrow.

But God, who causes night to fade before the dawn's growing brightness, also makes it possible for the darkness of despair to fade before the Light of the world.

At the tomb a heavenly messenger sat on the stone which had been rolled away from the entrance. He knew that fear and sorrow gripped the two women who mourned for their friend. At once he told them: "Fear not! Jesus is risen!" Then, with this good news, came the command: "Go quickly and tell!"

Fear did not leave Mary Magdalene and the other Mary immediately, but grief joy filled their hearts.

They ran to tell the glorious news to the

disciples—and met Jesus himself. After their joyful reunion, Jesus, too, gave a command: "Go tell!" (See Matt. 28:1-10.)

These commandments, given shortly after the resurrection, pertained to the disciples. Then when the disciples met Jesus in Galilee, he gave the Great Commission. (See Matt. 28:16-20.) And Christians through the ages have taken as their marching orders the command to share the gospel with all nations.

God's people in every generation try to obey the words of the angel and of Jesus: "Go quickly! Go tell! Go into all the world!"

How well are we in this generation obeying the commands? The fact that so many women belong to Woman's Missionary Societies and Young Woman's Auxiliaries leads to this conclusion: Women believe the true light can so illuminate the world, dispelling darkness and despair in human hearts. Because of this belief, women work together to make known to all people the glorious truth that Jesus is risen!

As we read of war, crime, dishonesty, and prejudice, we ask: Are we going quickly enough with this message? Are we, by the way, live and talk, making this message

attractive to those who hear it?

In order to do my part effectively in spreading the "story of peace and light," what are some of the things I need to do quickly?

1. *Make sure of my own salvation. Am I sure I am saved? Or do doubts enter my mind? Have I really met Jesus personally?*

Jesus had time to talk individually with the Samaritan woman and others interested in truth. He also has time to talk with me—to tell me personally that he is my Saviour. If I listen, I can hear him say:

"Ye must be born again" (John 3:7).

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life" (John 3:14-15).

And, as I repent of my sin and believe these words spoken by the Son of God, I know his Spirit fills me with new life and I am born again.

2. *Quit thinking too highly of myself*

In business organizations "job evaluation"—or, "employee evaluation"—is becoming standard procedure. Employees are

by Vivian Hackney

Vivian Hackney is an editorial assistant at the U. S. School Board.

rated on such factors as job knowledge, initiative, dependability, amount of work produced, accuracy, desire to learn, co-operation, and ability to work under pressure.

Interestingly enough, some employers rate their abilities higher than the rating given by their supervisors. Does this same tendency carry over into religious life? Do Christians believe they are more Christlike than they actually are?

How does my rating of my Christianity compare with the rating Jesus would give me?

What will help me to see myself more nearly as Jesus sees me? Again, the Bible helps to answer my questions.

The Sermon on the Mount humbles me. As I measure my heart and mind, my words and actions by these kingdom requirements, I acknowledge my weakness and helplessness.

Jesus, speaking to me through this sermon which he preached while on earth, reminds me of my complete dependence on him. Only as his Spirit purifies me can I be pure in heart and hungry for righteousness. Only as he leads me can I love my enemies, turn the other cheek, and go the second mile.

3. Rid my thinking of acquired prejudices

Someone has said that prejudice is being down on what you are not up on. Certainly a great many of my beliefs about people, religions, and countries—including my own—are biased by what people say. My firsthand knowledge is small compared to knowledge gained by reading and listening and seeing. This fact demands that I weigh, consider, and analyze what I see and hear. Especially must I weigh, consider, and analyze what I hear and see concerning man's relationship to man.

The Bible sets forth clearly God's standard for man's relationship with his fellow beings.

As early as the writing of Leviticus, this command was recorded: "Thou shalt love thy neighbour as thyself" (19:18). It is repeated on several occasions—and illustrated

in the parable of the good Samaritan.

Anyone who needs my assistance is my neighbor, and God has commanded me to hold that one in as high esteem as I hold myself. Can I then throw rocks at my neighbor? or shove him into the gutter? or kick him? Can I stand by, silent, while others mistreat my neighbor?

If I really believe that the Bible is God's message for all people, can some people never hope to progress? never hope to be accepted?

To fit myself to live effectively in God's changing world, I must believe—and act out that belief—that my Heavenly Father loves everyone. He loves them enough to provide a way of salvation and abundant life. He is no respecter of persons. All are invited to become citizens of his righteous kingdom. And I must not stand in the way of this plan.

4. Dedicate myself wholeheartedly to Jesus and his way of life

Works of mine, no matter how good, cannot secure forgiveness and new life. Yet, because I have forgiveness from sin and am made new, I must work as well as worship. In fact, I must worship through my work.

When Jesus pictured the last judgment, he welcomed certain people with these words: "Come . . . inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34). Who were these people? The ones who had visited the sick and imprisoned, clothed the naked, fed the hungry, given water to the thirsty, and homes to the homeless.

Why did he welcome them? Because in serving others—even the least important and most neglected—they were serving Jesus. Their love for him overflowed in love for their neighbors.

Conditions in our communities—and in all the world—remind us that men, women, boys, and girls live in darkness and in need. Are we willing to go quietly in the power and love of Jesus—to say, "What is mine?" Do we say by the way, "Christ loves you, and I love you."

Mrs. Fling spoke to the Women's Missionary Union's report at the Southern Baptist Convention in Atlantic City, New Jersey, last May. This is her message to the Convention. The day before, she was elected WMU president for a second term.

BY HELEN FLING • On Monday morning, May 18, 1964, when Women's Missionary Union convened in Atlantic City for the Annual Meeting in her seventy-ninth year, Dr. Priser Routh's keynote address reminded us that we were meeting on the exact birthday of the Triennial Convention. Indeed, it was exactly one hundred fifty years ago on May 18, 1814, that Baptists of this continent organized, a giant step brought about by an unprecedented emergency. An American couple, newly baptized in India, offered themselves as Baptist foreign missionaries, an undeniable challenge thrust into our faces by God himself.

WOMAN'S ROLE in the KINGDOM

An article in a recent *Royal Service* suggests, "If a youth and his seventeen-year-old bride should announce in your church next Sunday that they plan to travel by space capsule to the moon as soon as arrangements could be made, they would create no more amazement than did Ann and Adoniram Judson, one hundred fifty-two years ago, when they announced plans to go as

missionaries to the Far East." Although now familiar, their story has lost none of its flavor of amazement. Compelled by conviction, their baptism was an act of faith, their response to the Great Commission was an act of daring discipleship.

It is well for Baptists to remember that their organized convention life is a magnificent by-product of missionary convictions growing out of Bible study. The Baptist Third Jubilee has served as a reminder of the eternal verities and historic Baptist principles that go back far beyond one hundred fifty years. There are roots that stretch back to Europe and England.

As a child I was influenced by stories of missionary pioneers, especially three Marys of Africa—Mary Slessor, Mary Moffatt, and Mary Livingstone. During this Jubilee Year, in reexamining our religious heritage, I have been moved by the courage of several women named Elizabeth who, with equal conviction, stood beside those who upheld Bible truth and religious liberty.

Yes, tell me the story of Hübmaier, a contemporary of Martin Luther in sixteenth century Europe, who preached against in-

Rev. and Mrs. Robert Fling of Cleburne, Texas



WOMAN'S ROLE in the KINGDOM

fant baptism and was burned at the stake. But tell me also of Elizabeth, his wife, who shared his persecution as an Anabaptist, who also lived on bread and water in dark cells. Tell me of her unshakable faith when she was finally imprisoned with her husband in Vienna, and three days after his death, was herself thrown in the Danube River and drowned because of her beliefs.

Let me read the story of John Bunyan, in seventeenth century England, but let me read also the story of Elizabeth who married the young widower, a mender of pots and pans, and mothered his four little children, one of them blind. This remarkable woman spent much of her time appealing to the courts for her husband's release from jail. It was not her joy to be known and honored as the pastor's wife at the First Baptist Church of Bedford, England, but rather, the woman whose husband was in Bedford prison. Although needing money desperately for herself and the children, she sought financial help for his publications and rejoiced that eleven books, during his twelve-year imprisonment put Baptist principles into writing.

I respond to the story of Dr. John Clarke who came to America in the seventeenth century only to find some of the religious oppression in Boston that he had left in England. I like to hear about his move to Providence, Rhode Island, with Roger Williams, about his establishment of the second Baptist church in America at Newport, about his return to England to secure a charter for religious freedom in Rhode Island. However, I want to know more about Elizabeth Clarke, who endured hardships of tearing a family in the New World during the thirteen years her husband had to remain in England before the charter was finally granted.

It is paradoxical but true that in critical hours, in times of stress, woman has made her finest contribution to the cause of Christ and to his church. It is not today's woman also confronted with grave circumstances demanding daring discipleship?

The American Bible Society reports, "We

have been catapulted into a new, uncharted age filled with hope and fraught with fears. Old beliefs are being discarded, moral concepts are being relaxed. In many areas of life decadence threatens society. The most disturbing fact of all is that, on the basis of statistics, the church is still losing the battle for the souls of men. At the close of World War II, Christians numbered one-third of the population. If present trends continue, at the close of this century, the percentage of Christians will dwindle even more."

Across the troubled background of today we face the turmoil of tomorrow. Yet we must ever look with assurance to a sovereign God who has endowed woman with certain feminine qualities of compassion so needed in a world of pain. He has thrust upon her awesome responsibility but has offered spiritual resources commensurate with that responsibility.

Woman's role in the kingdom is not competitive to man's, it is complementary. Today's big tasks are too manifold, too grave, to be undertaken without the help of dedicated Baptist womanhood. The church will be enriched as the home has been ennobled by having both contribute as Jesus meant them to do. As a "partaker of Christ," mentioned in Hebrews 3:14, woman's function is that of a supporting helper, her position is auxiliary, and her service is essential to the kingdom.

A Southern Baptist leader, a seminary president, once wrote a short evaluation of Woman's Missionary Union which is kept on my desk. Often I read it and pray that our organization will deserve and live up to this:

Woman's Missionary Union is not an auxiliary to the Southern Baptist Convention. It is auxiliary to every woman's enterprise of every church and every denominational agency. Her prayers have provided spiritual power for our life. Her gifts have strengthened our missionary witness around the world. Her channels of information have provided informed church members

terms of both resources and needs. Her leadership has been by both precept and example.

We must never become introverted in our interests or ingrown in organizational activities. We must not use people to serve our organization—but our organization to serve people. Above all we serve a living Christ and we serve him primarily through the life and work of the church. It is the desire of Woman's Missionary Union to magnify the Bride of Christ, ever to uphold and strengthen the local church. To Christ and his church we are committed.

Indeed, this is the purpose of our program, the reason we define WMU tasks. Our WMU tasks simply outline four types of work for Woman's Missionary Union.

Task one is a study program: TEACH WOMEN—the missionary message of the Bible, progress of Christian missions, contemporary mission outreach of the denomination.

Task two is an action program: LEAD WOMEN TO PARTICIPATE IN MISSIONS—through prayer, stewardship of possessions, community missions. This task indicates that missionary education must find fulfillment in missionary action.

Task three is a project program: PROMOTE ORGANIZATION AND LEADERSHIP FOR SPECIAL WOMEN PROJECTS OF THE CHURCH—Weeks of prayer, mission offerings, other mission projects assigned by the church. This allows WMU to reach beyond its membership in special assignments to involve more church members in missions.

Task four is a channeling program: PROMOTE AND INTERPRET INFORMATION REGARDING THE WORK OF THE CHURCH AND THE DENOMINATION—church programs, church finance, Cooperative Program, programs of agencies, institutions, and commissions. This task gives WMU a responsibility of helping connect church members with the work of their church and denomination.

Throughout this past year we have sung "O God our help in ages past, our hope for years to come." We paused to reexamine ourselves, restudy our program, rethink

our tasks, reaffirm our faith. With gratitude we looked back at our missionary heritage and now with confidence look ahead to our missionary horizons.

In response to the recommendation of the Convention in 1962 that WMU be cordially invited to participate as a partner in planning the 1964-69 denominational emphases, Woman's Missionary Union has been working with the Brotherhood Commission, our Southern Baptist boards and agencies on plans for the next few years. Renewed emphasis has been placed on Bible study and a return to the primary functions of a New Testament church. Annual emphases have been chosen in line with the theme: "A Church Fulfilling Its Mission" (through Worship (1964-65), Proclamation and Witness (1965-66), Education (1966-67), Ministry (1967-68), Evangelism and World Missions (1968-69). It will be a rewarding and enriching experience for Woman's Missionary Union to participate in this church-centered program. Miracles can be accomplished if we do not try to claim credit but give God the glory. My pastor-husband says, "No work is too menial if it is needed; no task too burdensome if undertaken and carried on under the Lordship of Christ."

As an organization having celebrated its seventy-fifth anniversary, Woman's Missionary Union has "come of age." Now we seek the spiritual maturity of Baptist women and young people. Indeed, we believe that woman's greatest power lies not in her bank balance, not in her stocks and bonds, not even in her ballot, but in her power to mold human lives and influence society. God's highest purpose for her is expressed in the words "Go . . . tell."

Dr. James S. Dobbins points out that "the winning of a single child to Christ is a destiny-determining event. Yet when we consider the rival contenders for the children in the context of the present world situation, winning them to Christ takes on a significance that goes even beyond the

[Continued on page 38]



Whittens, Incorporated

Read "Whittens, Incorporated" and understand how "Indy" was able to write "Common Ground" on page 17.

THE Whitten missionary corporation came into being seventeen years ago when senior partners, Charles and Indy, married and went to South America. One term in Argentina, two in Spain and four junior partners later, said company pauses to take stock.

There have been good years—rich with blessings from Him who always does "exceeding abundantly above all that we ask or think."

The first and most important dividend is the satisfaction of being in the Lord's place for us. He called us, has led us step by step, and has sustained us through every circumstance. At Ridgeway and Southern Seminary where we first made commitment of our lives for overseas service, it was hard to imagine we would ever get this far. And we haven't—it is the Lord's doings.

Another important dividend is the joy of being "labourers together with God." We would like to be nearer to relatives and friends in the States, but we are not lacking in kith and kin on the mission field. We cherish being called "brother and sister in Christ" by the people in our Spanish churches. For this household, aunts and uncles and cousins by the dozens, adopted from the other missionary families, furnish constant joys and blessings.

There is a strong bond between us and Christian people back in the States who make it possible for us to be here. Through the years we have leaned on you for money, new recruits, and prayer support. Faith-



Here they are and it's music hour at the Whittens—John, Mrs. Whitten (Indy), Mr. Whitten, Margaret, David, and Melva at the piano.

fully you have stood by—always adding the extra measure of love and concern.

Activity-wise, many Christian workers are busy, but without doubt short on being still and knowing that for us God through treasurer's work, publication work, seminary work, WML work, general promotional work, and such like form the lot of what we've been trying to do. But Jesus (the missionary God) born in South America and Spain make life a great deal easier and more interesting.

The intangibles and unexpressables of being foreign missionaries are many. On one furlough to the west we forget that we are "over here making a sacrifice" and thank God for the privilege and want to change places with anybody we know.

We are prisoners,
Behind bars put there by time,
Centuries that erode the soul
And sweep away the top soil
Of faith and believing acceptance
Of brotherhood.
We are prisoners,
Of ourselves and of the age,
Some look out from bars of place,
Others through barricades of difference,
Contrasting but bound securely.
We are prisoners.

We are burden bearers,
Beneath strange loads laid on by circumstance,
Burdens that test civilization's strength,
And slow men down to crawl whimpering
In the dust, until they sit beside the road
And curse its way.
We are burden bearers,
The men with the hne,
The transplants from other shores,
The tender shoot, native to the soil
That stands tall and proud and
condemning.
We are burden bearers.

We are debtors,
Man does not live alone,
Continuity links us to the past,
And makes us know that
To every man who ever lived
Oh ever shall dwell on this earth.



We are debtors,
To every race and creed,
We stand upon the spot of earth
They cleared away and fought to keep—
Mindful that it is not ours.
We are debtors.

We are needy creatures,
We stand together on level ground
With stained hands outstretched to God,
Certain that it's mercy we must have
Not justice.
We are needy creatures,
God's love is color blending
He does not see in red or white
Or any other color that
Separates.
We are needy creatures.

We are conquerors,
Through that cross on Calvary,
That splits history down the middle,
Hate put it there but love abounding
Was His and can be ours
Forevermore.
We are conquerors,
Light shines out of inky blackness
And the miracle of being born again
Becomes real and personal and almost
unbelievable.
Hallelujah!
We are conquerors.

COMMON GROUND

by Indy Whitten





*Day by day
for the World I Pray*

17

Mrs. M. G. Fray, Jr., Gokwe, So. Rhodesia.
G. F. Tyner, Jr., Quizon City, Philippines.
ed.; C. F. Frazier, Ariz., ret.

3 WEDNESDAY For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ 1 Cor. 12:12 (read 1 Cor. 12).

Pray for the department of evangelism under the Home Mission Board. Dr. Autrey says: "Every Southern Baptist must have a deep sense of urgency to reach his neighbors and friends for Christ. There must be a spiritual climate, a spiritual atmosphere for evangelism in every church, motivating members to witness for Christ out of love for the lost because of a burning concern from within, created by the Holy Spirit."

Pray for Mildred Womack, Miami, Fla., GWC. Mrs. E. T. Barry, Calif., Mrs. C. A. Leonard, China-Hawaii, ret.; Betty Hart, Chile, soc.; Mrs. C. W. Shirley, Mendoza, Argentina, B. W. Holloway, Dar es Salaam, Tanganyika, ev.

10 THURSDAY Love never faileth; but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease, whether there be knowledge, it shall be done away 1 Cor. 13:8 ASV (read 1 Cor. 13:14).

W. C. Lewis is a doctor in the Baptist hospital, Asuncion, Paraguay. Since 1953 there has been a school of nursing connected with the hospital which has graduated twenty-five nurses. Mrs. Lewis is one of the instructors. Medical service opens the doors to many homes. Pray for Dr. Lewis and this work.

Pray also for Mrs. W. L. Smith, Argentina, ev.; W. N. Claron, Ibadan, Nigeria, BA; J. D. Bark, Whiteriver, Ariz.; R. B. Estes, Eagle Butte, S. D., Ind. ev.; Leland Warren, Granger, Wash., Sp. sp. ev.

11 FRIDAY But thanks be to God, which giveth us the victory through our Lord Jesus Christ 1 Cor. 15:57 (read 1 Cor. 15:16).

If we have no concern for the unaved, and are making no effort in their behalf, there is sin in our lives. I care not who we are—minister, missionary, Bible teacher, or Christian worker of any kind—no amount of religious activities can exempt us from the charge of concern and effort in winning the lost to Christ. Let us examine our "religious activity."

Pray for C. J. Dawson, Phoenix, Ariz., Sp.

Ag. agriculture	MD. doctor
BA. business administration	pub. publication
ed. educational	ret. retired
ev. evangelism	SN. nurse
Fr. French	sec. social worker
GWC. Good Will Center	Sp. sp. Spanish speaker
Ind. Indian	TM. teacher mission
ML. missionary materials	WDP. weekday prayer
MC. member center	* farlong

sp. ev.; Enrique Larroide, Pinar del Rio, Cuba, H. O. Hendrick, Sao Paulo, Brazil. Mrs. S. L. Simpson, Ecuador, ev.

31 SATURDAY Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths Prov. 3:5-6 (read 1 Sam. 2:19-20, 7:6-8, 10-17).

Hawaii, the fiftieth state in the American union is no longer a foreign mission field. The Hawaii Baptist Convention now has a full-time convention executive secretary. Pray for all the employed workers and the Hawaii Baptist Convention.

Pray for F. T. Woodward, China-Hawaii, H. H. Snuggs, China, ret.; A. V. Calento, Yokohama, Japan, Mrs. D. E. Morris, Yokohama, Japan, Mrs. B. E. Cochran, Jr., Oshagbo, Nigeria, Mrs. R. E. Beatty, Bolewayo, So. Rhodesia, ev.; Amanda Tinkle, Shaki, Nigeria, Arlene Rogers, Barranquilla, Colombia, Mrs. L. R. Brock, Jr., Aracero, Brazil, RN.

SUNDAY Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort 1 Cor. 1:3 (read 1 Cor. 1).

"In Louisiana today, there is no one who cannot hear the Word if he desires. Radio reaches into all sections of the French country." Eddie Bavin, missionary to the French-speaking people made this statement. Every week on radio he teaches the Sunday school lesson in French. Pray for Mr. Bavin.

Pray also for D. C. Dorr, Gaps, MD. U. Schuyler, Semarang, Indonesia, M. T. Cunningham, Jr., Lusaka, So. Rhodesia, R. Gray, Jr., Saltillo, Mexico, Mrs. T. F. Roberts, Montevideo, Uruguay, ev.

14 MONDAY Ye are our equals with us

CITIZENSHIP

A LL persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws."

—Article XIV, Section 1, Constitution of the United States of America

President Johnson has designated September 17 as Citizenship Day, and September 17-23 as Constitution Week.

FORECASTER

Planned by Margaret Bruce and Elaine Dickson

September 1964

Volume 7 Number 12

Mrs. M. G. Pray
G. F. Tyner, Jr.
rd: C. F. Frazie

WEDNESDAY
and hath many
bers of that one
body, so also is
Cor 12).

Pray for the de-
der the Home
says: "Every So
deep sense of ur
and friends for
spiritual climate
evangelism in
members to wil
for the lost be
from within, cri
Pray for Mil
GWC: Mrs. E.
Leonard, Chile
Chile, soc: Mr
Argentina, B. V
Tanganyika, et

THURSDAY
whether there
done away: wh
shall cease: wh
shall be done i
1 Cor. 13: 14).

W. C. Lewis
pital, Asuncion
has been a sch
the hospital wh
nurses Mrs. L.
Medical serv
homes. Pray fo
Pray also for
et.: W. N. Clas
Balt. Md.

FRIDAY
ghost as the
Christ i Cor

If we have
are making
in in our in-
minister, mis-
sion worker of any kind—no amount of re-
ligious activities can exempt us from the
charge of concern and effort in winning the
lost to Christ. Let us examine our "religious
activity."

Pray for C. I. Dawson, Phoenix, Ariz. Sp.

Mother President

This is the last month of the
1963-64 WMU year. Now is the
time to look backward and for-
ward. It is time for:

Evaluation

Evaluate the past twelve months'
work of your WMS. Have your
members developed an appreciation
for all people and a deep concern
for the lost? Have their spiritual
lives been strengthened? Have
they been led into experiences of
Christian witnessing and magnify-
ing Christian sharing? Have mu-
sical convictions been cultivated
in hearts of youth in your church?
Have your members brought others
into the growing experience of
missionary endeavor? Have you
given to your organization an in-
formed leadership? As you check
on WMS Aims for Advancement,
you will find some of these ques-
tions answered. What recognition
will your society obtain this year?
Honored? Advanced? Approved?

How well has your WMS par-
ticipated in the Three Point Pro-
gram for Progress? Have you led
your members to celebrate the
Jubilee in a worthy way?

Remember the 1963-64 annual
report is due October 5; make it
correct and complete. Every WMU
president will be sure that the
"detachable blue form" is accurate-
ly filled in and returned promptly
to the church clerk so that the
WMU report will be included in
the church letter to the association.
It is from these church letters that

the Convention Women's Mis-
sionary Union report is compiled.

Preparation

A new WMU year begins October
1. Help your WMS make thorough
preparation for 1964-65. The WMU
president is responsible for in-
viting for the annual planning
meeting of all WMU organizations.
This meeting is for making broad
plans based on the current WMU
Year Book and for inspiration and
training. The inspirational part
may be based on the WMU word-
word, hymn, and WMS Statement
of Aims; the training period will
be a time of looking at the WMU
Year Book and becoming familiar
with the different sections; the
planning session will be separate
organizational meetings to study
sections of the Year Book which
relate to the different organiza-
tions and for making broad plans
for the year.

During the last period reports
from organizational meetings will
be heard and plans co-ordinated.
In order for WMS committee chair-
men to lead committees in making
broad plans for the year ahead,
committee members should be ap-
pointed early. The chairmen are
elected by the society and commit-
tee members, with the exception
of the nominating committee, are
appointed by the president. There
to five members is a good number
for each committee.

From the annual planning meet-
ing of officers, chairmen, coun-

ingham, Jr., Luanda, Mo. Khodera
Gray, Jr., Saltillo, Mexico. Mrs. T. E.
berly, Mercedes, Uruguay, et.

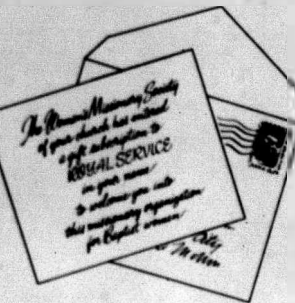
MONDAY Ye are our epistle writ

ing and leaders there will evolve
a sense of togetherness in a com-
mon task and a better understand-
ing of how all organizations are
needed to make a fully graded
WMU.

Promotion

Promotion time usually comes
the last week in September. Those
who have reached the age of pro-
motion from one WMU organiza-
tion to the next, and those whose
birthdays fall within the time limit
set by the church for all its organi-
zations are promoted at the time of
year set by the church.

Help YWA members understand
that WMS is the next step when
they become twenty-five, or marry.
Help them recognize the ad-
vantages of WMS in their Chris-
tian living and in their missionary
service. The WMS must see that
YWA members being promoted are
welcomed and immediately made
to feel that they have a contribu-
tion to make along with other an-



other women. This can best be
done by giving them definite re-
sponsibilities in the circles or the
society.

To welcome YWAs into WMS,
societies are encouraged to give
young women a gift subscription to
Royal Service. A gift subscription
certificate will be sent announcing
this gift from your WMS. Be sure
to mark these subscriptions. "Gift
for YWA entering WMS"

Dear Circle Chairman

Has 1963-64 been a successful
year for your circle? Has your
circle supplemented the monthly
missionary meetings of your WMS?
Has it activated the work of the
society? Has it re-emphasized the
mission and development of
WMU members? This present
WMU year is almost over and circle
reports must be given to the presi-
dent by October 5. Be sure that
the report is accurate and com-
plete.

Preparation for 1964-65 must
begin. Participate in the annual
planning meeting arranged by the
WMU president for the purpose of
making broad plans based on the
current WMU Year Book. Check
with those in your circle holding
WMS Leadership Cards. Urge them
to keep their card current by taking
the Refresher Course or by taking
the WMS Leadership Course.

Stress the importance of every
member of your circle attending

the September general meeting. This important topic, "Race Relations, a Determining Factor in World Missions," will be discussed. You will want a high attendance at your September circle meeting too, for circle members need to know how the WMU helps the church worship.

September is an appropriate month to express Christian friendship to Jewish friends and acquaintances. September 7 is Jewish New Year and September 16 is Jewish Yom Kippur. Your Neighbor Celebrates, by Arthur Gilbert and Oscar Yarcov, price \$3.00 from Baptist Book Stores, gives information concerning these two Jewish holidays. Greeting

cards for these occasions are available from most card shops.

Have the members of your circle read the new book, *History of Women's Missionary Union*, to our executive secretary, Alma Hunt? They will profit from hearing "the story of women's love for God in action organizing, developing, and implementing a world program of missionary education, intertwined in an account of changing concepts of mission's place in the local church and the Convention."

September is Labor Day month and your service as circle chairman is a "labor of love" as labor on!

Promotional Features FOR MEETINGS

GENERAL MEETING

PLEDGE DAY

With the beginning of a new church year in the fall there is usually a day designated as Pledge Day. This is the time when church members are confronted with financial support of their church and its worldwide witness. Help WMS members prepare for this day. Print the following words on a chalkboard or place them on a tackboard. "Recognize God's ownership and your stewardship of all the money entrusted to you."

In pointing up Pledge Day at your church remind WMS members of their responsibility for (1) using Christian money in acquiring money; (2) considering the little as a minimum in support of His kingdom's work; (3) being aware continually of the lost world and bringing love gifts in addition to their tithes.

*Check \$2.00 each \$1.25 from Baptist Book Stores

GRACE McBRIDE ANN HASSELLTINE YWA

It's back to school or off to school for many young people this time of year. Are there young women in your church preparing to go to nurse's school or to college? You can encourage them to become members of Grace McBride YWA for nurses and members of Ann Hasseltine YWA on the college campus. Invite three young women to your WMS and ask them to tell about their plans for entering college or nurse's training. Present them with a gift subscription to *The Window* and express your desire that they become active in the work of Young Women's Auxiliary while they are away from home.

Use the YWA Member Away or Moving folder to "re-member" young women in Grace McBride and Ann Hasseltine YWAs. This folder has detachable forms for sending subscriptions to *The Window* and for notifying the state YWA director of the girl away from home. These folders are free from your state WMU office.

Is your church near a college campus or a school of nursing? Is there a Young Women's Auxiliary in these schools? If so, are there things your WMS can do to strengthen these organizations? If not, could your WMS organize a Grace McBride YWA or an Ann Hasseltine YWA?

reading habits of your circle members during the past year. Who has read mission books? What books have been read? This will give a profile of the reading habits of your group. Choose some books from the church library which are listed in WMS World in Books to recommend for reading. Bring the books to circle meeting and check them out to members if your library will permit this arrangement.

Will your circle have 100 per cent reading a mission book by the end of this WMU year?

DAILY USE of CALL to PRAYER

Remind circle members that *Call to Prayer* is designed to be used daily by members as well as in WMS meetings. Ask two or three circle members to be prepared to tell their "habits" in using *Call to Prayer*—when, where, whether personally or in the family group. Let other members share their experiences, too, if they indicate an interest in doing so.

Encourage all circle members to pray daily for missionaries on the calendar of prayer. This quote from Roy L. Lyon, a missionary in Mexico, might help you make your point.

"Prayer opens more doors than dollars. Your gifts pay the missionaries' salaries and build churches for worship. But as important as your dollars are, and as much as we need them, when all is said that they can buy they still cannot purchase the souls of the lost."

MEETING

READING MISSION BOOKS

Since this is the last month of the WMU year, check upon the

nor open the eyes that are blinded by idolatry—only God can do that.

"If we depend on dollars
We get what man can do
But if we depend on prayer
We get what God can do"

"If you forget to give, we may be able to get along without your money, but if you forget to pray, we shall be powerless. Prayer puts us in touch with the power of heaven for the needs of earth."

Spicing Your Program

GENERAL •

You may need to adapt the presentation technique suggested for the September program to meet the needs of your group (See To the Program Chairman, page 37.) If necessary, each woman on program can relate more than one experience. If having women stand in the audience to give the experiences is impractical for your group, use the idea of a newscast instead. The program chairman could introduce the program and the reporters. Then, two reporters at desks in the front of the room could report the experiences in the style of newscasters. If someone in your group has art ability, she might do art work to illustrate the news. These could be pen sketches, the name of a city superimposed on a map, etc.

As members leave the program give them a copy of "Race Relations, A Factor in World Missions" by Cornell Guerner. (This leaflet is available in quantities from Christian Life Commission, SBC, 480 James Robertson Parkway, Nashville, Tennessee 37203 price 3c each.) This will be excellent follow-up reading on the program topic and will further relate the information in the program to world missions.

CIRCLE •

The circle program is not only

designed to interpret WMU participation in the worship emphases of the denomination, but to stimulate creative thinking about ways to emphasize worship. If your society has had, or has plans for a Prayer Retreat, give this a big emphasis on the program. Lead your group to give special attention to what WMU can do to encourage participation in the mid-week prayer meeting of your church. Take this discussion seriously. Co-ordinate the ideas which come from circles by passing them along to the prayer chairman. She in turn can talk to the pastor and get his suggestions. Follow up on these ideas in the months ahead.

Current ESSENTIALS

PRAYER COMMITTEE

A Word to the Wm!

The September circle program, "WMU: Helping the Church Worship," is related to the prayer plans of WMU for which the prayer committee is responsible. Study the program carefully. Is there information you can share with circles to make their programs more meaningful? Do you want

someone to take notes on circle discussions and pass suggestions along to you? (See "Spicing Your Program," page 4.) Could you work with the circles and your pastor in developing a strategy for supporting the midweek prayer services of your church? The program presents a call to action—if that action results, the prayer committee must take the lead!

LEADERSHIP TRAINING

The development of skilled WMS leadership is a prerequisite to high quality work. It isn't easy to train leaders but the formula is simple. Make broad plans based on the Year Book, study the WMS Manual, and use Forecaster regularly. The Year Book, the WMS Manual, the WMS Leadership Course based on the Year Book and Manual, and Forecaster are tools for training and planning.

Year Book One WMS member stated it succinctly when she said, "The WMU Year Book tells us what to do in a given year; the WMS Manual tells us how to do it." This is a good explanation. The Year Book gives an overview of the work of WMS, with information about emphases, books, themes, and study areas for the current year. WMU leaders use the Year Book for broad planning in preparation for the new year and as a reference for detailed planning throughout the year.

WMS Manual The Manual does not change year by year as the Year Book does. It is a constant guide to the purpose, organizational structure, and plan of work of WMS. Every officer and chairman in WMS can find in the Manual an explanation of the work for

which she is responsible and suggestions about how to get the work done. The Manual should be used first for study, then kept handy as a reference.

WMS Leadership Course The leadership course is a formal study of the WMU Year Book and WMS Manual to be taken by class or individual study. A leadership card is awarded for the completion of the course. The goal each society works toward is to have every officer and chairman holding a current leadership card. (The WMU Year Book describes the requirements of the course by class or individual study.)

If your society can plan a class, under the direction of a teacher, this will give all leaders and other members an opportunity to participate. If a class seems impossible in your crowded fall schedule, society members can be encouraged to take the course by individual study.

Individual study need not be as individual as it sounds. Many WMS groups work at assignments individually, then come together to discuss the work. This is done in connection with circle meetings, on someone's patio, or at the church. The plan can be flexible to meet the needs of your group.

Forecaster This center insert in Royal Service is a monthly source of help for society officers and chairmen. It contains these helps: "Madam President!" and "Dear Circle Chairman" are open letters to the president and circle chairman. These letters keep these key leaders up-to-date on emphases, leadership techniques, and timely promotional features to be included in the agenda for their meetings.

Another section, called "At Your Meetings," suggests promotional features to use at general and circle meetings.

"Current Comments" contains resource suggestions and "how to" tips for WMS leaders.

The plan is programming is suggested through "Spicing Your Program" for both general and circle programs.

Any WMS leader can be well equipped for her leadership role if she knows how to use the WMU Year Book, WMS Manual, and Royal Service, plus other leadership aids she discovers along the way.

STATE MISSION SEASON OF PRAYER

September is the month designated by most states for the Season of Prayer for State Missions and the State Mission Offering. Each state prepares and distributes the material to be used in the Season of Prayer. This information gives a prayer guide for special state mission needs and objectives, and presents the challenges of the State Mission Offering. Each state provides offering envelopes and some states have named the offering for some outstanding state leader. What is your State Mission Offering called, and why?

All plans, such as setting the date, preparing the material, determining the offering goal, etc., are made by the states.

Do not overlook Aim II, basic objective 1, "Observance of Season of Prayer for State Missions," and make this special time a meaningful period for WMS members and for your state mission work.

ARRANGING A BULLETIN BOARD

Remember the following points in planning a bulletin board:

1. Bulletin boards should attract and hold attention.
2. They should stimulate interest and bring about response.
3. They should be planned to interest the particular group for which they are designed.

How shall a bulletin board be worked up to meet these demands? The following characteristics are essential: unity, balance, simplicity, attention-getting captions, variety.

To achieve unity build around one theme with one center of interest. It need not be in the center of the board, but slightly above eye level.

Balance need not be formal. A large object may be balanced with strong color. Give attention to margins—the lower margin wider than the top, generally.

Avoid use of many small objects. Keep them few and large, depending on size of board. Strive for simplicity. Interestingly shaped open spaces serve to emphasize important ideas.

Captions must be short and to the point. Most people read at the run.

For the sake of variety look around for unusual materials you can use; of ways you can get a three-dimensional effect, and how you can use color against light or light against dark for good color or silhouette effect. Avoid using two colors with the same "brightness."

(Adapted from suggestions by Mrs. Chester Jones, used by permission from Church Library Department, Baptist Sunday School Board.)

Pray for Pedro Hernandez, Tucson, Ariz. Sp. sp. ex. Mrs. Humberto Dominguez, Pinar del Rio, Cuba. S. A. Smith, Ecuador. Mrs. R. E. Baker, Rio de Janeiro, Brazil. J. D. Smith, Bandung, Wilma J. Werks, Surabaya, Indonesia. E. M. Cross, Philippines. ex. Mrs. T. J. League, China. J. J. Conzert, Brazil, vet. J. E. Tolaz, Jr., Eku, Nigeria, MD.

Pray for Mr. Stevens and this young man.

Pray also for L. C. Schuchler, Natal, P. J. Tcherneshoff, Mrs. B. J. Davenport, Campinas, Brazil. C. W. Davis, Costa Rica. Mrs. J. G. Stortz, Rueselsheim, West Germany, ex. Virginia K. Terry, Rio de Janeiro, Brazil. RA. Minnie D. Melroy, Argentina. vet. Paula McKittrick, Hattiesburg, Miss. TN.

11 THURSDAY For God, who commanded light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 2 Cor. 4:6 (read 2 Cor. 4).

Ever increasing methods of reaching people for Christ has led to camp promotion in Costa Rica. The Laverne Gregorays say, "For the first time, we were able to project an organized camp program: three weeks for RAs, GAs, and young people. One hundred seventy-five attended. A new building with kitchen and dining facilities was ready. Costa Rican youth are being trained for kingdom work."

Pray for Mr. Gregory, W. P. Carter, Jr., Santiago, Chile. Frances Knight, Oshingha, Nigeria, ed. W. W. Graves, Buenos Aires, Argentina, pub. G. M. Susskind, Campinas, Brazil. Mrs. H. G. Smith, Malaysia. R. C. Sheres, Japan. Mrs. R. M. Parham, Jr., Nigeria. Mrs. Heriberto Rodriguez, Las Villas, Cuba. ex. M. P. Plancher, Memon, La. Fr. ex. Tony Cunningham, Jacksonville, Fla. GWC. Mrs. J. B. Parker, Tex. vet.

12 WEDNESDAY Now then we are ambassadors for Christ, as though God did not speak through us; we pray you in Christ's stead, be ye reconciled to God. 2 Cor. 5:20 (read 2 Cor. 5).

Jesus beheld the city, and wept over it! Someone has called attention to the fact that with every tick of the clock, two souls pass into eternity. A second! A minute! An hour! Seven thousand souls have entered eternity. Jesus wept over one city. What must be his feeling for our modern cities today? Pray for city mission work in our country.

Pray for Pedro Hernandez, Tucson, Ariz. Sp. sp. ex. Mrs. Humberto Dominguez, Pinar del Rio, Cuba. S. A. Smith, Ecuador. Mrs. R. E. Baker, Rio de Janeiro, Brazil. J. D. Smith, Bandung, Wilma J. Werks, Surabaya, Indonesia. E. M. Cross, Philippines. ex. Mrs. T. J. League, China. J. J. Conzert, Brazil, vet. J. E. Tolaz, Jr., Eku, Nigeria, MD.

13 THURSDAY We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. 2 Cor. 6:1 (read 2 Cor. 6, 7).

Trying to get acquainted with her new classmates soon after arriving in Lebanon, Ann Kirkendall, teen-ager, asked one girl, "What does your father do?" The girl replied, "Oh, he is just the American Ambassador." When a shocked Ann related the story to another MK, Rebecca Ragland, twelve, said, "You should have told her, 'My father is the King's Ambassador.'" Pray for this ambassador of the King today. J. K. Ragland, Beirut.

Pray also for Mrs. J. B. Stepp, Jr., San Paulo, Brazil. ex. F. M. Alonzo, Bryan, Tex. Sp. sp. ex. Roger Barker, Jr., Dayton, Ohio, WDF.

14 FRIDAY Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. 2 Cor. 8:7 (read 2 Cor. 8, 9).

Marilyn Moore went to Italy last year. Marilyn's parents, the Dewey Moores, are also missionaries in Italy. At the beginning of 1964 the Baptist Union of Italy assumed full autonomy for their work. The Italian Baptist Mission works as a fraternal organization parallel to the national convention of the country. Pray for Marilyn Moore.

Pray also for E. W. Nelson, Santiago, Chile. C. L. Thompson, Buenos Aires, Argentina, ed. Mrs. J. C. Anderson, Argentina. Mrs. E. E. Jolley, Mrs. K. W. Baigent, Buenos Aires, Argentina. H. E. Sturgeon, Mexico. Mrs. M. E. Dodson, Mexico. Mrs. R. C. Covington, Singapore, Malaysia. J. H. Durham, Enugu, Nigeria, ex. J. O. Morris, Colombia. MD. Mrs. J. W. Ross, El Paso, Tex., pub. Mrs. C. K. Dunbar, Japan-Hawaii. W. E. Creighood, Romania-Paraguay. Wiley Henton, Ariz., vet. Mrs. Pastor Camera, Port Larcas, Tex. Sp. sp. ex.

15 SATURDAY Blessed is the nation whose God is the Lord, and the people whom he

hath chosen for his own inheritance Psalm 33:12 (read 1 Sam. 10:17-25).

Hong Kong is the headquarters for the important Baptist Graduate Theological Seminary for Asia. It is sponsored by the Foreign Mission Board and eight Asia Baptist seminaries. This school gives theological training on a graduate level to God-called men and women. In addition there is in this city, the Hong Kong Baptist Theological Seminary. Pray today for Mrs. L. R. Smith, a nurse of Kowloon, Hong Kong.

Pray also for Mrs. O. E. Gilliland, Jr., Indonesia; Mrs. L. E. Brown, Tanganyika, I. L. Northcutt, Arequipa, Peru; S. A. Scarlett, Cristobal, Canal Zone, etc.

SUNDAY If I must needs glory, I will glory of the things which concern mine humiliation 2 Cor. 12:30 (2 Cor. 10:11).

Thailand! The land of the White Elephant! To this ancient people, the good news of salvation is being preached by fifty-six Southern Baptist missionaries. Five mission stations in three languages were opened the first decade in Chinese, Thai, and English.

Pray for V. L. Dietrich, Bangkok, Thailand; F. S. Wells, Jogjakarta, Indonesia; Mrs. F. B. Over, Sumatra, Indonesia; Mrs. S. E. Ray, Nigeria, etc.; O. W. Taylor, Nigeria; A. J. Powell, Lebanon, ed.; Lola Mae Daniel, Taichung, Taiwan, MA; C. B. Lewis, Natchez, Miss; Negro ed.; W. C. Parker, Santa Clara, Panama, etc.

21 MONDAY And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness 2 Cor. 12:9 (read 2 Cor. 12:13).

Visitors in Japan realized the urgency of winning this land to Christ now, saying, "If we evangelize Japan, we shall have made a long stride toward taking Asia for Christ. Tokyo presents the greatest mission opportunity."

Pray for M. F. Gillham, Yokohama, Japan; etc.; Irene Jeffers, China-Taiwan, etc.

22 TUESDAY But I certify you, brethren, that the gospel which was preached of me is not after men Gal. 1:11 (read Gal. 1).

We are told that if all the men and women in the world were lined up three feet apart, they would circle the whole world sixty-eight times. At least a third of this mighty army of three billion persons would be those who had never heard the saving gospel of

Jesus Christ! The world's population is doubling every fifty years. Our efforts must be accelerated to keep up with population increase.

Pray for K. J. Myers, Jr., Nigeria, MD; Eva Mae Eldridge, Jolokrama, Nigeria; Mr. J. L. McPhail, Vellore, India; Mrs. J. D. Crowe, Guadalajara, Mexico; Reinaldo Medina, Pinar del Rio, Cuba, etc.; Mrs. Donald Cantu, Kennedy, Tex., Sp. sp. etc.

23 WEDNESDAY 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 Gal. 2:20 (read Gal. 2).

It is good news to know that the medical program of Nigeria has been strengthened by the rebuilding and enlargement of the hospital at Eku in the Niger River Delta. The nursing school has been transferred from Ogbomoso to Eku where there are splendid facilities. Pray for Ruth Kube, nurse at this hospital.

Pray also for J. E. Brown, Shaki, Nigeria; MA; G. L. Hux, Taipei, Taiwan; Mrs. A. T. Jones, Gagequail, Ecuador, etc.

24 THURSDAY But that no man is justified by the law in the sight of God, it is evident for, The just shall live by faith Gal. 3:11 (read etc. 1-20).

"To give salvation to the sinner, to make Christ real to the believer, to present Christ in his fulness through the power of the indwelling Holy Ghost as the complete satisfaction of every need of spirit, mind, and body; to give Christ and the riches of his grace to the heathen world; this is our special calling and distinctive testimony."

Pray for Mr. and Mrs. C. P. Conhard, Kowloon, Hong Kong, etc.; Lucy E. Smith, Tokyo, Hong Kong; BA; Edith Vaughn, Brazil, etc.; H. L. Smith, Kowloon, China, pub.; Merred Beretta, Yakum, Tex.; etc.; James Nace, Ruidoso Downs, N. M.; Ind. etc.

25 FRIDAY For ye are all the children of God by faith in Christ Jesus Gal. 3:26 (read Gal. 3:21-29; 4).

A stranded Bolivian in Miami heard the Spanish radio program of the Home Mission Board. He called Mr. Milton Leach, Jr. for an interview. That evening, Mr. and Mrs. Leach were prepared for a request for money. However the Bolivian said, "I

don't put my spiritual life in order, my other problems will be solved. Hearing your gospel, I felt you could help me." The result was conversion. A letter came after he returned to his country telling how he was studying in a seminary and witnessing for Christ. Pray for this man.

Pray for Mrs. Leach, Mrs. Julian Rayna, Clara, N. M., Sp. sp. etc.; Mrs. Betty Jo Leach, Okla., Ind. etc.; Little Mae Hundley, Beirut, Lebanon, etc.

26 SATURDAY And these all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect Heb. 12:20-28 (read 1 Sam. 12:6-15).

"We are grateful that 1963 was so fruitful in the winning of people to Christ on foreign mission fields," said Dr. Cuthman. "For the first time the number of baptisms exceeded 41,000. The extent to which we can go in missionary advance is defined both by the amount of money available and by the number of people who have responded to God's call."

Pray for Hazel F. Moon, Ogbomoso, Nigeria, RN; Martha Tanner, Lagos, Nigeria; BA; Mrs. W. E. Pearce, Nairobi, Kenya, pub.; Namore Wingo, Lebanon; P. E. Sanderson, Belim, Brazil, ed.; D. H. Burr, Jr., Sao Paulo, W. H. Warren, Brazil, etc.

SUNDAY For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another Gal. 5:13 (read Gal. 5).

Dorcas Hawkins instead of being "the old woman who lived in a shoe" is the elect lady, "with so many children she doesn't know what to do." The WMU Training School of Rio de Janeiro is in her efficient hands. It is placing in every section of Brazilian Baptist work, prepared women to teach, to heal, to evangelize, and to open up new highways for the King. Pray for Miss Hawkins and the young women in training and service.

Pray also for H. T. McKinley, Queto, So. Rhodesia, etc.; Mrs. D. F. Stamp, China-Norfolk; Mrs. J. C. Powell, Nigeria; Mrs. P. C. Bell, So. E. C., ret.; Juan Perez, San Blas, Panama, Ind. etc.; Nelson Rodriguez, Cuba, etc.

26 MONDAY As ye have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith Gal. 6:10 (read Gal. 6).

Twenty pastors graduated last spring from the theological department of Seinan Gakuin Baptist School in Fukuoka, Japan. This makes 167 full-time pastors related to the Japanese Baptist Convention. Most of them work under the Convention's department of evangelism in pioneer service.

Pray today for Mrs. C. F. Clark, Jr., Kyoto, Japan; Mrs. W. W. Lee, Guadalajara, Mexico, RN; Fern Harrington, Taiwan, M. G. Frey, Jr., Gokwe, So. Rhodesia; Ona Belle Cox, Manaus, W. H. Smith, Paraiso, Brazil, ed.; D. R. Cobb, Thailand; Mrs. Fausto Morales, Havana, Cuba, etc.; Mrs. Mary Ellen Warren, Lawton, Okla., Ind. etc.; Mildred Matthews, Ark., ret.

27 TUESDAY Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Eph. 1:3 (read Eph. 1).

Pray today for Mrs. W. R. Davis, nurse in Port Harcourt, Nigeria. There is a new dawn for dark Africa. Dr. Goerner says: "The vast majority of African countries are friendly toward Christianity. Most of the more than thirty new nations formed in Africa within the past thirteen years have assumed self-government with orderliness and without violence."

Pray also for Jean F. Dickman, Gaze, MD; Mrs. H. E. Sturgeon, Mexico; M. A. Olmado, Aguadulce, Panama, etc.; Mrs. D. M. Regalado, Deming, N. M., Sp. sp. etc.

28 WEDNESDAY For by grace are ye saved through faith, and that not of yourselves; it is the gift of God Eph. 2:8 (read Eph. 2:1).

"Beyond our institutions and agencies, our budgets and plans, are lost men and women to be reached with the glorious gospel of Christ," said a missionary in South America. "Now is the time to fall on our knees and pray for spiritual revival which will shake a continent to its foundations, a revival which, through morally cleansed and spiritually awakened men, will bring the kingdom of God on earth." It is time also that we pray this prayer for our own country: Pray for South America and for the USA.

Pray for A. R. Haylock, Tegucigalpa, Honduras; Mrs. J. M. Short, Jr., Mexico; Mrs. Z. V. Moss, So. Rhodesia, etc.; W. C. Taylor, Brazil, ret.; Mrs. J. B. Hill, Igoda, Nigeria; Mrs. G. A. Clark, Fukuoka, Japan; Little O. Rogers, Singapore, Malaysia, BA; S. A. Canale, Key West, Fla., Sp. sp. etc.; Mrs. Juan Perez, Havana, Cuba, etc.

Take Inventory

by V. Lavell Sears

AN OLD WOMAN lay in tattered rags on a grass mat by the side of the road, not far from our mission house in Ogbomoshu, Nigeria. When we reached her side it was evident that she was very ill, hardly able to move at all. The experienced eye of a medical doctor was not required to know that she had leprosy in an advanced stage. With the aid of others, we took her to the leprosy settlement three miles outside Ogbomoshu.

There is now hope for almost any patient who is treated in time. But the old woman, in an advanced stage could not be cured. However, her condition improved and she was able to live in the settlement with the possibility of returning home later. Much, much more is known today about the treatment of this disease than in the day of the setting of our Scripture story.

"And there were four leprosy men at the entering in of the gate; and they said one to another, Why sit here until we die?

"If we say, We will enter into the city, then the famine is in the city, and we shall die also; and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

"And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the

camp of Syria, behold, there was no man there.

"For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host; and they said one to another, In the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

"Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life.

"And when these leprosy men came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid it.

"Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace; if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household" (2 Kings 7:9-12).

The setting for this story was a devastating famine in Samaria resulting from a siege by Ben-hadad, king of Syria. What was the famine that an ass's head, a fitting, unclean food, was selling for the outrageous price of twenty-five dollars? The famine had reached such a stage that the mothers had agreed to cook and eat their own children and an argument ensued when one mother hid her child after taking of a cannibalistic feast of the

woman's child!

In this setting four lepers were outside the gate of the city—lepers who were regarded as unclean and by law not permitted to mix with the people of the city.

An Awakening to a Hopeless Situation

The lepers had been left outside the city wall. They had been left by the besieging Syrians. They were lepers. There they remained. "To go into the city is but to join a starving populace which is already at the point of death. And if we stay here there is no food and we die." It is hopeless. They were between quick death and starvation. It was not a desirable choice. There is value in taking inventory. And in so doing the lepers decided on action. They reasoned, "We will die one way or the other so let us go to the camp of the Syrians. If they show mercy on us we live; if they kill us, we shall but die! There is a ray of hope in making a move."

Arriving, They Sought Hope

In the gathering dusk they slowly, apprehensively made their way to the camp of the Syrians, wondering each step of the way just what their fate would be. There were no soldiers in camp! The lepers were utterly amazed at the abundance of food, clothing, animals, and material unattended and consequently uncontested. They entered one tent after another, eating, drinking, and plundering. Hastily they gathered gold, silver, and raiment and hid them for another day.

When their hunger was satisfied and their backs were weary from the gathering and hiding of the wealth they began to reflect upon their situation and that of their brethren.

An Awakening of the Conscience

There was an awakening of the conscience and a feeling of responsibility.

"Do not well: this day is a day of good tidings, and we hold our peace. You

dear in our city the thousands die for want of food and we selfishly eat and drink and store up riches. Surely some judgment will come upon us if we try to keep all of this for ourselves." So they reasoned.

Their better selves began to say, "There is enough food here for everyone. We have been blessed and are most fortunate in being saved from starvation and death. This is a time for sharing. This is a day of good tidings."

Advancing They Proclaimed the Good News

Hastily retracing their steps of the previous evening they made their way to the gates of their city and to the king's house. At first the king's household did not believe the incredible story. The king sent forth messengers to verify it. The good news spread and the people rushed out to find food for their great hunger.

The Situation in our World Today

Half of our world lives with hunger and famine. But greater than physical hunger is the yearning of the soul for God. Spiritual famine today is great. Only one third of the people of the world are Christians in any sense of the word. One out of every two has never even heard of him.

With the population increase, even now, we are not keeping pace. More persons are being born than are being reached for Christ. Gradually the world becomes more pagan—Moslem, Buddhist, or some other hopeless faith.

There is Hope—in the Mercy and Love of God

We read in the Bible that God was in Christ reconciling the world unto himself. We have been chosen as ambassadors of this reconciliation. God's earnest desire is that every one of those billions know of his love through his Son.

That same Son commissioned us to go, make disciples, with the eternal promise that he would be with us. There is hope

Dr. Sears is professor of missions and evangelism at Midwestern Baptist Theological Seminary, Kansas City, Missouri.

because we have the presence in our lives of Almighty God, in the delivering of his message of love to lost men.

This same Christ said to his disciples, "I will build my church and the very gates of hell cannot stand in the way of the onward progressive march of this church." It shall accomplish God's purpose for it in our world. It is a victorious church. In this there is hope in a seemingly hopeless situation.

There is also hope as far as our own denomination is concerned. We report ten and one quarter million strong, which means that one out of every three hundred persons in the world today is a Southern Baptist. This represents a voice that could be tremendously significant in fulfilling God's purposes with man.

We also record that there are more than thirty thousand pastors serving approximately the same number of churches in this country. We are reported among evangelical denominations as having the greatest amount of money invested in Christian education. Last year we gave into our churches over \$550 million.

An Aroused Conscience

But with all the material wealth of Southern Baptists, we gave last year only \$1.87 per capita for foreign missions. Among the eighteen leading denominations in the U.S. the average per capita gift for foreign missions was \$2.07. Each Southern Baptist gave \$1.87. Less than the price of a five-cent postage stamp per week for the winning of the world to Christ beyond the bounds of our Convention territory. Can this be true? We can never win the world to Christ on a postage-stamp basis.

We grasp our gold and silver, have multiple changes of raiment and food that we cannot eat and throw away in garbage pails. We live luxuriously, spend on trivialities while most of the people of our world trudge hungrily, wearily, sickly, day by day, to an eternity without Christ and without God.

We have over 50 thousand pastors in our Convention territory to serve over 10 mil-

lion members in a population of 200 million people. At the same time, in the rest of the world there are approximately 2,000 Baptist preachers to help Christians witness to a population of 3 billion.

This is an average of less than 50 ordained men for each of the 51 countries where we work. Surely God is calling more Southern Baptist preachers and others to forsake prestige, place, and comfort to help overburdened missionaries and natives. How can we be complacent while the rest of the world goes wearily on its way to an eternity separated from God?

Are we sick with the leprosy of greed and materialism of selfishness and self-satisfaction? Unless there is an aroused conscience and a mighty world witness we are doomed.

We Must Advance with the Good News of Salvation

This generation is our responsibility and we cannot give it to another. The people either hear of Christ or die without him, depending upon our response. There is no other way. This is our responsibility.

I close with a scene from the leper colony at Oghomoshu. Mrs. Sears and I worked with the lepers in their church while we were stationed in Oghomoshu. Furlough time was near and a farewell was planned as we prepared to return to the States. At the close of the service, a leper brought a small bag of Nigerian coins as his love gift. These were to help on our passage to return to Nigeria.

I realized that he had earned these coins by digging in the soil with a short-handled hoe held by stubs of fingers, earned by carrying headloads of firewood to market, walking on stubs of feet, earned by a disfigured, weary body that trudged in the field each day. He was anxious that I, a people have a witness for Christ!

O that Southern Baptists would joyously and sacrificially place all their resources on the altar for doing God's tasks. How shall we awaken our consciences? Will we take inventory? What can you do now? May God help us all!

CIRCLE PROGRAM

OR FOR SECOND WMS MEETING

Mission Study Book:
History of Women's
Missionary Union'
by Alma Hunt

Make plans to have the WMU
history taught in circle or
society.

WMU... Helping the Church Worship

by Elaine Dickson

OUTLINE FOR MEETING

Circle Chairman in Charge

Call to Prayer (read Scripture passage, give missionary information, and pray for missionaries)

Song (choose one appropriate to Scripture passage)

Business Period

Promotional Features (see Forecaster)

Program Chairman in Charge

Program (see "Spicing Your Program" in Forecaster)

INTRODUCTION

This program completes a unit of study on WMU participation in the Denominational Emphases for 1964-69. Let's review. (Distribute slips of paper on which information for review is written. See illustration on page 28.)

Circle History of Women's Missionary Union.
Book #1 \$2.50, pp. 91-92, from Baptist Book Stores.
Topic: Helps, Etc. Picture Shows, Etc. from
Women's Missionary Union, 400 No. 20th Street,
Birmingham, Ala. 35203, or Baptist Book Stores.

In July we discussed the nature of the church and identified the church functions as: worship, proclamation, education, and ministry. We pointed out that these four functions, plus evangelism and world missions, will serve as denominational emphases for the next five years. Worship will be emphasized in 1964-65, proclamation in 1965-66, education in 1966-67, ministry in 1967-68, and evangelism and world missions in 1968-69. All of these yearly emphases will relate to the theme for this five year period—"A Church Fulfilling Its Mission."

Last month we discussed the responsibility WMU has in helping the church fulfill its mission. The church tasks assigned to WMU are: (1) Teach missions; (2) Lead persons to participate in missions; (3) Provide organization and leadership for special mission projects of the church; (4) Provide and interpret information regarding the work of the church and denomination.

This month we study the denominational emphasis for 1964-65, "A Church Fulfilling Its Mission Through Worship." This program will accent back the importance of worship to the church and the responsibility

by WMU has to help the church worship.

THE WORSHIP EMPHASIS

Life would be dull if there were no emphasis. Conversation would drift into meaningless monotone without accents and stress. Imagine a newspaper with no headlines! Think of a room furnished in one color—no accents!

When the denomination adopts an emphasis, a special importance or significance is attached to it. It gets the accent; it makes the headlines. For the next five years the phrase "A Church Fulfilling Its Mission" will be paramount in Southern Baptist life. Next year "Worship" gets the emphasis.

A denominational emphasis is more than promotion or advertising. It involves "learning" and "doing." Based solidly in education, it builds understanding and stimulates response. An emphasis encourages evaluation. It helps create a constructive tension between where we are and where we ought to be, providing a stimulus to growth. And Southern Baptists need to grow in the experience of worship.

When the Southern Baptist Convention approved the emphasis in 1962, it instructed the Sunday School Board and the Brotherhood Commission to work together to formulate plans, and invited WMU to participate as a partner in this planning. WMU has worked with other church organizations in making the plans.

The emphasis on worship will be carried out through regular organizational channels (Sunday school, Training Union, Woman's Missionary Union, Brotherhood and Church Music). Each church organiza-

tion will strengthen the elements of a program which relate to worship. In doing this the organization will see beyond itself and see that its work is done to help the church fulfill its mission.

For most of us an emphasis on worship is in order. We need to have this vital function of the church called to our attention, elevated to a position of special importance and significance. This emphasis can bring our churches back to the source of their strength, back to a vital personal relationship with God from which can issue the power we need to fulfill our mission as the church of Jesus Christ in today's world.

THE CHURCH and WORSHIP

The church is first of all a worshipping group. In worship the church experiences an awareness of God, recognizes his holiness and majesty, and responds in living obedience to his leadership. Worship prepares the church for its mission in the world. Until the church has worshipped, it can do nothing else in Christ's name. When it has truly worshipped, it is equipped to do all that Christ requires of it. The first business of the church is worship.

"Worship" and "prayer" are words we use often. Their meaning for us depends upon the experience we have had with them. Perhaps we need to stop long enough to ask what worship now means—or could mean—to us. In this day of accelerated living it could be that many of us have lost a sense of worship. It is possible that we may be gathering under the roof of the church, listening as spectators to the minister, perhaps even going through habitual customs

such as rising, singing, and the like without thinking much about the meaning of it all. A church can become so preoccupied with maintaining its own programs that it misses seeing God altogether.

Worship is not the meeting of men with men, but the meeting of men with God. It is a conscious personal fellowship with God as revealed in Jesus Christ, and this fellowship never leaves us as we are—it calls us into paths of Christian living and serving.

Worship may take place in such actions as prayer, reading of the Bible, meditation in response to the leading of the Holy Spirit, listening to preaching, singing or listening to music, observing the ordinances of the church, giving of tithes and offerings, confession, thanksgiving and praise, reviewing the work of God, commitment, and publicly expressing decisions regarding the will of God. However it happens, worship is a personal encounter with God—an awareness of him in his holiness and majesty and a loving response to his leadership.

(Read the following questions slowly, asking members of your circle to reflect silently on their own worship experiences. Does a spirit of worship prevail in our church as we assemble for worship? Do I approach the worship service in an atmosphere of expectancy, eager for the experience of worship? Do I leave the worship services of my church feeling I have had fellowship with God, and that I have been strengthened for service in his name?)

WORSHIP and WMU

Do you remember the story about Lea Ann on July Fourth Service, as told by Mrs. Ned M. Taylor? Lea Ann was accustomed to attending WMU meetings with her mother. As they entered the church, the active four-year-old was captivated by the experience. Quiet music, an attractive interest in conversation, and a prevailing spirit of reverence gave a hushed quietness which the child shared. Leaving the service, she smiled and said, "Mother, I like to be with you." Lea Ann had been to a WMU

I AM RESPONSIBLE

*I am responsible
for the evil which my encouragement
leads
to lawlessness, to situations which shame
a good woman's thinking.*

*I am responsible
if I encourage my child
by word or deed or attitude to hate,
to express that hate in ways which
humiliate another person.*

*I am responsible
if I give approval to my husband's
unworthy deeds, his violent actions.
God holds me responsible.*

—Copied

prayer retreat

Our Lord gave us the pattern for the prayer retreat. Periods of withdrawal "into the mountain to pray" were a vital part of his ministry. "Come ye . . . apart . . . and rest awhile" were the words of Jesus to his followers. It is his word to us. A WMU prayer retreat provides an opportunity for members of WMU to withdraw from distractions and in light of the Scriptures and prayer to find anew God's will. The prayer retreat will continue to be a part of the prayer plans of WMU during this year of emphasis on worship.

(Has your WMS had a prayer retreat? Let circle members share their experiences at the retreat.)

WMU affords many other worship opportunities to its members. When we study about mission work in Japan or on an Indian reservation in Florida, we are reviewing the work of God. This should prompt worship of him. The dedication of ourselves, our money, and our homes to the cause of missions is an act of worship. Intensive prayer for missions and missionaries is worship. These are but a few illustrations that the program and work of Woman's Missionary Union is filled with worship opportunities. In WMU next year we will be mapping out the worship activities which

"A Church Fulfilling Its Mission"

Through Worship, 1964-65
Through Proclamation, 1965-66
Through Education, 1966-67
Through Ministry, 1967-68
Through Evangelism and
World Missions, 1968-69

WMU Tasks

1. Teach Missions
2. Lead persons to participate in mission
3. Provide organization and leadership for special mission projects of the church
4. Provide and interpret information regarding the work of the church and denomination

not second to our organization, giving special emphasis to the spiritual life development of WML.

Perhaps there is a unique contribution WML can make to the church during this time of emphasis on worship. This contribution could come through an all-out support of the church's mid-week prayer service. Think of it: what might be possible if every WMLU organization led its members and their families to support prayer meetings? This could revitalize our churches!

The mid-week prayer service in every Baptist church is potentially a dynamo of power. The church praying together is the church empowered to do work that would otherwise be impossible. Some church members who are loyal to their organizational standings apparently have never assessed the value of this vital part of the church life.

In the mid-week prayer service the church can turn its soul to God in an unhurried atmosphere of worship. Feeling no need to postpone, or to concern itself with a program, the church can find direction for its work. Under the influence of the Holy Spirit, the church praying together can move the will of God.

(Discuss what members of your circle can do to support the midweek prayer service of your church.)

A new attention to worship can bring us into deeper fellowship with God. We can learn the spirit of worship. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth" (John 4:23-24).

Responding to God brings the awareness that he is no longer distant but present and that he is not just with his people, but in them. As a church, we can truly become the body of Christ—through which he can speak and act.

(Close with a period of meditation and prayer, in which each person has time to reflect on the program and voice spontaneously any prayer in her heart.)



A Missionary Journey to AFRICA

by Ethelée Hamric

WHEN Woman's Missionary Union graciously informed me that I could choose a missionary journey overseas, I did not have to think about where I'd go. All my life I'd thought about Africa. Whether on Sudanese Band or later in Girls' Auxiliaries or Young Woman's Auxiliary—come here along the way of missionary education Africa reached out to grip my heart in a manner all her own.

So I knew to Africa I must go where I had "mission on knee and miles and miles before I sleep" but distances are tremendous even by airflight.

Africa is big I knew this. And I knew I could only see a very small portion of it in a month. Some idea of the size of Africa can be comprehended in realization that the United States, Red China, India, and Europe could all be neatly and comfortably

placed within Africa's borders—and with territories left over!

At the close of World War II (1945) there were only four independent African nations. Now, in 1964, less than two decades later it seems incredible that 37 nations are now self-determining with the right to chart their own future and make their own mistakes.

As you know, there is a growing sense of unity of purpose among the nations on the African continent and that purpose is freedom—"Uhuru" as the Kenyans say it in their language.

I found Africa fascinating, complex, and disturbing. Miles and miles beckoned me to the interior. Strange sounds, ways, and languages alerted me to what I might expect. Almost visibly one senses wrong forces which are swiftly at work in city, town, and



Getting head loads (see page 31) to place requires cooperation from friends

John's attire is often more modern than women's dress; usually, however, Africans follow tribal custom



village, these interacting forces, profoundly significant for all mankind.

In recent years God has caused Southern Baptists to move rapidly in Africa. At the close of World War II we supported 100 missionaries in one country, Nigeria. When 1963 ended there were 424 missionaries and 7 missionary associates in 9 countries: Nigeria, Kenya, Tanganyika, Uganda, Ghana, Liberia, Southern Rhodesia, Northern Rhodesia, and Nyasaland. I was in seven of these as well as in the Congo, Union of South Africa, and Egypt where there is work supported by Southern Baptists but no missionary in residence.

My initial encounter with Africa began in Lagos, Nigeria, but my first impression of people—everywhere—on bicycles, walking, in cars, woman after woman with incredible loads on her head, and a baby on her back was not confined to the West African country of Nigeria. There seemed to be crowds of people everywhere I went.

As I encountered in Nigeria the hordes of people—there are 36½ million in a country three times the size of Arizona—I realized anew that even though the Southern Baptist witness had been there more than 114 years—the majority of Nigeria's people are still without Christ in their lives.

However, lingering in Nigeria for almost a week, I found many evidences of the power of God at work in miraculous ways.

One bright, hot Sunday morning we were on our way by jeep in villages in the bush. We saw ahead of us an African man, dressed in Western style on a bicycle, and the mis-

sionary pulled up to a stop beside him. In Yoruba and English intermingled they exchanged information. The man's face showed great concern. "His baby is sick," the missionary told me. I knew there was no doctor within fifty miles, but a midwife had a clinic in a village some ten miles back.

"He is a layman preacher," she explained. "He will preach at two places today."

Later in the day as we were returning we again saw a man approaching a bush church where we had been for services. Suddenly I realized he was the same man, only now he was in his beautiful, and more comfortable African dress. Somehow he now seemed entirely a different person—more himself as he made arrangements with the missionary to take his wife and child to see the midwife. The missionary told me that he was always faithful in his witnessing—and he added, "There are many I know like him. Even with all the pagan fears about them they can be counted on to do God's work."

traveling great distances by foot or bicycle."

Another thrilling experience will illustrate what is taking place. A missionary told me that a Christian Yoruba trader had moved to a Moslem village, far away from his home. Shortly after he moved his family, he was back where the missionary lived.

"Are there Christians in your village?" she inquired. "I have asked everywhere and found not one," he replied. Not surprised that he so quickly had "surveyed" the village, she remarked, "That places great responsibility on you, doesn't it?"

"Oh yes," was the reply. But confidently he added, "Soon there will be Christians for already there are a few who come to my home to study the Bible." God has given to many of the church members, men and women, in these Baptist churches a keen consciousness of responsibility to be missionaries of the gospel wherever they go. This gave me great hope, for it is in the in-

ter work is taking in Central and East Africa cannot be made in so brief an article as this one. There modern life is not greatly unlike ours in the USA. There the "Europeans" as all white people are called, have lived among the Africans, making for themselves a culture similar to that out of which they issued. In many places this life has developed during several generations. Largely, the African has continued in his own ways, for the most part unchanged by the culture growing up around him.

Now, at this juncture in history freedom from foreign domination has given the African his chance. In many places the signs are greatly encouraging. In all places where I lingered the African is striving mightily. Some of their leaders are dedicated to democratic principles, others are not.

The future of Africa and the world will no doubt be pretty much determined by what happens in the forty-nine African nations in the years just ahead.

Effective missionary work will necessarily need to be patterned to fit the African horizon.

If you look at the Foreign Mission Board map of Africa you will note that Southern Baptists support missionary work in only a scattering of countries.

As a denomination we still have many promises to keep in Africa and each one of us in our churches is involved in the fulfillment of these promises to Africa's people—and to God.

Op-On Baptist Church, Abakana, Nigeria



digestion church surely that God is moving to win Africa to himself.

All across Africa Southern Baptist missionaries know this, and they are almost to a degree trying to strengthen the witness of the church as the African takes over more and more of the work of the kingdom.

Is not this God's way—that he works through those won to him wherever they are? His witness is to be made by every man who turns the Son as Saviors.

Comments on the different turn mission

Visiting a bush church near Blesyre, Nymanland; pastor in dark suit



A SUCCESS STORY

by Adelaide Owens

LET me tell you about how the Lord worked in a mission and a church in Hollywood, Florida. Before my husband was transferred to Oklahoma City we lived in Hollywood and were members of the First Baptist Church there. With Rev. W. A. Gardner as pastor, this church has sponsored five missions, all of which are now churches. I attended services at a mission of the church which later became Sheridan Hills Baptist Church with Rev. Bill Billingsley as pastor.

The fall before we moved I was elected WMU president at First Baptist Church. We wanted the women at the mission to be a part of our organization, so we asked Mrs. H. W. Faulkner, a former WMU president, and a teacher at the mission, to help start a circle there and serve as chairman. She sent letters to all the women of the mission, inviting them to a luncheon meeting for the purpose of organizing a WMS circle. Twelve enthusiastic women attended and each one readily

accepted an office. When women truly want to have a missionary group in their church, and are as willing to accept places of responsibility as these women were, it is easy to organize circles and societies.

For a year, this circle was a circle of the WMS at the sponsoring church, but as it continued to grow—soon doubling its membership—the women at the mission felt they should have a WMS of their own. A nominating committee, headed by Mrs. A. W. Reaves, teacher of the women's Sunday school class, soon had a slate of officers to present. In many instances, the women accepted the WMS office corresponding to the one they had in the circle; that is, the circle community missions chairman became the WMS community missions chairman, etc. Through the use of the International Talent Cards,* the nominating committee placed women in the kind of

work they liked to do, and the offices were soon filled. The women were eager to find places of service. They also wanted to organize the youth groups. Young Woman's Auxiliary, and Sunbeam Band directors were chosen.

Mrs. Robert Pearce, a dedicated Christian and faithful church member, was elected WMU president. With previous experience as a Sunday school teacher, WMU program chairman, and a PTA president, Mrs. Pearce was well qualified to lead in this new work.

We ordered manuals, guides, and supplies for all the directors, WMS officers and chairmen, so they could learn about their work before taking office. We arranged for the annual WMU president, Mrs. Howard Fries, to teach the WMS Leadership Course to all the women at the mission. We had several planning meetings with the officers and chairmen, dividing the members into two day

circles and one night circle, setting up a calendar of meetings and activities, and suggesting a variety of work plans and projects for Community Missions, because the women wanted to do things.

In organizing this WMU in the new mission, and in working with societies in young churches, I have found women enthusiastic and eager to learn the best way to do their work. For the most part, it has been a matter of giving them the information and help available from the WMU office in Birmingham and the state office, and they begin work according to suggested plans.

To me, the letters WMU not only stand for Woman's Missionary Union, but also mean Women the Master can Use. It is when we earnestly pray for His leadership and guidance in our work, and give our lives and talents completely to Him, that we find success in our efforts to further the cause of missions everywhere.

*For the 1960 Year of WMU, add No. 20th St. Bldg., Ann., Alabama 35201 or Baptist Book Stores.

IN WORLD MISSIONS

by Mrs. Bradley Allison

HYMN: "Lead On, O King Eternal"

INTRODUCTION

Our world is very race conscious. The growth of nationalism is largely responsible for this consciousness. No less than 700 million people of Asia, Africa, and the Middle East have won political freedom in recent years. With this newly won freedom has come a greater sensitivity to the question of race.

World changes affect our lives and the world mission program. Our missionaries are caught in the middle of tense racial situa-

MEETING OUTLINE

Songs
Prayer
Business
Promotional Features (see Forepage)
Program

PROGRAM OUTLINE

Hymn: "Lead On, O King Eternal"
Introduction
True Experiences to Tell
Closing Meditation
Prayer

tion. A white-skinned person in today's world is in a "minority group." His skin is often "handicap" in countries where certain discriminations are practiced against him because he is white. But the missionary of today must show in his daily life that he has genuine love and has left home, relatives, and friends, to be of service to those among whom he lives.

His own homeland has been populated by many races. The Statue of Liberty stands as a symbol of welcome to light the path of the world's people to our shore. And through the years they have come—the old and the young, the free and the bound, the white-skinned and the dark-skinned. As free people of course every American is entitled to every privilege afforded by our nation.

Now and I come in contact with many nationalities daily. We buy goods from them in department stores. We find their products in the markets. We admire their wares along the nation's highways. They deliver our mail. They preach from our pulpits. They are found among our professional people.

How do we fit in today's racial conscious world? As Christians, we cannot stand by and fail to become involved in the struggle for a just and free society. Failing to share in solution of racial problems automatically makes us a part of the problem.

Today we are going to see how race relations affect world missions. Often we feel that one unrelated act of Christian consideration of someone is of little consequence in the total impact of Christ's message of love to the world. Yet when we are thoughtful concerning Christian responsibility we know that in the final analysis we are responsible to God only for ourselves and our families as we seek to live like Christ in each community.

In our program continues we are to hear some true experiences which illustrate how individuals and churches are becoming involved in promoting racial understanding and cooperation. These experiences will show you people have had courage to be different in their relationships.

TRUE EXPERIENCES TO TELL

Experience Number 1

In Lawton, Oklahoma, Baptist women are contacting and enlisting other races and cultures by means of a Bible class. This unique study group has grown from six to nearly fifty in attendance. It includes Japanese, Koreans, Taiwanese, Chinese, Hawaiian, German, and Greek women.

When these women come to the United States, many as brides of American soldiers, they are lonely. Often they feel that no one wants them. They respond readily to any act of kindness and quickly express their appreciation.

The class meets at the church. Refreshments and a nursery are provided. After a period of fellowship they study the Bible. The use of bilingual Bibles helps to overcome the language barrier.

The first convert from the class had attended a mission school in Tokyo during

TO THE PROGRAM CHAIRMAN

Approach this program in a prayerful attitude. Read the article by Ross Coggins on page 5, also the article on page 10.

After the introduction, the experiences are to be given by women seated in audience. One by one they rise and relate the experiences. Or you may have fewer women participating and want to ask two or three women to give the experiences, all without comment.

If the program chairman knows of an encouraging experience a woman in your community has had, she might want to conclude with, "Now let us hear one experience in our own community. Mrs. _____ will tell us about it."

WOMAN'S ROLE in the KINGDOM *[Continued from page 15]*

temporal and eternal welfare of the individual child and the health and strength of the church." History will be written in terms of our success or failure with this generation.

Therefore we seek to capture today's woman and her family for Christ. We cover today's woman for the church. Contemporary Christian woman needs a purpose and direction. Woman's Missionary Union can make missions clear and compelling, help develop her talents, channel her energies, minister to her needs, nurture her spiritual life, and bring her into right relationship with Christ, to find her place in the missionary outreach of the church.

It is said that Luther Rice, after long struggle, made an all-out decision for Christ.

MISSIONARY PROGRAM *Continued*

her high school days. She came to know Christ after attending a few Bible class meetings. It was while studying the tenth chapter of John that the Holy Spirit moved her to seek further guidance and to accept Christ. Since her baptism she has been a faithful witness to many Oriental women.

Experience Number 2

In the midst of tension, it is encouraging to know that races and cultures are working together. Dr. Courts Redford states that he sees many encouraging trends in the homeland.

It is heartening to know that racial barriers are being removed in Baptist colleges and seminaries. The first African students at Southeastern Baptist Theological Seminary were Rev. Alfred Otey and Rev. Stephen Akinleye, pastors from Ghana.

"We have received a tremendous welcome," Mr. Akinleye said after he arrived. Mr. Otey praised the friendliness of students and professors at Southeastern.

Mr. Akinleye had accepted Christ in 1935

He tested his decision by asking himself, "Would I be willing to sign my name at the bottom of a blank sheet of paper and offer it into the hand of God, asking him to write upon it my destiny as it might seem good in his sight?" Afterwards, in his own words, he was "absolutely at the disposal of God."

This is the desire of Woman's Missionary Union, to place herself at the disposal of God, to offer herself anew to the Southern Baptist Convention, to the local church. Thus, as an organization, and as individual, let us write our names on a blank piece of paper and, in prayer, thrust it into the hand of God asking him to write upon it and use us as it might seem good in his sight.

while a boy living in Nigeria. He remembered attending Sunbeam Band. In contrast, Mr. Otey was an adult when he became a Christian.

After a year of studying, the pastors are back in their own land. Their treatment in the United States aids in building a favorable climate for the gospel in Ghana.

Experience Number 3

A spirit of friendliness enabled a Christian woman to be a friend to one of another race. Boarding a plane early one morning in Birmingham, Alabama, she noticed seated behind her a deep olive-skinned woman with two small children.

Since the hour was so early, the woman's first impulse was to seek shelter for a nap on her way to Dallas. Just then the small passengers became restless and fretful. As the mother spoke in soft tones, it was difficult to recognize that she was speaking Spanish.

Soon both women were in converse which revealed that the mother and

children were from Puerto Rico. On the mainland for the first time, they were on their way to join the mother husband and father in Austin, Texas.

During a layover in the Dallas airport, the Birmingham passenger along with people who had met her, were able to help the mother feed her children, find her way to the lounge, check her plane, and get oriented in the direction of the correct gate before they bade her goodbye.

Relief from recent strain was evident in the newcomer's face as she hugged her new-found friend before turning toward her plane.

Experience Number 4

In a city torn by racial misunderstanding, a Baptist church welcomed Negroes at a worship service without any demonstration of ill will. The pastor was asked to relate the steps taken by the church before the incident.

The pastor recalled that the church had taken favorable action on the matter more than ten years ago. During the years the action had been reaffirmed several times. When the pastor realized that the situation might become a reality, he expressed his own personal feeling. Through sermon materials and discussion groups, his people were prepared to meet the challenge in Christian understanding.

Today the church has a sense of satisfaction a feeling that they have lived up to their convictions. This feeling has offset all criticism, rebuffs, or lack of outside encouragement.

Experience Number 5

Conversational English language classes at Bellevue Baptist Church, Memphis, Tennessee, are being used to teach many nationalities with the gospel. After Bellevue sponsored a Cuban family, a law was started to help them understand English. News traveled and more than forty people came representing many lands and races. The same method of teaching is used. Results have been gratifying. Those teaching

and those attending classes have been made to realize that there is no difference "for all are one in Christ Jesus," as several have found Christ as Saviour.

Experience No. 6

Sometimes it is in a small way that a woman can show Christian concern.

On Mother's Day of 1963 when a southern city was experiencing a race riot which began at a bus station, a woman entered an elevator at a nearby hotel.

Sensing the tension of the young Negro woman operating the elevator, the woman said, "I want to tell you how sorry I am for all the burden of your race."

To the surprise of the visitor, the young woman burst into sobs and finally was able to say, "You are the first white person ever to say anything like that to me."

Experience No. 7

Racial harmony describes home mission work among language groups on the west coast. In First Spanish Baptist Church, San Francisco, there are a total of twenty national groups represented from Central and South America. In Livingston, California, the church membership is about half military and the rest is agricultural people. Many races worship together. One year this church reached over fifty Mexican nationals who were working in California on contracts. In the Korean church in Los Angeles, where Don Kim is pastor, Japanese, Koreans, and nine other nationalities work side by side in Christian love.

Experience No. 8

In many communities old lines of communications between racial groups have been broken in recent years. But communication must be kept open if there is to be maintained a feeling of understanding and cooperation between people.

For many years the Southern Baptists of North Carolina have been quietly working to keep open cordial relationships between themselves and the Negro General Baptist Convention. Progress has been made in

numerous ways. Baptist church conferences, associational meetings, and worship services are open to all people. Interracial training clinics, extension courses, and camp programs sponsored by the state's Baptist Department of Interracial Co-operation and Woman's Missionary Union have proved beneficial. The Baptist leaders have sought to "work with" and not "for" the Negro group.

Experience No. 9

Southern Baptist churches are reaching across cultural and language barriers to relocate Cuban refugees.

The North City Baptist Church of Seattle, Washington, had less than forty members and were meeting in a rented community building when they requested a Cuban family.

During the weeks before the Hernandez family arrived, the church secured housing, household goods, and food. Members who had studied Spanish dined off seldom used words.

Upon arrival, Mr. and Mrs. Hernandez and the two children, Oscar and Bertha, were well received by church members and the community. A position was secured for the father. The children being members of a Baptist church in Cuba united with the sponsoring church. The parents are of Catholic faith but attend church faithfully.

The Hernandez family have been helped to begin life over in a new and strange land. The members of North City Baptist Church feel that they have received great spiritual blessings also.

Experience No. 10

Demonstrations had been brought to a tragic conclusion. Lines of communication had been completely disrupted. There seemed no hope of the two races getting together on any level for any purpose. But there was hope.

The woman had on her hat, ready to go to the airport where she was to board a flight for Kansas City, meeting place of the Southern Baptist Convention. The

Spirit said, "Act." Walking to the telephone, she dialed the number of the only Negro woman she knew who was regarded as a leader in her community. Quickly the white woman stated the purpose of her call. Would she bring two or three Negro women to her office on the day following her return from Kansas City that they might talk about what Christian women could do under the existing circumstances? She was assured that such a meeting could be arranged. They concluded their conversation with a pledge to meet on the agreed date. That is how a thrilling experience in Christian fellowship through prayer began.

True to promise, three Negro women met with the white woman in her office and for an hour or more they talked about forming a prayer group. No public announcements were made about the initial meeting. Like the early Christians each one told one and she told another and she another until twenty-five women of like mind and faith in prayer met at the designated place. That was fifteen months ago.

Every second Thursday in the month the women meet. There is no formal program, no speech-making, only sharing of experiences through God's promises and plans. Sometimes there are a dozen persons, sometimes thirty or more. Altogether there have been over fifty women black and white, from various denominations who have affirmed through this prayer fellowship that there is no difference in Christ.

CLOSING MEDITATION

Read from Bible: Genesis 1:26-27 Luke 10:30-37; Mark 16:15; Acts 10:31-33; Romans 10:11-13; Matthew 7:12.

Dr. Baker J. Cauthen has said that we need to pray for the guidance of the loving God that we may be able to see clearly that Christian love includes all people regardless of race, of nationality, and circumstances. Then our demonstrations of love in our lives will be evidence to all that everywhere that the Holy Spirit dwells our lives.

Prayer

1964-1965

can be good

Begin the new WMU year well...
have a

Annual Planning Meeting

Who? . . . All officers, chairmen, counselors, and leaders of WMU are included; the WMU president takes the lead!

What? . . . A WMU planning session for the new WMU year based on plans in the 1964-65 WMU Year Book!

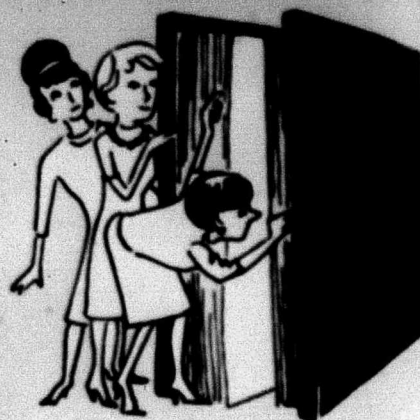
Why? . . . To insure well planned mission study and missionary action in your church next year!

When? . . . August, September, or October are choice months! Spend hours or a day!

Where? . . . At a nearby park, in someone's backyard, at the church, any place!

How? . . . Include inspiration, training, and planning for the new year!

THE DARGIN CARVER LIBRARY
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NASHVILLE TENN 37203



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Read Books

***The South and the Southerner*, McGill, \$5.00**

Many "Southerners" are portrayed in this dramatic blend of history and autobiography.

***A Tale of Ten Cities*, Lipman and Voropon, \$4.95**

A look at ways Protestants, Jews, and Catholics are relating (or failing to relate) to one another.

***The Negro Revolt*, Lomax, \$4.50**

A personal report by an American Negro.

***Meet the American Jew*, edited by Belden Menkus, \$3.75**

Have you wondered about the differences between Orthodox and Reform Judaism? or the Zionism movement? or about Jews and racial equality? The chapters of this book were written by Jewish leaders to help Christians understand their Jewish neighbors.

Note: All these are listed in WMS Round Table Booklist. Order books from Baptist Book Stores.